

# TAMIL NADU HISTORY CONGRESS PROCEEDINGS

## Proceedings of the 29<sup>th</sup> Annual Session

14<sup>th</sup> – 16<sup>th</sup> October, 2022



THANJAVUR – 2022

# **TAMIL NADU HISTORY CONGRESS PROCEEDINGS**

*PROCEEDINGS OF THE 29<sup>th</sup> ANNUAL SESSION*

**14<sup>th</sup> – 16<sup>th</sup> October, 2022**

*Editorial Board*

*Editor*

**Dr. M. Lakshmanan**

*Members*

**Dr. N. Sethuraman**

**Dr. R.K. Maya**

**Dr. M.S. Fathima Begum**

**THANJAVUR – 2022**

@Tamil Nadu History Congress  
First Published in September 2023  
ISSN 2319 – 3808

Published by  
**Prof. S. S. Sundaram**  
General Secretary  
Tamil Nadu History Congress

### EDITORIAL BOARD

#### Editor

**Dr. M. Lakshmanan**

#### Members

**Dr. N. Sethuraman**

**Dr. R.K. Maya**

**Dr. M.S. Fathima Begum**

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

**Printed by Aksharaa Muthra Aalayam Pvt., Ltd.**  
Anna Salai, Teynampet, Chenna - 600 018,  
Ph. 044 – 4508 0083. Cell: 9282134542,  
E-mail: murali.aks@gmail.com, Website: aksharaa.co.in

## *From the Editor's Desk*

The volume in your hand is a collection of papers presented at the **29th Annual Session** of the **Tamil Nadu History Congress**, held at the historically significant institution, A V V M Sri Pushpam College in Thanjavur. The A V V M management provided a platform for young scholars to present their research findings during this session. The host institution warmly received the delegates of this session, who were overwhelmed by their hospitality.

Post-COVID period, we witness the winds of change. With a large number of young scholars participating and presenting papers, the message is clear: the Tamil Nadu History Congress has evolved into a significant platform for emerging academics. More than 500 young and seasoned scholars participated in the 29th annual session, where 265 papers were presented, with the socio-economic section claiming the majority. Undoubtedly, this numerical strength of the participants reflects the improvement in the quality of the papers over the years. Having celebrated its silver Jubilee in 2018, the TNHC can now claim a new status, with scholars intensifying their research efforts. Yet there are many challenges before the TNHC, and the most immediate one is the ambitious plan of getting the proceedings of the TNHC into the club of UGC Care listed journals. The day is not far; with the scholarship and cooperation of scholars, we will soon achieve this feat. Another challenge is the digitization of the proceedings, which has been facilitated by Information Technology. History, as the study of humanity for the benefit of the common man, has boldly embraced this transformation.

This volume contains articles by senior scholars, such as the General President, the Inaugural Speaker, endowment lectures by Prof. Thangamani, and the editor of this volume, along with contributions from four Section Presidents. Divided into four sections as in previous years, the volume is unwieldy, as the socio-economic section has more papers than the other three sections, reflecting broader themes. While efforts have been made to publish full papers based on the recommendations of the Section Presidents, some have been abstracted and published using the same criteria. Others, although presented, have been listed separately due to issues with font readability. The volume in your hand is the fruition of teamwork. As the Chief Editor, I thank the members of the Editorial Committee: Dr. Sethuraman, Dr. Fatima Begam, and Dr. Maya for trimming unwieldy articles and bringing about some uniformity. I also wish to place on record the services of Dr. Ganesan, Dr. Gopinath, Dr. Sathiyalingam, and a host of others from the University of Madras for their assistance in helping me bring out this volume on time.

I cannot adequately express, in words, my gratitude to the General Secretary and the Office Bearers of the TNHC for placing their faith in me and choosing me as the Editor.

**M Lakshmanan**



## OFFICE BEARERS 2022 – 2023

General Secretary	:	Prof. S.S. Sundaram
General President	:	Prof. S. Rajavelu
Vice-Presidents	:	Dr. S.N. Nageswara Rao Dr. V. Ranganivas Dr. K. Vijaya
Joint – Secretaries	:	Dr. H. Munavarajan Dr. P. Balagurusamy Dr. T. Lakshmanamoorthy
Treasurer	:	Dr. T. Abdul Khadar
Editor	:	Dr. M. Lakshmanan

## ADVISORY COMMITTEE

Prof. P. Jagadeesan	Prof. A. Chandrasekaran	Prof. A. Karunanandan
---------------------	-------------------------	-----------------------

## EXECUTIVE COMMITTEE MEMBERS

Dr. R. Kuppan	Dr. P. Nagoorkani	Dr. S. Ganesan
Dr. S. Ramesh	Dr. D. Srivenidevi	Dr. R. Saravanan
Dr. V. Deepthi	Dr. G. Rengaraju	Dr. P. Kumaran
Dr. R. Jaganath	Dr. S. Saravanan	Dr. S. Rajagopal
Dr. V. Chitra	Dr. S. Ravichandran	
Dr. S. Swaminathan	Dr. G. Devaraj	

## SECTIONAL PRESIDENTS

Political & Administrative History	:	Dr. P. Karpagavalli
Social & Economic History	:	Dr. R. Sthanislas
Archaeology, Art & Cultural History	:	Dr. D. Kalyani
Historiography	:	Dr. N. Sethuraman

## ENDOWMENT LECTURES

Prof. M. Thilakavathy Endowment Lecture	:	Prof. Raja Sekar Thangamani
Tamil Semmal Dr. Ratna Natarajan	:	Prof. M. Lakshmanan
Endowment Lecture		

## LOCAL SECRETARY

Dr. V. Ravichandran

# CONTENTS

<b>General Secretary's Report</b>	<b>1</b>
<b>General President's Address</b>	<b>3</b>
<b>Dr. Thilagavathy Endowment Lecture</b>	<b>12</b>
<b>Tamil Semmal Dr. Ratna Natarajan Endowment Lecture</b>	<b>31</b>

## SECTION I POLITICAL & ADMINISTRATIVE HISTORY

<b>1. Address of the Sectional President</b>	
<b>Triumphant tales of Women in Politics and Freedom Struggle in Madras Presidency</b>	<b>41</b>
<i>Lt.Dr.P.Karpagavalli</i>	
<b>2. Chola's Administration during 850-1200 CE</b>	<b>48</b>
<i>S. Pari Parameswaran</i>	
<b>3. The Administrative Style of a Forgotten (Vijayanagara) Empire - An Insight</b>	<b>52</b>
<i>P. Soundharya</i>	
<b>4. The Reign of Thiruudaiyathever Alias Muthu Vijaya Reghunatha Sethupathi in Ramnad Kingdom, 1713-1725</b>	<b>55</b>
<i>Bala Mary</i>	
<b>5. Freedom Fighter Udhaya Perumal in Sivagangai Region - A Study</b>	<b>58</b>
<i>B. Vahini and S. Saravanan</i>	
<b>6. What is in A Name: Tracing the History of the Nomenclature of Chennai</b>	<b>61</b>
<i>V. Bhavika</i>	
<b>7. விடுதலை போராட்டத்தில் பொதுவுடைமைப் போராளி மாயாண்டி பாரதியின் பங்களிப்பு</b>	<b>64</b>
<i>சு. தீபப்பிரியா</i>	
<b>8. History of Karaikal with Special Reference to The Formation of French Legacy</b>	<b>67</b>
<i>R. Thenmozhi</i>	

<b>9.</b>	<b>Salt Satyagraha - A Silent Revolution: Illustrations From Cartoons</b>	<b>70</b>
	<i>T. Sangamithirai and K. Vijaya</i>	
<b>10.</b>	<b>Legend, Life and Legacy of French Indian Freedom Fighter Muhammedali Abdul Majeed</b>	<b>73</b>
	<i>S. Sudarkodi and M. Razia</i>	
<b>11.</b>	<b>Contribution of Cuddalore Anjalai Ammal to Freedom Movement</b>	<b>78</b>
	<i>A. Shanmugavel</i>	
<b>12.</b>	<b>A Study on Akkamma Devi, The Freedom Fighter and Social Worker of The Nilgiris District, Tamil Nadu</b>	<b>83</b>
	<i>R. Shani Ruskin and Predeep Joseph</i>	
<b>13.</b>	<b>Tamil-Dravidian Ethnic Identity - A Historical Discourse In Modern Context</b>	<b>85</b>
	<i>P. Nagoorkani</i>	
<b>14.</b>	<b>Anti-Secessionism and The Constitution (16th Amendment) Act, 1963</b>	<b>88</b>
	<i>R. Saravanan</i>	
<b>15.</b>	<b>Factionalism and Rivalism in Madras Congress Politics</b>	<b>92</b>
	<i>Mallika Begum</i>	
<b>16.</b>	<b>Peasant Unrest In Trichy: The Issue of Eviction, 1954</b>	<b>96</b>
	<i>K. Ramesh Kumar</i>	
<b>17.</b>	<b>Political Tussle and End of The Legislative Council in Tamil Nadu, 1985-1986</b>	<b>99</b>
	<i>L. Selvamuthu Kumarasami</i>	
<b>18.</b>	<b>Tamils during Sri Lankan War</b>	<b>103</b>
	<i>R. Venkatesh</i>	
<b>19.</b>	<b>Historical Significance of Palayamkottai</b>	<b>104</b>
	<i>S. Murugavel</i>	
<b>20.</b>	<b>Varadarajulu Naidu's Contribution to the Tamil Nadu Labour Movement</b>	<b>109</b>
	<i>M.Sathyalingam and Prof. S.S. Sundaram</i>	
<b>21.</b>	<b>The Channar Revolt in Travancore: The Fight for a Dignified Existence</b>	<b>112</b>
	<i>T. Seethalakshmi</i>	
<b>22.</b>	<b>Political Career of Manabendra Nath Roy: A Philosophical Thought</b>	<b>116</b>
	<i>R. Gopinath</i>	

<b>23.</b>	<b>Political Career of Marshall A. Nesamony</b>	<b>120</b>
	<i>A. Siva</i>	
<b>24.</b>	<b>Role of Kanyakumari District in Indian Freedom Movement</b>	<b>123</b>
	<i>S. Regi</i>	
<b>25.</b>	<b>Who Lost Kanyakumari</b>	<b>127</b>
	<i>R.B. Bibimol</i>	
<b>26.</b>	<b>Cabinet Mission Plan: A Foredoomed Failure: - The Press and Public Opinion in Madras Presidency</b>	<b>129</b>
	<i>M.S. Fathima Begum</i>	
<b>27.</b>	<b>Fall of Rajaji and Its Implications in Tamil Nadu Political Scenario</b>	<b>132</b>
	<i>R. Kuppan</i>	
<b>28.</b>	<b>Relations between K. Kamaraj and Periyar E.V. Ramaswami</b>	<b>135</b>
	<i>G. Rengaraju</i>	
<b>29.</b>	<b>Mid-Night Indian Independence: How Striking Hours were Shaped</b>	<b>139</b>
	<i>P. Sadish</i>	
<b>30.</b>	<b>Pandit Iyothee Thass' Educational Contribution to the Empowerment of Dalits and Its Relevance Today</b>	<b>141</b>
	<i>M.C. Raja and Raphael Vellankanni</i>	
<b>31.</b>	<b>Duraisamy – The Ill-Fated Son of Chinna Marudhu of Sivagangai - The Story of A Prince, The Banished Prisoner.</b>	<b>146</b>
	<i>J. Raja Mohamad</i>	
<b>32.</b>	<b>MGR's Films in the Early Phase: A Historical Note from 1936 to 1953</b>	<b>148</b>
	<i>R. Saravanan and K.Srinath</i>	
<b>33.</b>	<b>Tourism in Tamil Nadu, between Cultural and Natural Heritage</b>	<b>153</b>
	<i>G.Magesh</i>	
<b>34.</b>	<b>Travancore Marumakkathayam System</b>	<b>156</b>
	<i>R. Jagathisa and R. Edwin Sam</i>	
<b>ABSTRACTS</b>		
<b>35.</b>	<b>The Role of Vellore in the 1857 Sepoy Mutiny</b>	<b>158</b>
	<i>S. Ganesan</i>	

36.	<b>Role of Women in Tamil Nadu Legislative Council – A Study</b>	158
	<i>C. Ramalakshmi</i>	
37.	<b>Role of Women Freedom Fighters in Tamil Nadu</b>	158
	<i>V. Sathiya and S. Gomathi</i>	
38.	<b>Freedom Fighters in Mahe: An Overview</b>	159
	<i>P.M. Rejeesh and F. Judas Mary.</i>	
39.	<b>Thiyagi Abdul Majeed</b>	159
	<i>M. Paritha Begum</i>	
40.	<b>Swadeshi Movement in Tamil Nadu with Special Reference to Kallakurichi District</b>	160
	<i>A.R. Anbukkarasi and K. Govindaraj</i>	
41.	<b>An Overview of Labour Movements in Tamil Nadu</b>	160
	<i>P. Manikanda Prabhu and R. Shani Ruskin</i>	
42.	<b>திருமலை நாயக்கர் - ஓர் வரலாறு</b>	161
	<i>சுப. ஜெயசீலன்</i>	
43.	<b>விடுதலைப் போராட்டத்தில் மானம் காத்த மருது சகோதரர்கள்</b>	161
	<i>த. மேரி ஜான்சி ராணி</i>	
44.	<b>விடுதலை வேள்வியில் தீரன் சின்னமலையின் பங்களிப்பு-ஓர் மீள் பார்வை</b>	161
	<i>ம. கிருத்திகா</i>	
45.	<b>வ.உ சிதம்பரம் பிள்ளை நூல் திரட்டு</b>	162
	<i>அ. ஜெய்ஷா</i>	
46.	<b>இந்திய அரசியலமைப்பின் 103 வது அரசியலமைப்புத் திருத்தச் சட்டம் - சமூக நீதிக்கு எதிரானது</b>	162
	<i>க. குமரவேல்</i>	
47.	<b>விடுதலை போராட்ட வீரர்களின் முன்னோடி மாவீரன் பூலித்தேவன்</b>	163
	<i>க. ரெஜினா</i>	
48.	<b>தமிழ்நாடு சட்டமன்றப் பேரவையின் விதிகள் மற்றும் உறுப்பினர்களின் சலுகைகள் - ஓர் ஆய்வு</b>	163
	<i>அ. சந்தோஷ்மற்றும் எஸ்.ஸ்ரீதர்</i>	

49.	அறியப்படாத சுதந்திர வீரர் கோபாலசாமி <i>மு. விஷ்ணுப்பிரியா</i>	164
50.	அம்பேத்கரின் சமூக சீர்த்திருத்தம் <i>M.Meenatchi</i>	164
51.	மதராஸ் மாகாணமும் மாறுபட்ட அரசியல் சூழலும் - (1906-1909) <i>சே. வெங்கடேசன்</i>	164
52.	Who inspired Swami Vivekananda? <i>Sandeep Kumar Dasari</i>	165
53.	The Stages of Dravidian Movement <i>K.I.N. Deiva Akandan Paraman Iyavul</i>	165

## SECTION II SOCIAL & ECONOMIC HISTORY

54.	ADDRESS OF THE SECTIONAL PRESIDENT Social and Cultural Impact of Tourism in Tamil Nadu with Special Reference to Thiruvannamalai District - A Historical Perspective <i>R. Sthanislas</i>	166
55.	Agriculture and Irrigation System of the Sangam Tamils <i>K.Shobana</i>	169
56.	Merchant Guilds in Early Tamilnadu <i>R.Jaganath and R. Vishnu Shankar</i>	172
57.	Educational Schemes and Development of Tribes in Tamil Nadu <i>M. Dhanapakkiam and B. Karthikeyan</i>	175
58.	Impact of Dutch Trade and Commerce on the Coromandel Coast <i>S. Rajavathani and A.Prabhakaran</i>	178
59.	Social Status of Devadasis during Tanjore Marathas Rule <i>S. Vimala</i>	182
60.	Sacred Trees of Temples in Villupuram: A Panoramic View <i>R.Sankar and K.Tamilarasi</i>	186

61.	<b>தொண்டி ஆறு - ஒரு கண்ணோட்டம்</b>	189
	<i>க.வீரர் மற்றும் பா.கார்த்திகேயன்</i>	
62.	<b>Impact of Wood's Despatch on Women's Education</b>	193
	<i>J. John Reji Mol</i>	
63.	<b>Role of Christian Missions for Social Transition in North Arcot</b>	196
	<i>B. Naveen Kumar</i>	
64.	<b>Madurai during the Great Famine (1876-78)</b>	200
	<i>S. Bharathi and G. Palanivel</i>	
65.	<b>Traditional Industries and their Economic Activity in Andhradesa</b>	204
	<i>J. Chalapathi Rao</i>	
66.	<b>A Study on Agricultural Land Measures in Tamilnadu</b>	208
	<i>T. Sathishprabu and N.Rameshkumar</i>	
67.	<b>R.Muthu Kannammal : The Last Heir of Devadasi Tradition in Tamilnadu</b>	212
	<i>C.Priyalakshmi</i>	
68.	<b>Feminist Approach to Abortion in Tamil Nadu - A Study</b>	214
	<i>P.Pavithra and K.M.Subramaniam</i>	
69.	<b>Cultural Aspects of Narikuravas in Erode District – A Study</b>	217
	<i>K. Yasotha</i>	
70.	<b>Crimes Against Women on Villupuram District: A Special Reference to Dowry Issues</b>	219
	<i>Dhanalakshmi</i>	
71.	<b>Traditional Method of Food Gathering of Primitive Tribes in Tamil Nadu</b>	221
	<i>D. Jeyachandraleka</i>	
72.	<b>Annai Meenambal Sivaraj-First Dalit Women President of Scheduled Caste Federation</b>	225
	<i>P Prabakaran and G Paranthaman</i>	
73.	<b>A Study on Female Literacy and Economic Development in India After Independence</b>	227
	<i>A.Sudha</i>	

<b>74.</b>	<b>A Study on the Role And Work of Purisai Kalaimamani Dr. Kannappa Sambanthan Thambiran for the Development of Therukkoothu</b>	<b>230</b>
	<i>P. Sivaji and P. Kumaran</i>	
<b>75.</b>	<b>Sustainability and Challenges of Transgenders in Tamilnadu</b>	<b>233</b>
	<i>G.M.Sunder Singh</i>	
<b>76.</b>	<b>Socio Economic Welfare Measures In Tamil Nadu: Educational Reforms and Schemes</b>	<b>236</b>
	<i>R.Ganga</i>	
<b>77.</b>	<b>Evolution of Women Entrepreneurship in Indian History</b>	<b>239</b>
	<i>D. Sriveni Devi, M. Ponniah and A. Sabarirajan</i>	
<b>78.</b>	<b>Women in Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) – Pathway for Social Transformation in Tamilnadu</b>	<b>243</b>
	<i>Dr.V.Chitra</i>	
<b>79.</b>	<b>Impact of Green Revolution on Indian Agriculture</b>	<b>247</b>
	<i>V.Amudharasi</i>	
<b>80.</b>	<b>A Study on the Educational Services of the Sisters of the Sacred Heart of Jesus in Tamil Nadu</b>	<b>250</b>
	<i>M. Gladis Prabha and Dr. Regi, S.</i>	
<b>81.</b>	<b>Educational Empowerment of Irular Tribes In Manguzhi Village at Palamalai Hills</b>	<b>255</b>
	<i>V.Edith Shoshani and Sr.S.Emelda Mary</i>	
<b>82.</b>	<b>History of Higher Education of Muslim Women and the Pioneer Government College for Muslim Women, Madras.</b>	<b>260</b>
	<i>R. Abida Begum and T. Abdul Khadar</i>	
<b>83.</b>	<b>Educational Schemes and Development of Tribes In Tamil Nadu</b>	<b>264</b>
	<i>M. Dhanapakkiam and B. Karthikeyan</i>	
<b>84.</b>	<b>வள்ளல் அழகப்பரின் கல்விக் கொடை: ஒரு வரலாற்றுப் பார்வை</b>	<b>267</b>
	<i>ஆறு. சரவணக்குமார் க. கிருஷ்ணமூர்த்தி</i>	
<b>85.</b>	<b>Malayali Tribes Of Kolli Hills And Their Shift Towards A Fusion Lifestyle – A Study</b>	<b>273</b>
	<i>Joseph Rohith D and Dr.S.Kamaladevi</i>	



86.	<b>மன்னர் திருமலை நாயக்கரின் வைணவ சமயப்பணிகள்</b>	276
	<i>து.பாரதி</i>	
87.	<b>Temple Idols : Illegal Robberies in Tamilnadu: An Analysis</b>	279
	<i>S. Rajagopal</i>	
88.	<b>Historicising Traditional Festivals In Kerala and Tamilnadu</b>	284
	<i>M. Anulakshmi and P. Rajan</i>	
89.	<b>The Impact of Christian Missionaries in Tranquebar Region – A Study</b>	287
	<i>P.Arumugasamy</i>	
90.	<b>The Firework Labourers</b>	289
	<i>K.Karuppasamy and P.Senrayaperumal</i>	
91.	<b>Development of Cottage Industries in Kanyakumari District From 1947 to 1987</b>	291
	<i>J. Amala Thanka Kumar</i>	
92.	<b>Historical Background of Noyyal Region</b>	294
	<i>B. Praveena Devi</i>	
93.	<b>Trade on the Coromandel Coast (C.E.1600 -1800)</b>	297
	<i>V. Palanichamy.</i>	
94.	<b>The Cauvery Waters for Irrigation in Tamil Nadu : A Study</b>	299
	<i>Vijayalashmi</i>	

## ABSTRACTS

95.	<b>Early Agrarian Settlement of the Cholas</b>	301
	<i>K. Veerakkannu and K.M. Subramaniam</i>	
96.	<b>Taming The River and Charming The Valley: A Study on Irrigation in Ancient Tamilakam</b>	301
	<i>B. Vanaja and V.Raju</i>	
97.	<b>Terracotta Art – and its Economical Significance in Dharmapuri Region</b>	302
	<i>A.Devaraj</i>	
98.	<b>Genesis of Thondaimans Dynasty of Pudukkottai</b>	302
	<i>V.Sethy Manickam and A.Karkuzhali</i>	

99.	<b>Zamindars Under The Mughals</b>	303
	<i>K. Packiyalakshmi</i>	
100.	<b>The Tamil Malayalees' political System in Sithur Hills in Dharmapuri District</b>	303
	<i>C.Chandrasekar and V.Gunasekaran</i>	
101.	<b>ஒருங்கிணைந்த தஞ்சாவூர் மாவட்டத்தின் நகராட்சிகள் 1866 கி.பி. ஒரு ஆய்வு</b>	304
	<i>மு.நாஜுமொய்தீன்</i>	
102.	<b>Women Writers of Tamil Nadu in the 21st Century-A Study</b>	304
	<i>G.Karthiga</i>	
103.	<b>Colonial Judicial System in Madras Presidency with Special Reference to the Supreme Court of Madras</b>	304
	<i>T. Sudharani</i>	
104.	<b>Animal Husbandry and Its Challenges of Kurumba Tribe in Attappady With Special Reference to Pudur Panchayat- A Study</b>	305
	<i>Sijeesh .P and R.Malliga</i>	
105.	<b>இடஒதுக்கீட்டின் தந்தை எஸ்.முத்தையா முதலியார் - வாழ்வும் பணிகளும்</b>	305
	<i>பி. சிவா</i>	
106.	<b>Eradication of Child Labour in Tamil Nadu</b>	306
	<i>A.Sakthivel and R. Panneerselvam</i>	
107.	<b>J.H.A Tremeneere and His Contribution to the Upliftment of Paraiyars in Madras Presidency</b>	306
	<i>Po. Chezhian</i>	
108.	<b>பண்டைய தமிழகத்தின் நீர் பாசன முறைகளும், தற்கால உலகின் நீர் பற்றாக்குறையும்- ஓர் வரலாற்று ஆய்வு</b>	306
	<i>மு.தமிழ்மணி</i>	
109.	<b>Education Systems in Tamil Nadu before Independence</b>	307
	<i>P. Vinoth</i>	
110.	<b>The Tribal Policy of Government with Special Reference to Nilgiris District</b>	307
	<i>R. Narmatha Devi</i>	
111.	<b>Criminal Tribes Act in Madras Presidency</b>	307
	<i>Ajithkumar K</i>	

<b>112. Paniyars of Nilgiri District - A Study</b>	<b>308</b>
<i>S. Soundarya and R. Subha</i>	
<b>113. Problems Faced by Deep Sea Fishermen in Kanyakumari District</b>	<b>308</b>
<i>Pajisha. M and K.S. Soumya</i>	
<b>114. Participation of Students in The Swadeshi Movement of Tamilnadu</b>	<b>309</b>
<i>M.A.Sugantha</i>	
<b>115. Socio-Economic Status of Women in Tamil Nadu</b>	<b>309</b>
<i>Athira M.P., Lekha. D and K.S. Soumya</i>	
<b>116. Socio-Economic Conditions of Paliyan Tribes in Tamilnadu</b>	<b>310</b>
<i>M.Gopi and K.M.Subramaniam</i>	
<b>117. Development of School Education In Pudukkottai District.</b>	<b>310</b>
<i>Thamilselvam.R, and Dr. P.Venkatesan</i>	
<b>118. முனைவர் பி ஆர் அம்பேத்கரின் பெண்ணியச் சிந்தனைகள் ஆய்வு</b>	<b>310</b>
<i>ம. சம்பத் குமார்</i>	
<b>119. அற்புதங்கள் நிகழ்த்தும் குருவின் குரு - திண்டுக்கல் ஓத சுவாமிகள்</b>	<b>311</b>
<i>M. Mathivanan</i>	
<b>120. Empowerment and Educational Status of the Muslim Women in Tamilnadu- A Study</b>	<b>311</b>
<i>B.Vijayalakshmi</i>	
<b>121. தமிழக வரலாற்றில் சைவத் தொடக்கம் - காரைக்கால் அம்மையார்</b>	<b>311</b>
<i>ஜெ.கிருஷ்ண வேணி</i>	
<b>122. Kaveripuram: A Forgotten Town on the banks of the river Cauvery – Tracking from the 16th Century</b>	<b>312</b>
<i>M. Angamuthu</i>	
<b>123. உலகம் போற்றும் பகுத்தறிவு சிந்தனையாளர்கள் தந்தை பெரியாரும் இங்கர்சாலும் - ஒப்பீடு</b>	<b>312</b>
<i>க.ராஜாசென்னடி</i>	

### SECTION III

## ARCHAEOLOGY, ART & CULTURAL HISTORY

124. ADDRESS OF THE SECTIONAL PRESIDENT  
The Political Geography of Manavil Kottam in Tondaimandalam 313  
*Dr. D. Kalyani*
125. The Elements and Development of Hindu temples Architecture in India a Historical Survey 332  
*P.V. Veeramani*
126. Rock Shelters and Rock Arts in Meilpatti at Vellore District 335  
*S. Kirubanithi and P. Kumaran*
127. Ceramic Analysis of Recently Explored Archaeological Sites in Chengalpattu Region, Tamil Nadu. 338  
*Surya K*
128. Importance of Cholas Art and Architecture 344  
*V.Jaisankar and N. Vinoth Kumar*
129. Tennavan Brahmarayar As Gleaned from the Epigraphs of Chidambaram 348  
*S. Loganathan*
130. The Economic Aspects of Perumukkal Mukyachalesvara Temple Gleaned From Inscriptions with Special Reference to Sale and Purchase of Lands by Auction 352  
*E.Renuka*
131. The Special Features of Bhikshatana and Rishipathinis Art Gallery Thanjavur 355  
*V. Malarvizhi*
132. Manora Fort- A Historical Study 357  
*S.Thenmozhi*
133. தேவக்கோட்டச் சிற்பங்கள்: கலை வரலாற்று நோக்கில் திருக்கோடிக்காவல் கோடஸ்வரர் கோயில் 360  
*தி.விஜயமாலா*

134.	வரலாற்றியல் நோக்கில் திருபூவணம் பூவணநாதர் சுவாமி கோவில் - ஓர் ஆய்வு <i>கா.கணநாதன்</i>	366
135.	Kalatheeswarar Temple at Uthamapalayam: An Art Historical Perspective <i>G. Murali Prasath</i>	369
136.	Nagapattinam – The Last Fortress of Buddhism in South India <i>K.Saraswathi</i>	372
137.	Sri Chandrasoodeswarar Temple <i>J. Vidhyavathi</i>	376
138.	உத்தரகோசமங்கை திருக்கோவில் - ஓர் வரலாற்று ஆய்வு <i>ம.முத்துக்குமார்</i>	378
139.	Evolution of Folk Deities Special reference in Sangam literature <i>S. Aysha</i>	381
140.	An Insight into Evolution of Siddha Medicine in Tamilnadu <i>R.Prakash and S.Pandiyalakshmi</i>	384
141.	An Ancient Chola brick's temple in Vedal <i>R.Saravanan and R.Ramesh</i>	388
142.	Art and Architecture of the Classical Monuments of the Pallavas in Tamilnadu <i>G.Rajadurai, K.Krishnamoorthy and T.Jeyaramu,</i>	391

## ABSTRACTS

143.	Recent Trends of Archaeological Excavations in Tamil Nadu <i>Kiruthika.R</i>	393
144.	A Symbol of Adoration of Shiva in The Thiruvathigai Temple – A Study <i>G. Nilavalagi</i>	394
145.	Hidden Art Behind the Raja Rajeshwaran Temple of Tanjavur <i>Jayanthimala. P</i>	394

<b>146. Art and Architecture: Evolution of Regional Styles: Kalingan and Dravidian Style of Temple Architecture</b>	<b>395</b>
<i>M.Chithra and V.Deepthi</i>	
<b>147. Airavatesvara Temple, Darasuram - An overview</b>	<b>395</b>
<i>S. Nithesha</i>	
<b>148. The Achievements of the Chola Kings</b>	<b>396</b>
<i>Jaibeem Rani, J.P</i>	
<b>149. Worship of Saptamatrikas in Tamil Nadu with Special Reference to Chola Period</b>	<b>396</b>
<i>J. Sivaranjani</i>	
<b>150. The Role of Temples in Medieval Tamilaham</b>	<b>396</b>
<i>M. Jency</i>	
<b>151. திருவெண்காடு சுவேதாரண்யேசுவரர் கோயில் சிறப்பு குறிப்புகளுடன் சந்திர பகவான் பற்றிய ஓர் வரலாற்று ஆய்வு</b>	<b>397</b>
<i>ஆ.சிவஞானசுந்தரி</i>	
<b>152. Historical Significance of Anantheeswarar Temple in Kattumannarkoil – A Study</b>	<b>397</b>
<i>G.Chitra and R.Murugan</i>	
<b>153. 108 திவ்யதேசங்களில் மூன்றாவது சோழநாட்டு திவ்யதேசம் உத்தமர் கோயில் - ஓர் ஆய்வு</b>	<b>398</b>
<i>வி.கிரிஜாதேவி மற்றும் பா.பெருந்தேவி</i>	
<b>154. Chithirai Festival : A Grand Celebration During Nayaks</b>	<b>398</b>
<i>M. Kousalya</i>	
<b>155. Medieval Ports of Maritime Connections in Tamil Country Across The Indian Ocean</b>	<b>399</b>
<i>A Manikandan</i>	
<b>156. பேரிங்கூர் ஊரும் கோயிலும் - ஓர் ஆய்வு</b>	<b>399</b>
<i>சா. சரண்யா மற்றும் சி.ஸ்ரீதர்</i>	
<b>157. சிற்றிங்கூர் கோயிலின் அமைப்பு- ஓர் ஆய்வு</b>	<b>400</b>
<i>து.சுஷ்மா மற்றும் சி. ஸ்ரீதர்</i>	

158.	<b>Karikala Chola's Architectural Intention Through The Arthur Cotton Reference</b>	400
	<i>Pavithra.P</i>	
159.	<b>Fishing Villages to Furnished cities- a brief history of Chennai, Mumbai and Kolkata</b>	401
	<i>Dr N.Seethalakshmi and M.Kamaraj</i>	
160.	<b>"Keeladi"-Archaeology as an Infinite Journey</b>	401
	<i>S.Sangeetha Suresh</i>	
161.	<b>C. Gettur : A Rock Art Site in Krishnagiri District, Tamil Nadu: A Study</b>	402
	<i>S.Vishvabharathi and S.Palanikumar</i>	
162.	<b>சோழர் கால கல்வெட்டுக்களில் பாண்டியகுலாசனி வளநாடு</b>	402
	<i>ரெ. கலைவாணி</i>	
163.	<b>தஞ்சை வட்டாரக் கல்வெட்டுகளின் வழி அறியப்படும் கோயில்களும் பொருளாதாரமும்</b>	403
	<i>சே. சுதா</i>	
164.	<b>Sacred Spaces and Sacred Places of Thirukkivilur: A Study Through Inscriptions</b>	403
	<i>A. Manjula and S. Balasubramani</i>	
165.	<b>சோழமண்டலத்தில் தூங்காணை மாடக்கோயில் கட்டடக்கலை</b>	404
	<i>மா. சிதம்பரேஸ்வரர்</i>	

## SECTION IV HISTORIOGRAPHY

166.	<b>ADDRESS OF THE SECTIONAL PRESIDENT</b>	
	<b>Professor B. Sheik Ali's Contributions to History and Historiography</b>	405
	<i>N. Sethuraman</i>	
167.	<b>Article for Prof. G. Thangavelu Endowment Prize for Historiography</b>	
	<b>Teaching History in the Digital Age</b>	411
	<i>BIDENO R EZUNG</i>	
168.	<b>Legacy of Chola Rule in Cuddalore's Gleaned from Inscriptions</b>	414
	<i>L. Elakkiya and B. Hameed Basha</i>	

<b>169. The Armenians in Madras: A Story of Enterprise and Adjustments</b>	<b>418</b>
<i>R K Maya</i>	
<b>170. Travancore Queen's Contribution to the Development of Education</b>	<b>423</b>
<i>K. Malathi , G. Pushparaj and Regi, S.</i>	
<b>171. Historic Perspective of the Administration of Sangam Age</b>	<b>425</b>
<i>R. Krishnamoni and I. Jaya Kumari</i>	
<b>172. The Devadasis under the Imperial Cholas</b>	<b>428</b>
<i>C. Ilayaraja and N. Raja</i>	
<b>173. Role of Marine Archaeology to Trace Sangam Era History</b>	<b>431</b>
<i>A. Dhanasekaran</i>	
<b>174. Muththamizh Arinjar Muthuvel Karunanidhi: The Modern Architect of Tamil Nadu</b>	<b>433</b>
<i>S. Swaminathan</i>	
<b>175. The Dutch Trade and Politics with Nayaks of Thanjavur</b>	<b>434</b>
<i>S.Ravichandran</i>	
<b>176. Danish Monuments at Tranquebar : A Historical Perspective</b>	<b>437</b>
<i>P.Arulnisha</i>	
<b>177. Urbanization in Tamil Nadu with Special Reference to the Madurai District</b>	<b>439</b>
<i>R. Abbas</i>	
<b>178. Minorities' Welfare in Tamil Nadu – A Historical Study</b>	<b>441</b>
<i>P.Shanmugam and R.Elamaran (Mentor)</i>	
<b>179. Empowering Women through Agriculture in India</b>	<b>443</b>
<i>G. Sheela Edward</i>	
<b>180. The Importance Judicial Review - A Historical Study</b>	<b>446</b>
<i>R. Sudha</i>	
<b>181. Changing Perspectives on Transgender</b>	<b>448</b>
<i>Vasundhara K.V</i>	
<b>182. Jain Metaphysics – One of the Early Philosophies of the Ancient India</b>	<b>451</b>
<i>Kavitha. K</i>	



183. Historic Perspective of the Public Works Department in Kanyakumari District	453
<i>N. Devi</i>	
184. Hero Stones in Villupuram District	456
<i>N.Sathya and V.Vijayarangam</i>	
185. Irrigations Tank in Thiruparankundram Block in Madurai	459
<i>R.Praiya</i>	
186. Kalingarayan Canal – An Engineering Skill – A Study	461
<i>S.Sivakumar</i>	
187. மதுக்கூர் வட்டாரக் கல்வெட்டுகள் காட்டும் வரலாறு	463
<i>கி. சுந்தர்</i>	
188. தில்லையாடி வள்ளியம்மை - வாழ்க்கை வரலாறு	466
<i>முனைவர் சு. கணேசன்</i>	
189. காலம் கடந்தும் காவியம் கூறும் கற்கள்	473
<i>முனைவர் அ. இராஜலட்சுமி</i>	
190. சங்க இலக்கியத்தில் ஓய்மா நாடு	475
<i>முனைவர் க. கந்தசாமிபாண்டியன்</i>	
191. உலகத் தலைவர் பெரியார் - உலகப் பொதுமறை கண்ட வள்ளுவர் ஓர் ஒப்பீடு	478
<i>ம. சுப்பராயன்</i>	
192. மனு ஸ்மிருதிக்கு எதிர்நிலைப் படிமம் மனு	479
<i>முனைவர் மா. இலெமூரியா</i>	
193. சம்புவராயர் கல்வெட்டுக்களில் நீர்மேலாண்மை	481
<i>முனைவர் அ. ஜெயபாரதி</i>	
194. இடஒதுக்கீடு கொள்கையின் வரலாறு	484
<i>உ. நித்யா</i>	
195. டாக்டர் செளந்திரம் இராமச்சந்திரனின் சுதந்தர போராட்ட தியாகமும், சமூகத் தொண்டும் - ஓர் ஆய்வு	488
<i>முனைவர். தி. பாலசுப்பிரமணியன்</i>	

196. களக்காடு - ஸ்ரீ சத்தியவாகிஸ்வரர் திருக்கோவில் ஒரு ஆய்வு <i>சா.சூர்யா</i>	492
197. தமிழ்நாட்டில் ஆசுவக மத தொன்மங்கள் ஓர் ஆய்வு <i>மு.சிவநாதன்</i>	495
198. சங்க இலக்கியத்தில் பறையர் சமூகத்தில் தொன்மங்கள் ஓர் வரலாற்று ஆய்வு <i>மு. அசோக்குமார் மற்றும் முனைவர். ரா அப்பாஸ்</i>	499

## ABSTRACTS

199. Latest Trends in the Historiography of Jammu and Kashmir <i>Nusratuel Islam Itoo</i>	502
200. Popularising the Past: Contributions of Dr. Ramachandran Nagaswamy to Archaeology and History of Tamil Nadu <i>Binu K.T.</i>	502
201. The Social Transformation of Transgender People through New Schemes in Tamil Nadu <i>J.Pushparaj</i>	503
202. Notable Pioneers in the Libration Struggle Against the British in Tamil Nadu : The Maruthu Pandiyars <i>G. Aghalya</i>	503
203. Condition of Elementry Education Under K.Kamaraj Regime <i>N. Santhi and V.Ravichandran</i>	504
204. The Emergence of 'New Wave' in Tamil Cinema during 1970 <i>S.Muthamil Muthalvan</i>	504
205. Tanjore Nayak's Mandapas – A study on Historical Perspective <i>G. Pathy</i>	504
206. Land, Irrigation Works and Water Supply in Tamil Country of the Sangam Age <i>S. Ramesh</i>	505
207. Digital Learning Resources: Opportunities and Challenges <i>S. Samundeeswari and K. Vijaya</i>	505

208.	கடலூர் மாவட்ட அரசு அருங்காட்சியகம் - ஓர் ஆய்வு கீ. சந்தியாக. ஜெயபாலக்கிருஷ்ணன்	505
209.	நோஞ்ச தாத்தாவின் அறியப்படாத தகவல்கள் பெ. சென்றாயபெருமாள்	506
210.	முதலாம் இராசராசனின் போர்களும் வெற்றிகளும் - ஓர் வரலாற்று ஆய்வு வீ.அனுசுயா	506
211.	தென்பெண்ணை ஆற்றின் நடுவே ஒரு தீவு - ஓர் ஆய்வு ம. யமுனா சீ.புரீதர்	507
212.	விடுதலை போராட்ட வரலாற்றில் சிவகங்கை மாவட்டத்தில் வீழ்த்தப்பட்ட சங்கரபதிக் கோட்டை வரலாறு ஜேர்.மார்ட்டின் ஜெயப்பிரகாஷ்	507
213.	Captain Lakshmi Sahgal And Her Role in Women Organisations - A Study M. Vennila	507

# GENERAL SECRETARY'S REPORT

## Tamil Nadu History Congress, 2022

**Prof. S.S. Sundaram\***

General President, the Office bearers and the Executive Members of TNHC, distinguished invitees, learned participants and delegates, Media and Press, Ladies and Gentlemen, on behalf of the T.N.H.C. and as General Secretary I extend a very warm welcome to all of you for 29<sup>th</sup> Annual Session of TNHC. The glory of the Imperial Cholas reached its zenith under Rajaraja I and Rajendra I. The territory of Thanjavur was not only expanded but also spread Tamil Culture beyond Bay of Bengal – in South east Asia and Srilanka. Rajaraja I exposed his mighty power by constructing a magnificent temple to Lord Siva, viz., the Brihadeeswara temple at Thanjavur, and Rajendra I at Gangaikonda Cholapuram.

The World Heritage Monument, the Brihadeeswara Temple, embellish the capital City, Thanjavur. Thanjavur is also Cultural Heritage Centre with innumerable Saiva Temples, the Public building the Saraswathi Mahal Library, Centre for Dance, Music, Paintings, Thanjavur Plates, the dolls are highly remarkable. The Palm leaf Manuscripts, the Tamil Lithic records, provide ample evidence on the Political, Social, economic and Cultural aspects of Thanjavur.

Thanjavur occupies a prominent place not only in the History of Tamil Country, but also at World level.

Earlier, P.G. and Research Department of History, Kalaignar Karunanidhi Government Arts College, Tiruvannamalai hosted the 27<sup>th</sup> & 28<sup>th</sup> Annual Sessions of TNHC on 22<sup>nd</sup>, 23<sup>rd</sup> & 24<sup>th</sup> April, 2022. The 27<sup>th</sup> & 28<sup>th</sup> Annual Sessions of the Tamil Nadu History Congress was inaugurated and the inaugural address given by Dr. S. Krishnasamy, Member Secretary, Tamil Nadu State Council for Higher Education, Government of Tamil Nadu. Dr. G. Krishnan, Principal, Kalaignar Karunanidhi Government Arts College, Tiruvannamalai presided the conference and delivered

the presidential address. The TNHC General Presidential Address was delivered by Dr. S. Geetha Kannammal, Former Associate Professor & Head, Department of History and Tourism, SDNT Vaishnav College, Chrompet. Dr. S. Krishnasamy, Member Secretary, Tamil Nadu State Council for Higher Education, Government of Tamil Nadu released the 26<sup>th</sup> TNHC Annual Proceedings Volume.

In the evening Prof. R. Mathivanan, Former Director, Agara Mudali Thitta Iyakkam, Chennai delivered the TNHC endowment Lecture.

Prof. B. Sheela, Dean, Faculty of Arts, Tamil University, Thanjavur delivered the Prof. N.K.N.R. Endowment Lecture on the theme “*Gender Equality and Visual Arts Supported by Myths and Literature in Tamil Nadu*”

Dr. M. Thavamani, Former Principal, Ethiraj College for Women, Chennai delivered the Dr. M. Thilagavathy Endowment Lecture on the theme “*The Sustainable Economic Growth, Employment and Gender Equality*”. These scholarly lectures were well received by the participants as well as by the media.

Tamil Nadu History Congress has set in motion a good tradition of honouring the senior most and distinguished historians of Tamil Nadu. The first historian to be honoured thus was Prof. N. Subramanian a distinguished historian of the sangam age. Later, *Padma Shri* Iravatham Mahadevan, Prof K. Rajayyan, Prof. K.V. Raman, Prof. P. Jagadeesan, Prof. Y. Subbarayalu, Dr.V.Balambal Numismatist Dinamalar Dr. R. Krishnamurthy, Prof. P. Shanmugam were honoured. Keeping this tradition, on the occasion of 27<sup>th</sup> & 28<sup>th</sup> Annual Session Prof. K. Sadasivam (Late), Former Professor & Head, Department of History, Manonmaniam Sundaranar University, Tirunelveli was

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

honoured by the TNHC with a citation “Distinguished and Senior Historian of Tamil Nadu”.

The Sectional Presidents, Dr. P. Nagoor Kani, Dr. M. Lakshmanan, Dr. C. Chandrasekar and Dr. S. Kuppusamy delivered their Sectional President Addresses for Political and Administrative History, Social and Economic History, Archaeology - Art and Cultural History and Historiography sections respectively.

A unique feature of the 27<sup>th</sup> & 28<sup>th</sup> Annual Sessions of the TNHC participated by 386 delegates and more than 259 research papers were presented at Kalaigarnar Karunanidhi Government Arts College, Tiruvannamalai. The number of research papers presented indicates active involvement of the scholars in its Proceedings of the TNHC since its inception.

The Executive Committee meeting of the TNHC was held in the evening of 22<sup>nd</sup> April 2022 and this was followed by the General Body meeting on 24<sup>th</sup> April, 2022 afternoon.

The General Body meeting was followed by the Valedictory Function. Dr. G. Krishnan, Principal, Kalaigarnar Karunanidhi Government Arts College, Tiruvannamalai delivered the Presidential Address, Thiru. K. Pitchandi, Deputy Speaker, Tamil Nadu Legislative Assembly, Government of Tamil Nadu delivered the Valedictory Address and Dr. E.V.V. Kamban, Director, Arunai Medical College, Tiruvannamalai has invited as guest of honour.

As General Secretary of the TNHC, I would like to place on record to thank the Kalaigarnar Karunanidhi Government Arts College, Principal and authorities who provided the much needed help to the whole event and made the 27<sup>th</sup> & 28<sup>th</sup> Annual Sessions a grand success.

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

# GENERAL PRESIDENT'S ADDRESS

## ARCHAEOLOGY OF TAMIL NADU : A LEADING - EDGE

**Prof. S.Rajavelu\***

Respected Dignitaries on the Dias, learned members of the Executive Committee, Advisory Committee of the Tamil Nadu History Congress, Principal of the A.V.V.M. Sri Pushpam 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 to all. It is indeed a great privilege to be the General President of the Tamil Nadu History Congress on 29 Annual session-2022 being held at A.V.V.M. Sri Pushpam College (Autonomous), Poondi, the Historical capital city of Thanjavur. I am indebted to the Secretary and the Executive Members of the Tamil Nadu History Congress for conferring this honour to be the General President of the year 2022. The presidential address is being delivered in the historical city of Thanjavur which was once a flourishing capital city of the medieval Cholas. In this historical city - Thanjavur, I started my academic carrier after completing my research at Madras University in the year 1984 and joined Tamil University, Thanjavur, and learned a lot from my mentors and associates which probably could be the reason to earn this prestigious honour. I accept this with all humility and share my views of some rapid of advancement of Archaeological discoveries in Tamil Nadu recent years by various agencies. All these archaeological evidences play a major role to reconstruct the History of Tamil Nadu.

### **Introduction**

Since the foundation of the Asiatic Society of Bengal in the year, 1784 by William Jones, attention has been focused on the subject of Archaeology which is embedded in the form of artifacts, antiquities, monuments, ruined sites, inscriptions, manuscripts, and coins. Many scholars concentrated on the subjects and incorporated in valuable research articles on the history

of ancient India with the help of these primary source materials. Archaeology plays a vital role to reconstruct human history from the prehistoric period to the 18 century CE. In this connection, Tamil Nadu is no exception. A large number of archaeological discoveries including inscriptions and coins help historians to reconstruct the history of mankind with chronological sequences. It deals with the preliterate culture of mankind and provides a primary source to write a proper history of literate society.

The archaeological discoveries of recent years in Tamil Nadu provide valuable information to reconstruct the historical, socio economic religious conditions of the past. Ancient Tamilagam is the land of human activities from the time of the Paleolithic period to the present. One can see the rapid development in human activities periodically which were classified by the archaeologists on the basis of the findings. Tamil Nadu witnessed: the first Paleolithic tool at Pallavaram near Madras by the Geologist Robert Bruce Foote in 1863. Subsequently, he surveyed the northern part of Tamil Nadu on the Kortalaiyar basin and dotted many Paleolithic sites in the map of South India. Many scholars have followed the footsteps of Robert Bruce Foote and discovered a large number of Paleolithic sites in the Tondaimandalam region. A large number of exploratory archaeological surveys, followed by scientific excavations have been carried out by many agencies like the Archaeological Survey of India, Department of State Archaeology, University of Madras, Tamil University, Pondicherry University, Kerala Council of Historical Research, Alagappa University, Kanchipuram Sri Chandra Sekharendra Mahavidyalaya University and some private organization like Sharma Foundation, REACH foundation, etc. Beside these many individual enthusiasts in this field were involved and carried out unscientific explorations and published news of their

*\*Advisor Coordinator – Archaeology, Hindu Religious & Charitable, Endowments Department, Govt. of Tamil Nadu*

findings. These discoveries focus on the History of Tamil Nadu. It helps us to reconstruct the history of Ancient Tamilagam from prehistoric times.

The inscriptional wealth of the historical period is unparalleled, which provides the data to reconstruct the history of Ancient Tamilagam. It is surprising to note that Tamil Nadu witnesses a large number of written records in the form of inscriptions. Nearly one-third of inscriptions are found in the Tamil language and in Tamil script. Thanks to the Archaeological Survey of India, the Department of State Archaeology, and the private individuals who have done tremendous service to find out a large number of inscriptions on the walls of temples loose stones, and Copper plates. These inscriptions were published in reputed journals by various agencies. Besides, in recent years, numismatic research has had its own recognition and many private individuals collected a large number of ancient coins which corroborate the political, economic, social, and religious life of the people of the bygone years. All these primary sources help us to reconstruct the history of Tamil Nadu in a cogent manner. Many New findings in recent years have insight into the History of Tamil Nadu to reconsider the earlier views, particularly in the field of archaeological studies. Pre History of Tamilagam

After the discovery of the first Palaeolithic tool at Pallavaram by Robert Bruce Foote of the Geological Survey of India on the 30th of May 1863 at Pallavaram, continued his survey along with his friend William King widely in South India and found many Prehistoric sites in the Districts of North Arcot. It is surprising to note here that the abundance of bi-facial tools of Acheulian noticed from several sites on the bank of old Palar and its tributaries in Tondaimandalam earned the name "Madrasian culture" by Archaeologists. He found these tools in the cultural deposit of the laterite conglomerate beds at Attirampakkam and \_ its surrounding villages in the Old Palar basin. Significantly, he found these tools which were embedded with numerous quartzite pebbles at the

Attirampakkam river bank along with a human tibia. He examined the above-fossilized bone with the

help of two British Osteologists Professors Busk and Boyd Dawkins confirmed it as the human tibia. However, no such fossilized bones of humans were noticed by the later scholars from Attirampakkam or elsewhere in Tamil Nadu.

The recent excavations undertaken by Shanthi Pappu of Deccan College found the faunal remains of animals of Bubalus (water buffalo) Caprine (goat) etc., to determine the scientific date of Paleolithic culture in India on the basis of ecology and geological formations. Tondaimandalam is studded with Prehistoric sites where a large number of Paleolithic tools have been noticed abundantly, followed by artifacts of Mesolithic, Microlithic, and Neolithic assemblages.

Pre historic research has been continued in the middle of the 20th century by two eminent scholars L.A. Cammide and Miles Burkitt and they classified the Palaeoliths into four groups on the basis of climate and Geology. These classifications were followed by many scholars in the later period which enable the scholars to understand the prehistory of South India in a systematic manner. These classifications correlate the Lower Palaeolithic culture to the Mesolithic (Microliths) period and\_ their technical developments in chronological sequence of a particular region. Following the research of the above two scholars, de Terra and Patterson, the two eminent scholars from Cambridge University explored the Soan Valley in Kashmir in the initial stage and continued their survey in the Kortalaiyar Basin of Old Palar River Valley. They also classified: the formation of terrace sequences in the Kortalaiyar into four and classified the palaeolithic culture in this region. They found the spread of Palaeolithic culture in and = around the Attirambakkam basins and further east towards the Redhills region of Madras.

Several places such as Vada Madurai, Erumaivettipalayam, Gudiyam, Poondi, Neyveli, Manjakaranai, and Parikulam have been excavated. Further, research has been made by K.D. Banerjee of Archaeological Survey of India in the region of Tondaimandalam found a large number of palaeolithic sites in the districts of the present Kanchipuram and

Thiruvallur. He made an intensive field survey in the following places and collected a large number of tools ranging from Palaeolithic tools to Microliths. The rock shelters in the Gudiyam area were also explored and a Sporadic excavation was carried out in one of the caves by him. Nearly sixteen rock shelters were noticed by him. However, he found the tools of post-Acheulian implements in the lower pebbly gravel to middle stone Age in upper levels within the cave and also outside the cave. It shows that the pre-historic 'man sheltered the cave temporarily and not as a permanent settlement.

In recent years, further exploratory surveys carried out by many scholars and spotted a large number of palaeolithic sites on the basin of the rivers Palar, Arani, Kortalaiyar, Couvam, Adyar in the northern part of Tamil Nadu. Most of the sites are associated with the late Acheulian artifacts and Middle Palaeolithic stone tools. It shows that the Palaeolithic culture spread over the region widely in the northern part of Tamil Nadu, especially in the Tondaimandalam region extended towards the western part of Ranipettai and Vellore Districts and — the northern border of Kanchipuram District. Most of them are factory sites that are associated with a fine variety of tools made of quartzite abundantly.

The abundance of Palaeolithic sites in the northern part of Tamil Nadu ie., Thiruvallur, Kanchipuram, and the western part of Ranipettai and Vellore Districts rightly earned the name of the Palaeolithic culture as “Madarasian” by Archaeologists. Nearly 130 Palaeolithic sites have been dotted on the Kortallaiyar and Palar Basin by archaeologists.

Two sites in the Krishnagiri District yielded a large number of Palaeolithic tools on the surface level. The villages Kappalavadi and Varattanapalli yielded a large number of hand axes, cleavers, scrapers, and ovate of the Middle Palaeolithic period which covers nearly 50 acres of land. Since these regions are well connected with the Tirupathi Chittoor Palaeolithic factory site area it could possibly have the influence of Palaeolithic culture on the border region of KrishnagiriBargur region.

Some stray findings of Paleoliths have also been collected by Foote on the Kaveri basin, particularly at the outskirts of Vallam near. Thanjavur and the districts of Tiruchchirappalli, and Madurai regions. In recent years some more Paleolithic tools have been recovered in the Vallam region of Thanjavur Delta and Ariyalur region as stray findings. Foote categorically mentioned that the above findings in the region of Kaveri Delta are most doubtful and that he mentioned that they are all inferior in nature and ill technology. Robert Bruce Foote did not find any cultural traces and geological formation of Paleolithic culture in these regions as he found in the northern part of Tamil Nadu. The non-availability of more stone tools in the Kaveri, and Vaigai regions gives a clue that Palaeolithic culture did not spread over the regions to the south of Tondaimandalam rapidly due to climatic and geomorphological conditions. Probably, these regions were most fertile due to the perineal river system, one can see the rapid developments of agricultural expansions in the fertile regions. Probably the rivers Kaveri and Vaigai might have destructed the traces of Palaeoliths in these regions. Another plausible reason is that due to heavy water resources these regions might have been studded with thick forest which was not suitable for the appearance of prehistoric man in this region. The non-availability of raw material quartzite in this region is also one of the reasons.

### **Chronology**

The Paleolithic Age (Acheulian) of Tamil Nadu according to Mishra 200,000 BP and the lower Paleolithic in India between ca. 1,50,000 and 350,000 years ago. Interestingly in recent years, Shanthi Pappu made intensive explorations and excavations in the region of Kortalaiyar, and on the basis of several scientific analyses such as lithic and sedimentary analyses of layers (5,4,3,2) she came to the conclusion that the scientific date ranging from 385 +\_ 64000 years ago (ka) to around 172+\_ 41 ka, According to Pappu these dates show the gradual transition to the early Indian Middle Palaeolithic.

Dates from the Acheulian levels of layer 6,7,8 at Attirampakkam is ranging from around 1.07 to 1.7 Ma. With a mean estimated average of around 1.5 ma.



Hence the Lower Palaeolithic culture in Tamil Nadu positively pushes to 1.5 Ma. BP. However, these dates could be confirmed with future studies.

### **Mesolithic Period**

During the Mesolithic period, the spread of Microlithic culture in Tamil Nadu almost covered the northern part of Tamil Nadu where Palaeolithic culture was noticed. Besides, the microlithic tools have been recovered from the coastal region of Tirunelveli, Ramanathapuram, and Kanyakumari teri sites. It clearly suggests that the culture spread over the coastal area as well as some parts of the central and western parts of Dharmapuri, Krishnagiri, Thanjavur, and Tamil Nadu. The tools comprise points, burin, blades (unifacial and bifacial), crescents, scrapers, discoid, arrowheads, etc, made of quartz and siliceous stones. The advancement of manufacturing of these tools in a new raw material could be the rapid development of mankind. In recent years a considerable number of microlithic sites have been discovered in the districts of Vellore, Ranipet, Kanchipuram Tiruvallur, Madurai, Dharmapuri, Krishnagiri, Thanjavur, Ariyalur, Teni apart from the teri sites. Some of the places of this period have been excavated by the Archaeological Survey of India, the State Department of Archaeology, and Tamil University. During this period, the nomadic man used micro size tools for hunting the fish near the water resources and temporarily sheltered in the natural caves. The Gudiyam in Thiruvallur District and Mayiladumparai in Krishnagiri District are fine examples of the temporary cave shelters of Microlithic man. On the basis of the findings of microliths, the movements of human beings during this period occurred towards the southern coastal region and center part of Tamil Nadu.

### **Neolithic Period**

Tamil Nadu abundantly witnessed the Neolithic tool in almost all the districts. The first neoliths were discovered by Foote near Arakonam. Many researchers made an intensive survey and found a large number of neolithic sites in Tamil Nadu. Interestingly the northern part of Tamil Nadu comprising of present Vellore, Tiruvannamalai, Tiruppattur, — Krishnagiri,

Dharmapuri, Salem, and Villupuram Districts dominated when compared to other Districts. This period witnessed settling life on the slope of the hills and the nomadic man started to cultivate and domesticated animals and settled in a group. He made handmade pottery for his domestic use. For these purposes, he selected the hilly regions to settle. The above Districts are studded with many hills and hillocks which yielded a large number of Neolithic settlements on the hills of Javadhu, Yercaud, and Krishnagiri. The Neolithic celts are being worshipped by the hilly people of the region suggesting that the people of the hilly region considered these tools as their tutelary deities left by their ancestors. It continued in the later phase too. Several places in the Javadhu and Yercaud hilly regions yielded a large number of Neolithic tools. Recent excavations at Maiyladumparai in Krishnagiri district yielded celts and potteries of the Neolithic period. The polished hand axe was made of a fine variety of Basalt which is commonly found all over Tamil Nadu during this Period. Many sites on the banks of Palar, the northwestern part of Tamil Nadu witnessed the spread of Neolithic culture through excavations and explorations. The neolithic period is considered to be the turning point in Indian Archaeology. This period is the beginning of Agrarian society in the History of South Indian Archaeology. During this period man started to live in a permanent place and he turned from wanderer to settler. : Recent excavation at Mayiladumparai reveals interesting information regarding the date of Iron in India. Sangam literature gives a vivid picture of the usage of Iron by the Tamils. The earliest date of Iron in India 1300 BCE is fixed on the excavation at Ahar in Rajasthan. In South India, the date of Iron is fixed as 1700-1800 BCE from the iron object from Bukkasagara in Karnataka. The Department of State Archaeology carried out the excavation at Mayiladumparai in the year 2021, declaring the date of Iron production in Tamil Nadu around 2200 BC. i.e., 4200 BP. This is the earliest date of Iron smelting in India so far known

The Department of Ancient History and Archaeology carried out excavations at Appukallu, a tiny village in Vellore District on the slope of the hills

in two seasons. They found the Neolithic phase below the Early historic and Megalithic phases respectively in the years 1978-80. It is interesting to note here that two and half decades later, the local people of the village while doing stone quarry work on the slope of the hill near the excavated site, found 12 Antenna swords made of copper which is a rare finding in Tamil Nadu. These swords were handed over to the then-curator of the Vellore Museum and they are now on display for the public. After hearing the discoveries, the author and the eminent Archaeologist Dr. A. Sundara of Dharwad University visited the place and examined these — swords and the site. According to Dr. Sundara, these swords were associated with the people of the Neolithic-chalcolithic phase which were earlier found in Karnataka. He further noted that this kind of antenna sword is connected with the chalcolithic people of the Deccan and North India. Same type of antenna swords made of copper were also reported in the Anaimalai region of Coimbatore District. The antenna swords are similar to the copper swords of Kallur in the Raichur District of Karnataka. Hence, he correlated the Appukallu findings with the chalcolithic phase. However, in the excavations, no copper utensils were encountered to support the view. In this connection, a single site namely T. Kalluppatti in the Madurai region of Tamil Nadu, comes under the category of the chalcolithic period. Further researches will throw some more light on the Chalcolithic culture of Tamil Nadu.

Megalithic and Early Historic period

Adichanallur a unique culture of Tamil Nadu

North India had a separate culture on the

Gangetic Doab was known as copper hoard culture by the Archaeologists. Tamil Nadu did not witness a similar type of culture. However, Adichanallur in Tirunelveli District though under the category of Megalithic culture, is comparatively a unique culture encountered with a large number of antiquities made of copper and iron along with gold diadems (Head band). Many sites in and around

Adichanallur were also excavated in the last century by Alexander Rea yielded the same kind of utensils. In the year 2004, Archaeological Survey of India carried out excavations on the mound of the site unearthed black and red ware urns abundantly.

Again, The Tiruchirappalli ASI Circle started to establish an open-air museum for which they selected some areas to expose the trenches through excavation in the year 2021-22. They found similar kind of utensils made of copper and Iron along with gold diadem during the course of excavation. The geologists from the National Institute of Ocean Technology explored the site of Adhichanallur and found the open mines from Krishna Puram to Adhichanallur mound, which was once used by the people to quarry copper and gold minerals in a limited manner around 1600 BCE. The OSL date provided by them through scientific analysis. A large number of Megalithic sites in Tamil Nadu yielded graffiti marks and Tamil Brahmi scripts on the potteries. So far, no single graffiti or Tamil-Brahmi script found in the Adhichanallur excavations. Nevertheless, to say that the Adichanallur is a testimony that stands as a unique culture when compared to — other megalithic sites of Tamil Nadu.

Tamil Nadu witnessed a large number of megalithic monuments in all the districts with variations in the local availability of the materials as well as social and economic factors. The types are varied from region to region. However, all the types are encountered in a single region too. They are urn burial, cist burial, Dolmenoid-cist, Dolmen, Menhir, pit burials and Sarcophagus stone circles, Stone circles with stone heaps, stone beds, etc. Sangam literature mentions some of the above types and in due course, during the Historical period, the burial monuments developed into the erection of Hero stones and the construction of sepulchral temples for the dead. Out of 175 excavated sites in Tamil Nadu so far conducted nearly 100 sites are pertaining to megalithic complexes. Since the identification of these sites is comparatively easier for an archaeologist to choose these sites for excavations. Many megalithic monuments have been excavated since the days of Alexander Rea in Tamil country which provide a clear picture of the megalithic culture of

Tamil country. Among the excavated megalithic/Iron Age culture sites, the following are noteworthy to mention. Kodumanal, Kunnathur, Sanur, Amirthamangalam, and Sittannavasal, Mottur provide insight into the megalithic/iron age culture of Tamil Nadu.

## **Historical Archaeology of Tamil Nadu**

### **Early Historical period Second urbanization**

The Iron Age or Megalithic culture is followed by the Historical period which is divided into the Early, medieval and modern periods, The beginning of the historical period in India is generally placed in 600 BC, because of the emergence of two religious' leaders, the Buddha and Mahavira. However, in Tamil Nadu, It is believed that the Historical period started around \_ 300 BCE which the period is given for Sangam Age. ' In the recent excavations at Porunthal, Kodumanal, and Keeladi, the archaeologists arrived at the early date for the writing system around 600 BCE on the basis of scientific dates arrived from the above three sites. Hence the historical period in Tamil.

Nadu is pushed back another 300 centuries earlier. Le., 600 BCE. This date may go further in future

excavations through scientific analysis of the objects corroborated with literary evidence. Many country. Among the excavated megalithic/Iron Age culture sites, the following are noteworthy to mention. Kodumanal, Kunnathur, Sanur, Amirthamangalam, and Sittannavasal, Mottur provide insight into the megalithic/iron age culture of Tamil Nadu. Historical Archaeology of Tamil Nadu Early Historical periodSecond urbanization .The Iron Age or Megalithic culture is followed by the Historical period which is divided into the Early, medieval and modern periods, The beginning of the historical period in India is generally placed in 600 BC, because of the emergence of two religious' leaders, the Buddha and Mahavira. However, in Tamil Nadu, It is believed that the Historical period started around 300 BCE which the period is given for Sangam Age. 'In the recent excavations at Porunthal, Kodumanal, and Keeladi, the archaeologists arrived at the early date for the writing system around 600 BCE on the basis of scientific dates

arrived from the above three sites. Hence the historical period in Tamil Nadu is pushed back another 300 centuries earlier.

ie. 600 BCE. This date may go further in future excavations through scientific analysis of the objects corroborated with literary evidence. Many .

Early historical sites have been excavated in ancient Tamilagam which are directly connected with Sangam literature or indirectly have some cultural contexts reflected in the literature. Among them, Kodumanal is an important site that is referred to in the Sangam literature as Kodumanam witnessed a large number of Tamil Brahmi letters on the potteries. Nearly 36 sites have yielded Tamil-Brahmi inscribed potsherds which focus some attention of Archaeologists to relook on the origin of Tamil-Brahmi script. The strong belief in the Jaina origin of the writing system in Tamil country put forth by earlier scholars is now questionable on the basis of the scientific date for the inscribed pottery as well as its prevalence among the common man. Further, the Hero stone Tamil. Brahmi inscriptions from Puliman Kompai, Tattappatti, and Porpanaikkottai further give the clue that the Tamil Brahmi script is a people script used by the "Agro-pastoral" people in the remote areas to erect the Hero stones for the dead. Hence, it is not possible to connect it with any religious sect for the origin of the script TamilBrahmi. It is a common man script invented by the Tamil People to suit their language Tamil. These findings suggest that the literacy rate of Tamil people is high in Tamil Nadu during the Early Historical period.

The following excavated sites yielded more Tamil Brahmi potsherds in Tamil Nadu. They are

Arikamedu, Kaveripumpattinam, Alagankulam, Uraiur, Korkai, Kodumanal, Kieeladi, Teriruveli, Vallam, Pattanam, Malaigaimedu, Antipatti, Kovalanpottal etc. The potteries with Tamil Brahmi script were also found in the sites at Quesiral-Oadim (Egypt) Berenike (Egypt) Khor-Rori \_ (Oman) Phu Khao Thong (Thailand) and places like Anuradhapura, Kalmunai, Kantarodai, Tissamaharama, . Mannitalai, Punagari and Vettukkadu in Sri Lanka. All these show that the script was widely used by the mercantile people

in the industrial and urban areas as well as by the Agro-pastoral people of remote places.

During the Early historic period, Black and Red ware is the predominant pottery that was widely used along with red ware, and in the port cities Roman ware such as Arretine, and Amphorae were encountered in the excavations. Foreign presence especially the Roman presence was known through these potteries in the ports along the Bay of Bengal and Arabian sea. Arikamedu, Alagankulam, Vasavasamudram on the east and Musiri on the west are noteworthy mentions. Interestingly Keeladi excavation has revealed a large number of brick structures along with fragmentary potteries from Rome. The Brick structures were found almost in all the Early historic urban centers. Arikamedu, Alagankulam, Korkai, Kaveripumpattinam, Uraiyur, Karur, and Saluvankuppam wherein we encounter a similar type of bricks of the Early Historic period. On the basis of the findings at Keeladi, the Department of State Archaeology has established that the beginning of the Early Historical period in the Sixth century BCE also marks the rise of second urbanization. It is pertinent to mention that the advent of Iron in Tamil country at Mayiladumparai around 2200 BC was the signal of urbanization and it took almost half a millennium for the Urbanization to be placed. Through the rural industries, the urban and ports have been emerged and flourished during this period. The rural industries were mostly engaged in\_ the manufacturing of beads of semi-precious stones iron smelting, pottery making, etc., Some of the excavations reveals considerable agricultural growth through the findings of paddy, cereals, and spices like pepper, etc. in the excavations.

The erection of megalithic monuments clearly suggests that the people lived in a group with thick populations. Thousands of megalithic monuments build on huge stones and heaps are witnessed in a single village. It shows the thickness of the population. Thick population, growth of rural industries. and \_ skilled craftsmanship, agricultural development, trade and writing system are the primary characteristics of Urbanization. Besides Tamil Nadu also witnessed the circulation of coins ranging from punch-marked coins (5th century BCE) to inscribed coins of Tamil kings and

chieftains of the Early historic period. It also witnessed a large number of foreign coins including Roman coins starting from the first Century BCE to 3rd Century CE. All these are prominent evidence for the emergence of the second urbanization of Ancient Tamilagam. The second urbanization can be broadly placed from 600 BCE to 300 CE which is the period of the Sangam Age in Tamil Nadu.

Early and Late medieval Archaeology The medieval period in this sense is broadly placed here between the Early historical and modern periods. It conventionally consists of the Early and Late medieval periods. The decline of three kingdoms namely Sangam age Chola, Chera, Pandya, and the arrival of Pallavas in Tamil country was the beginning of the Early medieval period. It ends around the decline of Pallavas in the north and Early medieval Pandyas in the South. that was the end of the 9th century CE. The arrival of Medieval Cholas till the end of the Vijayanagara period comes under the Late medieval period. Tamil Nadu focused on a few excavations related to this period.

The following excavated sites' are come under these periods. Kanchipuram, Sendamangalam, Maligaimeedu, Thiruvamattur, Gangaikonda Cholapuram, Samayapuram, Kurumpanmedu, Tirukkivilur, Sadurangapattinam, Mamallapuram, Saluvankuppam, Darasuram, Tondi, Nanganallur, Padaividu, Pulicot, Palaiyakayal, Palaiyarai etc. These excavations support the historicity of the medieval period along with the literary and Epigraphical evidences of the said period.

Inscriptions play a vital role to write authentic history of Tamilnadu and its social Economic religious conditions of medieval period.

Nearly 35000 Tamil inscriptions pertaining to this period copied by Government offices published. Texts and periodical reports for the public. This study creating a joyful feeling that epigraphical researches of the medieval period were superfluous.

Conclusion The Government of India especially the Government of Tamil Nadu is liberally allotting funds for Archaeological research at present. Many archaeological' sites are being excavated by the

Department of State Archaeology, Tamil Nadu State Archaeology, Archaeological Survey of India, and the University Departments every year. Besides archaeological field surveys, epigraphical discoveries, and research on ancient coins attracted enthusiasts more than the academicians of the educational institutions. The subject experts in this field are also when compared to three decades before now considerably in decreasing. At present, most educational institutions are facing a scarcity of teaching staffs in the allied subjects of history particularly in the subject of Archaeology. The University of Madras, Tamil University and Annamalai University concentrated to research of the ancient and medieval history of Tamil Nadu during the period of 1930-40. Eminent scholars like Sathyanathaiyar, Gopalan, Meenakshi, Nilakanda Sastri, Sadasvia Pandarathar, Krishnaswami Aiyangar, Ramachandra Dikshitar, Srinivasa Aiyangar paid attention to research on Tamil Culture and society. Professors TV. Mahalingam, K.K. Pillay, C.E. Ramachandran, K.V. Raman, Chembakalakshmi, Iravatham Mahadevan, M.G.S Narayanan, Rajan Gurukkal, Karashima, Subbarayalu, and Shanmugam followed the footsteps of their predecessors and contributed voluminous research publications on the basis of Archaeology and Epigraphy.

To understand the Ancient, Early and Medieval history of Tamil Nadu, we require the subject of Archaeology and Epigraphy to be taught as a compulsory subjects in History. Unfortunately, the branches of Archaeology and allied subjects stand neglected in Universities and Colleges. I sincerely appeal to this august audience to do the needful to promote Archaeology and its allied subjects in the curriculum of History in the near future to enlighten the history of our land. Let me once again express my sincere thanks to the Tamil Nadu History Congress for giving me this honour extended to me as General President for the session and for presenting this address. I wish the Tamil Nadu History Congress a grand success.

## References

1. Aiyangar, S. Krishnaswami, (1918), *Beginnings in South Indian History*, Madras,
2. Akhilesh, K., Pappu, S.Rajapara, H., et, al, (2018), "Early Middle Palaeolithic Culture in India - around 385-172 Ka reframes Out of Africa Models", *Nature* 554. pp.97-101
3. Banerjee, N.R., The Megalithic problem of Chingleput in the light of Recent Exploration, *Ancient India*, 12, pp 21-34.
4. Bridget and Raymond Allchin, (2011 Reprint), *The Rise of Civilization in India and Pakistan*, New Delhi. Burkitt, M.C., and L.A. Cammide, *Fresh Light on Stone Ages in SE. India*, *Antiquity*, pp 327-329.
5. , Das, G.N., *Coins from Indian Megaliths*, . *Bulletin of the Deccan College Research Institute*, VIII, pp-205-208
6. Foote, R.B., (1901) *Catalogue of the Prehistoric antiquities*, Government Museum, Madras, 1901.
7. Foote, R.B., (1916), *The Foote Collection of Indian Prehistoric and Protohistoric Antiquities*Notes — on their Ages and Distribution, Madras.
8. Karashima, Noboru,(Ed) (2014) *A \_ concise History of South India*, Delhi.
9. Krishnaswami Aiyangar, S., (1942) *Some Contributions of South India to Indian Culture*, Calcutta.
10. Krishnaswami, V.D., *Megalithic types of South India*, *Ancient India*, 5, pp 35-45.
11. Krishnaswami, V.D., *Stone Age \_ India*, *Ancient India*, 3, pp.11-57
12. Mahadevan, Iravatham, (2014), *Early Tamil Epigraphy: From the Earliest times to the Sixth Century CE*. Revised and Enlarged Edition, Vol-1, Central Institute of Classical Tamil, Chennai.
13. Mahalingam, T, V., (1967), *Early South Indian Paleography*, Madras.
14. Mahalingam, T.V., (1970) *Excavations in the Lower Kaveri Valley*, Madras
15. Narasimhaiha, B. (1980), *Neolithic and Megalithic Cultures in Tamil Nadu*, Delhi
16. Nilakanta Sastri, K.A., (1955) , *A History of South India*, Madras
17. Pappu Shanti, (2011) *Changing trends in the study of a Palaeolithic Site in India: A century of research at Attirampakkam*. Academia
18. Pillai, K.K., (1975), *A social History of the Tamils*, Vol-I, | :
19. Pillai, V. Kanakasabhai, (1904) *Tamils Eighteen Hundred Years Ago*, Madras

20. Rajan Gurukkal, (2010), Social Formations of Early South India, New Delhi
21. Rajan, K. V.P. Yathees Kumar and S.Selvakumar, (2009), Catalogue of Archaeological Sites in Tamil Nadu, Vol-I-II, Thanjavur.
22. Rajan, K.,(2015) Early Writing System, A journey from Graffiti to Brahmi, Madurai.
23. Rajavelu, S and G. Thirumurthy, (1995), Tamilnattut tholliyal akalaavukal, (Tamil Nadu Archaeological Excavations), Chennai.
24. Ramachandra Dikshitar, V.R., (1951), Pre historic South India, Madras
25. a Ramachandran, K.S., (1980) Archaeology of South India, Tamil Nadu, New Delhi | Raman, K.V., (1969) Distribution Pattern of Culture-Traits in the Pre and Proto Historic Times in Madurai Region, pp.499-509, Araichi, . Palayamkottai. ~ |
26. Rea, A., (1915) Catalogue of the Prehistoric Antiquities from Adichanallur and Perumber, Madras
27. Shanmugam. P., (2009), "India and Southeast Asia: South Indian Cultural Links with Indonesia, Hermanan Kukle et.al(eds) Nagapattinam to Suvarnadwipa-Reflections on the Chola Naval Expeditions to South Asian. singapore
28. Sridhar, IT.S., (2004) Excavations of Archaeological Sites in Tamil Nadu (1969-1995), Chennai.
29. Sridhar, T.S., (2004) Excavations of Archaeological sites in Tamil Nadu (1963-73) Chennai.
30. Srinivasa Iyengar, P.T., (1926) The stone Age in India, Madras
31. Subbarayalu, Y., (1985) Vallam Excavations, Tamil Civilization, Vol-2 no.4.
32. Subbarayalu, Y., (2008) Pottery inscriptions of Tamil NaduA comparative view: Airavathi: Felicitation Volume in Honour of Iravtham \_ Mahdevan.Chennai. .
33. Sundara, A. (1975), The Early Chamber Tombs of South India, Delhi
34. Whitecomb, D.S., and J.H. Johnson, "Quser - al-Quadim 1980": Preliminary Report, American Research Centre in Egypt Reports Vol-7 Maliba, 1982. | Zeuner, FE, & B. Allchin, (1964) The Microlithic Sites of Tinnevellit District, Madras State, no.12.

# DR. M. THILAGAVATHY ENDOWMENT LECTURE

## முத்தமிழ் வளர்த்த முத்தரையர் வரலாறு

பேரா ம. இராசசேகர தங்கமணி★

தமிழ்நாடு வரலாற்றுப் பேரவையின் பெருமதிப்பிற்குரிய தலைவர் அவர்களே ! செயலர் அவர்களே ! பல்வேறு கருத்தரங்க அமர்வுத் தலைவர்களே ! செயற்குழு உறுப்பினர்களே ! பேராசிரியர்களே ! ஆய்வாளர்களே ! சிறப்பு அழைப்பாளர்களே ! கருத்தரங்க அமைப்பாளர்களே ! தமிழ்நாடு வரலாற்றுப் பேரவையின் உறுப்பினர்களே ! பார்வையாளர்களே ! - உங்கள் அனைவருக்கும் என் பணிவான வணக்கம்.

முதற்கண் பூண்டி AVVM திரு. புஷ்பம் கல்லூரியில் நடைபெறும் தமிழ்நாடு வரலாற்றுப் பேரவையின் 29-ஆவது கருத்தரங்கில் முனைவர் எம். திலகவதி அறக்கட்டளைச் சொற்பொழிவினை நிகழ்த்த என்னைத் தேர்ந்தெடுத்த இப்பேரவையின் செயற்குழு உறுப்பினர்களுக்கு என் இதயங்கனிந்த நன்றியினைத் தெரிவித்துக் கொள்கிறேன்.

வரலாற்று ஆய்வில் பெருநாட்டம் கொண்டு இந்த அறக்கட்டளையை நிறுவிய முனைவர் எம். திலகவதி அவர்களை நாம் பாராட்டக் கடமைப்பட்டுள்ளோம். அடுத்து வரலாற்று ஆய்வுகளை மிகச் சிறப்பான முறையில் வளர்க்க ஆண்டுதோறும் கருத்தரங்குகளை நடத்தி அதில் அறக்கட்டளைச் சொற்பொழிவுகளையும் இடம் பெறச் செய்துள்ள தமிழ்நாடு வரலாற்றுப் பேரவையினரின் தூய பணியினை எவ்வளவு பாராட்டினாலும் தகும். இப்பேரவையின் நற்பணிகள் மென்மேலும் வளர்க ! வாழ்க!! என வாழ்த்துவதில் பெரு மகிழ்ச்சியடைகிறேன்; பேருவகை கொள்கிறேன்.

தமிழக வரலாற்றில் முத்தரையர் வரலாறு

தனித்தோர் இடத்தினையும் முக்கியத்துவத்தையும் பெற்றிருப்பதனைச் சிலர் மட்டுமே அறிந்திருப்பர் எனக் கருதுகிறேன். பேரரசர்களாக இவர்கள் இல்லாவிட்டாலும் குடைவரைகளைக் குடைவிப்பதிலும் கட்டுமானக் கோயில்களை உருவாக்குவதிலும், சிற்பக்கலை, ஓவியக்கலை, இசைக்கலை - முதலான கவின் கலைகளை வளர்ப்பதிலும், நீர்ப்பாசனத்தைப் பெருக்குவதிலும் பேரரச மரபினர்க்கு இணையாக தம் முத்திரையைப் பதித்துள்ளனர். எல்லாவற்றிற்கும் மேலாக முத்தமிழைப் பேணி வளர்ப்பதில் இவர்களுக்கு இணை இவர்களே. இரண்டாம் பெரும்பிரகு முத்தரையன் தன் அவையில் பெரும் புலவர்களான பாச்சில் வேள் நம்பன் கோட்டாற்று இளம் பெருமானார், பவதாயமங்கலத்து குவாவன் காஞ்சன் மற்றும் ஆச்சாரியர் அறிருத்தர் - ஆகியோரை ஆதரித்து முத்தமிழைப் பேணி வளர்த்த தமிழ்ப் பற்றாளனாகத் திகழ்ந்ததைத் தமிழுலகம் என்றும் மறவாது. தன் பெற்றுகரிய வெற்றிகளை நிரல்பட வெண்பாக்களாகக் கற்றுண்களில் வெட்டி வைத்து மெய்க்கீர்த்தியினைத் தொடங்கி வைத்த பெருமையும் தஞ்சைக் கோன் தஞ்சை நற்புகழாளன் - எனும் விருதுகளையும் கொண்டு தஞ்சைத் தரணியின் புகழை உலகிற்கு உணர்த்தியவனும் இவ்வெற்றி வீரனேயாவான்.

சோழப் பெருமன்னன் இராசராசனுக்கு இரு நூற்றாண்டுகளுக்கு முன்பே இஞ்சி சூழ் தஞ்சையைப் பெருநகராக்கி, அமுகுபடுத்தி வெற்றித் திருநகராக தன் கோநகராக ஆக்கிய ஆற்றல் மறவனாம் சுவரன் மாறனை ஈன்றெடுத்த பெருமைக்குரிய மரபு முத்தரைய மரபு. பெரும் புகழ் பெற்ற பேராதிக்கச் சோழர்கள்

\*ஒய்வு பெற்ற வரலாற்று பேராசிரியர், கரூர் அரசு கலைக்கல்லூரி, கரூர்

வரலாற்றரங்கில் தோன்றுவதற்கு முன்பே - அதாவது கி.பி. 7,8,9-ஆம் நூற்றாண்டுகளிலேயே வரலாற்று வானில் சித்திரை நிலவாக ஒளி வீசிக் கொண்டிருந்தவர் முத்தரையர். பழம் பெருமையும் வரலாற்றுப் புகழும் கொண்ட முத்தரையர் வரலாறு பற்றி அறிவதே இச்சொற்பொழிவின் நோக்கமாகும்.

#### சான்றுகள்

செந்தலை, நார்த்தாமலை, திருமெய்யம், குடுமியான்மலை, குன்றாண்டார் கோயில்-முதலான ஊர்களில் உள்ள கல்வெட்டுக்கள் மற்றும் 380 கல்வெட்டுகளும், சில செப்பேடுகளும் - நாலடியார், கொங்கு மண்டல சதகம், தமிழறிவும் பெருமாள் கதை, மறைந்து போன தமிழ் முத்தரையர் கோவை (2 பாடல்கள்) மற்றும் சில இலக்கியங்களும், முத்தரையர் உருவாக்கிய திருக்கோயில்களும், முத்தரையர் பற்றி ஆய்வாளர்கள் எழுதிய நூல்களும், கட்டுரைகளும் முத்தரையர் வரலாற்றை உருவாக்கப் பயன்படுகின்றன.

தமிழகத்தைச் சேர, சோழ, பாண்டியர், பல்லவர் ஆட்சி புரிந்த அதே காலத்தில் பல சிற்றரசர்களும் தமிழகத்தின் சில பகுதிகளை ஆண்டு வந்தனர். பேரரசர்களின் ஆட்சி விரிவாக்கத்தில் சிற்றரசர்களின் பங்கு பெரிதாக இருந்தது. எனவே சிற்றரசர்களின் (குறு நில மன்னர்களின்) வரலாற்றை அறிந்தால்தான் பேரரசர்களின் வரலாறு முழுமை பெறும்.

தமிழகத்தை ஆண்டு வந்த குறுநில மன்னர்களுள் முத்தரையர் முதன்மை மிக்கவர். கி.பி. 7,8,9-ஆம் நூற்றாண்டுகளில் இவர்கள் தமிழக வரலாற்றில் சிறப்பானதோர் இடத்தைப் பெற்றிருந்தனர். இவர்கள் பல காலம் பல்லவர்களுக்கும், சில காலம் பாண்டியர்களுக்கும் உட்பட்ட குறுநில மன்னர்களாக ஆண்டு வந்த போதிலும், சில காலம் விடுதலை பெற்ற சுதந்திர மன்னர்களாகவும் ஆட்சி புரிந்து தஞ்சைத் தரணிக்குப் புகழ் சேர்த்துள்ளனர். சில காலம் இவர்கள் பிற்காலச் சோழரின் கீழும் குறுநில மன்னர்களாக, அதிகாரிகளாக சிறந்து விளங்கினர்.

இவர்களின் ஆட்சிக்குட்பட்ட நிலப்பரப்பு “முத்தரையர் நாடு” என்ற அழைக்கப்பட்டது என்பதனை நிரூபிப்பதற்குப் பல்லவனின் உத்தரமல்லூர் கல்வெட்டால் அறியலாம்.<sup>1</sup> “முத்தரையர் நாட்டில்”, திருச்சிராப்பள்ளி, தஞ்சாவூர், புதுக்கோட்டை மாவட்டத்தின் பெரும் பகுதிகள் அடங்கி இருந்தன. தஞ்சை மாவட்டத்திலுள்ள நேமமும் (திருக்காட்டுப் பள்ளியருகே நியமம்) வல்லமும் இவர்களது தொடக்க காலத் தலைநகரங்களாக விளங்கின. பின்னர் தஞ்சையே இவர்களது கோநகராகத் திகழ்ந்தது. தஞ்சையை உருவாக்கி, விரிவுபடுத்தி அழகான அரண்மிக்க நகராக மாற்றிய பெருமை முத்தமிழ் வளர்த்த முத்தரையரையே சாரும். “தஞ்சைக் கோன்” என்றும், “தஞ்சை நற்புகழாளன்” என்றும் இரண்டாம் பெரும்பிடுகு முத்தரையன் கல்வெட்டுக்களில் சிறப்பிக்கப் பெறுவதால் இதனை நாம் அறியலாம்.

“முத்தரைய நாடு” ஒரு காலத்தில் தெற்கே திருமயம் வட்டத்திலுள்ள கீழ்த்தானியத்திலிருந்து வடக்கே அரியலூர் வட்டத்திலுள்ள மேலப்பமுலூர் வரையிலும், கிழக்கே கும்பகோணம் வட்டத்திலுள்ள திருக்கோடி காவலில் இருந்து மேற்கே கரூர் மாவட்டம் குளித்தலை வட்டத்திலுள்ள நங்கவரம் வரையிலும் பரவி இருந்தது என்று கல்வெட்டறிஞர் கே.ஜி. கிருஷ்ணன் அவர்கள் குறிப்பிட்டிருப்பது இங்கே நினைவு கூறத்தக்கது.<sup>2</sup>

தமிழக அரசியல், சமுதாய வரலாற்றில் முத்திரையைப் பதித்து விட்டுச் சென்றுள்ள முத்தரைய வேந்தரின் வரலாறு, தமிழக வரலாற்றின் சுவைமிக்கதோர் அத்தியாயம் ஆகும். அடுத்து முத்தரையர் வரலாற்றிற்கோர் சிறப்பும் பெருமையும் உண்டு. அது என்னவெனில் இதுகாறும் முத்தரையர் வரலாறு பற்றி ஆய்வுகள் செய்த அறிஞர்களின் எண்ணிக்கை இருபதிற்கு மேற்பட்டதாகும்.

#### யார் இந்த முத்தரையர்?

வீரத்திலும், ஈரத்திலும் சிறப்புற்று விளங்கிய இம்மறக்குடியினர் கல்வெட்டுக்களில் முத்தரசர்,



முத்தரசர், முத்தரையர் போன்ற பெயர்களால் குறிக்கப் பெறுகின்றனர். இவர்கள் இன்று முத்திரியன், முத்துராஜா எனவும் அழைக்கப்படுகின்றனர். முத்தரையர் எனும் பெயர்க் காரணம் பற்றிப் பலவிதமான கருத்துக்கள் நிலவுகின்றன. முத்தரைகளை (மூன்று நாடுகளை) ஆண்டதாலோ, முத்து வாணிகத்தில் மேம்பட்டு விளங்கியதாலோ, (முத்து + அரையர்), மூத்த திரையர்களாக விளங்கியதாலோ இவர்கள் முத்தரையர் என்று அழைக்கப்பட்டதாக அறிஞர்கள் கருதுகின்றனர். இவர்களது பூர்விகம் பற்றி அறிஞர்களிடையே ஒருமித்த கருத்து உருவாகவில்லை. இவற்றுள் இவர்கள் களப்பிரரின் கால்வழியினர், பாண்டியரின் வழியினர் முதலான கருத்துக்கள் முக்கியத்துவம் பெற்றுள்ளன. முத்தரையர் சமண சமயத்திற்கு மட்டுமின்றி சைவ, வைணவ, காளாமுக சமயங்களுக்கும், அவற்றின் வளர்ச்சிக்கும் பெருந்தொண்டு புரிந்துள்ளனர். இவர்கள் தமிழ் வளர்ச்சிக்கும் உயர்ச்சிக்கும் அளப்பரிய தொண்டு செய்துள்ளனர். கலைச்சிறப்பு மிக்க கோயில்கள் பல கட்டியுள்ளனர்.

தொடக்கத்தில் இவர்கள் தொண்டை மண்டலத்தின் ஒரு பகுதியைப் பல்லவர்க்குட்பட்ட சிற்றரசர்களாக ஆண்டு வந்தனர். இதன் விளைவாகத் தமிழகத்தின் வடபகுதியில் பல்லவரின் செல்வாக்கு மேலோங்கியிருந்தது. கி.பி. ஏழாம் நூற்றாண்டளவில் பாண்டியர்கள், தமிழகத்தின் தென்பகுதியில் பேராதிக்கம் பெற்றனர். பாண்டியர் அடிக்கடி பல்லவரின் பிடியிலிருந்த சோழ நாட்டின் எல்லையோரப் பகுதியில் ஊடுருவல் செய்து வந்தனர். பல்லவர்கள் சரளுக்கியருடனும், இராட்டிர கூடுருடனும் போரில் ஈடுபட்டிருந்ததால், சோணாட்டில் (பல்லவ நாட்டின் சோழப்பகுதி) ஊடுருவல் செய்து வந்த பாண்டியரை ஒடுக்க முடியவில்லை. பாண்டியரின் ஊடுருவலைத் தடை செய்யாவிடில், பல்லவர் சோணாட்டை இழக்க வேண்டிய இக்கட்டான சூழல் உருவாகும் எனப் பல்லவர் உணர்ந்தனர்.

எனவே வீரமும், அஞ்சாமையும், போர்த்திறனும் நிரம்பப் பெற்ற முத்தரையரை, சோழ நாட்டின் எல்லைப் பகுதியில் குடியமர்தினர். சோணாட்டிற்கும், பாண்டிய நாட்டிற்கும் இடைப்பட்ட பகுதியை ஆண்டுவரும் உரிமை பெற்ற முத்தரையர் பாண்டியர் சோணாட்டின் எல்லையோரப் பகுதியில் ஊடுருவல் செய்வதைத் தடுத்து நிறுத்தியதுடன், பல்லவரின் மேலாண்மையை நிலைநாட்டி வந்தனர்.

பல்லவரின் பாதுகாவரலாக நின்ற முத்தரைய சிற்றரசர், பல்லவ வேந்தனிடம் அதிகப்படியான சலுகைகளைப் பெற்றனர். பல்லவரும் இவர்களைச் சுதந்திரம் பெற்ற தனி வேந்தர்களைப் போன்ற நடத்தி வந்தனர். இதனால் முத்தரையரின் புகழ் ஓங்கிற்று. இடைப்பட்ட பகுதியை ஆண்டு வந்த முத்தரையர், பல்லவ - பாண்டியப் போராட்டத்தில் முக்கிய பங்கு வகித்தனர். பாண்டியரை வெற்றி கொண்ட முத்தரையர், அவ்வெற்றிகளின் நினைவாக மாறன், மீனவன், தென்னவன், தென்னவன் தமிழதியரையன் - முதலான விருதுப் பெயர்களைப் பெற்றனர். பல்லவ வேந்தர்களும் வெற்றி வீரர்களான முத்தரையர்களுக்கு விடேல்விடுகு, மாற்பிடுகு, பெரும்பிடுகு-முதலான பட்டங்களை அளித்துச் சிறப்பித்தனர்.

இவர்கள் களப்பிரரின் எதிரிகள்; களப்பிரரை வென்றவர் எனும் கருத்தே பொருத்தமானது. இவர்கள் களப்பிரரை வென்றும் மூவேந்தர்களைச் சிறையினின்றும் மீட்டு அவர்களுக்குக் கரூரில் முடி சூட்டியதாக 'குரு குல காவியம்' கூறும். அடுத்து இவர்கள் பாண்டியரின் வழியினர் என்ற டி.ஏ. கோபிநாத் ராயர் கருத்தை வரலாற்று ஆய்வாளர்கள் பலர் ஏற்றுக் கொள்கின்றனர். செந்தலைக் கல்வெட்டில் சுவரன் மாறன் கள்வர் கள்வன் எனக் குறிப்பிடப்பட்டுள்ளான். இதற்குச் சிலர் கள்வர் தலைவன் எனப் பொருள் கொண்டு களப்பிரே முத்தரையர் எனக் கருதினர். நானும் நான் எழுதிய பாண்டியர் வரலாற்றில் இவ்வாறே எழுதினேன் (1978).<sup>1</sup> பின்னர் சூமுத்தரையர் களப்பிரரின் எதிரி; களப்பிரரை வென்றவர்' எனும் நடனகாசிநாதனின்

கருத்தே சரியானது<sup>4</sup> என என்மறு ஆய்வில் உணர்ந்தேன்; எனவே எனது கருத்தை மாற்றிக் கொண்டேன்.<sup>5</sup>

### முத்தரைய வேந்தர்கள்

தஞ்சை மாவட்டம், செந்தலையில் உள்ள சிவன் கோயில் கற்றாண் கல்வெட்டுகள்<sup>6</sup> முத்தரைய வேந்தர் பட்டியலைக் கீழ்க்காணும் வகையில் பதிவு செய்துள்ளது.

1. தித்த பெரும்பிடுகி முத்தரை
2. யனாயின குவான்மாறனவ
3. ன்மகன் இளங்கோவதியரைய
4. னாயின மாறன் பரமேஸ்வரன
5. வன்மகன் பெரும்பிடுகி முத்த
6. ரயனாயின சுவரன் மாறனவ
7. னெடுப்பித்த படாரிகோயில் அவன்
8. எறிந்த ஊர்களும் அவன் போக
9. னும் அவனை பாடினார் பேர்களுமீ
10. த்தூண்கள் மேலெழுதினவை

கல்வெட்டுகளின் அடிப்படையில் கல்வெட்டறிஞர் கே.ஜி. கிருஷ்ணன் அவர்கள் சாத்தன் என்பவனே முத்தரைய மரபின், செந்தலை மரபின் முதல் மன்னன் என்று கருதுகிறார். இவ்வேந்தனது அரசி பெரும்பிடுகி பெருந்தேவி ஆவார். இவர் திருமயம் சத்தியமூர்த்தி பெருமாள் குடையவரைக் கோயிலைப் புதுப்பித்துள்ளார். மேலும் அக்கோயிலின் உண்ணாழிகை (கருவறை) பராமரிப்பு, மற்றும் பூசைக்காக அண்டக்குடி என்னும் ஊரைத் தானமாகக் கொடுத்துள்ளார்.<sup>7</sup>

திருநெல்வேலி மாவட்டம் கோவில்பட்டி வட்டத்திலுள்ள கழுகுமலைக் கல்வெட்டு, திருநெச்சுரத்தைச் சேர்ந்த மாறஞ்சாத்தான் என்பனைக் குறிப்பிடுகிறது. இவன் தன் மகன் சாத்தன் சேந்தியின் பெயரால் சமணத் திருமேனி ஒன்றைச் செய்வித்தான். மேற்கூறிய சாத்தனும், மாறன் சாத்தனும் ஒருவனாக இருக்கலாம் அல்லது மாறன் சாத்தன், சாத்தனின் தந்தை ஆகலாம்.

### சாத்தன் மாறன்: (விடேல் விடுகு விழுப்பேரதியரசன்)

சாத்தனை அடுத்து அவனது மகன் சாத்தன் மாறன் அரியணை ஏறினான். இவன் விடேல் விடுகு விழுப் பேரதியரசன் எனும் விருதுப் பெயரைக் கொண்டவன். இவன் இரண்டாம் நரசிம்மவர்மனின் (700-728) சம காலத்தவன். மேற்கூறிய சாத்தன் சேந்தி இவனது சகோதரன் ஆவான்.

திருமயம் சத்திய கிரிநாதப் பெருமாள் கோயில் கல்வெட்டு இவனைப் பற்றிக் குறிப்பிடுகின்றது. இவனது தாயார் பெரும்பிடுகு பெருந்தேவியார் திருமயம் குகைக் கோயிலைப் புதுப்பித்துத் தானம் செய்த தெய்தியை அக்கல்வெட்டுக் குறிப்பிடுகிறது.

### மாறன்குவாவன்

சாத்தன் மாறனையடுத்து அரியணை ஏறியவன் மாறன் குவான் ஆவான். இம் மன்னனைப் பற்றிய கல்வெட்டு திருக்காட்டுப்பள்ளிக்கருகில் பொன் விளைந்தான் பட்டியில் தமிழ்நாட்டுத் தொல்பொருள் ஆய்வாளர்களால் கண்டறியப்பட்டது. இவன் இரண்டாம் நந்திவர்மப் பல்லவனின் (கி.பி. 731-796) சமகாலத்தவன் ஆவான். இவ்வரசனின் மனைவி இர்வூர் சமனப்பள்ளிக்குக் கொடையளித்துள்ளார். இவன் பகாப்பிடுகு, பெரும்பிடுகு அல்லது மாற்பிடுகு என்ற பட்டத்தைப் பெற்றிருத்தல் வேண்டும் என்று கல்வெட்டின் மூலம் அறிய முடிகிறது. (கல்வெட்டில் .....டுகு என்ற எழுத்திற்கு முன் உள்ள எழுத்துக்கள் படிக்க முடியாத அளவிற்கு அழிந்து விட்டது. அடிக்குறிப்பு எண் ஐந்தைக் காண்க.)

இம்மன்னனின் புதல்வன் குவான் மாறன் ஆவான். குவான் மாறன், குவான் சாத்தன் எனும் இரு முத்தரைய வேந்தர்களும் மாறன் குவாவனின் புதல்வர்கள் என்று கருதப்படுகின்றனர். ஆனால் மாறன் குவானும், குவான் மாறனும் அவன் மகன் மாறன் பரமேசுவரன் மகன் இரண்டாம் பெரும்பிடுகு முத்தரையந், மூன்றாம் நந்திவர்மன் காலத்தவன் ஆவான். குவாவன் மாறனும்,

சுவாவன் சாத்தனும் உடன் பிறந்தவர்கள் எனக் கொண்டால் சுவாவன் சாத்தன் பழியிலி, சுவரன் மாறனின் சிற்றப்பா ஆகிறான்.

சாத்தன் பழியிலி நிருபதுங்க வர்மப் பல்லவனின் சம காலத்தவன் ஆவான். மூன்றாம் நந்திவர்மனுக்குப் பின் ஆட்சிக்கு வந்து நிருபதுங்க வர்மனின் காலத்தில் சுவரன் மாறனின் சிற்றப்பன் இருப்பதால்; கால வரையறையின்படி சுவான் மாறனும், சுவாவன் சாத்தனும் உடன் பிறந்தவர்களாக இருத்தல் இயலாது. எனவே மாறன் சுவாவனும், மாறன் பரமேசுவரனும், சுவாவன் மாறனின் புதல்வர்களாக இருத்தல் வேண்டும் என்ற கே.ஜி. கிருஷ்ணன் அவர்களது கருத்து உண்மையாகியது.

மாற்பிடுகு பேரதியரையன் நியமத்தைத் தலைநகராகக் கொண்டு ஆட்சி புரிந்த மூத்த தலைமுறையினன் ஆவான். மற்றும் புதுக்கோட்டைப் பகுதியின் ஆட்சிபுரிந்த இளைய தலைமுறையினர் இவருடன், எம்முறையில் உறவினன் என்று தெரியவில்லை என்று வரலாற்றாய்வாளர்கள் கூறியுள்ளனர். இவன் அநேகமாக சுவாவன் மாறனின் மற்றொரு பதல்வனாக கே.ஜி.கிருஷ்ணன் அவர்கள் கருதும் மாறன் சுவாவனாக இருக்கலாம். இவன் நந்திவர்மப் பல்லவனின் சமகாலத்தவன் ஆவான். இவன் காலத்திலிருந்து இளைய தலை முறையினர் மலையடிப்பட்டிப் பகுதியை (புதுக்கோட்டை மாவட்டம்) ஆட்சி புரியத் தொடங்கினர். மாறன் பரமேசுவரன் செந்தலைப் பகுதியில் ஆட்சி புரிந்துள்ளான்.

### சுவாவன் மாறன்

மாறன் சுவாவனுக்குப் பின் அரியணை ஏறியவன் சுவாவான் மாறன் ஆவான். பெரும்பிடுகி முத்தரையன் என்ற விருதுப் பெயரினைக் கொண்ட இவன் முதல் இராசிம்ம பாண்டியன் (கி.பி. 730-768) இரண்டாம் நந்திவர்மன் ஆகியோரின் சமகாலத்தவன் ஆவான். இவன் பெரும்பிடுகு முத்தரையினாயின. சுவாவன் மாறன் என்று செந்தலைக் கல்வெட்டுக்களால் குறிக்கப் பெறுகிறான்.

### மாற்பிடுகு பேரதியரையன் (கி.பி. 770-791)

இவன் சுவாவன் மாறனின் மகனாக இருக்கலாம். இவன் பல்லவமன்னன் நந்திவர்மனின் சமகாலத்தவன் ஆவான். முத்தரையர் குலத்தினருள் மாற்பிடுகு என்னும் பட்டத்தினை இருவர் பெற்றிருந்தனர் என்பதனைக் கல்வெட்டுச் சான்றுகளால் அறியலாம். இவ்வேந்தனைத் தவிர மாற்பிடுகு இளஹ்கோ வேலான்சாத்தன் என்பானும் இப்பட்டத்தினைப் பெற்றிருந்தான். மாற்பிடுகி பேரதியரையனைக் குறிப்பிடும் கல்வெட்டுகள் திருவெள்ளரையிலும் (திருச்சி மாவட்டம்) குள்ளாண்டார் கோயிலும் (புதுக்கோட்டை மாவட்டம்) காணப்படுகின்றன.

### அரசியல் சூழல்

இவ்வேந்தன் பல்லவப் பெருவேந்தனுக்கு உட்பட்டு குறுநில மன்னனாகவே தனது ஆட்சியைத் தொடங்கினார். அதுசமயம் நந்திவர்மன் (775-825) பல்லவப் பேரரசனாகத் திழ்ந்தான். பாண்டிய வேந்தன் பராந்தக நெடுஞ்சடையன் இவர்களது சமகாலத்தவன் ஆவான். இக்காலத்தில் பல்லவர்க்கு வடக்கிலுள்ள பகுதிகளை, வலிமைமிக்க இராட்டிர கூடர்கல் ஆண்டு வந்தனர். துருவன் என்பவன் அந்நாட்டினை ஆட்சி புரிந்து வந்தான். பல்லவ - இராட்டிரகூடரிடையே பகைமை முற்றியிருந்தது. பல்லவ-பாண்டிய போராட்டமும் அப்போது தொடர்ந்து நடைபெற்றுக் கொண்டிருந்தது. இவ்வாறு வடக்கில் இராட்டிரகூடர்களும், தெற்கில் பாண்டியர்களும் பல்லவப் பெருநாட்டினை அச்சுறுத்திக் கொண்டிருந்த போதுதான், மாற்பிடுகு பேரதியரையன் பல்லவர்க்குப் பக்க துணையாகப் பெரும் பணி ஆற்றிவந்தான். பாண்டியர் படையெடுப்பு என்னும் அச்சத்திலிருந்து பல்லவரை மீட்பதிலும் அவரது ஆதிக்கக் கொடியினைப் பட்டொளி வீசிப் பறக்க விடுவதிலும், இவன் பெரு முயற்சி மேற்கொண்டான். தந்திவர்மனது ஐந்தாம் ஆண்டினதான குள்ளாண்டார் கோயில் கல்வெட்டில் இவ்வேந்தனது பெயர் குறிக்கப்பட்டுள்ளது.

## இவ்வேந்தனது பிற்காலம்

இவ்வேந்தனது ஆட்சியின் பிற்பகுதியில் பாண்டியர் பெருவலிமை பெற்றனர்; சோணாட்டின் மீதுப் பாய்ந்தனர். அதியமான அரசர், பல்லவர், சேரர் ஆகியேரரது படைகளை ஆயிரவேலி அயிரூர், புகழியூர் (கூர் வட்டம்) முதலான இடங்களில் தோற்கடித்தனர். இத்தோல்வியின் விளைவாக பல்லவர் காவிரிப் பகுதியினை இழந்தனர். காவிரிப் பகுதி பாண்டியர் கைக்கு மாறியது. இதனால் பேரியரையனது ஆட்சியின் பிற்காலத்தில் பல்லவர் சிறிது வலிமை குன்றினர் என்பது அறியப்படுகின்றது.

## சிறப்புமிக்க ஆட்சி

இவ்வேந்தனது ஆட்சிக்காலம் முத்தரையரது உயர்ச்சிக் காலமாகும். இவனது ஆட்சிக் காலத்தில் முத்தரையர் பலர் அரசியல் அலுவலராகவும், படைத் தலைவர்களாகவும் விளங்கினர். துறையூர் சாலையிலுள்ள திருவெள்ளரை முத்தரையர் மையமாகத் திகழ்ந்தது.<sup>8</sup> இன்றும் திருவெள்ளரையைச் சுற்றிலும் உள்ள ஊர்களில் முத்தரையர்கள் அதிக அளவில் வசிக்கின்றனர். மாற்பிடுகு இளங்கோ வேளான் சாத்தான், குவாவன் சேத்தி, ஆலம்பாக்கத்து விசிய நல்லாழான், கம்பன் அரையன் முதலானோர் குறிப்பிடத்தக்கவர் ஆவர். திருவெள்ளரைக் கல்வெட்டு இந் நால்வரையும் குறிப்பிடுவது நினைவில் கொள்ளத்தக்கதாகும்.

## மாற்பிடுகு பெருங்கிணறு

திருச்சி மாவட்டம், திருவெள்ளறையில் மாற்பிடுகு பெருங்கிணறு உள்ளது. சுவஸ்திக் வடிவில் அமைந்துள்ள இக்கிணற்றினை நாலுமுலைக் கேணி என்று ஊர் மக்கள் அழைக்கின்றனர். மேலும் மாமியார் மருமகள் குளம் என்ற பெயரும் இதற்கு உண்டு. இக்கேணியிலுள்ள நந்திவர்மனின் ஐந்தாம் ஆட்சியாண்டுக் கல்வெட்டில் “ஆலம்பாக்கத்து விசிய நல்லாழன் தம்பி கம்பன் அரையன், மாற்பிடுகு பெருங்கிணறு அமைத்தான்” என்று கூறப்பட்டுள்ளது.<sup>9</sup> ஆய்வாளர்கள் சிலர் இக்கிணறு நந்திவர்மனின் நினைவாக வெட்டப்பட்டிருத்தல் வேண்டும் என்று கருதிகின்றனர்.

ஆனால் இதுகாறும் கிடைத்துள்ள ஆதாரங்களைக் கொண்டு ஆய்ந்து பார்க்குங்கால் நந்திவர்மனுக்கு மாற்பிடுகு என்ற பட்டம் இருந்ததாக நேரடிச் சான்றுகள் இல்லை. எனவே இக்கிணறு மாற்பிடுகு பேரதியரையன் என்ற முத்தரைய வேந்தனின் பெயராலேயே அமைக்கப்பட்டது எனக் கூறலாம். திருச்சி மாவட்டம், லால்குடி வட்டம், ஆலம்பாக்கத்திலுள்ள மாற்பிடுகு ஏரியும் இவனது பெயரால் ஏற்பட்டதேயாகும். கம்பன் அரையன் என்னும் முத்தரைய அதிகாரி, தனது இனத்தலைவனும் மன்னனுமான மாற்பிடுகு பேரதியரையன் நினைவாகவே இதனை அமைத்தான். மேலும் இவனது பெயர் பொறிக்கப்பட்ட கல்வெட்டு இங்கு கிடைத்திருப்பதும் இக்கருத்திற்கு அரண் கூட்டுவதாகும்.

## மாறன் பரமேசுவரன்

இவன் குவாவன் மாறனின் மகனாவான். இவனைச் செந்தலைக் கல்வெட்டுகள், ‘குவாவன் மாறனவன் மகன் இளங்கோவதியரையனாயின் மாறன் பரமேசுவரன்’ என்று குறிப்பிடுகின்றன. பரமேசுவரன் என்பது இரண்டாம் நந்திவர்மனின் விருதுப் பெயராகும். இவனது மூத்த சகோதரன் மாறன் குவாவன் என்னும் மாற்பிடுகு பேரதியரையன் ஆவான். முத்தரைய அரசர்களுள் பேரரசனாகத் திழ்ந்தவனும் வரலாற்று வானில் வெண்ணிலவென ஒளிவீசிக் கொண்டிருப்பவனுமான இரண்டாம் பெரும்பிடுகு முத்தரையனை மகனாகப் பெற்ற பேறு பெற்றவன் மாறன் பரமேசுவரன் ஆவான்.

## சுவரன் மாறன் என்ற (இரண்டாம்) பெரும்பிடுகு முத்தரையன்

முத்தரைய வேந்தருள் தனிச்சிறப்பும் நனி புகழும் கொண்ட மாவீரன். சுவரன் மாறன் எனும் இரண்டாம் பெரும் பிடுகு முத்தரையன் ஆவான். வீரத்தின் உலைக்களனாய், வெற்றியின் நிலைக்களனாய் வாழ்ந்த ஆற்றல் மறவனான இவன், களம் பல கண்டு, வெற்றிகள் பல கொண்டு, பல்லவரின் பெருமையைப் பாரினில் உயர்த்துவதில் முனைந்து செயல்பட்டான். முத்தரையர் வரலாற்றில் மட்டுமின்றி தமிழ்

வரலாற்றிலும் தனித்ததோர் இடத்தினைப் பெற்றுள்ள இம்மாவீரன் - தஞ்சைக்கோன், வல்லக்கோன், சத்ருகேசரி, ஸ்ரீ சத்ருமல்லன், அதிசாகசன், அபிமானதீரன், வான்மாறன், ஸ்ரீமாறன், செருமாறன், வேல்மாறன், சாத்தன் மாறன், தமரலாயன், ஸ்ரீ கள்வர் கள்வன், கொடும்பாளூர் காய்ந்தெறிந்தான் முதலான தோரணையான விருதுப் பெயர்களைப் பூண்டிருந்தான். இவன் மூன்றாம் நந்திவர்மனின் சமகலாத்தவனாவான்.

சிங்க ஏறுபோல் திகழ்ந்த இம்மாவீரன் தமது பகைஞர்களான பாண்டியரையும், கொடும்பாளூர் வேளிரையும், மணலூர், மணிப்பாறை, திங்கனூர், காந்தனூர், அழுந்தியூர், காரை. மரங்கூர், அண்ணல்வாயில், செம்பொன்மாரி, வெண்கோடை, புகழியூர், கண்ணனூர் முதலான போர்க்க கலங்களில் புறமுதுகிட்டு ஓடச் செய்தான்.

இவனைப் பேராசிரியர் எம்.எஸ். கோவிந்தசாமி அவர்கள், வைகுந்தப் பெருமாள் கோவில் கல்வெட்டில் குறிக்கப் பெறும் காடகமுத்தரையனாக இருக்கலாம் என்று கருதுகிறார். இது பொருத்தமாகத் தோன்றவில்லை.

“தமிழ்ப் புலவர்களைப் போற்றிக் காத்துத் தனது பெரு வெற்றிகளைப் பாஷிவில் வடிக்கச் செய்து, கல்வெட்டில் வரையச் செய்த இர்புரவலன், தமிழகக் கல்வெட்டு வரலாற்றில் சிறந்த இடத்தினைப் பெறுகிறான். செந்தலைக் கல்வெட்டு தமிழக மெய்க்கீர்த்தி வளர்ச்சிக்கு அடிப்படையாக அமைந்தது எனக் கூறுதல் தவறாகாது” என்று முத்தரைய வரலாற்றிற்குப் புலவர் க. மருதமுத்து அவர்கள் குறிப்பிட்டிருப்பது இரண்டாம் பெரும்பிடுகு முத்தரையனின் காலத்திய தமிழ் இலக்கிய வளர்ச்சிக்கோர் முத்திரையாகும்.”

வீரம், வெற்றி, அஞ்சாமை, செயலாற்றும் திறன், கலையார்வம்-முதலானவற்றின் மொத்த உருவாகத் திகழ்ந்த இம்மாவீரன், சோழப் பெருமன்னனான முதல் இராசேந்திரா சோழனுடனும் பாண்டியப் பெருவேந்தனான முதல் மாறவர்மன்

சுந்தரபாண்டியனுடனும் ஒப்புமை கூறத்தக்க உறவோனாவான்.

இவன் ஒரு மாவீரன், மாபெறும் படைத்தலைவன், அஞ்சா நெஞ்சன்: போரிலே பல வெற்றிகளைக் குவித்தவன், மாமன்னன், முத்தமிழைப் பேணி வளர்த்தவன், மெய்க்கீர்த்தியை முதலில் தோற்றுவித்தவன், கலைப் புரவலன், கோயில் கட்டிய கோமான், கோட்டைக் கட்டிய கொற்றவன் - எல்லாவற்றிற்கும் மேலாக மக்கள் நலம் கருதி ஆண்ட நல்லாட்சியாளன்; ஆட்சித்திறன் மிக்க காவலன்.

**சுவரன் மாறன் யாருக்காகப் போரிட்டான்?**

சுவரன் மாறன் தன்னுடைய நண்பனும் பேரரசனுமான பல்லவனுக்காகப் போரிட்டான் என்பதைச் செந்தலைப் பாடல்கள் 5 மற்றும் 20 ன் மூலம் அறியலாம்.

**பாடல் 5**

‘மாறுப்படை மீனவன் வல்லவன் பல்லவன் சேனைக் கன்று புறப்படமாறு பொருகளிற்று.....’

வலிய படைகளையுடைய பாண்டியன் பல்லவனை எதிர்த்துப் போரிடவந்தான். ஆனால் பல்லவன் சார்பாகத் தன்னுடன் போரிட சுவரன் மாறம் வருவாவென பாண்டியன் சற்றும் எதிர்பார்த்திருக்கமாட்டான்.

பெரும்பிடுகு முத்தரையரின் யானைப் படைப் பாண்டியரின் படையை எதிர்த்து நின்றது.

**பாடல்: 20**

‘நின்றடு வில்லவன் வல்லரண் பல்லவன் செந்தோளெனச்

சென்றிடு கீர்த்தி ..... மய .....  
வென்றிடு..... தக  
..... புய.....”

புலவர் அமருண்ணிலை ஆயின குவாவங் காஞ்சன் பாடியது.

**மாமங்கைப் போர்:**

மாமங்கை என்னுமிடத்தில் நடைபெற்ற போரில் பாண்டியரை சுவரன் மாறன் வென்ற செய்தியைப்

பாடல் கூறுகிறது. போர்க்களத்தில் பாண்டியன் இறந்து விடுகிறான். இதனைக் கேள்வியுற்ற பாண்டிய மன்னனின் தேவியர் கணவனை இழந்தபின் வாழ்வது வீண் எனக் கருதி, தீக்குளித்து மாண்டனர். மாமங்கை வெற்றியைக் காலமெல்லாம் நீ பாடி மகிழ்வாயாக என்று யாழ் மீட்டும் பாணரிடம் புலவர் கூறுவதாக இப்பாடல் அமைந்துள்ளது.

**பாடல்:**

'பாமருவுகின்ற யாழ்ப் பாண்மகனேய் பண்டெலாம்  
யாமறிது மெங்கையர்க்கே சொல்லுநீ-மாமங்கை

தென்னாடர் காதலியர் தீநாடவாய்சிவந்த

மின்னாடு வேன்மாறன்மெய்"

**கோனாட்டுப் போர்**

பாண்டியர்க்குத் துணையாக வந்த கொடும்பாளூர் வேளிரைக் கொடும்பாளூர் மற்றும் கோனாட்டு ஊர்களில் தோற்கடித்தான். கொடும்பாளூர் என்னும் ஊர் பழம்பெருமை மிக்கது. கொடும்பை என்றழைக்கப்பட்டது. இவ்வூர் கோனாட்டின் தலைநகரமாகும். கொடும்பாளூரை வென்ற செய்தியைக்

"கோமாளி மொய்ம்பிற கொடும்பாளூர்  
காய்ந்தெறிந்தான்" என்ற கல்வெட்டுத் தொடரால் அறியலாம்.

**திங்கனூர் போர்**

திங்கனூர் என்பது கும்பகோணம் சாலையில் திருவையாற்றில் இருந்து கிழக்கே மூன்று கல் தொலைவிலுள்ள ஊராகும். சைவ சமய வரலாற்றில் சிறப்பிடம் பெற்றுள்ள இவ்வூர், அப்பூதியடிகள் வாழ்ந்த ஊராகும். இங்கு பாண்டியரைப் போரில் வென்றான், சுவரன் மாறன்

**பாடல்:**

'தாழும் பூ சற்றிங்க னூர்த்தெவ்வீர் மனந்தளரத்  
தென்னன் வேழங்கள்ப்பட்டது கண்ட வேந்தன் மன்புமலரான்  
வாழுந்தடவரைத் தோள்நெடுமாறன்.....  
வாற்குழலம்  
..... தண்டோன்"

இப்பாடலில் தென்னன் என்று குறிப்பிடுவது பாண்டியரையே ஆகும். தெல்விர் என்பது பகைவரைக் குறிக்கும். இவன் பாண்டியரையும், சேரரையும் முறியடித்தோடு, பாண்டியரது யானைப் படைகளைக் கவரந்து கொண்டான்.

"பூமலரான் வாழுந் தடவரைத் தோள் நெடுமாறன்" என்று இப்பாடலில் சுவரன் மாறன் வர்ணிக்கப்படுகிறான். அதாவது திருமகளைத் தன்னுடன் கொண்ட திருமாவின் வடிவமாகவே முத்தரையரை இப்பாடலில் புலவர் போற்றுகின்றார். மேற்கண்ட பாடலில் வில்லவன் என்னும் சொல் சேரனைக் குறிக்கிறது. பல்லவன் செந்தோள் என்னும் தொடர் முத்தரையர், பல்லவனின் தோள் வலிக்குத் துணை நின்றதையே தெரிவிக்கிறது. "தோழமைக்கு தோள் கொடு" என்ற பழமொழிக்கேற்றார் போல்; மாறன் தன் நண்பனுக்குத் தோள் கொடுத்து சேரனைப் போரில் வென்ற செய்தியையே இப்பாடலில் புலவர் கூறுகிறார்.

**பதிமூன்றாம் பாடலில்**

பல்லவன் வெல்லத் தென்னன் முனையைக் கெடச் சென்றமாறன்

என்று பல்லவனுக்காக பாண்டியருடன், மாறன் போரிட்ட செய்தி கூறப்பட்டுள்ளது.

இவ்வாறு மூன்று பாடல்களில் பல்லவர்க்காக சுவரன் மாறன் போரிட்டு பல்லவருக்கு வெற்றி தேடித் தந்தமை அறியப்படுகின்றது.

**பாண்டியருடன் போர்**

மூன்றாம் நந்திவர்மனுக்கு எதிராகப் போர் தொடுத்த பாண்டியப் பெருவேந்தன் ஸ்ரீமாறன் ஸ்ரீவல்லபனை எதிர்த்து பல்லவர்க்காக, சுவரன் மாறன் போரிட்டான். இப்போரில் பாண்டிய மன்னனது பெயர் குறிக்கப் பெறவில்லை. பல்லவனுக்காக கொடும்பாளூரை வென்றதுடன் சுவரன் மாறன் நின்று விடவில்லை. அவனது சினத்திற்கு அவ்வூர் ஆளாகியது. அரண்களையுடைய கொடும்பாளூரின் நெடியமதில்களை இடித்தழித்தான்.

‘கொடிமாடத் தண்கொடும்பை மன்னர்

நெடிமா மதிலிளந்த நீறு”

**அண்ணல்வாயில் போர்**

அண்ணவாசல் என்ற பெயரில் புதுக்கோட்டை மாவட்டத்தில் அமைந்துள்ள ஊரே பண்டைக் காலத்தில் அண்ணல்வாயில் என்றழைக்கப்பட்டது. இங்கு நடைபெற்ற போர் குறித்து கல்வெட்டு கூறும்பாடலைக் காண்போம்.

‘மலர்ந்தார் வான்மாறன் மன்னன் வாயிற்  
கலந்தநாட் காணலாங் காண்க-உவந்தவர்தம்  
எண்பருந்து சூற்றேமிருந் துறங்க வீழ்குடர்  
பண்பருந்து சிந்தப்புகடு”

அண்ணல் வாயில் என்னுமிடத்தில் முத்தரையர் சுவரன் மாறன் புரிந்த போர்ச்செய்தியை இப்பாடல் எடுத்துக் கூறுகிறது.

சுவரன் மாறனைப் பகையரசர்கள் அண்ணல் வாயில் என்னுமிடத்தில் எதிர்த்தனர். அவ்வாறு எதிர்த்தவர் களையெல்லாம் மாறனின் படை பிணங்களாக்கியது. அந்தப் பிணங்களைப் பேய்களும் கழுகுகளும் தம்வயிற்றாற உண்டன.

மற்றொரு புறம் மாறனின் கரிய யானைகள் வெற்றிக் களிப்பில் அவ்வூரையே உழுது நாசம் செய்தன. இக்காட்சியைக் காண வாரீர் என்று புலவர் அழைக்கிறார்.

**கண்ணனார் போர்:**

புதுக்கோட்டை மாவட்டம் திருமயம் வட்டத்திலுள்ள ஊர் கண்ணனார் ஆகும். இங்குள்ள சுப்ரமணியர் கோயிலில் பாண்டியர் கல்வெட்டுகள் பல காணப்படுகின்றன.

இப்போர் குறித்த கல்வெட்டு இதோ

‘வானாடு தாமுர்ந்த மாநாடக் கண்ணனார்த்

கோனாடர்புக்களித்த குன்று”

என்று கூறுகிறது.

**காந்தனார் போர்**

காந்தனார் என்பது சேரர்களின் துறைமுகப்பட்டினமான காந்தனார் எனப் பல அறிஞர்கள் கருதுகின்றனர். ஆனால் காந்தனார்

என்பது புதிக்கோட்டைப் பகுதியிலுள்ள ஊராக இருக்க வேண்டும் என்பதுவே பொருத்தமானது.

இப்போர் குறித்த பாடல்

‘செருவல ராபனதாற் சிந்தையியார்போலு

மருவலாய் வான்மாறன் சீர்க்கருவிளை

கண்டோற்ற வண்டராவங் கார்தொற்றுங் காந்தனார்

மண்டொற்ற வேந்தர் மனம்.”

சுவரன் மாறனின் படை வலிமையைக் குறைத்து மதிப்பிட்டு சிந்திக்காமல் படையெடுத்துவரும் பகை மன்னரின் படையை மாறனின் சீற்றம் சிதறடித்து விடும். அவ்வாறு சிந்திக்காமல் வந்த பகை மன்னனின் படையைக் காந்தனார் என்றுமிடத்தில் மாறன் வென்ற செய்தியை இப்பாடலில் புலவர் குறிப்பிடுகிறார்.

**செம்பொன் மாரிப்போர்:**

திருவையாறு கும்பகோணம் சாலையில் திங்களுக்கும் மணலூருக்கும் இடையில் செம்மங்குடி என்ற ஊரொன்று உள்ளது.

இச்செம்மங்குடையே செந்தலைக் கல்வெட்டு கூறும் செம்பொன்றமாறியாக இருத்தல் வேண்டும்.

**கல்வெட்டு:**

சேட்டினார் பூந்தன்பொழிற் செம்பொன்மாரிக் கடியரண்

மூட்டின சீற்றம் முன் சென்றதன்பின்-பகட்டினதோர்

..... மாறன்கடிநகர்

சுவரன் மாறனின் சீற்றம் செம்பொன்மாரி என்னும் நகரிலுள்ள எதிரிகளின் வன்மைமிக்க அரண்களை அழிக்கின்றது. அதன்பின்னர், சுவரன் மாறனின் யானைகள் வெற்றிக் களிப்பில் அந்நகர் முழுதும் உழுகின்றன.

**காரைப் போர்**

சுவரன் மாறன் வென்றதாகக் குறிப்பிடப்படும் காரை என்பது திருப்பத்தூர் வட்டத்தில் அமைந்துள்ள காரையூர் என்னும் சிற்றூரேயாகும். இங்கு சுவரன் மாறன் பாண்டியேரோடு

போரிட்டிருத்தல் வேண்டும். சுவரன் மாறன்  
காரைப் போரில் வென்ற செய்தியை

‘காரைவாய்ப் போர்வென்ற வேன்மாறன்’

என்ற கல்வெட்டுத் தொடரால் அறியலாம்.

**வெண்கோடல்:**

வெண்கோடல் என்னும் ஊர் தஞ்சைச் செம்புல  
நாட்டில் அமைந்துள்ள ஊராகும். இங்கும் சுவரன்  
மாறன் பாண்டியரோடு போரிட்டிருக்கலாம்.

**கல்வெட்டு:**

‘கண்ட தஞ்சைச் செம்புல நாட்டு வெண்கோடல்  
விண்டபோது’

**அழுந்தியூர்ப்போர்:**

சுவரன் மாறன் அழுந்தியூரில் எதிரிகளோடு  
போரிட்டு, தேர்ப்படையை சிதறடித்து  
சின்னாபின்னமாக்கியதை

‘வெங்கட் பொருக யல்சேர்வேல் கொடியோன்  
வான்மாறன்

வெங்கட் கரும்பகடு சென்றுழைக்க பங்கலந்தார்

தேர் அழுந்தி மாவழுந்தச் செங்குருதி மண்பரந்த

வூர் அழுந்தியூர் என்னுமூர்”

என்ற வெண்பாவின் மூலம் அறியலாம்.  
இவ்வூரும், இன்று மாயவரத்திற்கருகிலுள்ள கம்பர்  
பிறந்த தலமான தோழுத்தாரும் ஒன்றாக இருத்தல்  
வேண்டும்.

**சேருடன் போர்:**

பாண்டியன், வேளிர் மற்றும் சேரர் உதவியுடன்  
பல்லவர் மீது தொடுத்த போரில் பல்லவனுக்காக  
மாறன் சேரனுடன் போரிட்டதை,

‘நின்றடு வில்லவன் வல்லரண் பல்லவன்  
செந்தோளென்’

என்ற பாடல் வரியால் அறியலாம்.

பிற்காலச் சேரர்கள் கொங்கு நாட்டு கருவூரைத்  
தலைநகராகக் கொண்டு ஆண்டனர். கருவூரிற்கு  
வஞ்சி என்ற பெயரும் உண்டு. கருவூரிலிருந்து 12  
கி.மீ. தொலைவிலுள்ள புகழூரிலும், வஞ்சியிலும்  
சேரரை மாறன் தோற்கடித்தான்.

**பாடல்: 4**

‘பால் கொண்ட செவ்வாய் விளையா  
மொழிபருவத்து முன்னம்

வேல்கொண்ட..... க்கள்  
வஞ்சிமா”

**பாடல்: 11**

‘சொற்புகு தொண்டக் கணிபுரு தூமதி  
பொன்முகத்தாள்

பொற்புக வெற்புப் புகுதிகண்டாய்  
புகழிப்-பொருதார்

கற்பக விற்புகக் கண்டவன் கள்வர்கள்வன் றஞ்சை

நற்புகழாளன் கரம் பொற்கொடை  
காலுங்கருமுகிலே”

கார்காலத்தில் வருவதாகக் கூறிச் சென்று வினை  
முடிந்து மீளும் தலைவன், தான் செல்லும் முன்பே  
தலையின் ஊர் நோக்கி மழை பெய்யச் சென்ற  
கால்மேகத்திடம் கூறியதாக இப்பாடல்  
அமைந்துள்ளது “கள்வர் கள்வன்” மற்றும் “தஞ்சை  
நற்புகழாளன்” போன்ற விருதுப் பெயர்கள் சுவரன்  
மாறனுக்கு இருந்தை இக் கல்வெட்டு மூலம் அறிய  
முடிகிறது.

புகழி (புகழூர்) என்னும் நகரில் சுவரன் மாறன்  
நிகழ்த்திய போரைப் பற்றியே இக்கல்வெட்டு  
விவரிக்கிறது. போர்க்களத்தில் சுவரன் மாறனின்  
வில்லாற்றலைக் கண்ட பகைவர் அருகிலிருந்த  
மலைப்பகுதிகளில் ஓடி ஒளிந்தனர். இவர்கள்  
வேலாயுதம் பாளையத்திலுள்ள குருந்த  
மலையிலும், ஆறு நாட்டார் மலையிலும்  
ஒளிந்திருக்கலாம்.

**மணிப்பாறை போர்: 11**

திருச்சியிலிருந்து திண்டுக்கல் செல்லும்  
சாலையிலுள்ள மணிப்பாறை என்னும் ஊரே  
மணிப்பாறை ஆகும். பாண்டிய மன்னனை  
மணிப்பாறை என்னுமிடத்தில் சுவரன் மாறன்  
வென்ற செய்தியைப் பாடல் தெரிவிக்கிறது.

‘பனையைப் பகடுகூடாவென்று பல்லவன் வெல்லத்  
தென்னவன்



முனையைக் கெடச் சென்றமாறன்  
முகிலிவலர்-பீலியுண்டச்  
சுனையாய்ச் சுனை மணிப்பாறை யப்பாறை சொல்லென்  
வினைந்த  
வினையைப் பறிப்பவன் திக்கினிலங்கு புகழ்வனே.”  
சுவரன் மாறன் போரிட்ட போர்க்களங்கள்  
எங்குள்ளன?

என்பதனை ஆய்ந்து கு.மா.சுப்ரமணியன்  
பெரும்பட்டியல் ஒன்றைத் தன் நூலில்  
கொடுத்துள்ளார்.<sup>15</sup>

முத்தரையர் வரலாற்றில் ஒரு பொற்காலத்தினை  
உருவாக்கியன் இரண்டாம் பெரும்பிடுகு  
முத்தரையன். இவனது ஆட்சிக் காலத்தில்  
முத்தரையர் நாட்டின் புகழ், கொடுமுடியில்  
இருந்தது. கலை வளர்ச்சி, ஆட்சிச் சிறப்பு, தமிழ்ப்  
பணி ஆகியவை இவனது ஆட்சிக் காலத்தில் மிகச்  
சிறப்பாக இருந்தது. இப்பார் புகழும் வேந்தனுடன்  
முத்தரையரின் மூத்த தலைமுறை முடிவுக்கு  
வருகிறது. தஞ்சைத் தரணியின் புகழ்  
இவ்வேந்தனுது காலத்தில் உச்ச நிலையில் இருந்து  
என்பது குறிப்பிடத்தக்கதாகும்.

இவ்வேந்தனுக்குப் பின்னர், முத்தரையர் நாடு  
இளைய தலைமுறையினரால் ஆளப்பட்டு வந்தது.  
இளைய தலைமுறையினரைத் தொடங்கி வைத்த  
பெருமை சாத்தன் பூதியைச் சாரும்.

### இளைய தலைமுறையினர்

#### சுவான் சாத்தன் (விடேல் விடுகு முத்தரையன்)

சுவாவன் மாறன் பரம்பரையினர் செந்தலையைத்  
தலைநகராகக் கொண்டு ஆட்சி புரிந்த அதே கால  
கட்டத்தில் சுவாவன் சாத்தனைத் தொடர்ந்து  
இளைய தலைமுறையினர் புதுக்கோட்டைப்  
பகுதியில் ஆட்சி புரிந்தனர். புதுக்கோட்டை  
மாவட்டம் மலையடிப்பட்டியிலுள்ள  
திருவாலத்தூர் மலையில் சிவனுக்கும்,  
விஷ்ணுக்கும் என இரண்டு குகைக் கோயில்கள்  
உள்ளன. அவற்றில் சிவன் கோயிலின் மண்டபத்  
தூண் கல்வெட்டின் மூலம், இவன் திருவாலத்தூர்  
மலையைக் குடைந்து வாசீசர் கோயில் எடுப்பித்த  
செய்தியை அறியலாம்.

### கல்வெட்டு:

1. ஸ்வஸ்திஸ்ரீ கோவிசைய தந்திபர்மற்(க்)கு  
யாண்டுப
2. தினாறாவது விடேல்விடுகு முத்தரையனாயின
3. சுவாவஞ் சாத்தனேன் திருவாலத்தூர்மலை
4. தளியாக குடைந்து படாரரைப் பரிஷ்டை செ
5. ய்து இத்தளியை..... (பு.மா.க. எண்.18)

இக்குடைவரைக் கோயில் நந்திவர்மனின்  
16-ஆம்ஆட்சி ஆண்டில் அமைக்கப்பட்டதால்,  
இக்கல்வெட்டின் காலம் கி.பி. 811-ஆம்  
ஆண்டாகும்.

இக்கோயிலில் செதுக்கப்பட்டுள்ள  
மகிஷாசுரமர்த்தினி போர்க்காட்சி மகாபலிபுரம்  
மகிஷாசுரமர்த்தினி சிற்பத் தொகுதியை விட  
கலைநயம் மிக்கது என்று ஆய்வாளர்களால்  
பாராட்டப்படுகின்றன. இவனுக்கு இரு ஆண்  
மக்களும், ஒரு மகளும் இருந்தனர் என்று  
வரலாற்றாய்வாளர்கள் கூறி வந்தனர். திருச்சி  
மாவட்டம் திருநெடுங்களம் கல்வெட்டின் மூலம்  
இவனுக்கு சாத்தன் உதயாங்குரன் என்ற மூன்றாவது  
மகன் இருந்தது தெரிய வருகிறது.

### சாத்தன் பழியிலி:

இவன் விடேல் விடுகு முத்தரையனின் மூத்த  
புதல்வனாவான். இவன் நார்த்தாமலையில் பழியிலி  
ஈச்சுரம் என்னும் குரைவரைக் கோயிலை  
உருவாக்கினான். இதனை அங்குள்ள

‘கோவிசைய நிருபதொங்க விக்ரமவாற்கு யாண்டு

ஏழாவது விடேல்விடுகு முத்தரையன் மகன் சாத்தன்  
பழியிலி

குடைவித்த ஸ்ரீகோயில் இச்சிரீ கோயிலுக்கு

முகமண்டபமும் இஷவமும் இஷவக் கொட்டிலும்

பலிப்பீடமும் செய்வித்தான் சாத்தான்  
(பழியிலிம)கள்

மீன்வன் தமிழதியவையனான மல்லன்  
அனந்தனுக்கு

புக்க பழியிலி சிறிய நற்கை.” (பு.மா.க.  
எண்.19)

இக்கல்வெட்டின் மூலம் சாத்தன் பழியிலி புதுக்கோட்டைப் பகுதியை கி.பி. <sup>9</sup>-ஆம் நூற்றாண்டின் மத்தியில் ஆண்டு வந்துள்ளான் என்பது அறியப்படுகிறது.

#### **சாத்தன் பூதி: (விடேல் விடுகு இளங்கோதியரையன்)**

இவன் விடேல் விடுகு முத்தரையனின் இளைய மகனாவான். இவன் நார்த்தாமலையில் “சாத்தன் பூதிச்சுரம்” எனும் கற்றலியைக் கட்டினான். இது பிற்காலத்தில் விஜயாலய சோழீச்சுரம் என்று அழைக்கப் பெற்றது. இக்கோயிலை சாத்தன் பூதிச்சுரம் என்றழைப்பதே பொருத்தமுடையதாகும். கல்வெட்டு ஆதாரம் இதனை உறுதிப்படுத்துகிறது. இக்கோயிலின் முன்புள்ள துவார பாலகர் சிலையின் பீடத்திலுள்ள கல்வெட்டு,

‘சாத்தன் பூதியான இளங்கோவதியரையன்

எடுப்பித்த கற்றளி மழை இடித்தழிய

மல்லன் விதுமன் ஆயின தென்னவன்

தமிழதியரையன் புதுக்கு.”

சாத்தன்பூதி எடுப்பித்த கற்றளி மழையின் போது விழுந்த பேரிடியால் அழிந்து போக பழியிலி சிறிய நங்கையின் கணவரின் சகோதரனான தென்னவன் தமிழதியரையன் புதுப்பித்தான் என்ற செய்தியைக் கூறுகிறது கல்வெட்டு.

#### **பூதி அரிஞ்சிகை:**

இம்மன்னனுக்கு பூதிகளரி என்ற புதல்வனும், பூதி அறிஞ்சிகை என்ற மகளும் இருந்துள்ளனர். பூதி அறிஞ்சிகை கொடும்பாளூர் வேளிர் மன்னன் சாத்தன் மறவனுக்கு வாழ்க்கைப்பட்டிருந்தான். இவளைக் குறிக்கும் கல்வெட்டு தென்னாற்காடு மாவட்டம் திருக்கோயிலூர் வட்டத்திலுள்ள கீழூர் வீரட்டானேசுவரர் திருக்கோயிலில் பொறிக்கப்பட்டுள்ளது.

இக்கோயிலுக்கு சாத்தன் பழியிலியின் மகள் பழியிலி சிறிய நங்கை முன் மண்டபமும், பலி பீடமும் கட்டியுள்ளான். மேலும் இவர் இக்கோயில் இறைவர் உலா வர, காளை

வானகனும், காளை வாகனத்தை வைப்பதற்குக் கொட்டிலும் அமைத்துள்ளார். இச்சிறிய நங்கையின் பெயரால் தஞ்சை திருக்கோடிக்காவில் சிறுநங்கை ஈஸ்வரம் என்ற கோயில் கட்டப்பட்டுள்ளது. இக் கோயிலுக்கு ஆழி சிறியன் என்பான் 100 கலம் நெல் தானம் செய்துள்ளான். இச்சிறு நங்கையின் பெயரால் “சிறுநங்கை குளம்” என்றொரு குளம் புதுக்கோட்டை மாவட்டத்தில் வெட்டப்பட்டுள்ளது. இவரது கணவன் மீனவன் தமிழதியரையன் மல்லன் அனந்தன் என்பனாவான்.

#### **சாத்தன் உதயங்குமரன் (மாற்பிடுகு விழுப்பரையன்):**

இவன் குவாவன் சாத்தனின் நடு மகனாவான். திருச்சி மாவட்டம், திருநெடுகலத்திலுள்ள நெடுங்காளநாதர் கோயிலுள்ள பலகைக் கல்வெட்டால் இதனை அறியலாம். (தினமலர் 19.01.2000) (இக் கல்வெட்டு மா.இராசமாணிக்கனார் வரலாற்றாய்வு மையத்தைச் சேர்ந்த முனைவர் நளினி குழவினரால் கண்டறியப்பட்டது) நந்திவர்மப் பல்லவரின் இரண்டாம் ஆட்சியாண்டில் இக்கோயிலுக்கு பதினைந்து கழஞ்சு பொற்கொடை அளிக்கப்பட்டதனை இக் கல்வெட்டுப் பதிவு செய்கிறது. இவன் திருச்சி மாவட்டப் பகுதிக்கு ஆட்சியாளனாக இருந்திருக்க வேண்டும் என்று தெரிகிறது.

‘விடேல்விடுகு இளங்கோ அதியரையனாயி

..... விக்ரமபூதிமகள் விடே

..... யின சாத்தன் மறவன் நேவிபூதி

(அறிஞ்சிகை)..... விடேல் விடுகு கல்லால்”

(SII Vol. VII – எண். 924)

திருச்சி மாவட்டத்திலுள்ள “நங்கவரம்” என்னும் கிராமம் இவளுடைய பெயரால் பிரமதேயமாக வழங்கப்பட்டுள்ளது. இவ்வூர் அரிஞ்சிகை சதுர்வேதிமங்கலம் என்று கல்வெட்டில் குறிக்கப்பட்டுள்ளது. நங்கவரத்தைச் சார்ந்த பகுதிகள் சாத்தன் பூதியால் தன் மகளுக்கு திருமணப் பரிசாக வழங்கப்பட்டிருக்க வேண்டும்

என்று புலவர் செந்தமிழ்ச்சென் கருதினார்.  
(செந்தமிழ்ச்சென் முத்தரையர் வரலாறு பக்கம்: 12)

ஏனென்றால் இப்பகுதி முழுவதும் பிற்காலத்தில்  
கொடும்பாளூர் வேளிகளின் ஆதிக்கத்தின் கீழ்  
வந்து விட்டது. இவரது பெயரால் அறிஞதிசை  
புரம் என்ற ஊர் தஞ்சை மாவட்டத்திலுள்ளது.  
இதனைத் திருச்சிராப்பள்ளி மாவட்டம்,  
இலால்குடியிலுள்ள சிவன் கோயில் கோபுரத்திற்கு  
அருகிலுள்ள நடுகல் மூலம் அறியலாம்.

நந்திவர்மனின் 21-ஆம் ஆட்சியாண்டில்  
வழங்கப்பட்ட சாசனம் பராந்தக சோழன்  
காலத்தில் மீண்டும் எழுதப்பட்டது.

‘ஸ்வஸ்திபுரீ தெள்ளாற்றெறிந்து ராஜ்யமுங்  
கொண்ட

நந்திப் போத்தரையர்க்கு யாண்டு  
இருபத்தொன்றாவது  
பராந்தகபுரத்து அறிஞ்திகை ஈஸ்வர கிருஹம்  
சாசனத்தாலு.....”

(SH Vol. VII – எண். 57)

இவர் சென்னை மாநகருக்கு அருகிலுள்ள  
திருவொற்றியூர் ஆதிபுரீஸ்வரர் கோயிலுக்கு 20  
சுழஞ்சு பொன் கொடை அளித்துள்ளார்.

**இளவரசி சாத்தான் காளி:**

விடேல் விடுகு முத்தரையருக்குப் பழியிலி, பூதி  
ஆகிய இரு ஆண் மக்களுடன் சாத்தன் காளி எனும்  
பெண் மகளும் இருந்தாள். இவர் நியமம்  
ஆயிரத்தளி மகாதேவர்க்கு ஒரு நொந்தா  
விளக்கெரிக்க 10 சுழஞ்சு பொன் கொடுத்து நிலம்  
வாங்கித் தானமளித்துள்ளார். இத்திருக்கோயில்  
13-ஆம் நூற்றாண்டில் அழிந்துபட்டதால்,  
இங்கிருந்த சில கற்கள் திருக்காட்டுப்பள்ளி  
அக்னீஸ்வரர் கோயில் மகாமண்டகப் படிக்கட்டில்  
வைத்துக் கட்டப்பட்டது. நியமத்தில் முத்தரையர்  
கட்டிய ஆயிரத்தளி என்னும் திருக்கோயில்  
இருந்ததனை அறிவிக்கும் ஒரே சான்றாக  
விளங்குவது சாத்தன் காளியின் கல்வெட்டு  
ஒன்றுதான். இக்கல்வெட்டை முதன்முதலாகக்  
கண்டுபிடித்த பெருமை நடன காசிநாதனையே  
சாரும்.

**பூதிகளரி (அமருன்றி முத்தரையன்):**

பூதிகளரி சாத்தன் பூதியின் மகன் ஆவான்.  
இவனுக்கு அமருன்றி முத்தரையன் எனும் பட்டப்  
பெயர் இருந்தது.

ஆய்வறிஞர் திரு. கே.ஆர். சீனிவாசன் அவர்கள்  
சாத்தம் பூதியும், பூதிகளரியும் ஒருவரே ஆவர் என்று  
கருதுகிறார். (Damilica Vol. I.P. 84) இக்கருத்து  
பொருத்தமுடையதாகத் தோன்றவில்லை. இவன்  
பல்லவ வேந்தனாம் நிருபதுங்கனின் உடன்  
காலத்தவனாகத் தெரிகிறது.

கலையார்வம் மிக்க இவ்வேந்தன் புதுக்கோட்டை  
மாவட்டம் பூவாலைக்குடியில் “புஷ்பவணேஸ்வரர்  
குகைக் கோயிலை” குடைவித்தான். (A.R.R. 1907  
Gs. 142) இது பூவாலைக்குடி பரமேஸ்வரர்  
கோயில் என்று பரகேசரி வர்மனது கல்வெட்டில்  
குறிக்கப்பட்டுள்ளது. இவன் சோணாட்டின் மீதுப்  
படையெடுத்த இழந்த தஞ்சையை மீட்க முயன்று  
தோல்வி கண்டான்.

**தென்னவன் இளங்கோ முத்தரையன்**

புகழ்பூத்த முத்தரைய வேந்தருள் இளங்கோ  
முத்தரையன் குறிப்பிடத்தக்கவன் ஆவான். இவன்  
எம்மன்னனுக்கும் உட்படாத தனித்து ஆண்ட  
மன்னனாகத் திகழ்ந்தான். இரண்டாம்  
பெரும்பிடுகு முத்தரையனே இளங்கோ  
முத்தரையன் ஆவான் எனச் சிலர் கருதுகின்றனர்.<sup>12</sup>  
பெரும்பிடுகு முத்தரையனின் பட்டப் பெயர்களுள்  
இளங்கோ முத்தரையன் பல்லவர்க்குட்பட்ட  
குறுநிலை மன்னனாகவே இருந்தான் என்று  
தெரிவதாலும் இக்கருத்து பொருந்துவதாக  
இல்லை. அடுத்து பெரும்பிடுகு முத்தரையன்  
நியமத்தில் கட்டிய பிடாரி கோயிலுக்கு இளங்கோ  
முத்தரையன் தானமளித்துள்ள செய்தி செந்தலைக்  
கல்வெட்டால் அறியப்படுகின்றது.<sup>13</sup> இதில்  
இளங்கோ முத்தரையன் இக்கோயிலைக்  
கட்டியதாகக் குறிக்கப் பெறாததால் பெரும்பிடுகு  
முத்தரையனும் இளங்கோ முத்தரையனும்  
ஒருவனாக இருக்க முடியாது என்று திரு. எம்.எஸ்.  
கோவிந்தசாமி அவர்கள் கருதுவார்.<sup>14</sup>

இம்மன்னன் கோவிளங்கோ முத்தரையர் எனவும்  
சில கல்வெட்டுக்களில் குறிக்கப்படுகின்றான்.

உதாரணமாக நேமம் பிடாரி கோயிலுக்கு இம்மன்னன் தானம் வழங்கியதைக் கூறும் செந்தலைக் கல்வெட்டில் கீழ்க்கண்டவாறு பதிவு செய்யப்பட்டுள்ளது.

‘ஸ்வஸ்திஸ்ரீ கோவிளங்கோ முத்தரையர்க்கு யாண்டு யஅ(18) ஆவது நியம மாகாளத்துப் பிடாரியார்க்கு திருவமிதினுக்கும் திருவிளக்கினுக்கும்.....”

இக்கல்வெட்டு இப்பிடாரி கோயிலுக்கு இவன் யார் யாருக்கு தானமளித்தான் என்பதனை விரிவாகக் கூறுகிறது.

“நியமித்துப் பிடாரி கோயிலுக்கு திருவமுது (அமுதம்-நீர், பால் இனிப்பு கலந்த பொங்கல்) படைக்கவும், திருவிளக்கு எரிக்கவும், திரு ஆர்த்தி எடுக்கவும் இக்கோயிலில் பணி புரிவோருக்கும் மற்றும் திருவமுது சமைத்தல், தூபம் மணி எடுத்துக் கொடுக்கும் பணியைச் செய்யும் ஒருவருக்கும், திருமெழுகிடுவார் இருவருக்கும், நானாழி அரிசியாக இரண்டு திருமெழுகிடுவார் இருவருக்கும், நாளாழி அரிசியாக இரண்டு திருவமுதுக்கும், பகல் விளக்கு ஒன்றும் பிடார பூஜைக்கு, பூ பயிரிடும் நந்தவனக் குடிகள் மூவர் பாத சிவம், முருகன், வடுகள் - ஆகியோருக்கு உண்ண ஆண்டுக்கு 70 கலம் நெல், படாரியாருக்கு உதவ வேண்டி நன்செய் நிலம் எயில் நாட்டுக் குத்தமங்கலத்தில் மூன்று வேலி நிலமும், அந்நிலத்தில் விளையும் நெல் 300 கலம் கடவ (கடமைப்பட்டவன்) இது என் தலைமையில் அளித்தல் காப்பாற்றுதல் கடமையா (கத்தான் அடி) செய்தல் மகேசுவரர் (சிவன்) அருள் ஆகும்.”

(சுவரன் மாறன் கட்டிய நியமம் பிடாரி கோயில் அன்று தமிழகத்திலேயே புகழ் மிக்கதாக விளங்கியதால் பல்லவர், பாண்டியர், சோழர் முதலான பெருவேந்தர்களும் இதற்கு அறக்கொடைகள் வழங்கினர்.)

இக்கல்வெட்டுக் குறிப்பிடும் கோவிளங்கோ முத்தரையர், தென்னவனிளங்கோ முத்தரையரேயாவார். இக்கல்வெட்டின் மூலம் மேலும் ஒரு முக்கியமான செய்தி தெளிவாகிறது.

கல்வெட்டில் இம்மன்னனின் ஆட்சியாண்டு மட்டுமே குறிப்பிடப்பட்டுள்ளது. பல்லவ, பாண்டிய, சோழ மன்னர்களின் ஆட்சியாண்டு எதுவும் குறிப்பிடப்படவில்லை. இதன் மூலம் இம்மன்னன் எவர் கீழும் சிற்றரசனாக இல்லாமல் தனியொரு முத்தரைய மன்னனாக, சுதந்திர ஆட்சி நத்தியிருக்கிறான் என்பது உறுதிப்படுகிறது.

கோவிலடி-திருக்கடைமுடிநாதர் திருக்கோயிலில் காணப்படும் இம்மன்னனின் கல்வெட்டில் ‘எயினாட்டு அட்டுப்பள்ளி நியமத்து அறிஞ்சிகைபுரத்து.....” என்று

குறிப்பிடப்பட்டுள்ளது. இக்கல்வெட்டால் இவனுடைய காலத்தில் நேமம் ஊரானது ‘எயில் நாடு” என்னும் நாட்டுப் பிரிவில் இருந்துள்ளதென்பதை அறிய முடிகிறது. இக்கல்வெட்டு அட்டுப்பள்ளி என்று குறிப்பிடுவது நேமத்தை அடுத்து உள்ள திருக்காட்டுப்பள்ளியையே ஆகும். நேமம் ஐராவதேசுவரர் திருக்கோயலில் பரமேசுவர மங்கலம் என்னும் ஊர்ப் பெயரைக் குறிப்பிடும் கல்வெட்டும் கோவிலடியில் உள்ள கோவிளங்கோ முத்தரையர் கல்வெட்டைப் போலவே எயினாட்டு அட்டுப்பள்ளி..... என்று தொடங்குகிறது. ஆனால் இக்கல்வெட்டு மிகவும் சிதிலமடைந்துள்ளது. எழுத்தமைதியைக் கொண்டு நேமத்தில் உள்ள இக்கல்வெட்டும் கோவிளங்கோ முத்தரையருடையதே என்ற முடிவுக்கு வரலாம்.

திருச்சோற்றுத்துறை சிவன் கோயிலுக்கு உத்தமதானி என்னும் பெயருடைய திருவிளக்கு ஒன்றை இம்முத்தரைய மன்னன் தானமாக வழங்கியுள்ளான். இதனால் இவனுக்கு “உத்தமதானி” என்னும் சிறப்புப் பெயர் இருந்துள்ளமை அறியப்படுகின்றது.

‘இவனது அடைமொழியான “தென்னவனிளங்கோவேன்” என்னும் பெயர் கொடும்பாளூர் மன்னன் பூதிவிசுரமகேசரியின் அடைமொழியை நினைவுபடுத்துகின்றது. அவ்வாறெனின் இம்மன்னன் ஒரு வழியில் முத்தரையருக்கும், கொடும்பாளூர் மன்னருக்கும் தொடர்புடையவனாக இருத்தல் வேண்டும். பூதி

அரிந்திகை என்பான் கொடும்பாளூர் மன்னனான சாத்தன் மறவனை மணந்திருக்கிறான். ஒரு வேளை இவன் பூதி அரிந்திகையின் மகனாகவும் இருக்கலாம்.”

இவன் முதல் ஆதித்த சோழனது இறுதிக்காலத்தில் அச்சோழனை வென்று, தன் ஆட்சியைத் தஞ்சைப் பகுதியில் விரிவுபடுத்தினான். கல்வெட்டறிஞர் கே.ஜி. கிருஷ்ணனும் இளங்கோ முத்தரையனின் ஆட்சிக்காலம் முதல் ஆதித்த சோழனது ஆட்சியின் இறுதிக் காலத்தினைச் சார்ந்தது என்று எழுத்தமைதியும் இக்கருத்தினை உறுதி செய்வதாகவும் கருதுகிறார். ஆதித்த சோழனுக்கும் முதற் பராந்தக சோழனுக்கும் இடைப்பட்ட காலத்தில் கோ இளங்கோ ஆட்சி புரித்தான் எனலாம். ஆதித்தனின் ஆட்சி முடிவிற்கும், பராந்தகன் அரியணை ஏறுவதற்கு முன்பும் ஏறத்தாழ 9 ஆண்டுகள் தஞ்சைப் பகுதியில் சோழர் கல்வெட்டுக்கள் கிடைக்காததும் இக்கருத்துக்கு அரண் சேர்க்கின்றது.<sup>15</sup> இவன் ஏறத்தாழ கி.பி. 880 முதல் 900 முடிய சோழ நாட்டின் சில பகுதிகளையும் சேர்த்து முத்தரையர் நாட்டை ஆண்டதாகக் கருதலாம். சுதந்திர வேந்தனான இவனுக்குப் பின் ஆட்சி புரிந்தோர் ஆற்றல்மிக்க வேந்தர்களாக இல்லை. ஒரு சிலர் சோழரின் மேலாண்மையை ஏற்றுக் கொண்டு சோழ-முத்தரையர் எனும் பட்டத்துடன் அரசியல் அலுவலர்களாகவும், படைத்தலைவர்களாகவும் பணிபுரிந்தனர்.

#### முத்தரையர் ஆட்சிக் காலத்திய குடைவரைகள்

1. திருமயம் - சத்தி
2. திருமயம் - சத்தியமூர்த்தி  
வைணவக் கோவில்
3. குன்னாண்டார்க  
கோயில் - பர்வத கீர்ஸ்வரர்  
குடைவரை
4. மலையடிப்பட்டி - வாகீசர் குடைவரை
5. மலையடிப்பட்டி - பெருமாள் குடைவரை

6. நார்த்தாமலை - பழியிலிசச்சுவரம்
7. பூவாலைக்குடி - புஷ்பவனேஸ்வரர்  
குடைவரை
8. திருவெள்ளரை - கண்ணன் ருக்மணி  
குடைவரை
9. திருவெள்ளரை - வடஐம்புநாதர்  
குடைவரை
10. குடிமியான்மலை - குடைவரை
11. திருக்கோகர்ணம் - குடைவரை
12. திருச்சிராப்பள்ளி - மலையின்  
அடிவாரத்தில்

மேற்குப் பகுதியிலுள்ள குடைவரைக் கோயில். இக்குகைக் கோயில் முத்தரையர்களால் அமைக்கப்பட்டிருக்க வேண்டும் என்று திருச்சி தொல்பொருள் ஆய்வுத்துறை பதிவு அலுவலர் திரு. ஸ்ரீதரன் கூறுகின்றார்.

#### கட்டக்கலையில் முத்தரையர் (பாணி)

முத்தரையர் கட்டடக் கலைச் சிறப்புப் பற்றி சிற்பக் கலை அறிஞர் கே.வி. செளந்தரராஜன் அவர்கள் கூறியுள்ள கருத்தை இங்கே நினைவூட்டுவது பொருத்தமானதாக இருக்கும் என்று கருதுகிறேன்.

“For about a century and a half the Muttaraiyars seem firmly planted amid this turbule since. In their dominions, and often under their direct patronage, a particular brand of art and architecture blossomed, similar to that of neither of its two great neighbours.”

‘பாண்டிய நாட்டிற்கும் பல்லவ நாட்டிற்கும் இடையில் நிலவிய குழப்பான சூழ்நிலையில் ஒன்றரை நூற்றாண்டுகளுக்கு மேல்நிலையான ஓர் ஆட்சியை முத்தரையர்கள் அமைத்திருந்தார்கள் என்று தெரிகிறது. முத்தரையர் நாட்டிலும், மற்றும் அவர்களது நேரடி ஆதரவிலும் முத்தரையர் பாணி என்று சொல்லும்படியான தனிப்பட்ட கலையும், கட்டடக் கலையும் மலர்ந்திருந்தது. அது பக்கத்து நாடுகளான பல்லவர், பாண்டியர்

கட்டடக்கலையினின்றும் விளங்கியது.		வேறுபட்டதாக	அமைத்தவர்	-	மாரிப்பிடுகன் (எ) மாற்பிடுகு பேராதி அரையன்
1. நியமம் பிடாரி - தஞ்சை கோயில்			2. மாற்பிடுகு பெங்கிணறு அமைத்தவர்	-	திருவெள்ளரை, திருச்சி மாவட்டம்
2. செந்தலை சுந்தரேஸ்வரர் கோயில்	- தஞ்சை		3. வாலி ஏரி	-	கம்பன் அரையன் குன்னாண்டார் கோயில், புதுக்கோட்டை மாவட்டம்
3. சிறுநங்கை ஈஸ்வரம்	- தஞ்சை				
4. விஜயாலய சோழீஸ்வரம்	- புதுக்கோட்டை மாவட்டம்		அமைத்தவர்	-	மாற்பிடுகு பேராதி அரையனின் தளபதி வாலிவடுகன்
5. உத்தமதானீஸ்வரம்	- புதுக்கோட்டை மாவட்டம்		4. அணிமத ஏரி	-	நார்த்தாமலை, புதுக்கோட்டை மாவட்டம்
6. உத்தமதானீஸ்வரம்	- புதுக்கோட்டை மாவட்டம்				
7. பனங்குடி அகத்தீஸ்வரம்	- புதுக்கோட்டை மாவட்டம்		அமைத்தவர்	-	தமிழிதி அரையன் (எ) மல்லன்விதுமன்
8. விசலூர் மார்க்கபுரீஸ்வரர் கோவில்	- புதுக்கோட்டை மாவட்டம்		5. சிறுநங்கை குளம்		புதுக்கோட்டை மாவட்டம்
9. திருப்பூர் சிவன் கோயில்	- புதுக்கோட்டை மாவட்டம்		அமைத்தவர்	-	சாத்தம் பழியிலி முத்தரையன் மகன் பெயரில் அமைக்கப்பட்டுள்ள குளம்
10. காளியப்பபட்டி சிவன் கோயில்	- புதுக்கோட்டை மாவட்டம்				
11. விரலூர் பூமிஸ்வரர் கோயில்	- புதுக்கோட்டை மாவட்டம்				
12. நங்கவரம் மறவனீஸ்வரம்	- திருச்சி மாவட்டம்				
13. காள ஈசுவரம்	- கருவூர் மாவட்டம்				
1. மாற்பிடுகு ஏரி	- ஆலம்பாக்கம், திருச்சி மாவட்டம்		2. அரிஞ்சிகை	-	நங்கவரம், திருச்சி மாவட்டம்
			சதுர்வேதிமங்கலம்	-	சாத்தம்பூதி

#### பெயரில் நிறுவப்பட்டுள்ள ஊர்கள்

1. அரிஞ்சிகைபுரம்	-	தஞ்சை-சாத்தம்பூதி முத்தரையனின் மகன் பெயரில் அமைந்துள்ளது
2. அரிஞ்சிகை	-	நங்கவரம், திருச்சி மாவட்டம்

		முத்தரையனின்		குடிக்காடு
		மகன் பெயரில் 5. கண்டாராதித்த முத்தரையன்	-	தஞ்சை திருவிடை மருதூர்
3. உத்தமதானி சதுரவேகி மங்கவம்	-	மேல்பபழர் கல்வெட்டு கோஇளங்கோ முத்தரையன் பெயரில் உள்ளது	6. சோழ முத்தரைய (எ)	- தென் ஆற்காடு உடையார் குடிக்காடு சங்கர நாராயணன்
4. மாற்பிடுகு சதுரவேதி மங்கலம்	-	ஆலிநாடு - மாற்பிடுகு பேராதி அரையனின் பெயரில் உள்ளது	7. குமிர்க்குட்டி (எ) அபிமான மேருக் சோழ முத்தரையர்	- தென் ஆற்காடு திருவக்கரை
5. மாறனேரி, பழமானேரி	-	தஞ்சை மாவட்டம் - முத்தரையர்பாளையம் ஈரோடு மாவட்டம்	8. கருணாகரச் சோழ முத்தரையன்	- தென் ஆற்காடு மாம்பாக்கம்
			9. பிரம்மாதராய முத்தரையன்	- திருச்சி ஊற்றத்தூர்
			10. விஜயாலய முத்தரையன்	- தஞ்சை பூதலூர்
			11. விச்சாதிர முத்தரையன்	- தஞ்சை கரந்தை

**முத்தரையத் தலைவர்களின் அறக்கொடைகள்**

முத்தரையர் பெயர்	கல்வெட்டு சான்றுகள் உள்ள ஊர்கள்			
1. காடக முத்தரையர்	- காஞ்சிபுரம் வைகுந்தப் பெருமாள் கோயில்	12. சோழ முத்தரையன்(எ) சங்கர நாராயணன்	-	உடையார் குடிக்கோயிலுக்கு நிலம் கொடை
2. சத்ரு பயங்கர முத்தரையர்	- செலப்பேரி அழகர் கோயில் மனைவி, அரசி அனுக்கன் அப்பி நங்கை	13. அபிமான மேருச்சோழ முத்தரையன்	-	திருவக்கரை மகாதேவர்க்கு வெள்ளித் தளிகை ஒன்று
3. பராந்தக முத்தரையன் அரசியார்	- தஞ்சை வல்லம்	14. விடேல் விடுகு முத்தரையன் (எ) அடியான் கிடாவன் காத்தான்	-	நியமம் பிடாரி கோயிலுக்குத் திருவிளக்கு வைக்க அரைக்காணி நிலம் அளித்தார்.
4. பஞ்சவன் மாதேவி	- தென் ஆற்காடு உடையார்	15. பெரும்பிடுகு (எ) சுவரன் மாறன்	-	தஞ்சை செந்தலை நியம்
		16. விஜய நல்லுழான்	-	திருச்சி லால்குடி ஆலம்பாக்கம்

17. கம்பன் அரையன்	- திருவக்கரை	மனைவி அரசி	
18. வங்கார முத்தரையன்	- தென் ஆற்காடு, திட்டக்குடி	பழியிலி	
19. பஞ்ஞாப முத்தரையன்	- திருமுனைப்பாடி, திருவாடி	6. குவாவன் சாத்தன் மகள் சாத்தன் காளி	- நியமத்து ஆயிரத்தளி மகாதேவர்க்கு நொந்த விளக்கு எரிக் பொன் 15 கழஞ்சு
20. மணவான முத்தரையன்	- ஐம்புகேஸ்வரம்		
21. அஞ்ஞாற்றுவ முத்தரையன்	- குமரிமாவட்டம், திருநந்திக் கரை	7. உத்தமதானி(எ) தென்னவன் இளங்கோ முத்தரையன்	- திருச்சோற்றுத்துறை உத்தமதானி என்ற திருவிளக்கு
<b>திருக்கோயில்களுக்கு அறக்கொடைகள்</b>		<b>முத்தரையர்</b>	
<b>அரசர்கள் பெயர்</b>		<b>கொடை விபரம்</b>	
1. முத்தரையர் மகளார் வரகுணனாட்டி	- குடுமியான்மலை விடிவிளக்கு துளைப் பொன் ஏழு கழஞ்சு	8. சத்ரு பயங்கர முத்தரையன் மனைவி அணுக்கள் அப்பி நங்கை	- தென் திருமாலிருஞ் சோலையில் கருமாணிக்கத் தேவர்க்கு விளக்கு எரிக்க 25 ஆடுகள் கொடை
2. பெரும்பிடுகு மனைவி அரசி நங்கையர்	- குடுமியான்மலை மேலைக் கோயிலுக்கு எப்போதும் விளக்கு எரிய 2 பொன் கழஞ்சு	9. பராந்தக முத்தரையன் அரசி	- வல்லத்து பட்டாரருக்கு ந்தா விளக்கு எரிக்க குவாவன்
3. சாத்தன்மாறன் தாயார் பெரும்பிடுகி பெருந்தேவி	- திருமயம் சத்தியகிரி நாதப் பெருமாள் கோவிலுக்கு புதுப்பிக்க அண்டக்குடி கிராமம் தாளம்	10. பஞ்சவன் மாதேவி மனைவி	- பிரமனிடம் 90 ஆடும், உடையார்குடி கோயிலுக்கு நந்தா விளக்கு வைக்க 12 கழஞ்சு பொன்
4. சாத்தன் பூதியின் மகன் பூதி அறிந்திகை	- திருக்கோவிலூர் வட்டம் கீழூரில் வீரட்டானேஸ்வரர் கோயிலுக்கு நிவந்தம்	11. ஆனந்தன், பராந்தக முத்தரையன்	- நந்தா விளக்கு வைக்க வல்லம் பட்டாரர் கோயில்
5. மீனவன் தமிழதி அரையன்		12. கண்டராதித்த முத்தரையன்	- காவிரி தென்கரை திரைமூர் நாட்டு திருவிடைமருதூரில் மகாதேர்க்கு நந்தா விளக்கு வைக்க 96 ஆடுகள் கொடை



- 13 கருணாகரச் - மாம்பாக்கம்  
சோழா பெருமாளுக்கு  
முத்தரையன் திருந்தா விளக்கும்,  
திருவக்கரையில்  
வைக்க 37 பசுக்கள்  
கொடை
- 14 சோழ - உடையார்குடிக்  
முத்தரையன்(எ) கோயிலுக்கு நிலம்  
சங்கரநாராயணன் கொடை
- 15 அபிமான மேருச் - திருவக்கரை  
சோழ மகாதேவர்க்கு  
முத்தரையன் தளிகை ஒன்று
- 16 விடேல்விடுகு - நியமம் பிடாரி  
முத்தரையன் கோயிலுக்கு  
அடியான்கிடாவ திருவிளக்கு வைக்க  
ன் காத்தான் அரைக்காணி நிலம்  
கொடை அளித்தார்.

**நன்றி: இரா. இராமமூர்த்தி (எ) திருமலை நம்பி  
முத்தரையர் வரலாற்றுச் சுவடுகள் பக்கம் - 17, 18**

#### **நாலடியாரில் முத்தரையர்**

நாலடியாரில் தாளாண்மை என்ற அதிகாரத்தில்  
வந்துள்ள பாடல்

பெரு முத்தரையர் பெரிதுவந் தீயும்  
கருணைச்சோ றார்வர் கயவர்-கருணையைப்  
பேரு மறியார் நனிவிரும்பு தாளாண்மை  
நீரு மமிழ்தாய் விடும். (200)  
'மானம்' என்ற அதிகாரத்தில் வந்துள்ள பாடல்  
மல்லன்மா ஞாலத்து வாழ்ப வருளெல்லாஞ்  
செல்வ ரெனினுங் கொடாதவர் - நல்கூர்ந்தார்  
நல்கூர்ந்தக் கண்ணும் பெருமக் தரையரே  
செல்வரைச் சென்றிரவாதார் (296)  
**தமிழறியும் பெருமாள் கதை கூறுவது:**  
அங்காடி கொள்ளப் போய்யானை கண்டேன்  
அணிநகர மன்றினிலே சேனை கண்டேன்

கொங்காளும் முத்தரசர் தம்மைக் கண்டேன்  
கொடித்தேரும் பரிமாவும் கூடக் கண்டேன்  
அங்கிருவர் எதிர்நின்று வெட்டக் கண்டேன்  
அதுகண்டயானத் தலையைத் தாழ்த்த லுற்றேன்  
இங்கிதனை இன்னதென்று இயம்பு வேளர்க்கே  
எதிரில்லை இப்புவிக்குள் என்றவாறே.

#### **அடிக்குறிப்புகள்:**

35. ARe: 83 of 1898
36. கே.ஜி.கிருஷ்ணன்- Journal of Ancient Indian History  
Vol. IV, Part-I 'The Muttaraiyar' Page-88 (1971-72)
37. பேராசிரியர் ம.இராசசேகர தங்கமணி - பாண்டியர்  
வரலாறு, முதல் பாகம் பக். 236 முத்தரையர்  
முழுக்கம், முத்தரையர் வரலாறு கட்டுரை எண். 6,  
மாதி இதழ் பக்கம்-13
38. நடன காசிநாதன், முத்தரையர் முரசு - 15.06.85 -  
பக்கம் 9
39. பெ. இராமலிங்கம் தஞ்சைக்கோன் மாமன்னர்  
சுவரன் மாறன் பெரும்பிடுகு முத்தரையர் (2016) பக்.  
29
40. கல்வெட்டு ஆண்டறிக்கை 1897 பத்தி - 9
41. 402 of 1906 CLIPS No.13
42. இரண்டாம் பெரும் பிடுகு முத்தரையன், பக்கம் 13  
ஸ்வஸ்தி பூநீந்தி பன்மற்கு  
யாண்டு..... டு கு முத்தரையன்  
..... குவான் மணவாட்டிய்.....
43. திரு. நடனகாசிநாதன், முத்தரையர் - பக்கம் 59  
வெ. வேதாசலம், திருவெள்ளறை, பக்கம் 12
44. புலவர் க. மருதமுத்து முத்தரையர் வரலாறு பக்கம்  
7, 1986
45. கு.மா. சுப்ரமணியன் பேரரசர் பெரும் முத்தரையர்  
சுவரன் மாறன் வரலாறு, பக்கம் 171-181 (2022)
46. Paragraph 20 of M.E.R. 1899
47. 10 of 1899
48. The Role of Feudatories in Pallava History P-46.
49. The inscription of Aditya I is available after his 27<sup>th</sup> year  
(898) very likely his rule came to an end at that period.  
For a decade from 898, to 907 A.D. no inscription of any  
Chola ruler is available & it suggests some disturbances  
at the Chola Court S.Swaminathan "The early Cholas  
History Art and Culutre". P.34

# TAMIL SEMMAL DR. RATNA NATARAJAN ENDOWMENT LECTURE

## Legal History: State of the Art

Prof. M Lakshmanan\*

General President, the Office bearers and the Executive Members of TNHC, distinguished invitees, learned participants and delegates

"We are a proud republican State. There is no place for kings to hand out summary sentences. But then, wrongs continue to be perpetrated and tragedies continue to occur. There are lakhs of people crying for justice. It becomes our duty to speedily respond," The Madras High Court ruled.<sup>1</sup> Recalling the legend of the king Manu Needhi Cholan, known for having ordered the execution of his son to render justice to a grieving cow, the Court came to the rescue of the family of a 22-year old man who had died of electrocution from a fallen live wire.

To resort to the ancient text to render instantaneous justice without conflicting with the modern law is not unusual as ancient texts and historical practices offer valuable insights into justice and legal reasoning. This approach is often seen as a way to bridge the gap between traditional values and contemporary legal frameworks.

Are our traditional values any guide to administer justice? Is modern institutional justice delivery system efficacious and speedier? A few examples taken from history and contemporary history will show how we administer and maladminister justice inherited from the colonial system.

The Indian judicial system as handmaid of colonialism is at cross roads. Chief Justice of India T S Thakur broke down in the presence of Prime Minister of India Narendra Modi,<sup>2</sup> while listing problems of the shortage of judges and inadequate infrastructure.

Along with these infrastructural problems is the sorry state of administration of justice backed by the impulses of judges. The head of India's Supreme Court

Sharad Arvind Bobde asked a 23-year-old man accused of raping a minor whether he would marry his victim, who was now an adult. The judge's comments provoked new demands that people in power, particularly men, do more to improve how women and girls are treated in India.<sup>3</sup>

Recently the Supreme Court Collegium refused to elevate Justice Pushpa Ganediwala of Mumbai High Court to the designation of a permanent judge, her order on "skin-to-skin contact" to establish a case under the Protection of Children from Sexual Offences Act being set aside.<sup>4</sup>

Down south west, saying the photographs produced revealed the complainant dressed in a "sexually provocative" manner, the Kozhikode Sessions Court judge S Krishna Kumar granted an anticipatory bail to Civic Chandran registered against him by the Koyilandi police. A few days later, the Judge was transferred.<sup>5</sup>

A few aberrations cannot lower the majesty of law and may not shake the confidence of the common man in it. But the question is how many will wait for so long and get justice in the end? Were we unwittingly dragged into the multiple and hierarchical proceedings of courts in the colonial period when a simple and ordinary proceeding at village level could have achieved the same ends?

## II

Prof K A N Sastri devotes a few pages in his magnum opus to discussion of the working of the indigenous justice delivery system in the Chola period. He states that the dharmaśāstra was the king's court of justice and that in deciding matters brought before it, the court was assisted by the presence of learned Brahmins versed in the law, the dharmaśāstra-bhāttas as they are

\*Formerly Associate Professor and Head, Department of History, Presidency College (Autonomous), Chennai

called in the inscriptions. On the nature of judicial records or the details of judicial procedure, the inscriptions giving little clue, Sastri depends on the story of a mythical trial preserved in a literary work, written most probably in the reign of Kulothunga II.

Sundaramurti had a remarkable encounter with Lord Siva, who saved him from the miseries of family life. The Lord appeared before him as a Brahmin on the eve of his marriage and claimed him as his bond-slave. Sundaramurti was initially hesitant and contested the claim, but the old Brahmin was determined to settle the matter before the marriage. The dispute was taken before the law-court of Tiruvonnainallur, where the plaintiff's case was first stated. However, the judges raised an objection that the plaint was in violation of usage, which forbids a Brahmin being enslaved under any conditions. The plaintiff produced a deed of perpetual bondage on behalf of himself and his descendants executed by the grandfather of the defendant. Sundaramurti had earlier torn up the evidence produced by the opposite side, which had caused the judges to express their approval of the old Brahmin's arguments. The defendant was then required to state his plea. Sundaramurti was deeply agitated and confessed to feeling utterly amazed at the preposterous claim of the plaintiff. The judges then turned to the plaintiff and required him to prove the claim put forward by him by one of the three methods: usage, documents, or the testimony of eyewitnesses. The plaintiff produced the original deed, which was in the form of a roll. The karanatani took charge of the document, unrolled it, and read it out. The genuineness of the deed was established by the contents, signatures of witnesses, and a comparison with another document from the record office known to have been written in the hand of Sundaramurti's grandfather. The judges pronounced that Nambi Aruran had lost his case to the Brahmin sage, and that he was, in fact, the slave of the plaintiff.<sup>6</sup>

It appears that the judicial procedure in ancient times was not too different from what we know today. The *Periyapurānam* composed by Sekkilar aimed to entertain the contemporary Cola monarch by expanding upon the lives of the Saiva saints. Despite handling

ancient themes, Sekkilar drew upon his knowledge of contemporary life to add color and verisimilitude to his narrative. The trial scene described in the *Periyapurānam* is a fair representation of the daily occurrences in the villages of the Cola kingdom. The supernatural element does not intrude much into the trial, and the procedure is simple and apparently not governed by any fixed rules. The disputants state their own cases, and there is no trace of any employment of advocates. The judges are expected to use their personal knowledge of relevant facts. The result of the trial seems to be that an express document can override custom, and no reasons of public policy could stop the enforcement of a specific agreement, however opposed to public opinion and accepted morality. However, we should not press this inference too far, as the story suggests that the divine element ultimately played a role in the outcome of the trial.

Sastri concludes his section on justice with the quote from Chau Ju-kua, the Chinese writer of the early thirteenth century: 'When any one among the people is guilty of an offence, one of the Court Ministers punishes him; if the offence is light, the culprit is tied to a wooden frame and given fifty, seventy, or up to an hundred blows with a stick. Heinous crimes are punished with decapitation or by being trampled to death by an elephant'.<sup>7</sup>

With all the deficiencies, the village panchayats continued to exist and function as units of administration after the decline of imperial Cholas.

The important functions discharged by these assemblies may now be reviewed in brief. The first among them was the control and regulation of land holdings as the members of the village community were a body of landholders either jointly or severally. It was equally interested in the creation and maintenance of facilities for irrigation. This is well-borne out by the organization of the *erivariyam*, tank committee working under the sabha. It had much to do with the taxation system in the country. Taxes were of two kinds, one levied and collected by the local organizations themselves apparently for being spent on local purposes and the other levied by the government. With regard to

the former the local assembly which had absolute control over it had the right of granting remissions of them without any reference to the Government. This is by the assignment in perpetuity made by a sabha to the local temple of the proceeds from a local cess on shops (angadikuli) in lieu of the interests a loan which it had taken from the temple. In another case the sabha of a *chaturvedimangalam* decided not to levy any kind of dues on the properties of the temple.

Normally the village community could not remit the taxes payable by it to the government, for if it did so it would be a loser to the extent to which the remission was made, for the Government would not accept any reduction in the amount of tax payable to it by the assembly. Hence if such remissions were made on particular pieces of land, the loss was sought to be made good by the distribution of the amount on other hands in the village. But the assembly at times made remission of taxes in consideration of money received (*kasukolla iraiyili*) which was the capital sum and the tax money (*vilai porul* and *irai porul*) and thereby made good their obligations to the central government. Such arrangements were made when for instance individuals made provision for chants by setting apart rent-free land and the lands so exempted from the payment of taxes were known as *ur kil iraiyili*. The *iraidravyam* was really in the nature of a trust fund for the periodical payment of the irai which the local bodies usually directed towards some productive capital expenditure, like the provision of irrigation facilities.

A natural right which it enjoyed related to the sale of lands of the people in the village who defaulted in the payment of the taxes. It could decide upon the nature of the land on which taxes were to be levied. Lands for which there was no claimants and hence were not cultivated escheated to the assembly and the taxes *kadamai* and *kudimai* levied on such lands by the government were paid by it. The sabha could also sell or transfer its right of collection of taxes to a body like a temple. The village organisation also influenced the taxation policy of the Government by suggesting what lands could be taxed and probably also what lands could not be taxed.

The assembly had under its employ a number of people each of whom was charged with a specific function associated with the administrations of the village. Among them were the *karanattan* or *kanakkan* (accountant), and the *madhyastha* who noted down the proceedings of the sabha. They were appointed either annually or for definite longer periods and remunerated by either gift of land or payment in kind like paddy.<sup>8</sup>

The numerous village communities and their organization which flourished in south India and worked with great success from about 700 A.D. to 1400 A.D. showed signs of decay and disruption in the fifteenth and sixteenth centuries and finally disappeared by the seventeenth and eighteenth centuries. Though references to the local organizations like the *sabha* and the *ur* are found in the late Vijayanagara period these bodies appear to have lost by that time much of their vitality and capacity for initiative. The type of local administrative institutions in south India that attracted the attention of the Anglo-Indian administrators of the last century was entirely different from the type that obtained earlier in the area.

### **The Village Collective on *stridhana***

In the matters of marriage and *stridhana* also, the Vijayanagara Empire offers us guidance. In the Vijayanagara period the problem of *varasulka* or bride's price was a serious and important one which called for solution. The dowry system was prevalent in the Vijayanagara days and the system being compulsory in character was a great burden on many families. Lands and property had to be sold to meet the demand and at one time the people of a village grew so anxious about this question that they decided not to part with land as *Stridhana*. This evil was so prevalent in the Tamil districts in the 15th century that, during the time of Devaraya II, the influential Brahmins of the Padaividu Kingdom (North Arcot District) belonging to various sub-communities made an agreement among themselves that bears the character of a social legislation.

The inscription recording this agreement states that, the great men of all branches of sacred studies of the kingdom of Padaividu drew up in the presence of the God Gopinatha of Arka Pushkarni a document which

contains an agreement fixing the sacred law. According to this document if the Brahmins of Padaividu, that is Kannadigas, Tamils, Telugus and Latas (Gujaratis) of all gotras, sutras and sakas conclude a marriage they shall from this day do it by *Kanyadana*. Those who do not adopt *Kanyadana* that is both those who give a girl after receiving gold or those who conclude a marriage giving gold shall be liable to punishment by the King and to excommunication.<sup>9</sup>

This piece of social legislation was not initiated by the State and forced on the people, but it was only a voluntary agreement among the Brahmins, which the Government sanctioned and enforced. Since the State was called upon only to give effect to the agreement, it could not have found it difficult to enforce it.

### **Decline and decay of the old organizations**

It is not however so easy to enumerate the factors that were responsible for the decline of the old organizations. Probably the most potent cause for it was the growing consciousness among the people of the individual's right as opposed to that of the community. Sir Henry Maine shrewdly observes "If I had to state what for the moment is the greatest change which has come over the people of India and the change which has added most seriously to the difficulty of governing them. I should say it was the growth on all sides of the sense of individual legal right; of a right not vested in the total group but in the particular number of it aggrieved, who has become conscious that he may call in the arm of the state to force his neighbours to obey the ascertained rule."<sup>10</sup>

In the course of the fifteenth century the old community feeling among the group of people in a village which was really at the basis of the active functioning of the village assemblies in south India began to decline. Since much of the feeling was due to the joint ownership of land by the community it was its natural anxiety to prevent its own disintegration and hence made rules for preventing for instance the sale of lands of outsiders or the gift of land to women as *siridhana*. Local troubles and factions developed to such an extent that those who created such difficulties were branded as *gramadrohins* and *grama kantakans*.

But still the conflict between the individual and the community appears to have developed in the course of the fifteenth and sixteenth centuries resulting ultimately however in the success of the latter. The irksome interference of the royal officials in their activities and the bad influence exercise by them could also have partly contributed to the decline of village assembly. Again the local organizations failed to receive much encouragement at the hands of the Vijayanagara kings, the administration under whom was based partly on feudal and partly on military principles. The paternal solicitude of the earlier rulers was now replaced by the various forces which were spontaneously working in the village communities. Thus conditions in the country were not conducive to the active functioning of the old village republics. Further the evolution of the *ayagar* system, according to which a number of hereditary functionaries came to look after the administration of the villages and supplied the needs of the people in them, brought about the gradual disintegration of the ancient village communities in south India.

In a famous passage Sir Charles Metcalf insisted that the village communities were "the little republics, having nearly everything that they can want within themselves, and almost independent of any foreign relations. They seem to last where nothing else lasts. Dynasty after dynasty tumbles down; revolution succeeds to revolution; Hindoo, Patan, Mogul, Mahratta, Sikh, English, are all masters in turn; but the village community remains the same."<sup>11</sup> The village, like so much else in India, became in British hands a living fossil.

### **III**

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."<sup>12</sup> 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.<sup>13</sup> The argument advanced by this study is that the codification of the Indian law was the official response to the moral, legal, and political dilemmas posed by the unruly face of non-official violence.

Medieval historian FW Maitland saw legal history as firmly a part of a wider discipline of history, but only of tangential interest to lawyers. Over century on, legal historians remain in danger of being regarded as erudite court jesters in the law faculty, full of curious information, but marginal to the practical and current needs of the law student.<sup>14</sup> By contrast, while questions involving the history of legal institutions, ideas, and personnel have become increasingly important for those working in history faculties, these historians using legal sources said to be concerned not with the law itself, but other issues, ranging from the nature of violence and its control, to the functioning of the economy, and the nature of political and social relations.

Insofar as the history of law is a sub-discipline in itself, we must attempt to determine its own peculiar nature, and ask what methodological and theoretical approaches are appropriate to it. What issues should legal historians address, and how should they address them? One traditional view, still found in some textbooks, is that the role of legal history is to trace the evolution over time of rules currently in practice, or at least to trace the public and private law of England, and the system of laws and administration of justice called the Anglo-Indian or the Indo-British system into which these basic English principles have in the course of over two centuries grown and developed.

The existing literature reflects a "top-down" approach to legal history rather than a view from the ground, as it is based on legislative debates, official correspondence, and governmental proceedings.<sup>15</sup>

The study of Indian legal history through the examination of legislative debates, case law, and organs of public opinion provides us with a unique opportunity to simultaneously comprehend the workings of the colonial state alongside the rhythms of everyday life.<sup>16</sup>

In his pioneering work on legal systems at the interface of state and society, Cohn emphasized a clash of values and a conflict of authority and norms between the indigenous and colonial legal systems. The result of the clash was a 'failure' of the British legal system.<sup>17</sup>

The fundamental premise is that the colonizers created their knowledge of indigenous tradition in ways which confirmed and extended relations of domination and subordination. These studies have undermined simple polarities between the 'traditional' and the 'modern' or the 'introduced'. They have shown how certain aspects of law and tradition prevailed over others, and how symbols in one context changed over time in another. Foucault's power-knowledge paradigm has inspired the study of other facets of colonial criminal justice. The categorization of certain communities as criminal tribes, and the conceptualization of a prison regime,' has been evaluated as part of a project of disciplining and controlling the indigenous population.<sup>18</sup>

On January 15, 1784, Sir William Jones established the Asiatic Society of Bengal in Calcutta for the study of Indian laws, languages, and traditions. Jones' vision of India, shaped by a sense of racial tolerance and cultural connection between East and West, is generally taken as representative of a kinder and gentler brand of early British colonial rule. Yet this period introduced a pernicious hierarchy of legal tribunals ranging from the local panchayats (village councils) up to the Privy Council.

Derrett noted that 'the Company were found administering justice along lines acceptable to the natives but under the cloak of the English legal system'. This cautious approach finds resonance with many other measures taken by the colonial state, especially regarding women, involving the domestic sphere, religious practices and what came to be known as 'personal laws'.<sup>19</sup>

### **Custom as Text**

The British approach to one area where they tried to engage with a pre-colonial Indian "tradition", the inheritance of property by Hindu men and women in the province of Bengal. "Hindu" property law was the area

of colonial juridical practice that elicited the greatest degree of concern. Hindus were wrongly identified as Bengal's largest social group, and the property was vital to the British attempt to find stable sources of revenue. The law that governed property within Hindu families developed into one of the most politically important areas of colonial jurisprudence, as juridical definitions of Hindu social practice played an important role in the definition of ideas of a Hindu "national" community that was seen as distinct from British and Indian Muslim "outsiders" in the later nineteenth century.

A dispute about inheritance from the district of Gaya in Bihar, widely debated at the time, became a test case for European Judges of whether a Hindu widow could adopt a son without the approval of her deceased husband. In eighteenth-century Bengal and Bihar, both Hindu and Muslim women were often substantial property holders. In some cases, they possessed and managed property on behalf of male relatives, on other occasions holding land in their own right after their husband died. In the years before British rule, women held far more property than they did in the nineteenth century. Men often tried to use such juridical arguments to dispossess their female relatives. In 1780 a boy called Bhola Dhami had been adopted by Nawazu, the widow of his birth uncle Krishna Chandra Dhama in the town of Mirzapur, in the district of Gaya in Bihar. Bhola Dhami's name was not mentioned by Nawazu's husband before he died.

As Nawazu's adopted son, however, Bhola Dhami acquired the right to inherit the house in Mirzapur in which they both lived and other property. As the boy grew up, Nawazu and her adopted son argued vehemently. Eventually, the widow ejected Bhola Dhami, then in his mid-twenties, from their joint house. Nawazu tried to nullify her original adoption of the boy, insisting that she be allowed to adopt her daughter's child Musan Dhami as an heir instead. Bhola Dhami sued Nawazu in the Gaya court in 1800 to reclaim the property, because the second adoption was invalid. After all, it did not have her deceased husband's consent.

The judge in Bhola Dhami's case initially asked for an opinion from the court's Hindu law officer, its pandit, to decide the dispute. The Indian officer, Bhara Bhatta, did so by referring to a variety of Hindu texts; the judge could not make sense of Pandit's opinion. The judge asked another Indian official to write a report on the local "usage" which determined the adoption of children in Gaya. The report recording the prevailing local customs and usages in the 1790s and 1800s as the basis of Indian property law was submitted to the court. The judge was convinced of a local custom in Gaya allowed parents to disinherit their adopted children. Nawazu's ability to adopt a second child was upheld, and Bhola Dhami's claim was dismissed. British officials anxious to understand what was beneath the surface of existing local institutions had believed in the Company's ability to find alternative sources of local information. Cornwallis who effected a radical reorganisation of revenue and judicial administration viewed the traditional village heads qanungos as unnecessary. He argued that "if a local custom is required to be ascertained, better evidence regarding it will always be obtainable from inhabitants of the district of a respectable character than could be procured from the Mofussil [district] Canoongoes". The early colonial emphasis on "custom" and "usage" also resulted in the production of new texts, works such as Digest of Hindu Law begun by William Jones and completed by H. T. Colebrooke after his death. The Digest, printed in Calcutta in 1798 was the second work published in English on Hindu law.

The first, Nathaniel Brassey Halhed's Code of Gentoo Law, was little more than a piece of propaganda in 1776, it being translated from Persian. In contrast, Jones and Colebrooke's text was intended as a practical guide for British officers deciding property cases in Bengal. The text was a translation of a Sanskrit commentary on property, contracts and inheritance written by Jagannatha Tarkapanchanam, the most widely respected Hindu jurist in eastern India during the late eighteenth century. Jones originally intended it to accompany a digest of Muslim property law, but this text was never completed. In 1810 H.T. Colebrooke tried to introduce greater certainty by translating a set of



"ancient" Hindu texts that were supposed to provide a more stable source of judicial authority than the Digest could.

Several colonial jurists, most notably the Sadr Diwani Adalat register W. H. MacNaghten and his father, the Supreme Court judge Sir Francis Workman, produced their compilations of Hindu and Muslim property law. These texts distilled simple rules from the dharmaśāstras and previous colonial decisions. Yet writing in 1820 based on his experience throughout British India, the newly appointed governor of Bombay Mountstuart Elphinstone noted the "looseness" and "contradictions" inherent in both textual and customary Indian jurisprudence as it was administered in British courts. In a letter to the retired Bengal officer Edward Strachey, Elphinstone noted that it was "the custom of the country which regulates most things" in the countryside.

The dispute between Nawazu and Bhola Dhami simmered on through the 1800s and early 1810s and continued into the next generation. The dispute came before the regional appeal court in Patna in 1819. Here, instead of referring to local "usage", the court engaged in a far more detailed discussion of textual Hindu law. The three judges who sat in the court, Smith, Eliot and Reining, referred the case back to the new pandit of Gaya district. Operating within the analogical conventions of dharmaśāstra analysis, Lila Dhar used Mitra Misra's commentaries to argue that the husband's consent was inferred automatically. The court found this answer inexplicable. In 1800 the Gaya court had no framework to engage in a discussion of Hindu texts at all. By 1819 British officials had developed their own, literal understanding of Hindu doctrine, and believed that Hindu law could be reduced to a set of general, pithy rules. The dispute revolved around the question of whether all Hindus in the province of Bihar were governed by a different law from that of their compatriots in Bengal.

The judges noted that "Hindu law current in Behar" had established a clear rule that decreed that widows could not adopt without the explicit consent of their husbands. They were clear enough about their

interpretation of the rules of Hindu law to reject the pandit's decision and deny the validity of Nawazu's second adoption. The dispute was heard a final time, in the Sadr Diwani Adalat, the highest Bengal appeal court, in 1831. Then it was the court's pandits who argued that social practice was defined by pithy, textual rules. In doing so, they claimed that Hindus across eastern India—Bihar and Bengal—were governed by a single set of rules. "There was no text", the pandits said, "In any book current in either Bengal or Bihar" which allowed a woman "to affiliate a son given without the leave of her husband". By the early 1830s, for most British officials and some of their Indian interlocutors, "Hindu law" had become a single set of universally applicable, textual rules that applied to all Hindus.

Around this time protectionism gave way to free trade and Europeans of all hues came. With little public opinion against political power being centralized, racism was the basis of the rule of law. Placing Europeans and Indians on an equal footing before the law was seen by most British officials as the subversion of justice in the 1830s.

In his famous parliamentary speech of July 10, 1833 Thomas Macaulay vividly emphasized the importance of protecting Indians from "a new breed of Brahmins":

"Unless, therefore, we mean to leave the natives exposed to the tyranny and insolence of every profligate adventurer who may visit the east, we must place the European under the same power which legislates for the Hindoo... India has suffered enough already from the distinctions of caste and from the deeply rooted prejudices which those distinctions have engendered. God forbid that we should inflict on her the curse of a new caste, that we should send her a new breed of Brahmins, authorized to treat all the native population as parias". In Macaulay's view, the duty of the British was "to give good government to a people to whom we cannot give a free government."<sup>20</sup> At the core of Macaulay's good but not free government stood what he saw as one of England's greatest potential gifts to the people of India: a codified rule of law.



## Problems of legal history

Historical studies on the emergence of modern professions in the nineteenth century India are the subject of the first importance, and one that has been badly neglected.<sup>21</sup> And the study of the legal profession is particularly important because of the far-reaching new legislation introduced by the British, the new colonial judicial system and because lawyers played such an important part in the nationalist movement.

Until 1875, there was no official centralized system of law reporting and after 1875 the only courts of records were the High Courts. Prior to 1875, mostly higher level Sadr court decisions and some zillah, or district, court decisions were sporadically and privately published. The state of affairs has not improved even now, as many of the High Court record rooms are either very difficult to access or very poorly maintained. Therefore, from the perspective of doing legal history, the issue of sources presents a serious methodological obstacle: how can we investigate the ways in which everyday Indians negotiated with, subverted, and reinforced colonial laws and law courts when the remaining historical record is so spotty and inconsistent? Members of the Subaltern Studies collective such as Ranajit Guha have proposed creative ways to "read against the grain" of colonial records.<sup>22</sup> As the field of Indian legal history expands its scope of vision, we as scholars will have to be vigilant and imaginative in the ways we approach the critical issues of law, power, and agency.<sup>23</sup> Legal histories now bring to the fore major episodes of violence, committed by a mostly forgotten cast of European characters - planters, paupers, soldiers, and seamen.<sup>24</sup>

### III

Beginning with its application in the seventeenth century to British subjects in small areas in certain parts of India which were known as the Company's factories, the common law of England with its statutory modifications and the doctrines of the English courts of equity has deeply colored and influenced the laws and the system of judicial administration of a whole sub-continent inhabited by nearly four hundred million people.<sup>25</sup> The law and jurisprudence of this vast

community and its pattern of judicial administration are in many matters different from those of England in which they had their roots and from which they were nurtured. Yet they bear the unmistakable impress of their origin.

Setalvad affirms that the massive structure of Indian law and jurisprudence resembles the height, the symmetry and the grandeur of the common and statute law of England. In it one sees English law in the distant perspective of a new atmosphere and a strange clime. The growth of a jurisprudence so closely modelled on the English pattern would have caused no surprise, had the English settlements in India been in an uninhabited or barbarous country. To such a country "they carry with them not only the laws, but the sovereignty of their own state; and those who live amongst them and become members of their community become also partakers of and subject to the same laws."<sup>26</sup>

Scholars have recently drawn attention, in a European context, to the powerful resistance that feudalism put up to 'the common written laws': the less feudalized a country the more open it was to the Roman and canonical impact and conversely, the more feudal, the more impervious it was to the 'reception'. The fact that England was the most thoroughly feudal of all European countries must therefore have been an important factor in her stubborn resistance to the appeal of the leges and the canons.<sup>27</sup>

The question of colonialism and its impact on modern South Asian states and societies has long drawn the attention of scholars. Beginning with the work of Bernard S. Cohn and continuing through two generations of historians, the study of India's colonial period has produced a tremendous body of scholarship, much of it emphasizing links between colonial knowledge, power, and the transformation of Indian society.<sup>28</sup>

Scholars have explored the mobilization of ideas about Indian difference in constructing the Code of Criminal Procedure of 1861 perforated by privilege and inequality. Although this Code was initially meant to provide one set of laws and law courts for all, various arguments about Indian difference were marshaled over

time to exempt European British subjects from local criminal jurisdiction. Hence, the rule of law in India from its inception was integrally linked to a principle of racial inequality.<sup>29</sup>

While in the north a consensus was reached on the custom as the basis of adjudicating the disputes, the High Court of Madras was applying the Roman principles of Justice, Equity and Good Conscience in the absence of written law.<sup>30</sup> Nor was the custom accepted as the basis. It was only in 1873 the Madras Government by Madras Civil Courts Act attempted to give effect to ‘any custom having the force of law and governing the parties or property concerned’.

However Nelson, District Judge, mounting the strong criticism of the Act noted the reluctance of the Madras High Court in cases not coming from the west of the province to accept customs when proved as good customs enforceable as such. He was so prejudiced that he had written that the Tamils of the province, as a body, did not possess and never had possessed a body of positive laws; he mistakenly identified the Sanskrit with law, of which he had no knowledge; he derided the attempt to apply the Sanskrit law to ‘rude tribes and castes’ — ‘the semi-barbarous races of the extreme South of India’. He held the view that “the various tribes and castes constituting the population of the Madras Province, each in its own rude manner by customs of which many are most widely and radically different from the rules supposed to have obtained in the north.” The comments of Nelson reveal more about his dependence upon Sanskrit texts than history of the Tamils than his knowledge of the ethnography. He publicized the observation of Holloway J. about ‘Maravans’<sup>31</sup> as follows:

‘I must be allowed to add that I feel the grotesque absurdity of applying to these Maravans the doctrine of Hindu law. It would be just as reasonable to give them the benefit of the Feudal Law of real property. At this late day it is, however, impossible to act upon one’s consciousness of the absurdity. I would not, however, be supposed to be conscious of it.’

Scholars have argued that early East India Company administrators took recourse to ideologies of

family, land, and caste that had been used by pre-colonial rulers to manufacture consent for highly coercive labour processes.<sup>32</sup>

If so, why they did not use the village system of justice, crude as it might be. Could it not be amenable to change? While evidence was the basis of both English and Indian justice delivery system, why Indian evidence procedure could not be improved, if found defective.

English Judges did not perfect Indian evidence procedure. In the absence of studies, the following points may tentatively be stated: British jurists relied on the higher castes to interpret the sastric laws, of which they were less certain. This reliance provided leverage to the higher castes, enabling them to manipulate the ignorance of English jurists. In any case, English jurists often found higher caste members serving as intermediaries between the British and the common people. English law not only helped the higher castes maintain their social status but also became a tool to deny justice to the poor. In other words, English law solidified the pre-colonial social structure that was already in decline. English law essentially supported the decaying village system, which rested on the shoulders of the higher castes. Recognizing the benefits of the new system, the higher castes eventually abandoned the old village system they had maintained for centuries. Despite appeals from liberal Governors like Mountstuart Elphinstone and Thomas Munro for the revival of the Indian judicial system, the decay in the village system was allowed to persist and eventually die a natural death. Consequently, the facade of English law continued to be practiced by the Indian mind.

## References

1. G Sendhattikalaipandian V. Inspector of Police And Another, Madras High Court, 2-11-2020
2. *Hindustan Times*, 25 April 2016
3. *The Economic Times*, 1 March 2021
4. Indian Express, 19 November 2021
5. Ibid, 24 August 2022
6. K A N Sastri, *Colas* ( University of Madras, 1955), p.475-77
7. Ibid, p.494

8. T V Mahalingam, Readings In South Indian History (Delhi, 1977), P.102
9. Ibid
10. Sir Henry Sumner Maine, *The Effects Of Observation Of India On Modern European Thought. The Rede Lecture Delivered Before the University Of Cambridge* on May 22, 1875 (London, 1875).
11. Kaye, John William, *The Life And Correspondence Of Sir Charles Metcalf*, II, P.191
12. E. Stokes, *The English Utilitarians And India* (Oxford: Clarendon Press, 1959), 302.
13. Radhika Singh, *A Despotism of Law: Crime and Justice in Early Colonial India* (OUP, 1997)
14. R. C. Van Caenegem, *The Birth Of The English Common Law* (Cambridge, 1973)
15. M P Jain, *Outlines of Indian Legal and Constitutional History* (Bombay, 1990)
16. Lata Mani, 'Production of an Official Discourse on Sati', *Economic and Political Weekly* (EPW), XXI, 17 (26 April 1986), Women's Studies, WS 32-40.
17. B.S. Cohn, *An Anthropologist Among The Historians* (Delhi, 1987).
18. Meena Radha Krishna, *Dishonoured by History: 'Criminal Tribes and British Colonial Policies': Criminal Tribes and British Colonial Policy* (Orient Black Swan, 2001)
19. Derrett, J.D.M. *Religion, Law And Society In India* (Faber & Faber. London: 1968)
20. Elizabeth Kolsky, *Colonial Justice in British India: White Violence and the Rule of Law* (Cambridge University Press, 2011)
21. John J. Paul, *The Legal Profession In Colonial South India* (Oup, Bombay, 1989)
22. Ranajit Guha, "Chandra's Death," in R. Guha (ed.), *A Subaltern Studies Reader*, 1986-1 995 (Minneapolis: University of Minnesota Press, 1997), p. 40.
23. J. T. Sunderland, *India in Bondage: Her Right To Freedom* (New York: L. Copeland, 1929), P. 105.
24. R. Travers, *Ideology And Empire In Eighteenth-Century India* (Cambridge: Cambridge University Press, 2007)
25. M C Setalvad, *The Common Law Of India*, (The Hamlyn Trust, London, 1960)
26. Ibid
27. R. C. Van Caenegem, *The Birth Of The English Common Law* (Cambridge 1973)
28. Bernard S. Cohn, Op. cit.
29. Derrett, "J. H. Nelson: a forgotten administrator-historian of India", in C. H. Philips, ed., *Historians of India, Pakistan and Ceylon* (London, 1961)
30. J. Duncan M. Derrett, The Role Of Roman Law And Continental Laws In India, *Zeitschrift Für Ausländisches Und Internationales Privatrecht* 24. Jahrg., H. 4 (1959), Pp. 657-685.
31. Kattama Nachiar V. Dorasinga Tevar (1868) 6 M.H.C.R. 310
32. David Washbrook, "Law, State And Agrarian Society In Colonial India", *Modern Asian Studies*, 15, 3 (1981), Pp. 662-63; "Land And Labour In Late Eighteenth Century South India: The Golden Age Of The Pariah", In Peter Robb, *Dalit Movements and the Meanings of Labour in India* (SOAS 1997), Pp.68-84.

# **POLITICAL AND ADMINISTRATIVE HISTORY THE SECTIONAL PRESIDENT ADDRESS**

## **Triumphant tales of Women in Politics and Freedom Struggle in Madras Presidency**

**Lt.Dr.P.Karpagavalli\***

Esteemed President, Secretary, Section Presidents, Eminent Members of the Executive Committee, Local Secretary of this annual session, Dignitaries, Delegates, beloved scholars, Ladies and gentlemen.

At the outset I wish to articulate my profound sense of gratitude to the Executive Committee and General body of Tamilnadu History Congress for electing me as the President of the Political and Administrative Section of its Twenty Ninth session organized under the prominent department of History, A.V.V.M. Sri Pushpam College (Autonomous), Poondi, Thanjavur Dist, Tamilnadu. I deem it as unique honor and titanic opportunity bestowed on me.

Women today are reaping the benefits of the work done by the great reformers, both women and men. Today the path seems so clear and smooth towards the ultimate goal of progress and emancipation; it is possible only because of the great reformers of Tamil Nadu had to traverse in order to prepare the path for the women of today to walk without any hurdles. Historically women played a very significant role in the growth and development of democratic politics in India particularly in Tamil Nadu. They held important positions both in the legislature and administration. Their contributions to the growth and development of assembly procedures and practices are in no way less significant than those of their male counterparts since 1932. Their area of interest in the debates of Parliament of India and Assembly of Tamil Nadu covers not only the issues concerning women upliftment but also other issues of national importance. Even outside the House, the woman members have been socially and politically active. In the all India elections of 1937 eight women were elected from general constituencies and forty- two

from reserved constituencies. Six women became ministers when the provincial cabinets were formed.<sup>1</sup>

In this session I would like to highlight a few important women freedom fighters and their contributions towards freedom struggle in colonial period.

### **Muthulakshi Reddy:**

She was one of the prominent leaders of Tamil Nadu who worked for the emancipation of women. Muthulakshmi Reddy of Madras was hailed as a pioneer in many fields including initiating social legislation for eradication of social evils suffered by women. Her main area of activity has been in ameliorating the problems of women and children. She could easily be ranked along with Ramabai, Sarojini Naidu, etc. Born in Pudukottai district in 1886 she acquired her education at first through private study and later acquired her MBCM degree in 1912. She went to England and specialised in the disease of women and children.<sup>2</sup> She became the first woman member of the Madras Legislature. In 1938 she was unanimously selected by the fellow members as the first woman Deputy President of the Madras Council.<sup>3</sup>

Under her able guidance the Council initiated useful legislation for women like the abolition of Devadasi system, prevention of child marriage, abolition of immoral traffic in women and promotion of women's education.

*\*Assistant Professor, PG & Research Department of History , Sri G.V.G Visalakshi College (Autonomous), Udumalpet, Trippur Dist*



**Muthu Lakshmi Reddy (1886-1968)**

Within a short span of three and half years, she achieved many things and passed more momentous motions than any other legislature had done during its lifetime.

She was ceaselessly agitating for the establishment of a children's hospital, for the introduction of compulsory medical inspection for boys and girls, for the exemption of girls from the payment of fees and emerged successful. She spoke and wrote strongly in favour of providing women's institutions in Madras with liberal grants and her efforts were crowned with success.<sup>4</sup>

The passing of the Devadasi Bill in 1929 is by far the best achievement of Muthulakshmi as a legislator. Opposition to the measure came from vested interests. Protests emerged from enlightened quarters too. But she was adamant and unyielding. She addressed numerous meetings, passed resolutions and helped to organise and mobilize public opinion in favour of the Bill. National and Regional Associations and public bodies accorded her their moral support. The Bill survived the opposition of orthodoxy and became law. This was the outstanding achievement of Muthulakshmi.<sup>5</sup>

Along with being a busy and active legislator, all through the year she attended conferences - All India, Provincial, district and all women. She has also attended All Asian Women's Conference. She takes credit for attending most of them either as president or

distinguished visitor. No women's Conference in India seems to be complete without her ennobling and distinguished presence.<sup>6</sup>

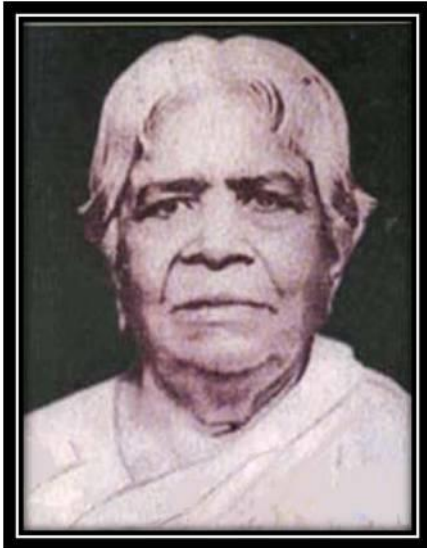
Whenever she had no conference to attend she served on committees. While a member of the Council, she served on several committees, such as health, welfare, temperance, vigilance, social hygiene, social reform and social service. In addition she served on such purely women's associations such as the Women's Indian Association, the Seva Sadan and the Children's Aid Society. Besides she was a member of the Hartog Committee on Indian Education. She represented India at the Paris Congress of the Women's International Alliance, as a delegate from India. In 1933 she visited America and attended the International Women's Conference in Chicago. In 1930 she was selected as President of the All India Women's Conference.<sup>7</sup> Her contribution to the national movement earned her the Padma Bhushan in recognition of her services.<sup>8</sup> Muthulakshmi Reddy's views on women and their activities were praiseworthy. She did not advocate University education for women, but wanted that primary and higher education should be within the reach of every girl. She appeals through her speeches to such of those women who had education, experience and knowledge to enter into legislative bodies and render service to their country.

Her Council speeches were enlightening as repository of knowledge, informative, thought provoking and models of oratory. Muthulakshmi was one among those who registered their protest against the arrest of Gandhi by resigning their place in the legislatures in 1930. She resigned her Deputy Presidentship as well as her membership in the Madras Council.<sup>9</sup> Muthulakshmi's life was a noble and selfless one dedicated to the service of her downtrodden sisters. It was given to her to inaugurate the political emancipation of women and exemplify the same in her own life.<sup>10</sup>

She was one of the guiding forces of women's movement in India. She was elected to the Presidentship of Women's Indian Association, the All India Women's Conference and the Indian National Congress.

### Moovalur Ramamirtham

Moovalur Ramamirtham (1883–1962) was a Tamil social reformer, author, and political activist of the Dravidian Movement, who worked for the abolition of the *Devadasi* system in the Madras Presidency. Born in Thiruvarur, she was brought up at Moovalur, a village near Mayiladhuthurai. She was the author of the 1936 novel *Dasigalin Mosavalai alladhu madhi pettra minor* (lit. Devadasis' web of deceit or the minor grown wise) which exposed the plight of the Devadasis.<sup>11</sup> Originally a supporter of the nationalist Indian National Congress, she became a member of Periyar E. V. Ramasamy's Self-Respect Movement after Periyar left the Congress in 1925. In 1930, she supported Muthulakshmi Reddy's failed attempt to abolish the Devadasi system in the Presidency through legislation.



Moovalur Ramamirtham (1883-1962)

She took part in the Anti-Hindi agitations of 1937- 40 and in November 1938, was jailed for six weeks for participating in the agitations. The public awareness created by her novel and her continuous campaign to abolish the Devadasi system, were instrumental in the passage of the Madras Devadasi (Prevention of Dedication) Act or the Devadasi Abolition Bill, which outlawed the practice in 1947. In 1949, she parted ways with Periyar.<sup>12</sup>

She became a supporter of the Dravida Munnetra Kazhagam (DMK), a new party started by Periyar's protégé C. N. Annadurai. She remained a DMK supporter till her death in 1962. In her memory, the Government of Tamil Nadu has instituted the "Moovalur Ramamirtham Ammal Ninaivu Marriage Assistance Scheme," a social welfare scheme to provide financial assistance to poor women.

### S. Ambujammal (08.01.1899)

Ambujammal was a great freedom fighter and social worker and she was a loyal and true devotee of Gandhi. She was considered the adopted daughter of Gandhi. The spirit of freedom is similar to that of a chain which has never ending links and so to retain this spirit in his family, he trained his daughter and left her as his trustworthy successor, not only in the political area but also in the social service sphere where she has earned an immortal name as a selfless worker for the cause of the upliftment of the deprived women and the helpless children.<sup>13</sup>

Ambujammal was born on 8 January, 1899, to Ranganayakiammal and Srinivasa Iyengar, a prominent Madras lawyer and Congress leader. Ambujammal was born in an orthodox family in Mylapore. As was the custom in those days, she was not allowed to go outside to study, and hence she was educated at home and well versed in Tamil, English, Sanskrit, and Hindi.<sup>14</sup>



S. Ambujammal (1899 -

She became a proficient linguist and veena player. She was married at a very early age in May 1910, to S. Desikachari, a very learned man and also an advocate by profession, who also worked for some time under her father.<sup>15</sup> Ambujammal, was a qualified teacher and taught at Sarada Vidyalaya Girls School on part time. Later, Ambujammal resigned her job as teacher, and she was involved in nationalist activities.<sup>16</sup>

She showed much interest and enthusiasm in Hindi, passed Visharad examination. From 1934 to 1938 she was a member of the managing committee, Hindi Prachar Sabha and went on an all-India tour on behalf of the Hindi Prachar Sabha.<sup>17</sup> Her entry into political life was in 1930, during the civil disobedience movement. She joined with several women who donated their jewellery to support the national movement – on Gandhi's request. She was a strong proponent of Swadeshi, and embraced Khadi. She joined the Salt Satyagraha, and courted arrest. In 1932, she was hailed as the "Third Dictator" of the Congress, and led the Satyagrahis to boycott foreign cloth.<sup>18</sup>

Gandhi and Kasturba stayed at Srinivasa Iyengar's house in the 1920s. Ambujammal, greatly inspired by their simplicity became the devotee of Gandhi.<sup>19</sup> A new chapter in her life had begun; simple ways of the Gandhi and Kasturba, and their unbounded love for humanity worked a transformation in the mind of Ambujammal, which was oppressed by doubts and anxieties in her life and yearnings for peace. The words of Gandhi went straight to her heart and she became his disciple. She became the white khadi clad devotee of the Gandhi.<sup>20</sup>

Gandhi again visited her house in 1925 and stayed for three days. It was the period of Vaikom Satyagraha started for the cause of depressed class temple entry and Gandhi stayed at the break of journey at Ambujammal's residence.

Ambujammal was an eloquent speaker both in Tamil and Hindi. She contributed articles to Tamil magazines on women's upliftment and education and Gandhi and national movement. She had also several Tamil publications to her credit, '*Tulasi Ramayanam*', '*Mahatma Gandhi Ninaivu Malai*', (Reminiscences of

Gandhi') *M.K.Gandhi and 'En Thantiyar* , *Reminiscences of My Father*', and '*Nan Kanta Bharatam*' , and *Suyacharitam*.<sup>21</sup> In 1929, she was nominated as Treasurer of the Women's Swadeshi League, Madras. This League was a non-political wing of the Congress, implementing Gandhi's social and economic programs. The work of the Association expanded and "Swayam Sevika" - a land of women volunteers was formed to help to organize meetings in an orderly way and to sell Swadeshi goods and also to promote the use of Khadi.<sup>22</sup>

From 1939 to 1942 she was the Secretary, and from 1939 to 1947 the Treasurer of Women's Indian Association, during this time she actively worked for the abolition of the Child marriage, polygamy, devadasi system and for bringing about legislation for protecting women's property rights. In 1947, she was the Chairman of the Reception committee of All-India Women's Conference held at Madras. Later on, after independence Ambujammal was also associated with Bhoodhan Movement, Tamil Nadu Congress Committee and State Social Welfare Board.<sup>23</sup>

### **Ammu Swaminathan**

Born in 1894 in Malabar and settled in Madras, Ammu Swaminathan plunged into the freedom struggle early in her life. Her public career started as a member of W.I.A. Her public career started as a member of W.I.A. She became its Vice- President and then President. She was one of the founders of the All India Women's Conference and worked as the Secretary and Chairperson of the Standing Committee of the A.I.W.C. for some years.<sup>24</sup>

She entered politics in 1930 and worked intensively in the Swadeshi Movement. She was an elected Congress member of the Madras Corporation from 1934-1939. She went to U.S.A. as a guest delegate of International Women's Conference held in Washington. In 1942 when she took part in the Quit India Movement, she was arrested and kept as detente for one year in the Presidency jail for women, Vellore under the Defence of India rules. She was elected to the Central Assembly from Madras City constituency in 1945 and later in 1946.<sup>25</sup>





**Ammu Swaminathan (1894-1978)**

#### **Janaki Ammal**

K.P. Janaki Ammal's patriotism was triggered by her husband's involvement in the freedom struggle. In those days she sang patriotic songs of Bharathi in the Congress meetings. In 1939, she took part in the freedom movement against the British war policy and she was imprisoned for one year. As she was imprisoned, she could not participate when the Congress leaders launched the individual Satyagraha in 1940. She suffered severely in jail. In 1940, when Subash Chandra Bose visited Madurai, he was received by her in her capacity as President of Madurai Congress Committee. After 1942, she did not approve the behaviour and politics of some Congress leaders and she was drawn towards the Congress Socialist Party.<sup>26</sup>



**Janaki Ammal (1897-1984)**

#### **Anjalai Ammal:**

**Anjalai Ammal** was a prominent freedom fighter in the Indian struggle for independence. She was born on 01.06.1890 at a simple town called Mudhunagar which is located in Kadalur. She was born in a simple family. She started her political life by joining the Non - Cooperation movement of Mahatma Gandhi. She was the first lady who joined in Non Co-operation Movement in the year 1921; she participated in a lot of struggles and also suffered many years in the prison. She was pregnant when she was arrested and sent to Vellore jail. Due to this reason she was released on bail for her delivery, and after childbirth she was sent back to Vellore jail.<sup>27</sup> She sold her family lands, her house and spent the money for India's freedom struggle. She also made her nine year old child to participate in the struggle for removing Neelan's statue and went to jail along with her daughter.

Once Gandhi came to Kadalur, but the British government prohibited him to visit Anjali Ammal. But Anjalai Ammal came in a horse cart wearing purqa and visited him. Due to her courage, Gandhi called her as South India's Jhansi Rani.



**Anjalai Ammal (1890 - 1961)**

Anjalai Ammal took part in the freedom struggle in 1921. She spent more than seven – and – half years in prison. In 1931, she presided over the All India Women's Congress Meet. She was in jail even when she was pregnant and was released for delivery. After that she was again sent to jail. After India's



independence in 1947, she was elected as the member of the Tamil Nadu legislative assembly thrice. She died on January 20, 1961.<sup>28</sup>

### **Rukmini Lakshmipathy**

The name of Rukmini Lakshmipathy stands out in the annals of Tamil Nadu history for her deep involvement in the struggle for Indian Independence. Born in 1892 in a Brahmin family at Madras, she graduated from the Madras Christian College and became a social reformer before emerging as a full-fledged politician. Her husband Achanta Lakshmipathy was a staunch nationalist and initiated her into politics.

<sup>29</sup>

She became a Congress member in 1923 and donated all her jewels to the Harijan welfare fund of Gandhi. When Rajalagopalachari, who inaugurated the Salt Satyagraha in 1930 at Vedaranyam was imprisoned for a year, becoming the first Female Prisoner in the Salt Sathyagraha Movement. Rukmini Lakshmipathy attended the International Women's Suffrage Alliance Congress at Paris as the Indian Representative.<sup>30</sup>

She was sentenced to one year imprisonment and she was the first woman to be arrested in India and had the honour of being the first woman to be confined to the political prisoners' section in the Vellore women's jail. She was again arrested for six months though this did not deter her from political participation.<sup>31</sup>



**Rukmini Lakshmipathy (1892-1951)**

In 1934, she was elected to Madras Legislative Council on the Congress ticket. In the same year, she was made Secretary, Tamil Nadu Provincial Congress Committee. In 1935-1936, she was the Vice-President of the Tamil Nadu Congress Committee. In 1936, she presided over the Tamil Nadu Provincial Conference held at Karaikudi. In 1937, she returned to the Madras Legislative Assembly and also became a member of the Working Committee of Indian National Congress.<sup>32</sup> She was elected as the Deputy Speaker of the Madras Legislative Assembly during the first Congress Ministry. After the war, when the Congress assumed office, she was elected again to the Madras legislative Assembly and she became the Minister of Public Health of the Madras Presidency in the Ministry formed by T.Prakasam in 1946. She was the first Woman Minister of the Madras Presidency. After Independence, she continued to be an M.L.A. till her death in 1951.<sup>33</sup>

### **Annie Besant**

Annie Besant came to India in 1893. She lived at Adaiyar, Madras Headquarters of the Theosophical Society. She believed in equal rights for men and women on an equal but complementary basis. In 1914 she joined the Congress and in 1916 she was one of the founders of the Home League. As the leader of the Home Rule League, she was severely criticised by the Justicites.<sup>34</sup>

In June 1917 she was arrested under the Defence of India Act. When Besant was arrested, branches of the WIA took active part in obtaining her release. For the first time Indian women organized public demonstrations in 1917 when they walked the streets of towns and cities to agitate for Annie Besant's release. Alert as she was to the need for reform in the status of Indian Women, she was against the custom of child marriage. She also worked for the abolition of Devadasi system and promoted education of women.<sup>35</sup>



**Annie Besant (1847-1933)**

The most notable contribution of Besant towards the Indian freedom movement was the founding of Home Rule League in 1916. Besant, along with Lokmanya Bal Gangadhar Tilak, carried on the landmark movement which became a turning point in the decades-long Indian freedom struggle. Conceived along the lines of the Irish Home Rule movement, the aim of the crusade was to attain Dominion status for India like Australia and Canada. The movement went on for two years, with the Indian Home Rule League's activities playing a significant role in empowering the freedom struggle. Besant died in India on September 20, 1933.<sup>36</sup> Throughout her life; she was a brave and outspoken woman who donned many hats-social workers, a crusader for religious freedom and an active participant in the freedom struggle of a country she made her home.

### **Conclusion:**

Time immemorial women have been participating in national liberation movements throughout the world. Although, they have not been found to be politically very conscious or involved in day today political issues, they might have known the importance of such issues to some extent or the other.

In India women have participated in the National Struggle for freedom. However a clear picture of their involvement is not evolved. In attempting to analyse the role of woman in the freedom struggle is of recent origin in India. There are very few comprehensive

studies in women's participation in the freedom struggle. Only elite women or scholarly women participated in the Civil Disobedience Movement. The role of women in the Non-Cooperation Movement was comparably less than that of the Civil Disobedience Movement. However the Indian women did not participate in the extremist movements as in the case of women freedom fighters in other parts of the world. Cudalore Anjalaiammal took part in almost all the struggle for freedom. Her family is one of a few rare families in India in which more than 4 members were in prison continuously. Women rendered their extreme possible service in doing propaganda for the movements launched by the congress leaders. M.S.Subbulakshmi, K.P. Janakiammal and K.P. Sudarambal and other took part in the movements. I feel that large majority of women have not figured in the account and their role has remained unexplored and marginalized. Therefore scholars must come forward to probe the role of women in the struggle for freedom especially the role of Tamil Women in the national struggle. The study concludes that more women from Tamil Nadu took part in the National Struggle for freedom.

### **End Notes**

1. Simmi Jaina, Encyclopaedia of Indian Women through the Ages, Vo.4, Delhi, 2003, p.41.
2. Stri Dharma, Vol. XVII, October 1934 p.532
3. Sen, S.P., Dictionary of National Biography, Vol.II, Calcutta, 1973, p. 523.
4. Stri Dharma, Vol. XVII, October 1934, p. 532.
5. Ibid.
6. Ibid., p. 533.
7. Sen, S.P., op.cit, p.524.
8. Muthulakshmi, S., Autobiography, op.cit. p.173.
9. Stri Dharma, Vol. XVII, October, 1934, p.534.
10. Vasumathy Ramaswamy, Illustrious Women of India, with Special Reference to Tamil Nadu, Madras, 1973, p.3.
11. Janakiramaiah, Three Great Women, Madras, 1958, pp. 34-35.
12. Ambujammal, S., Naan Kanda Bharatham (Tamil), Madras, 1973, p. 64.
13. Ibid., pp. 120 - 125.

14. Chandrababu, B.S., and Thilagavathi, L., (ed.), op.cit., p. 322.
15. Mythily Sivaraman, *Fragments of a Life: A Family Archive*, Zubaan An Imprint of Kali for Women, Delhi, 200, p. 69.
16. Sen, S.P., (ed), *Dictionary of National Biography*, Vol.I, Institute of Historical Studies, Calcutta, 1972, p.20
17. Chandrababu, B.S., and Thilagavathi, L., op.cit., p. 32
18. Eugene F.Irschick, *Tamil Revivalism in the 1930s*, Madras, 1986. p.26.
19. Sen, S.P., *Dictionary of National Biography*, op.cit., Vol.II, p.Ibid., p.68.
20. Ibid., p.69.
21. Baktavalchalam was the Chief Minister of Madras State from 1963-1967.
22. Manohar Kaur, *Women in India's Freedom Struggle*, New Delhi. 1992. p. 183,
23. Ibid., 259.
24. Alasiar, J., 'Sarojini Varadappan' in Ram Pande (ed.), *Shodhak*, Vol.26, Sr.No.76, Jaipur, 1997, p.29.
25. In Tamilnad education was imparted to women by the Scottish Church in 1881.
26. Alasiar, J., loc.cit., p.29.
27. Suryakumari, A., 'Women Freedom Fighters of Tamil Nadu' in *Commemoration Volume of 28th Annual Conference of the Institute of Historical Studies*, Tuticorin, 1991, p.64.
28. Sen, S.P., *Dictionary of National Biography*, op.cit., Vol.II, pp.401-402.
29. Aparna Basu, *The Role of Women in Indian Struggle for Freedom*, Delhi, 1926, pp.30- 34.
30. Ibid., 38.
31. Dr.S.Gopalakrishnan, "The South Indian Rebellions (Before and After 1800)", Palaniappa Brothers, Chennai-14, pp.98 Ibid., P.No.99
32. *Education of Women and Freedom Movement* – S.Ram. Sharma, Discovery Publishing House, New Delhi, 1996, pp. 49.
33. *Women in India's Freedom Struggle*, Manmohan Kaur, Sterling Publishers Private Limited, 1992 , pp. 38.
34. Rajalakshmi V, *The Political Behaviour of Women in Tamil Nadu*, New Delhi, 1985, p.70
35. *Dossier on Socio-Political Involvement of Women Since 1885 With Special Reference to Tamil Nadu*, Marthandam, 2001, pp.32-34.
36. Rajalakshmi V., op.cit, pp.40

## Chola's Administration during 850-1200 CE

S. Pari Parameswaran \*

### Introduction

The Chola administration's three divisions were the central, local, and provincial governments. Hereditary dynasties ruled kingdoms under this system. To enlarge the kingdoms, the king had to make state visits. The secretariat administration served as the core component of the central government. Nine "Mandalam" or provincial states made up the administration. Mandala Mundlis, or governors of each state, administered each provincial state. Under the Chola regime, local governance was structured democratically. Every town and village had a gathering. The two gatherings were called "Ur" and "Sabha". The

committees known as the "Variams" helped the cities and villages run smoothly.

One of the longest-reigning dynasties in the history of Southern India was the Chola dynasty. The oldest datable allusions to this Tamil dynasty may be found in inscriptions from the Mauryan Empire's Ashoka, who lived in the third century BCE. The dynasty maintained its position as one of the Three Crowned Kings and ruled various lands until the 13<sup>th</sup> century. The Chola dynasty's prolonged control demonstrates how well-liked it was in South India. In other words, Chola monarchs provided the best administration, which led to an overall improvement in

\*Assistant Professor, Department of Youth Welfare Studies, School of Youth Empowerment, Madurai Kamaraj University, Madurai – 625 021.

the socio-economic, cultural, and other situations.

The wealthy Kaveri River valley was the Cholas' home territory. However, they controlled a much wider region from the latter part of the 9th century until the beginning of the 13th century. For at least two centuries, the region south of the *Tungabhadra* was unified and ruled as a single state.<sup>1</sup>

### Chola Administration

The king was called the lord of the three worlds and *Chakravartigal* (Emperor) (*Tribhuvanachakravarti*).<sup>3</sup> Since Rajaraja's reign, the crown prince has actively participated in governance, and more minor princes have been appointed provincial governors. The Cholas' monarch was in charge of running the government, and he had absolute power. As a result, the monarch served as both the top commander and a kind dictator. When requests were made of him, his role in administration consisted of giving verbal orders to the responsible officers. Such directives were meticulously detailed in the inscriptions typically found on temple walls. They were accurately documented by a particular class of officials known as *Tirumandira Olai Nayagam*, who instantly wrote down oral directives on palm-leaf manuscripts.<sup>4</sup>

The hereditary monarchy was the system of administration used by the Cholas. Primogeniture was often the rule. During his reign, the king often appointed his Yuvaraja (heir). The Chola emperors adopted the lofty title of Gangaikonda Cholaapuram. The royal family also manages on a complex scale. The royal family had a strong relationship with the royal priest Rajguru. A council of ministers supported the monarch. The private secretary composed the verbal commands (*tiruvakya-kelvi*) of the monarch, which were then approved by the *Olainayamak* (Chief Secretary) and a *Perundaram* before being sent out by the *Vidaiyadhikari* (despatch clerk).<sup>5</sup> They frequently provided him with vital advice. A complex and intricate bureaucracy operated the government.

Although the names of certain ministers can be discovered in the inscriptions, there is no conclusive proof of the existence of a council of ministers or other officers associated with the central government. The

monarch's strong bureaucracy helped him with administrative duties and carrying out his directives. Because there was no legislature or legislative system in the contemporary sense, the fairness of the king's instructions depended on the individual's virtue and faith in Dharma or the Hindu concept of justice and fairness. The government's role in ancient civilization was limited to providing general security. Even legal disagreements were only brought before the court's officials as a last option.

The Chola bureaucracy was not all that different from its counterparts at the time. However, what set it apart was how well-organized it was. Non-interference in local government was sacred, and a delicate balance between central authority and local independence was upheld. The bureaucracy had a clear structure, and the tenure of the officials was solely determined by the "pleasure of the Crown". The authorities possessed a variety of titles, including *Adigariga* and *Marayan*. Qualification titles like *Perundaram* and *Sirutaram* are used as indicators of seniority within the same cadre. The revenue officials in charge of the government's collections and outlays were among the crucial members of this group.

In society, the officials frequently formed a distinct class. *Sirutaram* were inferior authorities compared to *Perundaram*, who were superior officials. Trunk roads, or *peruvalis*, aided in royal excursions. The officials were often hereditary in practice. According to their status, the officials were compensated with land allocations known as *jivitas*.

*Urayur* and *Puhar* served as the capital cities of the early Cholas. Before their resurgence in the ninth century CE, *Urayur* was still their capital during this interim period. Thanjavur remained the primary city throughout the reigns of the Chola emperors up until Rajendra Chola I, who established the town of Gangaikonda Cholaapuram and made it his capital in honour of his successful expedition to the Ganges in 1023 CE. Vijayalaya Chola defeated the Pandya feudatories *Muttarayars* and captured the city of Thanjavur.<sup>6</sup> This town, located southwest of Chidambaram, is no longer there. During the latter days

of the Chola kingdom, the Pandyas thoroughly ravaged and destroyed it. The enormous Shiva temple Gangaikonda Choleshwara, however, still stands as a testament to the city's former greatness.

The Chola state's primary source of wealth was land taxation. In most cases, it was estimated to be one-third of the output. The village assembly collected local levies and land tax. The raising of cattle was a side job. The Cholas' commercial activities included trade with other nations, a significant aspect. The kings constructed a system of royal highways that were helpful for both trade and troop transportation. Huge trading guilds existed that conducted business with Java and Sumatra. China received South India's textiles, spices, pharmaceuticals, gems, ivory, horn, ebony, and camphor exports. The Cholas benefited much from trade in terms of status and wealth. The dominant kind of money in the Chola monarchy was *kalanju*.

The Chola monarch Kulottunga conducted a thorough resurvey in the year 1089 CE, documenting the area of the fields and their assessment, the boundaries of the villages, and the common rights within each village, including the community pastures. Tax collection was the responsibility of revenue officers. The Chola administration was acutely aware of the requirement for the delicate and precise collection of taxes to maintain the government's functioning. The income records were well-maintained records of land rights based on thorough research and accurate surveys. They were kept up to date by periodic surveys. They were not manuals of extortion. Numerous more areas of responsibility fell under the purview of tax officers' duties. They controlled the temples' income and expenses as well.

The entire empire was split up into provinces, or Mandalams. Governors of the provinces were occasionally selected from among the royal family's princes. Additionally, they were split up into districts, *valanadus*, and *korrams* (villages). Villages served as the fundamental administrative unit. The settlements largely fell into three categories. The first kind consisted of a population that was mixed-caste, meaning that all social groups owned property and paid taxes to the king

in the form of land income. It was the most common kind. The second was the *Brahmadeya* or *agrahara* villages, which belonged exclusively to Brahmins and were given to them. They had tax exemptions and were wealthy. The *Devadana*, villages granted to deities, were the third sort of hamlet. These communities gave their profits to a temple. As the temples became the hubs of life throughout the Chola era, the *Devadana* style of villages grew in favour.

The Chola Navy and several other naval arms made up the Chola Empire's naval forces. The Chola fleet was crucial to the growth of the Chola Empire, taking part in naval operations against Sri Vijaya and the capture of the Ceylon islands (present-day Indonesia). During the Cholas' rule in the Middle Ages, the fleet expanded in size and stature.

The Chola government was of a high calibre and was well organised. Dr. VA Smith stated that "the Chola Kingdom's administration was highly systematised and had been structured in ancient times".<sup>8</sup> Rarely do the kings' figures in the Chola era's inscriptions. A few documents show that wealthy contributors established ceremonies that produced merit for the king's success or well-being. This suggests that certain areas were formally worried about the ruler's diseases or military exploits.

The autonomy and self-sufficiency of the Chola administration in the area of village management make it unique. The two inscriptions of *Uttaramerur* (located in Tamil Nadu's Chengalpeta district) written by the Chola king Parantaka I represent a significant turning point in developing the era's local self-government. Parantaka published the inscriptions at two different times, in his 12<sup>th</sup> and 14<sup>th</sup> regnal years, respectively, in AD 919 and AD 921. These are inscribed on the wall of Uttaramerur's Vaikunta temple.<sup>9</sup>

The village autonomy was astounding; more as spectators than administrators, Chola officials took part in village government. The Cholas are most renowned for their localised village self-governance. Three assemblies known as the *Ur*, *Sabha* or *Mahasabha*, and *Nagaram*<sup>10</sup> existed. The *Ur* was the village's main gathering. The *ur* was made up of every tax-paying citizen of a typical village. The *Ur's* executive council and the governing class were known as the

*Alunganattar*. The more senior members presided over the *ur*, which was available to all male adults. The *Sabha* appeared to be a Brahmin-only gathering of *Brahmadeya* communities. The more intricate machinery used by the *Sabha* was primarily controlled by its committees, known as *variyaams*.

The *Ur* was undoubtedly the more prevalent local assembly in distinct communities where all classes qualified for a membership-owned property. The tax-paying citizens of a typical village made up the *Ur*. We are not as knowledgeable about the *Ur* assembly's Constitution and procedures as we are about the *Sabha*. However, we may assume that *Ur*'s function in local government was comparable to *Sabha*'s. There was a natural inclination for the *Sabha* to direct and control the *Ur*'s actions in a significant township like *Uttaramerur*, where the *Ur* and *Sabha* coexisted side by side. The *Ur* voluntarily submitted to this control. The *Ur* had its executive council, *Alunganattar*, which was the controlling body. Therefore, democratic ideas served as the foundation for the Chola government. Major official tasks were carried by *Sabhas* (Meetings). The electorate chose the *Sabhas*' members. It appears that candidates for the executive body and various *Ur* and *Sabha* committees were chosen randomly from those who qualified.<sup>11</sup> An association of traders, the *Nagaram*, was more frequently seen in commercial hubs.

The expansion and development of local self-government organisations was the Chola dynasty's greatest administrative accomplishment. Levels of assemblies were created for cities and villages. For instance, specific duties were delegated to each assembly's trading, gardening, and committed justice committees. Local assemblies had three categories: *Nagaram*, *Sabha*, and *Ur*. Concerning *Nagaram*, there were regional organisations made up of *Naduese* traders. They used to have complete influence over how the marketing industry ran. They were responsible for collecting taxes from businesses, retailers, and other market segments.

It consisted of *Brahmanas* concerning *Sabha*. This assembly administered the *Brahmadeya* communities. *Uttaramerur* is a reflection of how these assemblies function. Elections were used to choose the members. They carried out tasks like the upkeep of temples, tax

collecting, irrigation, agriculture, road building, and others.

It was the group of farmers in non-brahmadeya communities known as "*velalas*" concerning *Ur*. In addition to having its tax laws and regulations, *Padikkapar* is renowned for its local laws. During the Chola rule, every assembly carried out its duties in secret. *Ur* was given its own set of laws and ordinances. The local issues and difficulties were to be resolved by the assembly. They were self-driven and held themselves accountable to the monarch, previously the centre of power.

## Conclusion

To sum up, although Chola kings were superior in all respects, the administration's powers were more dispersed during this time. The taxes were effective since local regions and the whole State were developed. The region ruled by Chola emperors demonstrated how ambitious and capable administrators these rulers were. They may have believed they could not directly control villages and talukas because they were invading and in charge of numerous places. They have established local government as a result. Chola kings should be acknowledged for their contributions to democratically-based hierarchical local governance. One of the most inventive and advanced empires in Indian history was the Chola era. It was in full bloom from 850 to 1200 CE. The administration had several good rules and regulations, such as creating distinct governments at various phases. The succession system was used to run the kingdoms under this reign. The king was regarded as the most crucial figure in the entire government. To grow the kingdoms and create a dynasty that might last for a longer time, the monarch had to make state visits. Vijayalaya Chola served as the first king of the Chola kingdom.

## End Notes

1. K.A. Nilakantha Sastri, *A History of South India*, New Delhi: Oxford University Press.
2. *Ibid.* p.158.
3. Hermann Kulke and Hothermund, *A History of India*, London: Routledge, 2001, p.88.
4. *Ibid.* p.89.
5. Wikipedia, Online Encyclopedia, <http://www.wikipedia.org>

6. Neelakantha Sastri, *The Colas*, Madras: University of Madras, 1984, p.214.
7. *Ibid*, pp.142-143.
8. Upinder Singh, *A History of Ancient and Early Medieval India: From the Stone Age to the 12<sup>th</sup> Century*, New Delhi: Oxford University Press, 2008, p.384.
9. James Heitzman, "State Formation in South India, 850-1280", *Indian Economic Social History Review*, Vol. 24, No. 35, 1987, pp.41-42.
10. *Pratiyogita Darpan*, Special Issue, Medieval Indian History, New Delhi: Upkar Prakashan, 2012, pp.32-33.
11. e-Gyankosh Notes, *India Between 750-1200*, New Delhi: IGNOU, 2011, p.122.

## **The Administrative Style of a Forgotten (Vijayanagara) Empire - An Insight**

**P. Soundharya\***

### **Introduction**

The Vijayanagara Kingdom ruled a substantial part of the southern peninsula of India for three centuries, beginning in the middle of the fourteenth century. During this epoch, this Indian society was transformed from its medieval past towards its modern, colonial future. At the same time that its king, or 'Rayas', were peninsula overlords and their capital 'the city of victory', or Vijayanagara, was the symbol of vast power and wealth, lordships of all sorts became more potent than ever before. This resulted from the marginalisation of its politics and the transfiguring of older economic and social institutions by urbanisation, commercialisation and monetisation. The Empire played an essential role in the history of Medieval India. For its victorious army, progressive foreign relations and sound administration.

### **The Rise of the Kingdom**

The Empire of Vijayanagara was India's last flicker of Hindu state and administration. The Empire played an essential role in the history of Medieval India. For its victorious army, progressive foreign relations and sound administration. It was established in 1336 by the brothers Harihara and Bukka Raya I of the Sangama dynasty, who had served in the administrations of both Kakatiya and Kampili before those kingdoms were conquered by the armies of the Delhi sultanate in 1320. When Kampili fell in 1327, the two brothers are believed to have been captured and taken to Delhi,

where they converted to Islam. They were returned to the Deccan as governors of Kampili for the sultanate. By the end of the sultanate period, Multan and Bengal were the first territories to break away from the Delhi Sultanate and declare independence. Many other territories in the Deccan region rose to power.

### **Location of the Empire**

Vijayanagara is located in the modern-era Indian state of Karnataka, along the banks of the Tungabhadra River. It is the central and Eastern part of the state, close to the Andhra Pradesh border.

### **The rulers of the Vijayanagara Empire**

The end of the sultanate period led many territories to break away from Delhi. In the Vijayanagara Empire, four dynasties ruled South India for 310 years (1336-1646).

Sangama dynasty - 1336-1485

Saluva dynasty - 1485-1505

Tuluva dynasty - 1491-1570

Aravidu dynasty - 1565-1646

### **Council of Ministers**

The Vijayanagar Empire was a vast feudal Organisation, and the king was the head of the whole system. He was helped in his work by a council that consisted of ministers, provincial governors, military commanders, men or priestly class and poets. The members of the Council were not elected but were

\*Research Scholar, Department of History, Sri GVG Visalakshi College for Women Udumalpet

nominated by the king. The ministers were taken not only from the Brahmanas but also from the Kshatriyas and Vaishyas. The office of a minister was sometimes hereditary and sometimes not. The essential officers of the State were the Prime Minister, Chief Treasurer, Custodian of the Jewels and the prefect of the Police. The prime minister advised the king on all essential matters. The prefect was like the Kotwal, whose duty was to maintain law and order. Police were required to give an account of the robberies in the capital, which lessened their number.

### **Provincial Administration**

For administration, the empire was divided into six provinces. A province was called “Prant or Rajya”. Each province was under a viceroy or Nayak, either a member of the royal family or an influential noble of the state. Every viceroy enjoyed civil, military and judiciary powers within the province. He was required to submit an account of the income, and the rulers of Vijayanagar gave due importance to the provincial administration. The administration in the provinces was called the “**Nayankara system**”. It was similar to that of **feudalism** in Europe. Under the Nayankara system, all land was owned by the rulers. He distributed the lands to his generals. They functioned under his control and acted as feudal lords. This administrative system flourished during the period of the Vijayanagar rulers. Under the system, most of the land was distributed among the Nayaks (landowners). They lived with pomp and ostentation and built forts for their protection. They accepted the supremacy of the Vijayanagar rulers and acted as their protectors.

The Nayaks, who received the lands from the ruler, distributed them to the tenants for cultivation. In turn, the Nayaks regularly collected land taxes from tenants. The amount of the tax was very high. In his account, Nuniz mentioned that the Nayaks collected a tenth of the total income as land tax. The Nayaks gave half of the revenue to the central government. The Nayaks used the remainder of the amount for administration, the military and other charities. Consequently, the rulers of Vijayanagar received seventy lakhs of Varagans from the Nayaks. The rulers

of Vijayanagar spent most of their income on their luxurious life.

### **Benefits of the Nayankara System**

Under this system, the maintenance of the army was entrusted to the Nayaks. Nayaks maintained a standing army. The army consisted of the traditional divisions of infantry, cavalry and elephant. They assisted the Vijayanagar rulers with the army during the external threat. In particular, the success and failure of the Vijayanagar ruler depended on the efficiency of the army sent by the Nayaks. Using the army, the Vijayanagar rulers defeated the Muslims in various battles; for example, the Vijayanagar ruler, Krishnadevaraya, invaded the Raichur fort with the help of the Nayak army. This system maintained cordial relations between the Rays and the Nayaks. The Nayaks helped the rulers of Vijayanagar when they were in danger. They presented gold ornaments and expensive items as gifts to the ruler during temple festivities and the birthday functions of members of the royal family. They used to present gold coins worth fifteen lakhs Varagans to the Vijayanagar ruler at an ordinary Deepavali function. They also provided all the necessary items for the royal family.

The Nayaks, who enjoyed enormous powers, maintained law and order in their territories. Criminals were severely punished. A separate force was used to deal with criminals. Due attention was paid to the development of agriculture. Irrigation facilities were improved. Various eries, kulams, and wells were built throughout the kingdom. They were regularly maintained. With a view to expanding irrigated forests, they were destroyed. Generally, the Nayaks rendered meritorious services to gain the appreciation of the ruler. On certain occasions, they were honoured by the rulers.

Although the Nayaks acted independently, political and administrative relations existed between the centre and the province. The Nayaks enjoyed the right to send two representatives to the court of the Vijayanagar ruler. Among them, one person administered the Nayak army stationed in the capital.



The other person is involved in activities related to Nayaks.

As the system worked effectively, the Vijayanagar ruler spread the Nayankara system throughout the empire. As a result, the number of Nayaks increased considerably. In his account, Nuniz mentioned that there were more than two hundred Nayaks in the Vijayanagar Empire. Literary inscriptions and evidence showed that the Nayaks system flourished under the Vijayanagar rule. Mainly, Chinnappa Nayaka from Thiruvannamala, Palayya Nayaka from Pooviruthavally, Mirunthiyachey Nayaka from Ponneric Ariyadeva Nayaka from Thirukovallur, Thimmappa Nayak from Tanjore, Perhappa Nayaka from Trichy, Madghava Nayaka from Trichy, Madghava Nayaka were prominent among them. Unlike the governors, the Nayaks functioned independently. They did various constructive works for the welfare of the people. Irrigation facilities were increased to promote cultivation. Law and order were enforced. Art and architecture developed. Numerous attractive temples were built. New cities were founded. In short, they protected the Hindu religion and culture.

The Nayankara system flourished until the decline of the Vijayanagar Empire. They were attributed to various reasons for its decline. Mainly due to internal rivalry and foreign invasion, the Nayankara system fell apart.

### **Ayyangar System**

The rulers of Vijayanagar during their administration in the Ayyangar system rather than the traditional local administration in the villages. Under the new system, the village administration was in the hands of a twelve-member committee. The members of the committee were called Ayyangars. Karnam, Chieftain, Talaiyari, Prohita, Goldsmith, nearby Kanchi Blacksmith, Carpenter, Kuyavan, Vanna, Navithan, and Chakilee. Among them, Karnam, the chieftain and Talaiyari were important. The ruler appointed them. Karnam took care of the land revenue account.

He kept a record. It contained all the village details, including grazing lands, wells, Eries, canals, etc. He kept in close contact with the boss. The chief collected taxes from the people and remitted them to the

government. Talaiyari was entrusted with the duty of kaval. The Tamils called Talaiyari Vetti. The common took care of the duties of the Sabha village. Land was donated to them as wages. The government was very interested in the development of the Ayyangar system. Therefore, the traditional local bodies were weakened.

### **Decentralised Administration**

The rulers of Vijayanagar adopted the principle of the decentralisation of political power. The empire was divided into provinces, prants, districts, and Nadus. The administration of the villages was autonomous.

### **Land Revenue Administration of Vijayanagar Empire**

The land revenue was the primary source of income for the government. There was a separate land revenue department. To assess the proper revenue entire land was classified into three parts:

1. The wetland
2. The dry land
3. The orchards and woods.

### **Tax**

The kings of Vijayanagar charged more than one-sixth of the revenue. The king had to maintain a massive army to protect the Vijayanagar Empire and fight their permanent enemy, the Bahmani Sultanate.

### **Military Administration of Vijayanagar Empire**

The military organisation of the Vijayanagar empire was under a department called Kandachara; its head was Dandanayaka or Dannayaka or Commander-inChief. The Military organisation was feudal. The king had an army of his own. However, in addition to that, the provincial governors were required to send their contingents in times of emergency. Nuiz tells us that the rulers of Vijayanagar could recruit as many soldiers as they pleased with the money at their disposal. The army consisted of the infantry, cavalry, artillery and camels.

### **Conclusion**

The Vijayanagara Empire was one of India's most prosperous states, lasting 310 years from 1336-1646.

The increasing militarisation of peninsular politics following the Muslim conquests and the commercialisation that made south India a prominent participant in the global commerce network influenced its history and fortunes. The two other critical changes of the time were urbanisation and the commercialisation of the economy, which drew all of the peninsular kingdoms into a fiercely competitive political and military battle for supremacy. The Vijayanagara Empire reached its pinnacle of glory during the reign of Krishnadeva Raya. The Vijayanagar Empire fell apart after Krishnadeva Raya died in 1529. Ramrai's reign ended in 1565 when he was beaten at Talikota by Adilshahi, Nizamshahi, Qutubshahi and Baridshahi.

### References

1. Burton Stein, *The New Cambridge History of India Vijayanagara*, New Delhi: Cambridge University Press India Pvt.Ltd., 1993, p.xi.
2. *Ibid.*
3. N. Venkata Ramanayya, *Studies in the History of the Third Dynasty of Vijayanagar*, New Delhi: Gyan Publishing House, 2010, p.1.
4. N. Sujatha Ramesh, *Indian History, Vol I.*
5. *Ibid.*, p.177.
6. Poonam Dalal Dahiya, *Ancient and Medieval India*, New Delhi: Mc Graw- Hill Education Pvt.Ltd, 2019, p.120.
7. P. Subramanian, *Social History of the Tamils.*
8. K. Rajayyan, *Tamil Nadu- A Real History.*
9. *A History of South India (From Prehistoric Times to the Fall of Vijayanagar)* with an introduction by R. Champakalakshmi.
10. Robert Sewell, *A Forgotten Empire (Vijayanagar) A Contribution to the History of India.*
11. Fernao Nunes and Domingo Paes, *The Vijayanagar Empire (Chronicles of Paes and Nuniz).*
12. Internet Sources.

## The Reign of Thiruudaiyathever Alias Muthu Vijaya Reghunatha Sethupathi in Ramnad Kingdom, 1713-1725

Bala Mary\*

Ramanathapuram District is not an unusual example from the past. The country's intelligent population was enslaved politically. However, thanks to the development of correspondence frameworks, they were able to develop substantive and pragmatic viewpoints. There had been political stagnation in the Ramanathapuram District since the British took over the region. Raghunatha Kilavan, the founder of the Ramnad Kingdom, passed away in 1710. He was an excellent soldier, and his loss created a significant void. Before choosing his younger son Vijayaraghunatha Sethupathi in response to a public outcry, Kilavan initially suggested his son Bhavani Shankar, who was not his biological kid, as his successor. Ramnad was characterised by an uncomfortable silence, even though Bhavani Shankar carried out the king's order.

### Rise of the Maravas or Ramnad Kingdom

Muslim merchants requested that Raghunatha Kilavan change his name to King of Ramnad and move his capital from Pugalur to Ramnad near the east coast in the late 17th century to give security against Portuguese commerce. With Muslim business entrepreneurs' assistance and financial backing, he constructed vast fortifications to protect his capital. Ramnad's feudal chieftainship grew into a powerful 'Kingdom of Ramnad', also known as the 'Maravar Kingdom', during his rule, which spanned 1673 to 1708. The King of Tanjore acquired the northern portion of the Ramnad kingdom (the Aranthangi region) up to the Pambar River 1725 as recompense for his support during the Ramnad civil war. When a vassal who was one of the civil war's winners took control of the western Sivaganga region, only three-fifths of the

\*Ph.D. Research Scholar (Full-Time), Department of History, Presidency College, Chennai - 600 005.

kingdom belonged to the monarch of Ramnad.

**Muthu Vijaya Regdunatha Sethupathi, also known as Thiruudaiathever (1713—1725)**

Raghunatha Kilavan named Vijayaraghunatha Sethupathi the heir apparent when he passed away. As a result, Vijayaraghunatha Sethupathi was crowned king. A strongman with great talent, Vijayaraghunatha ruled over a vast empire. When he took the throne, the country was on the verge of famine, but he handled the situation magnificently. He took up residence in the fort of Aranthangi. Vijayaraghunatha was a devoted Hindu who frequently visited and gave to the temple in Rameswaram.

Additionally, he constructed a fort at Gundar, close to Kamudhi, in the present Ramanathapuram District. Vijayaraghunatha, at first thought, was very favourable to the Christians. He made considerable donations to aid in the construction of a church at Aranthangi even in 1711. He had appointed his brother-in-law Tiruvaluvanathan to rule the state in his absence. Tiruvaluvanathan visited the church at Aranthangi and engaged in Christian ceremonies. He changed his mind during his visit to Rameswaran in 1714-17. As a result of this and rumours of alleged atrocities done by Christian missionaries, Vijayaraghunatha developed a dislike for Christians. He ordered to prevent the spread of Christianity from the realm and made proselytising illegal.

Ferries were used to travel to Rameshwaram and Ramanathapuram. The pilgrims' ferry ride was free, thanks to a royal edict. His son-in-law, Dhandapani Thevar, decided to set a meager fare for this ferry for pilgrims. The ferry was no longer free, and many pilgrims were turned away because they could not afford it. One such determined pilgrim decided to discuss this with the king in person. The king then observed that the ferry,<sup>2</sup> whatever was formerly free, was not then free. The monarch quickly issued an order to arrest his son-in-law. The king's two daughters decided to see him and beg him to let their husband go as soon as they learned of this. However, the king had already executed his son-in-law. The wives learned their husbands had been put to death while still on the trip to

see their father. They both killed themselves there, at the exact location. The death site for the first daughter is known as 'Akkamadam', and the death site for the second daughter is known as 'Thangachimadam'. In 1720, Vijayaraghunatha led an open revolt joined by the Rajah of Pudukkottai and the Maratha king of Tanjore, which resulted in an invasion of Aranthangi. While defending the city, Vijayaraghunatha became ill. The kingdom was divided into three sections and lost most of its power and territory due to the civil war that his death provoked within it.

**Cultural Reforms**

Then, the Sethupathi constructed three forts to preserve the state's power and defend the nation from foreign adversaries. Rajasinghamangalam,<sup>3</sup> Pamban<sup>4</sup> and Kamudi.<sup>5</sup> Kamudhikottai were constructed in a novel style, with three circular walls. The Ramanathapuram Principality Manual claims that French engineering professionals were responsible for setting it up. In his nation, the Sethu King already had forts at Tirupathur, Kalayarkovil, Manamadurai, and Ramanathapuram. Each one was rectangular and boasted the famed Fort Gate, Kothalams, and Aghazhi. Contrary to these customs, Kamudikottai was constructed on a rocky outcrop on the north bank of the Gundar. The Udayagiri Fort, constructed at Nanjil, is a comparable circular fort in Tamil Nadu. It is notable as it was constructed in 1751 A.D. for the Nanjil monarch, Marthandavaraman, by a Dutch captain named Dinais. Udayagiri Fort is the current name of this fort. Thirdly, as an art treasury, this king had the Ramalinga Vilasam, Adhani Mandapam of the Sethu nation, painted with exquisite wall paintings.<sup>6</sup> This enormous three-part hall's interior was painted, leaving not a single inch unpainted, and the hall's walls are decorated with historical and social scenes that portray Sethu's society. Nearly 350 years after they were painted, these frescoes are still intact. Fourth, it is known from various historical accounts that this king, with a flair for the arts, was also a devoted follower of Shiva. This king is credited with laying the cornerstone for the third *prakaram* of the Rameswaram temple, one of the Seven Wonders of India.

## Temple Works

The Swami of this temple also created a silver swing for Ambal that weighed 18,000 *Varagan*. During the Atimatha festival of the Rameswaram temple, he also created a new chariot for the Swami and Amman to make a procession. As described in the little piece of literature known as '*Devaiula*', this king led the first car procession during the chariot festival and grasped the chariot cord. Additionally, he gave the Rameswaram temple through a *seppedu* the right to keep two boats in the Gulf of Mannar for use during pearl fishing. Aside from these, it is noteworthy that this king was responsible for constructing the Ramanathapuram Muthu Ramalinga Swamy temple. Hymns were sung at the Parama Swamy temple in Thirupperundhurayal, where Manikavasaka built the shrine. The temple's manager had gifted numerous villages to Aranthangi. Additionally, he constructed a mandapam in Thanjavur's Tirumaraikkadu Vedapureeswarar temple. A Tiruvarur temple *seppedu* claims that a village called Annavasal in the province of Nambiur was gifted to the Tiruvarur Thiagaraja Swami temple. Even now, that *mandapa* is known as *Sethupathi Mandapa*. The donation of the village of Karambal to the Kothandarama Swamy Temple inside the Ramanathapuram fort, as well as the determination of how much paddy the Sethu country residents should donate each year for the temple's upkeep and how much ghee the newlyweds from *Idayarkudi* (*yadavas*) should give, are examples of this king's accommodative attitude. The Sethupathi King was more piety and had much moral sensibility.

## War of Succession in the Marava Country

The Marava War of Succession took place between Vijayaraghunatha Sethupathi, the heir apparent and oldest son of Raghunatha Kilavan, and TandaThevar in the Ramnad Kingdom, also referred to as the Maravar Kingdom. The succession conflict and following civil war, which ranged from 1720 to 1729 and reduced the Ramnad kingdom's power and influence, caused the Ramnad kingdom to be partitioned. When Bhavani Shankar eventually rose in 1720 and attacked Vijayaraghunatha Sethupathi's

kingdom in Aranthangi, the Maratha king of Thanjavur, Serfoji I, and the Raja of Pudukkottai, all supported him. While defending the city, Vijayaraghunatha Sethupathi fell victim to the plague and perished. Tanda Deva, a great-grandson of Raghunatha Kilavan, was chosen by Vijayaraghunatha Sethupathi to succeed him before he passed away. However, before Tanda Thevar could ascend to the throne, Bhavani Shankar, with the support and assistance of one of Kilavan's concubines, overthrew Kilavan. The Raja of Pudukkottai and the Madurai Nayak king, who had switched sides and besieged Aranthani, forced Bhavani Shankar to flee to Thanjavur. They sided with Tanda Thevar. By promising him Aranthangi in return, Bhavani Shankar was able to win the support of the Maratha ruler of Tanjore and, in two to three months, defeated the combined forces of Ramnad, Madurai, and Pudukkottai. Tanda Deva was ultimately killed after being taken into custody. Bhavani Shankar did not rule the kingdom for long despite his second accession to the throne. Most of his devoted generals turned against him due to his rule becoming unpopular. Because Bhavani Shankar had breached his promise to transfer Aranthangi to the Tanjore Marathas, Tukkoji, the Maratha King of Tanjore, was enraged. In order to remove Bhavani Shankar, the unhappy factions resorted to the Tukkoji and pleaded for his help. Tukkoji launched an attack on Ramnad. Bhavani Shankar was taken prisoner to Tanjore in 1729 after losing the Battle of Uraiyur.<sup>8</sup>

The Sethupathi King developed and carried out a strategy to better utilise the water of the Vaigai River, which confluences with the Bay of Bengal, from Madurai eastward through the Sethupathi Strait. The *Periya Kanmai* reservoir, located west of Ramanathapuram city, is its apex. For this reason, it is known as Raghunathasamudra by the name of Sri Rama. One of the copper plates is used to identify him. This king devised a strategy to unite the Mudukulathur circle's eastern and western regions into a thriving state. He built a canal on the banks of the Gundar that runs east-west to *Kamudhikottai*, allowing for the use of Gundar water in some areas of the Muthukulathur and Ramanathapuram areas. Regunatha *Kaveri* was the name of this canal. About 30 miles away, at *Kalari*

*Kanmai*, the canal ends. Madurai Sokkanath's 'Panaviduthoothu' and 'Thevaiula' further evidence his support for Tamil poets.

Given that this king had focused his government activity on society and divinity, Bhavani Sankaradeva's uprising against him is unsurprising. Bhavani Shankar attempted to take control of the Ramanathapuram fort with the aid of the kings of Pudukottai and Thanjavur after being denied the title of Sethupathi since he was not born to the Sembinat Maravar clan wife of Regunatha Kilavan, Sethupathi, the *vaisuri* (chicken box) sickness struck Muthu Vijayaragunatha Sethupathi on the way to meet him at the northern boundary of the Sethu country, and he passed away when he got back to Ramanathapuram. It took place in 1725 AD.

#### End Notes

1. Kavita Devi, "Review on the Sethupathis and British in the Early Freedom Struggle", *Journal of Advances and Scholarly Researches in Allied Education*, vol.16, no.6, May 2019.
2. K. Sathianathaier, *History of the Nayaks of Madura*, London: Oxford University Press, 1924, pp.225-227.
3. Padmini Sivarajah, "Tamilnadu: Ramanathapuram's Petal - Shaped Fort withers in Neglect", *Times of India*, 30 November 2021.
4. S.M. Kamaal, *Muthuvijayaragunatha Sethupathi Mannarvaralaru*, Ramanathapuram: Sharmila Publishers, 2003, pp.51-52.
5. Shanmuga Sundaram ed., *S.M Kamaalin Sethupathigal Sarithiram*, Chennai: Kaavya Publications, 2015, pp.44-48.
6. Vedachalam, *Ramanathapuram Palace Museum Handbook*, Chennai: Tamil Nadu Government Department of Archaeology, 2014, p.8.
7. S.M. Kamaal, *Sethupathimannar Varalaaru Muthuvijaya Rguatha Sethupathi*, Ramanathapuram: Sharmila Publications, 2003, pp.53-55.
8. S.M. Somale, *Ramanathapuram Mavattam*, Chennai, 1972.

## Freedom Fighter Udhaya Perumal in Sivagangai Region - A Study

B. Vahini\* and S. Saravanan\*\*

### Introduction

Sivagangai Region had been a part of Nalukottai Palayam until 1730 A.D., which later emerged as Sivagangai Principality. In the national liberation struggle of India, Udhaya Perumal alias Thuppakki (Gun), a native of Dharmapuri, had also actively fought against the British rule in the region as like Muthu Vaduga Natha Thevar, Thandavarayan Pillai, Velu Nachiyar and Maruthu Brothers of Sivagangai Region. Different names in different regions call the Vellalar caste. In the countries of Pandia and Chola, Vellalars are called with the surname of Pillai after their name. Similarly, they are called in Thondai Mandalam(zone), with the title of Mudaliar after their name. The Vellalars who lived in the Chera-ruled region had been called

with the title of Goundar. Thus, the Vellalar people were called with different titles in different regions.

In 1974, Udhaya Perumal met Velu Nachiyar at Virupatchi. In the meeting, he requested Velu Nachiyar to include him in the Sivagangai force to participate in the freedom struggle against the British. Hearing that, Velu Nachiyar asked him to serve along with the generals of Sivagangai - the Marudhu brothers. Thus, this reviews how the Thuppakki, who came to Sivagangai to fight against the British, contributed to the freedom struggle along the Maruthu Brothers.

### Early Childhood - Thuppakki

After a long time, a son was born to Sokkalinga Goundar in Arur- a town in the Kongu Region. He had named the child Udhaya Perumal. The British East India

\*Ph.D. Research Scholar, Alagappa Government Arts College, Karaikudi - 630 003.

\*\* Assistant Professor of History, Alagappa Government Arts College, Karaikudi - 630 003.

Company ruled the area. Under British rule, the general public of the Kongu region was kept slaves by threatening them with guns. On seeing this cruelty, Udhaya Perumal joined the force of Dheeran Chinnamalai, who was fighting against the East India Company.<sup>1</sup>

Dheeran Chinnamalai Defeated the East India Company in the war at Erode. Udhaya Perumal fought the war on behalf of the Dheeran Chinnamalai force. Although Dheeran Chinnamalai Force won the war, Udhaya Perumal was seriously injured. On knowing that Theeran Chinnamalai found his whereabouts and went to see him. Udhaya Purumal, just before his demise, asked Dheeran Chinnamalai to bring up his son, born on 18 January 1764, as a warrior like him.

### **Weapon Training - Udhaya Perumal**

Theeran Chinnamalai brought up the young child of Udhaya Perumal and christened him with his father's name Udhaya. The young Udhaya Perumal wanted to become a good warrior like his father. At the age of 15, he wanted to learn Gun shooting, bomb-making, etc. So, he decided to join the British East India Company, which used guns and bombs. For this reason, he informed Dheeran Chinnamalai about his desire to join the British Army. Agreeing to his desire, Dheeran Chinnamalai asked him to be a spy and send him essential messages. Joining the East India Company, Udhaya Perumal developed exemplary skills in gunnery, bomb and bullet making. Although serving in the British East India Force for over 15 years<sup>2</sup>, Udhaya Perumal, on seeing the fight against the British rule by Dheeran Chinnamalai, Veera Pandiya Katta Pomman. Rani Velu Nachiyar etc. also wanted to strive for his country.

He raised an army among our soldiers in the British East Indian Army to fight against the British by making them understand how they had been slaves to the British and how the country's resources were being looted. The British East India Force officers came to know about Udhaya Perumal's action and decided to kill him. Knowing that the British were planning to kill him. He left the Kongu region and reached Kazhanivasal in Karaikudi.<sup>3</sup> From there, he met Velu Nachiyar of

Sivagangai and joined her Forces through his friend VirupatchiPalayakkarar Gopal Nayakkar. At that time, Sivagangai was administered by Maruthu Brothers as Velu Nachiyar was under treatment for some health issues at Virupatchi Fort. On knowing Velu Nachiyar was at Virupatchi, Udhaya Perumal met her through Gopal Nayakkar and explained his reason for joining her forces. Accepting his request, Velu Nachiyar wrote a letter and asked Udhaya Perumal to hand over the same to her adopted son Gowri Vallaba Thevar<sup>4</sup> and asked Udhaya Perumal not to reveal any details of the letter to Maruthu Brothers or anyone else. Udhaya Perumal left for Sivagangai, along with the letter of Velu Nachiyar.

### **Udhaya Perumal in Sivagangai**

On the way to Sivagangai, Udhaya Perumal noticed a break in a lake at Maranadu, and the people and the Maruthu brothers were repairing the break. Seeing that, Udhaya Perumal also engaged in the work and saved the people caught in the flood.<sup>5</sup> Maruthu Brothers, who saw the act of Udhaya Perumal, praised him. To entertain the people for mending the broken lake, Maruthu Brothers announced that rewards will be given to those who swim across the lake and came back. After hearing the word, Udhaya Perumal immediately joined the competition and came first.<sup>6</sup> On seeing this, the Maruthu brothers asked Udhaya Perumal to tell them who he was. Udhaya Perumal highlighted his details and was also skilled in activities such as manufacturing bullets. He also said that others fondly call him Thuppakki Goundar. When the brothers heard his claim, Maruthu Brothers pointed at a circling vulture in the sky and said. "Show me your shooting skills." Udhaya Perumal shot the vulture with a single bullet in single shot.<sup>7</sup> Astonished by his shooting skill Periya Maruthu asked Udhaya Perumal what he wanted. Udhaya Perumal asked for a chance to fight against the East India Company Force in the Sivagangai region. In response to his request, the Maruthu brothers appointed Udhaya Perumal alias Thuppakki Goundar as the general of the Gun Forces.<sup>8</sup> And also ordered Udhaya Perumal that Guns and cartridges should be prepared at Thara Mangalam area near Melur. and training to be imparted for about 10,000 soldiers at Sankara Pathi Fort

near DevaKottai.<sup>9</sup> Udhaya Perumal Goundar was appointed as the Ambalakarar of Thiruppachethi area and also ordered to bring his relatives to live there permanently.<sup>10</sup>

### **Udhaya Perumal against British**

Even though Marudhu Brothers were in harmony with the British, Udhaya Perumal kept telling Periya Maruthu about the anarchic trend of the whites and liberation thinking. After receiving letters from revolutionaries like Virupatchi Gopal Nayakkar and Keralavarma for participating in the opposition conference of Kumbiniyar, and also influenced Chinna Maruthu to participate in the conference.<sup>11</sup> He brought Chitthirankudi Servaikkarak Mayilappan, saying Maruthu Brothers were about to act against the British and being the reason that he was appointed as the general of Horse Forces to fight against the British.<sup>12</sup>

### **Rescuing of Kattabomman Family**

The Kumbiniar Forces hanged Kattabomman on 16 Oct 1799, and his family members were jailed. Kattabomman's younger brother Oomaithurai escaped jail on 02 February 1801, and stayed at Kamuthi Fort. Udhaya Perumal Goundar met Oomaithurai and had been a tool to make him meet Maruthu Brothers. Moreover, Oomaithurai agreed to fight with Maruthu Brothers against the English Forces. Periya Maruthu handed over the responsibility to rescue Kattabomman family from Palayam Kottai jail to Chinna Maruthu and Udhaya Perumal Goundar. These two, along with some of their soldiers disguised as saints, entered Palayam Kottai Jail and fought with guns and bombs and rescued Kattabomman's family.<sup>13</sup> By this action, Maruthu Brothers annoyed Kumbiniar forces.

### **Thirupachthi Gorilla War**

English Major Grey and his forces were to pass through Thiruppuvanam - Thirupachthi on 07 January 1801 to support Kumbiniar Forces fighting at Ramanathapuram. On hearing the news, Udhaya Perumal planned a Gorilla attack on Major Grey forces about one mile from the adjoining two lakes in a dense forest. In that attack, Major Grey was killed<sup>14</sup> along with some kumbiniars. Leptenant Steward also broke his chin, and many were seriously injured.

### **Battle with Colonel Agnew**

To revenge the defeat of Kumbiniars at Thirupachthi, Colonel Agnew forces were marching towards Siruvayal of Sivagangai against Udhaya Perumal Goundar and Maruthu Brothers, who were the reason for their defeat. However, since there was no one there. Colonel decided to take over the Kalayar Kovil fort. So, Kumbiniar Forces paved the road from Siruvayal to Kalayarkovil. Knowing this, the Maruthu brothers sent a force led by Udhaya Perumal to fight Colonel Agnew. Udhaya Perumal using gorilla tactics, fired at Col Agnew. However, it killed a bear on his lap as he leaned back to tell his soldiers something.<sup>15</sup> Col Agnew ordered to kill Udhaya Perumal Goundar, but he escaped. In another situation, he was fighting against the Kumbiniars. He faced Gowri Vallaba Thevar, who fought in support of Kumbiniars. In that war, Udhaya Perumal Goundar knocked down the horse of Gowri Vallaba Thevar and left him unarmed.<sup>16</sup> When he asked the Sivagangai soldiers who he was, he appeared like one of us. They replied that he was Gowri Vallaba Thevar. After that, he did not attack him and instead greeted him. Then, he told Gowri Vallaba Thevar that he had been looking for him for years and handed over the letter, saying Rani Velu Nachiyar gave it.<sup>17</sup> He was happy to fulfil the promise given to Rani Velu Nachiyar. During this time, Col Agnew learned through spies that Udhaya Perumal Goundar and Maruthu brothers were in the Kalayar Kovil Fort and surrounded the Fort. Udhaya Perumal routed Maruthu Brothers out of the Fort through a secret path on 30 September 1801. On 01 October 1801, Col. Agnew forces attacked Kalayarkovil Fort. In the battle, Udhaya Perumal, 5<sup>th</sup> October 1801, died after a fierce battle with Col Agnew forces. Thus, Udhaya Perumal had shown his immense patriotism to his country.<sup>18</sup>

### **Conclusion**

It is known through this review article that Udhaya Perumal Goundar alias Thuppakki had achieved various accomplishments. Firstly, it is known that he made guns and bullets near Melur, and he trained over thousand soldiers to fire rifles using them. He had also been instrumental in turning the Maruthu Brothers, who were once the supporter of Kumbiniars, against the

British forces. Further, his involvement in the rescue mission of the Kattabomman family from Palayamkottai jail could also be understood.

Besides, fulfilling the promise given to Rani Velu Nachiyar that the letter written by her to her adopted son Gowri Vallaba Thevar be handed over to him without the knowledge of the Maruthu Brothers and others. While Gowri Vallaba Thevar was left without arms in a war, by seeing his appearance, Udhaya Perumal came to know about his history and did not kill him but saved him. After the martyrdom of Udhaya Perumal, Gawri Vallaba Devan built a bear-shaped statue with a gun in their hands in front of the Small tower temple at Kalayarkovil as a tribute to Udhaya Perumal.

Finally, it can be known that at the time Maruthu Brothers and himself were surrounded by Col Agni forces at kalayarkovil fort, he managed to send Maruthu Brothers through a secret path to protect the Sivagangai region by risking and giving his life for the sake of patriotism. In this way, Udhaya Perumal, bom in Kongu Region Vellalar community, chased away Kumpiniars, came to the Sivagangai area, and participated in the freedom struggle. All these facts about Udhaya Perumal can be known through this research article.

### End Notes

1. P.K. Chinnasamy, Kongu Nattu Suthanthira poratta Maaveerar Thuppackki Gounder Varalaru, 2019, p.21.
2. Sivabharathi, Veeramangai Velunachiyar, 2017, p.70.
3. Kutram Kuttrame (weekly journal in Tamil) 21 October 2020, p.21.
4. T. Stalin Gunasekaran, Desa Viduthalayum Thiyaga Sudargalum, 2019, p.134.
5. "The role of Kongu region in the National movement", ICHR National seminar paper, NGM College, Pollachi, 2008, p.134.
6. Personal Interview: U. Kaathana Pillai, S/o.Udayaperumal Pillai, V.O.C. Nagar, Thirupachethi, dated 25 September 2022.
7. Dinakaran, Madurai, 10 September 2016, p.14.
8. Arul Nambi, Maa Mannar Marudhu Pandiyar, 2005, p.25.
9. M. Balakrishnan, "Maveeran Thuppackki Gounder", V.O.C. Birthday celebration Journal, 05 October 2021, p.1.
10. Mee. Manoharan, Marudhu Pandiya Mannargal, 1994, p.312.
11. Jeyavarman, Sudanthirapporil Veeraththamilargal, 2013, p.98.
12. Madurai District Records, Vol. 1139, p.46.
13. Personal Interview: Maru Aiyyappan, s/o Sokku Pillai, V.O.C Nagar, Thirupachethi, Head Constable, Tamil Nadu Police Department, dated 25.09.2022.
14. Maru. Ramakrishnan, Thirupachethi Maaveerar Udaya Perumal Gounder @ Thuppackki Goundarin Veera Varalaru, 2005, p.13.
15. M. Balakrishnan, Sivagangai Seemai Varalaru, 2022, p.259.
16. M. Sekar, Veeram Vilaintha Sivagangai Seemyin Semman, 2017, p.84.
17. Muthukkalai Swamigal, Velunachiyar Veera Sakkaram, pp.197-198.
18. M. Kalaingar Karunanithi, Then Paandi Singam, 1983, p.90.

## What is in A Name: Tracing the History of the Nomenclature of Chennai

V. Bhavika\*

Historically, the aspect of nomenclature can be considered an assertion of identity. It helps to trace the development of a region and its causes. Finding its place in history as a humble group of villages in the Tondaimandalam region under the Kurumbars, over

some time, this particular region would be ruled over by various kingdoms. Madras assumed prominence and became a city of great importance from the rule of the British Raj, the effect of which can be observed till today. Before the advent of the Europeans, several

\*I M.A. History, Madras Christian College, Chennai.



kingdoms existed in the region that encompassed the areas of later Madras. However, they were not legitimately established as a separate city. The region's development from a village town called Puliur Kottam to the metropolitan city of present-day Chennai can be traced through various means and names as its identity. This paper analyses the aspect of nomenclature to observe and trace the development of Chennai's state structure and administration.

### Colonial Period

With the advent of the Europeans, a new chapter was established in the history of this region<sup>1</sup>. Much importance was given to the peninsular region, as it is well-known that the British established their first factory settlement in Machilipatnam in the present Krishna district of Andhra Pradesh.<sup>3</sup> In 1639, the city of Madras was established by the efforts of Francis Day, who was looking for a suitable settlement for a new British factory, as the preexisting factory in Masulipatnam had to be deserted due to differences with the Golconda government.<sup>4</sup> Though a brief factory was stationed at Armagaon or Armagon, it was also fleetingly left as the rulers were hostile and the Europeans' hold over the area crumbled.

Francis Day sailed to the region later called Medraspatam, searching for an ideal settlement. This region was three miles (4.83 kilometres) north of San Thome.<sup>5</sup> He obtained a grant of territory and a license to establish a fort. The two brothers, Ayyapa and Venkatappa Nayak, obtained the land grant. Later, as Sriranga Raya thoroughly disgraced Damarla Venkatappa Nayak, another grant was obtained from the new king, despite initial tussles between the two parties. According to the firman dated 22<sup>nd</sup> July 1639, to Mr. Day by the Nague Damela Vintuendra, Francis Day was given complete authority to order and build a fort in and around the area of 'Medraspatam',<sup>6</sup> thus giving Fort St. George its inception. The northward expansion from this fort led to the Madras region's establishment.

Although it is generally accepted as a theory, other evidences suggest to have contributed to the name of the settlement. One of them being the fact that the head of the fisherman society. Madarasan derived his

name from the Madre De Deus Church in San Thome, as the village's people were parishioners. It is believed that the name of the head was adapted to fit the city's name.<sup>7</sup> Madarasapattinam or Madarasapatam was the official name Francis Day mentioned in several places, including the original firman issued in 1639.<sup>8</sup>

A smaller but vital piece of historical evidence can be inferred from Fryer's map of 1689, which highlights the area of Fort St. George and the settlements around it. This map mentions 'Madirass, the Indian Town with flat houses', as an area to the north of this fort.<sup>9</sup>

Through the political perspective on the series of incidents that happened in this region, it can be understood from the fact that the Britishers were ready to name the city after the local chiefs if so, proved that they relied on the indigenous rulers and leaders for help and were ready to do anything to keep peace with them. One more fact to be noticed was the tension between the headman of the village (Madarasans), the local chiefs and the rulers and the efforts taken by the various intermediaries to ensure the absence of conflicts. Hence changing or altering the name, Madarasanpatnam, and eventually, several variations of the name, culminating in the 'Madras Presidency'. This Madras Presidency consisted of parts of today's Kerala, Karnataka, Andhra Pradesh, and Orissa, together as 27 districts.<sup>10</sup>

### Post-Independence

In independent India, the importance and need for the linguistic reorganisation of the states was brought up and argued in the Constituent Assembly of 1947-49.<sup>11</sup> This idea was implemented in various phases. This reorganisation shaped the nation from the geographic perspective, as it is seen today. As a result, the Madras State was split along its borders, and the Telugu-speaking and Malayalam-speaking regions were included within the borders of Andhra Pradesh and Kerala, respectively. These areas, after the split, are the boundaries of modern-day Chennai. Concerning nomenclature, the name 'Madras State' continued to denote a region larger than present-day Chennai, even post-Independence, till the reorganisation of states.

According to the Madras State (Alteration of Name) Act of 1968 (Central Act 53 of 1968), the name 'Madras State' was changed to Tamil Nadu. The 'Madras Legislative Assembly' was changed to become the 'Tamil Nadu Legislative Assembly'.<sup>12</sup> Any legal document or mention of the 'Madras State' in the Acts passed, and the Constitution was changed to 'Tamil Nadu'. Later, in the City of Madras (Alteration of Name) Act (Tamil Nadu Act 28) of 1996, Chennai was substituted for Madras in any law in force.<sup>13</sup> This Act was brought into force by the DMK party, headed by M. Karunanidhi, after the elections of 1996. This is also evidenced by the fact that the Tamil Nadu Panchayats Act mentions the change in the name of the city by the abovementioned Act.<sup>14</sup>

The source for the word 'Chennai' comes from the word 'Chinnapatnam'. Some theories attribute the name Chennapatnam to the local temple of Black Town.<sup>15</sup> In 1644, This word appeared in the grant relating to the endowment of the Chenna Kesava Perumal Temple in Black Town. This name was used by Tamil and Telugu speakers as an appellation for the settlement. The name 'Chennai' was also used by the Tamil print sources, and the area was referred to so colloquially. This name was subsequently used interchangeably with "Chennapattinam," "Chenna," "Chenna Kesava Patna", and "Chennapuram," and is the source for the current "Chennai." The name Chennai was chosen as it was considered a heritage-oriented move. Chennai was believed to be the original Tamil name of the region before the anglicised name of 'Madras' was given by the British. However, this idea was met with several objections. One of the major contenders was the Indian National Trust for Art and Cultural Heritage (INTACH). They argued that the names 'Madras' and 'Chennai' denoted different geographical boundaries in the region's history.<sup>16</sup> The name 'Madras' was given by the oppressive Europeans who used the naivety of local artisans and chiefs to further capitalism. The Nayaks, who allied with the British and their ideologies, gave the name 'Chennai'. Some contentions mentioned that the name Chennai was not a Tamil word. Rather, it was a Telugu word that

meant 'red or beautiful'. This can be evidenced by the fact that Chennapatnam was formed after Chenappa Nayak, the father of Venkatappa and Ayyappa Nayak.

## Conclusion

In the present day, the name Chennai resonates not only with emotion but a large portion of the ancient and colonial history of South India as well. The transition from Puliur Kottam to Madraspatndm (Madras) to Chennai, when researched, acts as a significant source of Indian history, as the region encompassed areas that are parts of different neighbouring districts today.

## End Notes

1. B.S. Baliga, *Madras District Gazetteers: South Arcot*, Madras: Controller of Stationery and Printing, 1962, p.32.
2. William Taylor and Colin Mackenzie, *Examination and analysis of the Mackenzie manuscripts deposited in the Madras College Library*, Calcutta: Asiatic Society, 1838, pp.81-82.
3. Glyn Barlow, *The Story' of Madras*, Madras: Oxford University Press, 1921, p.2.
4. Henry Davidson Love, *Vestiges of Old Madras 1640-1800*, Vol.I, London: Oxford University Press, 1913, p.13.
5. *Ibid.*, p.14.
6. *Ibid.*, p.17.
7. S. Muthaiah, *Madras Discovered*, Madras: Affiliated East-West Press Private Ltd, 1992, pp.1-4.
8. Mary E. Hancock, *The Politics of Heritage from Madras to Chennai*, Indianapolis: Indiana University Press, 2008, pp.22-23.
9. C.S. Srinivasachari, *History of the City of Madras*, Madras: P.Varadachary & Co., 1939, pp.72-73.
10. *The Madras Year Book 1923*.
11. V. Krishna Ananth, "Regional Identities and its Implications on the Notion of National Identity: Some Observations on the Linguistic Reorganisation of States", Andhra Pradesh: SRM University, p.3.
12. Tamil Nadu Legislative Assembly (Eleventh Assembly) Review 1996-2001, p.5.
13. City of Madras (Alteration of Name) Act (Tamil Nadu Act 28), 1996.
14. Tamil Nadu Panchayat Act.
15. Mary E. Hancock, *op.cit.*, p.24.
16. *Ibid.*, p.21.

## விடுதலை போராட்டத்தில் பொதுவுடைமைப் போராளி மாயாண்டி பாரதியின் பங்களிப்பு

சு. தீபப்பிரியா\*

### முன்னுரை

சுதந்திரப் போரில் மதுரையின் பங்களிப்பு மிகச் சிறப்பானது என்பதை என்றும் மறக்க முடியாது. அது போலவே சுதந்திரப் பொன்விழா ஆண்டில் மதுரை தியாகிகள் மலரைத் தியாகி ந.சோமையாஜுலு அவர்கள் மிகச் சிறப்பாக வெளிக் கொண்டு வந்திருக்கிறார். இதில் மிக நுணுக்கமாக அனைத்து தாலுகாக்களிலும் இருந்த தியாகிகள் பலரது வரலாற்றைப் பதிவு செய்திருக்கிறார். அவர்களில் ஐ.மாயாண்டி பாரதியின் வரலாறும் ஒன்று. இவர் 1917ஆம் ஆண்டில் பிறந்தார். தந்தையார் கு.இருளப்ப ஆசாரி. பின்னாளில் கம்யூனிச இயக்கத்தில் தன்னை இணைத்துக் கொண்டவர் பல்வேறு போராட்டங்களிலும் கலந்து கொண்டார். முதன் முதலாக 1931இல் கள்ளக்கடை மறியலில் இவர் தனது போராட்டக் களத்தை அமைத்துக் கொண்டார். அதற்கு அடுத்த ஆண்டில் 1932இல் சட்டமறுப்பு இயக்கத்தின் போது, போராட்டத்தைப் பற்றி விளக்கும் துண்டுப் பிரசுரங்களை இவர் விநியோகித்தார்; சுவர்களில் சுவரொட்டிகளை ஒட்டி விளம்பரப் படுத்தினார். அது தவிர சுதந்திரப் போராட்டத்தை ஆதரிக்கும் சுதந்திரச் சங்கு போன்ற பத்திரிகைகளை கூவிக் கூவி விற்றார்.

### ஆரம்ப வாழ்க்கை

தமிழ் நாட்டில் அமைந்துள்ள மதுரை நகரின் மேலமாசி வீதியில் 70ஆம் எண் வீட்டில் வாழ்ந்த இருளப்பன் ஆசாரி - தில்லையம்மாள் இணையருக்கு 11ஆவது குழந்தையாக 1917 ஆம் ஆண்டில் பிறந்தார்.மாயாண்டி தன்னுடைய கல்வியை மதுரையில் சுவீடன் பாதிரியார்கள் பெண்களுக்காகத் தொடங்கிய ஏட்டுப் பள்ளிக்கூடம் ஒன்றில் தொடங்கினார். மூன்றாம் வகுப்புவரை அங்கே பயின்றார். ஆனால் அவரால் கேட்கவோ பேசவோ இயலவில்லை. எனவே

அவரைக் காது கேட்க வாய்பேச இயலாதோர் பள்ளியில் சேர்த்தனர். அவர் இரண்டு ஆண்டுகள் பயின்றார். காது கேட்கவும் வாய் பேசவும் இயன்ற பின்னர், 1928 ஆம் ஆண்டில் மதுரை கோரிப்பாளையத்தில் அமெரிக்கன் கல்லூரி வளாகத்திற்குள் இருந்த அமெரிக்கன் மிசன் நடுநிலைப் பள்ளியில் சேர்ந்து மூன்றாம் படிவம்வரை (எட்டாம் வகுப்பு) படித்தார். பின்னர் அவரை என். எம். ஆர். சுப்பராமன் அவர்கள் மதுரை செளராட்டிர மேல்நிலைப் பள்ளியில் சேர்த்துவிட ஒன்பது, பத்தாம் வகுப்புகளைப் படித்தார். தமிழ் தவிர அனைத்துப் பாடங்களிலும் இரண்டு முறை தொடர்ந்து தோல்வியடைந்ததார். அதனால் அதன் பின்னர் கல்வியைத் தொடரவில்லை. விடுதலை இயக்கத்தால் ஈர்க்கப்பட்டு, அதனோடு நடக்கத் தொடங்கியிருந்தார். 10-வது படிக்கும்போதே வாலிபர் சங்கத்தை அமைக்கும் பணியில் தன்னை ஈடுபடுத்திக்கொண்டவர் அவர். செளராஷ்டிரா பள்ளிக்கு அருகில் உள்ள மீனாட்சிபுரத்தில் 'இந்திய சுதந்திர வாலிபர் சங்கம்' அமைப்பதில் தீவிரமாகப் பங்கெடுத்தார். விடுதலைப் பாடல்கள், பேச்சுக்கள் என்று முழுக்க முழுக்க நாட்டுப்பற்றே அவரை ஆக்கிரமித்திருந்தது. தற்கொலையிலிருந்து தடுக்கப்பட்ட மாயாண்டிதான், 'ஐ.மா.பா.' என்றும் 'அப்பா' என்றும் அன்போடு எல்லோராலும் அழைக்கப்பட்ட ஐ. மாயாண்டி பாரதி.

மாயாண்டி பாரதிக்குள் ஒரு நூற்றாண்டு இந்தியச் சரித்திரம் எப்போதும் ரத்தமும் சதையுமாகத் தளும்பிக்கொண்டிருந்தது. சிறு வயதில் பற்றிய சுதந்திரத் தீ அவருள் எப்போதும் சுடர்ந்தது. தேச விடுதலையின் சுடரை அவர் எப்போதும் ஏந்திக்கொண்டிருந்தார். தன் காலத்தின் வரலாற்று நாயகர்களுள் ஒருவராக மிளிர்ந்தார்.

\*முழுநேர முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர், சிதம்பரம் - 608 002.

## மாணவத் தொண்டர்

1930ஆம் ஆண்டில் மரைக்காடு என்னும் வேதாரண்யத்தில் நடைபெற்ற உப்புச் சத்தியாக்கிரகத்தில் மாயாண்டி பாரதிக்கு அண்ணனான கருப்பையா கலந்துகொண்டார். இதனால் மாயாண்டி பாரதிக்கு விடுதலைப் போராட்டத்தில் ஈடுபாடு ஏற்பட்டது. இதனால் 1932 ஆம் ஆண்டு நடைபெற்ற கள்ளக்கடை மறியல் போராட்டத்தை மாயாண்டி தன் மாணவ நண்பர்களுடன் சென்று வேடிக்கை பார்த்தார். அதன் பின்னர் தன் நண்பர்களோடு சேர்ந்து லஜபதிராய் வாலிபர் சங்கம் என்னும் அமைப்பை உருவாக்கினார். அந்த அமைப்பின் வழியாகக் காங்கிரசு நடத்தும் போராட்டங்களுக்கு உதவத் தொடங்கினார். அப்பொழுது பாரதியார் மீது மாயாண்டி கொண்டிருந்த ஈடுபாட்டைக் கண்ட அவர்தம் நண்பர்களான சிதம்பரபாரதி, தியாகராஜசிவம் ஆகியோர் அவரது பெயரை மாயாண்டி பாரதியென மாற்றினர். 1934 ஆம் ஆண்டில் காந்தியடிகள் மதுரைக்கு அரிசன நிதி திரட்டுவதற்காக வந்தபொழுது அவரைச் சந்தித்தார். 1935 சூலை 9 ஆம் நாள் மதுரை மீனாட்சி அம்மன் கோவிலுக்குள் தாழ்த்தப்பட்ட மக்களை அழைத்துச் செல்லும் போராட்டம் நடைபெற்றது. இப்போராட்டத்தின் பொழுதும் அதே காலகட்டத்தில் ஹாசிமூசா துணிக்கடையின் முன்னர் நடந்த அந்நியத்துணி விலக்குப் போராட்டம் நடந்தபொழுதும் பள்ளி மாணவரான மாயாண்டி பாரதி தன் லஜபதிராய் வாலிபர் சங்க நண்பர்களுடன் சென்று வேடிக்கை பார்த்தார். அந்நியத்துணி விலக்குப் போராட்டத்தில் அடிபட்டவர்களை மருத்துவம் நடைபெறும் இடத்திற்குக் கயிற்றுக்கட்டிலில் தூக்கிக்கொண்டு செல்வது இவர்களது பணி.

## காங்கிரசு ஊழியர்

1938ஆம் ஆண்டு முதல் மாயாண்டி பாரதி நேரடி அரசியல் நடவடிக்கையில் ஈடுபடத் தொடங்கினார். அவ்வாண்டு இராசபாளையத்தில் தமிழ் மாகாண காங்கிரசு மாநாடு நடபெற்றது. அம்மாநாட்டிற்கு 'திருப்பூர் குமரனுக்கு நினைவுச் சின்னம் எழுப்புக' என்னும் கோரிக்கையைத் தன்

நண்பர்களோடு இணைந்து பிரச்சாரம் செய்தவாரே சென்றார். அங்கே ம. கி. திருவேங்கடம், கே. இராமநாதன், சக்திதாசன் சுப்பிரமணியன் ஆகியோரின் நட்புக் கிடைத்தது. அவர்களின் அழைப்பின் பேரில் இதழியப் பணியாற்ற 1939 ஆம் ஆண்டின் தொடக்கத்தில் மாயாண்டி பாரதி சென்னைக்குச் சென்றார். காங்கிரசு இயக்கத்தில் இணைந்தார்.

## இந்து மகாசபை

பின்னர் 1940 ஆம் ஆண்டில் மதுரைக்குத் திரும்பினார். 1939 ஆம் ஆண்டில் இந்திய முசுலீம்கள் பாகிசுதான் கோரினர். இதனால் இந்திய தேசிய காங்கிரசில் இருந்த முசுலீம்கள் முக்கியத்துவம் இழந்தனர். பாகிஸ்தான் கோரிக்கை எதிர்த்து இந்து மகாசபை உருவாக்கப்பட்டது. 1940 ஆம் ஆண்டில் மாயாண்டி பாரதி மதுரை இராமநாதபுரம் மாவட்ட இந்துமகாசபை அமைப்புச் செயலாளராக இருந்தார். அப்பொழுது சாவர்க்கரை மதுரைக்கு அழைத்து வந்தார். அப்பொழுது இரண்டாம் உலகப்போர் நடந்துகொண்டிருந்தது. இளைஞர்கள் படையில் சேர்க்கப்பட்டார்கள். அதனை எதிர்த்துச் சாத்தூர் பகுதியில் போர் எதிர்ப்புக் கூட்டங்கள் நடத்தினார். இதனால் 1940ஆம் ஆண்டில் கைது செய்யப்பட்டு திருவில்லிபுத்தூர் சிறையில் அடைக்கப்பட்டார். ஆறு மாதச் சிறையும் 50 ரூபாய் தண்டமும் சிவகாசி நீதிமன்றத்தால் விதிக்கப்பட்டது. பின்னர் அவர் மதுரை, திருச்சி, வேலூர், கோயமுத்தூர் சிறைகளுக்கு மாற்றப்பட்டு 1941 மார்ச் 21 ஆம் நாள் விடுதலை செய்யப்பட்டார். மீண்டும் சிறைவாசலில் கைதுசெய்யப்பட்டு ஒன்றரை ஆண்டுகள் பாதுகாப்புக் கைதியாகச் சிறையில் இருந்தார். 1942ஆம் ஆண்டில் விடுதலை பெற்ற அவர், வெள்ளையனே வெளியேறு போராட்டத்தின்பொழுது பாதுகாப்புக் கைதியாக மீண்டும் சிறையில் அடைக்கப்பட்டார். 1943ஆம் ஆண்டில் வெளியே வந்த அவர் மீண்டும் கைது செய்யப்பட்டபொழுது அவ்வண்டிக்கு பின்னால் ஓடிவந்த அவர் தாயார் மரணமடைந்தார். சிறையில் இருந்த மாயாண்டி பாரதியால் தன் தாயின் இறுதிச்சடங்கில் கூடக் கலந்துகொள்ள

முடியவில்லை. மாயாண்டி பாரதி சிறையில் இருந்தபொழுது இந்து மகாசபையினர் அவரிடம் இரண்டாம் உலகப் போர் எதிர்ப்பு நடவடிக்கையில் இனி ஈடுபடுவதில்லையென மன்னிப்பு கடிதம் எழுதி அரசுக்குக் கொடுத்துவிட்டு விடுதலை ஆகும்படி கூறினர். மாயாண்டி பாரதி அதற்கு ஒப்புக்கொள்ளாமல் இந்து மகா சபையிலிருந்து விலகினார்.

### பொதுவுடைமை இயக்கத்தில்

போர் எதிர்ப்புக் கைதியாக 1941 ஆம் ஆண்டில் கோயமுத்தூர் சிறையில் இருந்தபொழுது பொதுவுடைமைத் தலைவர்களான ஜமத்கனி, வி. பி. சிந்தன், கே. ஏ. தாமோதரன் ஆகியோரை மாயாண்டி பாரதி சந்தித்தார். அவர்கள் நடத்திய மார்க்சிஸ்ட் வகுப்பால் ஈர்க்கப்பட்டு, பொதுவுடைமைக் கட்சியில் சேர்ந்தார். 1941ஆம் ஆண்டில் மதுரை ஹார்விமில் தொழிலாளர் போராட்டத்தில் அவர் கலந்துகொண்டார். அதனால் மீண்டும் கைது செய்யப்பட்டு மதுரை, திருச்சி, வேலூர் சிறைகளில் அடைக்கப்பட்டார். அங்கே கே. பி. கிருஷ்ணா என்பவரிடம் மார்க்சியம் பயின்றார்.

தண்டனைக் காலம் முடிந்து 1942 சூலையில் விடுதலை ஆனார். மதுரையில் இந்திய பொதுவுடைமைக் கட்சியின் செயலாளர் ஆனார். 1942 ஆகத்து மாதம் நடைபெற்ற ஆகத்து புரட்சியில் கலந்துகொண்டதால் மீண்டும் சிறையில் அடைக்கப்பட்டார். அப்பொழுது அவர்தம் அம்மா காலமானார். அந்தச் சாவிற்கு மாயாண்டி பாரதியை அனுப்ப அன்றைய பிரிட்டிசு அரசு மறுத்துவிட்டது. பின்னர் தண்டனை முடிந்து 1944 ஆம் ஆண்டில் விடுதலையானார். 1945 ஆம் ஆண்டில் இந்தியப் பொதுவுடைமைக் கட்சி, சுபாசு சந்திர போசின் இந்திய தேசியப் படையினரை விடுதலை செய்ய வேண்டுமெனப் போராட்டம் நடத்தியது. மாயாண்டி பாரதி அப்போராட்டத்தில் கலந்துகொண்டார். 1946 பிப்ரவரி 23 ஆம் நாள் இராயல் இண்டியன் நேவி (Royal Indian Navy & RIN) என்னும் கப்பல் படையினரின் போராட்டத்திற்கு ஆதரவாகச் சென்னையில்

இந்திய பொதுவுடைமைக் கட்சி நடத்திய போராட்டத்தில் மாயாண்டி பாரதி கலந்துகொண்டார். இந்திய விடுதலைக்குப் பின்னரும் பிரிட்டிசாரின் கையில் இருந்த தொழில்களையும் சொத்துகளையும் நாட்டுடைமையாக்க வேண்டும் பொதுவுடைமைக் கட்சி நடத்திய போராட்டங்களில் கலந்துகொண்ட மாயாண்டி பாரதி 1948 ஆம் ஆண்டில் கைது செய்யப்பட்டார். நாடு சுதந்திரம் அடைந்த பிறகும் பல்வேறு மக்கள் பிரச்சனைகளுக்குகாகத் தெருவில் இறங்கி போராடி சிறை சென்றவர் ஐ.மாபா. முன்னாள் குடியரசு தலைவர்களான சஞ்சீவ ரெட்டி, வெங்கட்ராமன் முதல் ஜீவா, காமராஜர் வரை பல்வேறு முக்கிய நபர்களுடன் சிறையிலிருந்து இருக்கிறார். அவரது எழுத்துக்கள் மிகவும் பிரபலமானவை. போருக்குத் தயார், தூக்கு மேடைப்பாலு, படுகளத்தில் பாரத தேவி, வெள்ளையனே வெளியேறு, பாரதத்தாயின் விஸ்வரூபம், வெடி குண்டுகளும் வீரத்தியாகிகளும், அரசு என்றால் என்ன? போன்ற நூல்களையும் அவர் எழுதி இருக்கிறார். இதழ்ப் பணி 1939ஆம் ஆண்டில் சென்னைக்குச் சென்ற மாயாண்டி பாரதி முதலில் திரு. வி. க. க. ஆசிரியராக இருந்த நவசக்தி இதழில் துணையாசிரியராகப் பணியாற்றினார். அங்குப் பரவி சு. நெல்லையப்பரைச் சந்தித்தார். அதே ஆண்டில் லோகசக்தி என்னும் இதழில் மாயாண்டி பாரதி தொடர்ந்து கட்டுரைகள் எழுதினார். அவ்விதழில் 1939 அக்டோபர் 1 ஆம் நாள் போருக்குத் தயார் என்னும் கட்டுரையை எழுதினார். இக்கட்டுரையை வெளியிட்டதற்காக அவ்விதழுக்கு 750 ரூபாய் தண்டம் விதிக்கப்பட்டது. அதனைக் கட்ட முடியாததால் அவ்விதழ் நின்றுபோனது. எனவே மாயாண்டி பாரதி உள்ளிட்ட இளைஞர்கள் இணைந்து பாரதசக்தி என்னும் இன்னொரு இதழைத் தொடங்கினர்.

இவ்விதழில் 1939 ஆம் ஆண்டில் வீரபாண்டிய கட்டபொம்மன், சுபாஷ் சந்திரபோசு, எம். என். ராய். மாசேதுங் ஆகியோரைப் பற்றிய கட்டுரைகளை எழுதினார். 1939ஆம் ஆண்டில்

படுகளத்தில் பாரததேவி, கம்பெனியைக் கலக்கிய கட்டபொம்மன் ஆகிய கட்டுரைகளை எழுதியதற்காகக் கைது செய்யப்பட்டார். தண்டனை முடிந்து வெளியே வந்தபின்னர் அவ்விதழில் 1940 ஆம் ஆண்டில் 'பொதுவுடைமை ஏன் வேண்டும்? என்னும் கட்டுரையை எழுதினார். இதற்காக மாயாண்டி பாரதியை கைதுசெய்யக் காவலர்கள் வந்தனர். அவர்களிடமிருந்து தப்பி, மாயாண்டி பாரதி மதுரைக்கு வந்தார். 1940 முதல் 1944 வரை பரலி சு. நெல்லையப்பர் நடத்திய லோபாகாரி உள்ளிட்ட பல இதழ்களில் கட்டுரைகள் எழுதினார். 1944ஆம் ஆண்டு பி. இராமமூர்த்தியின் அழைப்பின் பேரில் சென்னைக்குச் சென்று 1964 ஆகத்து 15 ஆம் நாள்வரை ஜனசக்தியில் துணையாசிரியராகப் பணியாற்றினார். பின்னர் 1966 ஆம் ஆண்டு முதல் தீக்கதிர் இதழில் துணையாசிரியராகப் பணியாற்றினார். 1990 ஆம் ஆண்டில் அவ்விதழிலிருந்து ஓய்வுபெற்றார்.

#### முடிவுரை

1950இல் இவர் ஒரு சதிவழக்கொன்றில் கைதாகி ஆயுள் தண்டனை பெற்றார். சுதந்திர இந்தியாவிலும் சிறைவாசம் அனுபவித்த ஒருசில தேசபக்தர்களில் ஐ.மாயாண்டி பாரதியும் ஒருவர். 1952இல் ராஜாஜி தலைமையில் சென்னை மாகாணத்தில் காங்கிரஸ் அமைச்சரவை அமைந்தது. அப்போது 1953இல் மாயாண்டி பாரதி

விடுதலை செய்யப்பட்டார். 1962இல் சீன ஆக்கிரமிப்புக்குப் பிறகு இந்தியாவில் கம்யூனிச இயக்கம் இரண்டாகப் பிளவு பட்டது. சீன ஆதரவு நிலை எடுத்த இடதுசாரி கம்யூனிஸ்ட் கட்சியில் (மார்க்சிஸ்ட் கட்சி) இவர் அங்கம் வகித்தார். அந்த கட்சி நடத்திய "தீக்கதிர்" எனும் பத்திரிகையில் உதவி ஆசிரியராக அமர்ந்தார். கம்யூனிஸ்ட் இயக்கத்தில் இருந்து கொண்டே இவர், அனைத்துக் கட்சி சுதந்திரப் போராட்ட வீரர்கள் சங்கத்தின் மாவட்டக் குழுவின் பொதுச்செயலாளராக இருந்தார். சமூக சிந்தனை, இலக்கியச் சிந்தனை, எழுத்தாற்றல் மிக்க சுதந்திரப் போர் வீரர் மாயாண்டி பாரதி. வாழ்க இவரது புகழ்!

#### பயன்பட்ட நூல்கள்

1. மாயாண்டி பாரதி தேவர், போருக்குத் தயார் 2002, மதுரை: ப.4.
2. "ஏறனா ரயிலு எறங்குனா செயிலு", மாயாண்டி பாரதியின் பேட்டி, உங்கள் நூலகம் இதழ், செப்டம்பர் 2010.
3. தீராந்தி, ஜனவரி 2011.
4. "ஏறினால் ரயில், இறங்கினால் செயில் வருது! திரும்பிப் பார்க்கிறார் தியாகி மாயாண்டி பாரதி", தினமலர், 9 ஆகஸ்ட் 2014, ப.15.
5. "சுதந்திரப் போராட்ட வீரர் ஐ. மாயாண்டி பாரதி காலமானார்", பிபிசி, 24 பிப்ரவரி 2015, ப.7.

## History of Karaikal with Special Reference to The Formation of French Legacy

R. Thenmozhi\*

Pondicherry, one of the union territories of India, which consists of four organs, namely Karakul, Maher, Yanam and Chandranagaore, has been given preference by several historians only to Pondicherry and not the other organs. Hence to understand the entire history of the union territory of Pondicherry with more details concerning the other organs, it would be essential to

know about the Karaikal, the second central portion of the union territory of Pondicherry. Karaikal, the second major organ of Pondicherry, is near Thanjavur, an ancient territorial headquarter in Chola Mandalam.

Karaikal is surrounded by Mayuram Taluk on the north, Nannilam Taluk on the east and Nagapatinam

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

Taluk in Thanjavur district. Meanwhile, several ancient ports and essential cities were located near Karaikal. They are as follows, Sopatama (Marakanam), Arikamedu, Puhar, Nagapatinam, Portonovo, Tranquabar, Nagore, Thanjavur, Bhuvanagiri, Tiribhuvanam, Ayirattali, Sendalai, Venni etc.

Moreover, Karaikal was one of the integral parts of the Thanjavur region down to the advent of the Europeans. Besides, Karaikal has not acted as a headquarter or political centre by any significant dynasties. Throughout its history, the Chieftains or Feudatories primarily reserved Karaikal as an integral part of the Thanjavur district on behalf of their masters.

Karaikal occupies an essential place in the history of Tamil Nadu. The tributary of river Cauvery namely Arasalar, is merging with the Bay of Bengal here. The Puranic significance of the place is understood in the meaning of the component words. They are *Hari+Sol+Aru*, meaning that Lord Vishnu called for the river Cauvery to perform oblation for Lord Siva to save the world. The place different names, also know as Karaikal Karaka, Karaivanam. Karanagary, Kurula and Sagamparipum. As this place was replete with limestone, it is known as *Karagiri* in Sanskrit. The term *Kaya* means the salt production centre. The locality with Kara plants is more suitable for salt extraction from seawater. It is said that Karaikal had plenty of these plants and was also a centre for salt production.

During the Sangam age, Karaikal, a coastal town, was among the integral parts of Chola country. Hence, no direct reference appears to Karaikal in Tamil literature. However, from the extent<sup>1</sup> of Cholas, it can be surmised that it was an organ of Cholas. During the period of Karikalan, an ancient Chola monarch, his kingdom includes Thanjavur district and Karaikal. Karikalan, a Chola monarch, was said to have married a velir princess from Nagur in Thanjavur district, a few kilometres away from Karaikal.<sup>2</sup> Therefore, the velir princess lived at Nagur, a settlement of nobility very near Karaikal. Considering this statement, it is surmised that, like Nagur, the ancient port town Karaikal, which is also situated on the coastal line, might have existed as the settlement of nobility and a flourishing trade centre.

Karikalan, the Chola monarch, defeated Chera and Pandya twice at the battle of Venni. Venni is very near to Karaikal.<sup>3</sup> From this, we can surmise that the neighbouring area of Karaikal was not only a settlement of nobility but also a war front.

During the 6<sup>th</sup> century, Karaikal Ammaiyar lived and described herself as Karaikal *pey* or ghost.<sup>4</sup> It shows the unbroken antiquity of Karaikal during the 6<sup>th</sup> century A.D. In the subsequent period, Karaikal came under the Cholas.

In the 9<sup>th</sup> century A.D., a battle occurred between Pallavas and Pandyas near the Arasalar River, a tributary of Kaveri located in Karaikal. This battle changed the destiny of the Pandyas.<sup>5</sup> It shows the historicity of Karaikal and its neighbouring places. Moreover, like Venni, the ancient battlefield of the Sangam monarchs Karaikal itself also acted as a war front and a political judgement centre of the medieval Tamil monarchs. It shows that Karaikal was elevated as a political centre in due course. During the reign of later Cholas, Karaikal was under the sway of Chola monarchs. Several inscriptions strengthen the belief that Karaikal was under the hegemony of Imperial Cholas.<sup>6</sup>

During the second Pandya empire, Karaikal came under Pandyas. Their boundary extended from Cape Comorin to Kaveri, including the Thanjavur region.<sup>7</sup> During the Malikafur invasion, Karaikal's history was obscure. During the Vijayanagar period, Karaikal came under the sphere of influence of Rajagambirarajayam and Kumara Kampana, the Mahamandaleswara.<sup>8</sup> In the period of Narasa Nayaka, he defeated Konerideva Maharaja, who was the Vijayanagar Governor over the Thanjavur.<sup>9</sup>

During the closing days of the Krishnadevaraya reign, the empire was divided into three parts under the Nayakships. They are Thanjavur, Gingee and Madurai. The Nayakship of Thanjavur came into existence by 1532 A.D. Sevappa Nayaka was the first Nayak of Thanjavur. Achyutappa, Raghunatha and Vijayaaraghava followed him. After Vijayaraghava, Thanjavur, its neighbourhood, including Karaikal, was amalgamated with Madurai.<sup>10</sup> It reveals that Karaikal was under the sway of various dynasties.

Later on, this place came under the control of Europeans. Among the Europeans, the Portuguese were the first to enter India in 1498 A.D. After, the Dutch, the Danes, the English and, at last, the French came to India. Before the advent of the French, Karaikal was a small village. The French fought a series of battles with their European rival, the British. Karaikal was sold to the French by Serfoji Maharaja of Thanjavur for fifty thousand Chakras. The British had besieged several times both Pondicherry and Karaikal.<sup>11</sup> Anyhow, Karaikal came under the actual sway of the French in 1816 A.D.<sup>12</sup> After the independence, Karaikal was one of the organs of the union territory of Pondicherry.<sup>13</sup> Thus, Karaikal has unbroken continuity through the ages.

The concept of colonization globally marks the history of the human race in modern times. Pondicherry was not an exception to this universal phenomenon.<sup>14</sup> The roots of the French power were well entrenched as early 1674 A.D. during the period of Francois Martin, the founder of the French legacy in India. The French rulers extended their tentacles of power slowly and steadily in the rest of India.<sup>15</sup> It reached its maximum under the most illustrious Governor, Joseph Dupleix. The glorious phase of the French ended abruptly when Dupleix was recalled under restraint, only to be followed by inefficient governors like Godeheu. Under Leyrit and Lauriston, the French dwindled like a pack of cards. The British defeated them in January 1761 A.D.<sup>16</sup>

The vibrant phase of the French perished after 1761 A.D. Their continued existence in India was limited to just four counters: Pondicherry, Karaikal, Mahe and Yanam. The French administration began to face the brunt of local opposition in all the counters when the Indian sub-continent was brought under the nationalist revival. The Natives in Pondicherry imitated and assimilated the ideologies and the methodologies of freedom struggle levelled against the British autocrats in the rest of India. As a part of this holistic struggle, the fire was on in all four counters of French India. Analyzing the causes, course, and results of this great struggle for independence in the Karaikal region is fascinating.<sup>17</sup>

The English sailor John Johnson made an effort with Raghunatha Nayak in 1622 A.D. to establish a factory at Karaikal. As the demand for Nayak was heavy, the proposal was dropped.<sup>18</sup> Subsequent efforts from the English Counseil at Batavia also proved futile. Karaikal was under the Dutch from 1674 to 1676. The French Governor Francois Martin possessed Karaikal for the first time in 1688 to start a loge (a trading post). But they were not able to hold it beyond 1689 due to the jealous interruption of the Dutch at Nagapattinam.<sup>19</sup>

In 1673, the ruler of Madurai, Sokkanadha Nayak, invaded Thanjavur, defeated its ruler Vijayaragava Nayaak and put it under his relative Azhagiri Nayak. The ports of Karaikal and Tirumalairayan Pattinam were already given to the Dutch by Sokkanadha Nayak's minister Kaduvetti Nayak.<sup>20</sup> Knowing the dispute between Sokkanadha Nayak and Azhagiri Nayak, the ruler of Bijapur sent his General Venkoji @ Ekoji, a cousin of Shivaji, to fight for Sokkanadha Nayak against Azhagiri Nayak. He defeated Azhagiri and put one, Sengamaladoss, who holds power in Thanjavur. After the death of the Bijapur Sultan, Ekoji captured Thanjavur by removing Sengamaladoss. This ruler entered a three-year commercial treaty with the Dutch in 1679 to revive the Dutch trade in Tirumalairayan Pattinam and Karaikal. When the Dutch tried to fortify these places, he compelled them to vacate. He entered into a commercial treaty with the French against the Dutch. The French could not continue the trade in Karaikal after 1689.

Saiyaji, the contender for the post of Thanjavur Kingdom, allied with the French governor of Pondicherry Dumas against Sidduji. He promised to give the town of Karaikal, the fort of Karuklacheri and ten villages adjacent to them for 250000 pagodas. Dumas helped him recover his throne, and the Supreme Counsel signed an agreement for giving Karaikal to the French on 18 July 1738. Saiyaji signed the original document with his seal and Diwan's. Thus, Karaikal came under the French control of efficient Dumas by 1739 A.D. The French representative Golard organized the new territory by 1741 A.D. Karaikal became an integral part of India's French possessions and its history merges with that of the French legacy of India.



The feud between the French and the British was at its maximum in 1793 A.D. The French Governor in Pondicherry, Chermont, to save Pondicherry from the British, asked the administrator of Karaikal Dedupueiruveion to give Karaikal to the British and come to Pondicherry with the French army. Accordingly, Karaikal came under the British to Pondicherry with the French army. Accordingly, Karaikal came under British Governor Francis Alexander Grand from 19 June 1793 A.D. onwards. However, the Paris Peace Treaty of May 1814 A.D. gave back the French territory from the British in 1816 A.D. to the French. From this time onwards, the French administration continued to exist till its merger with the Indian Union in 1954 A.D.

### End Notes

1. M. Krishnaswamy, *Topics in the South Indian History*, Annamalai Nagar, Annamalai University, 1978, p. 59.
2. *Ibid.*, p. 6.
3. K.A. Nilakanta Sastri, *The Colas*, University of Madras, 1979, p.23.
4. Kalaimani Siva, *Karaikal, Ammaiyar Valvum Vaakum*, (Tamil), Pondicherry, Karanasen Printers, p. 26.
5. T.V. Mahalingam, *Kanchipuram in Early South Indian History*, Bombay, Asian Publishing House, 1969, p. 212.
6. Jouveau Dubreuil, *Karaikal on Onzieme Siecle* (French), *Revue Historique*, 1955, p.289.
7. K. Rajayyan, *History of Tamil Nadu Past to Present*, Kanjiramkulam, Ratna Publications, p.102.
8. M. Krishnaswamy, *op.cit.*, p.260.
9. *Ibid.*, p. 282.
10. K.A. Nilakanta Sastri, *A History of South India*, Bombay, Oxford University Press, 1966, p.276.
11. R. Ramasrinivasan, *Karaikal in Freedom Struggle*, Pondicherry: Qualite Offset, p. 1.
12. William Edwards, *Notes on British History*, Part IV, London, 1910, p. 699.
13. T.G. Aravamutan, *Karikalan, Mukari and The Sangam*, University of Madras, 1925, p.60.
14. Jouvean Dubrenil, *op.cit.*, p.289.
15. Ghosh, *Indian Archaeology, A Review*, serial no.38, (1965-66), Government of India Publication, 1960, pp. 66-67.
16. *S.I.I.*, Vol.VII, Nos.1026 (394 of 1902).
17. *S.I.I.*, Vol.VII, Nos.1027 (395 of 1902).
18. Saroja Sundararajan, *Glimpses of the History of Karaikal*, Madras, 1988, p.15.
19. *Ibid.*, p.16.
20. K. Govindarajan, *Sirmalgu Karaikal (Tamil)*, Villupuram: 2006, p.2.

## Salt Satyagraha - A Silent Revolution: Illustrations From Cartoons

T. Sangamithirai\* and K. Vijaya\*\*

### Cartoons on Mahatma Gandhi's Salt Satyagraha

In India, the anti-colonial nationalism movement was primarily shaped by popular art and literature through different channels of expression. Around 1945, there was an exciting shift in the role of the press as the movement shifted from mass protest to constitutional negotiations. It went from being central because of its propagation capacity to being as marginal as the people themselves, returning to the press's traditional role as a

“disseminator” of knowledge. It was the sole public forum that continued to legitimise the participation of a people who had previously been relentlessly persuaded by leaders eager to create and maintain the anti-colonial movement's momentum. According to the prolific output of such cartoons in 1930, the genre slipped the censor's eye but not the ever-wary eye of the public, some of whom criticize the ‘injudicious’ nature of cartoons on their leaders. Newspapers in the United

\*Ph.D. Research Scholar, P.G. and Research Department of Historical Studies, Quaid-E-Millath Government College for Women (Autonomous), Chennai.

\*\*Head and Associate Professor, P.G. and Research Department of Historical Studies, Quaid-E-Millath Government College for Women (Autonomous), Chennai.

States showed their opinion by printing amusing cartoons on the Salt Satyagraha. The British government was widely criticized for being tyrannical.

### The Three Monkeys



Daily Express, London, England, 1930.

Gandhi's first significant attempt in India at leading mass Satyagraha was the non-cooperation movement from 1920 to 1922. Even though it succeeded in raising millions of Indians in protest against the British, interrupted by the violence broke out at Chauri Chaura, where a mob killed 22 unarmed police officers. The Daily Express accused Gandhi of failing to recognize that the civil disobedient movement launched in 1930 had led to concealed violence in various parts of the country. Gandhi demanded a public inquiry into police excesses during its suppression of the movement and commuting the death sentences of Bhagat Singh and his associates to life sentences.<sup>1</sup> Irwin rejected this demand saying, "empathetically we may condemn the civil disobedience movement, we should, I am satisfied, make a profound mistake if we underestimate the genuine and powerful meaning of nationalism that is today animating much of Indian thought, and for this, no complete or permanent cure has ever been or ever will be found in strong action by the Government."<sup>2</sup> The above cartoon escalates how Gandhi ignored the fact that there is violent behaviour among non-violent protestors in Satyagraha

### Midnight Arrest



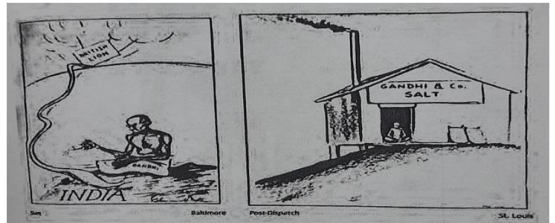
Painting by Vinayak S. Masoji of Mahatma Gandhi's midnight arrest at Karadi camp, 5th May 1930<sup>3</sup>

Gandhiji spent 21 days in the hut after completion of the Salt March. Since the British did not take any decision to abolish the salt tax. Gandhiji wanted to continue his movement while staying in the hut. He likes this place so much that he wanted it to become his permanent address, said Kalubhai Dangar, a Gandhian researcher from Gujarat Vidyapith.<sup>4</sup>

### The Peacemaker



### Gandhi & Co., Salt



"Putting Salt on His Tail", "The Shop That was Heard Round the World"

The Congress working committee met in February 1930 and decided on civil disobedience to promote the

objective of genuine self-rule. Gandhi indicated that it would be resistant to the salt tax. Writing in *Young India*, his English Weekly, he observed: “there is no article like salt, outside water, by taxing which the state can reach even the starving millions, the rich, the maimed and utterly helpless. The tax constitutes, therefore, the most inhuman poll tax the ingenuity of man can devise.”<sup>5</sup>

### Gandhi Goes to ‘War’

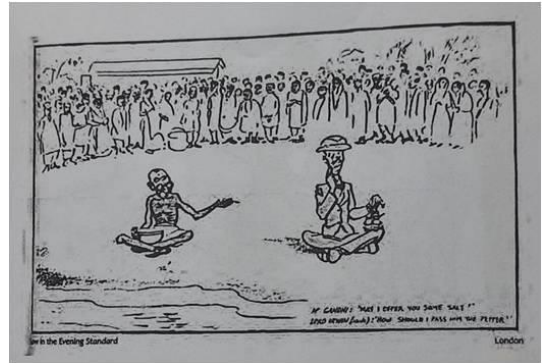


### Move Over



Great sympathy for the sathyagrahis was aroused in many countries, and among those who expressed support for Gandhi was Governor Al Smith of New York State, the democratic candidate for the presidency of the United States in 1928.<sup>6</sup> The cartoon expresses how Governor Al Smith eagerly wanted to participate in the protest.

### Exchange of Condiments on Dandi Seashore



Gandhi's advice to the nation was that since the 'technical or ceremonial' breach of the salt law had been committed, "it is now open to anyone who would take the risk of prosecution under the salt law to manufacture salt, whenever he wishes and wherever it is convenient."<sup>7</sup> In this cartoon, Irwin was waiting for whether he should offer Pepper.

Mr. Gandhi: "May I offer you some salt?"

Lord Irwin: "Now, Should I pass him some pepper?"

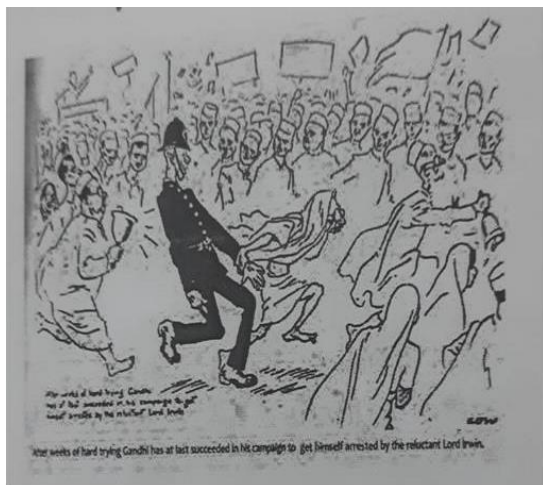
### The Russian Propagandhi



The Russian Revolution was a series of revolutions in the Russian Empire. The events destroyed the Tsarist autocracy and helped to create the Soviet Union, which lasted from 1922-1991. Corruption and inefficiency were widespread in the imperial government, and ethnic minorities were eager to escape Russian domination. Peasants, workers, and soldiers finally rose after the enormous and largely pointless slaughter of World War I destroyed Russia's economy and its prestige as a European power.<sup>8</sup> British claimed to see Soviet inspiration in the spontaneous violence erupted in many parts of India due to the savagery employed by the British Raj to suppress the salt

satyagraha. This version of Indian events is exemplified here by strobe, the cartoonist of the anti-congress daily express and organ of the beaver brook press.

### The Unwilling Policeman



“After weeks of trying, Gandhi has, at last, succeeded in his campaign to get himself arrested by the reluctant Lord Irwin.”<sup>9</sup>

### Conclusion

The main objective of salt satyagraha was to abolish the salt tax and the government’s monopoly over its production, which Gandhiji declared as the most oppressive face of British rule and to strengthen the people’s determination against British rule and to challenge the laws of the British Government. The

above cartoons on the salt Satyagraha, which were widely distributed worldwide, provoked anxiety in the British and indicated the dangerous scenario in India for the transfer of power.

### End Notes

1. <https://www.thehindu.com/children/winding-down/article17756613.ece>
2. Gandhi in Cartoon/ [www.mkgandhi.org](http://www.mkgandhi.org)
3. <https://www.gandhisaltmarch90.com/exhibition-archive/midnight-arrest>
4. Yagnesh Bharat Mehta, “Karadi hut where Bapu stayed for 21 days preserved passionately” *The Times of India*, 7 October, 2019.
5. [www.mahatma.org.in](http://www.mahatma.org.in)
6. S. Samad, *Non-violence in the Civil Rights Movement in the United States of America*. [ebook] Berlin: 2009, available at: <<https://refubium.fu-berlin.de/bitstream/handle/fub188/6936/Non-violence.pdf?sequence=1>> [accessed on 18 May 2022].
7. <https://www.gandhimedia.org/cgi-bin/gm/gm.cgi?action=view&link=Images/Cartoons&image=IMCA1930505060.jpg&img=15&tt=#:~:text=Gandhi's%20advice%20to%20the%20nation,and%20wherever%20it%20is%20convenient.%22>
8. <https://www.bl.uk/russian-revolution/articles/propaganda-in-the-russian-revolution>
9. The determined martyr’, *Evening Standard*, 6 May 1930.

## Legend, Life and Legacy of French Indian Freedom Fighter Muhammedali Abdul Majeed

S. Sudarkodi\* and M. Razia\*\*

### Introduction

The French East India Company occupied only a few natural ports along India’s eastern and western coasts. Even after the British left India, the French continued as French colonies. The Residents of French

India forced a red-hand objection to the iron rule of the French. The French made a democratic stand and left the decisions to the residents of French India and the historic *Dejure* 1954. It is pertinent to note that this brick which was a part of the French Indian liberation movement, has grown into a strong pillar of the

\*Assistant Professor of History, Arignar Anna Govt. Arts College, Villupuram - 605502.

\*\* Former Head and Associate Professor of English, Bharathidasan Government Arts and Science College for Women, Puducherry – 605001

development of the post-independent Puducherry. It was a great privilege to work with a unique personality and learn more from the dynamic, though advanced in age but ever young political sufferer, *Muhammedali Abdul Majeed*.

### **Unsung Heroes**

The list of Unsung Heroes, who fought for the noble cause, includes renowned personalities like Thiyaagi. Munousamy, Thiyaagi. Mohammadali Abdul Majeed, Student Congress Leaders Mr. Antoine Mariadas, Ranjandas and other associates.

During the French Indian Freedom Struggle, the then French Indian National Congress formed at Pondicherry in June 1947 played a prominent role. Pavalar Thiyaagi Mohammadali Abdul Majeed, a “*son of the soil*”, contributed much towards the Freedom Struggle.

### **Early Life**

M. Abdul Majeed was born into a middle-class Muslim family in Puducherry. His father, Janab Haji Muhammadali, had little formal education but possessed great innate wisdom and true generosity of spirit. His mother, Janaba Haja Qadar Bee, in the true sense, was an ideal helpmate. She taught Urdu and Arabic to the children of the neighbourhood. His father used to avoid all inessential comforts and luxuries. His parents taught him, “Adversity always presents an opportunity for introspection.” The wisdom of his parents was an excellent guidance and blessing to M. Abdul Majeed. “This makes me attribute my creativity in a great measure throughout my life,” opined Thiyaagi M. Abdul Majeed.

Honesty and self-discipline are the qualities he inherited from his father, faith and goodness from his mother. As a child, he never felt any different because of religious differences. His maternal uncle, Brigadier Mr. Syed Subahan, his guardian, was a sincere teacher and looked after him after the demise of his father. He did his best to break social barriers.

Hajah Halima Bee Bee, his life partner, was ‘a great pillar of strength’, observes Haji M. Abdul Majeed. She was a dedicated homemaker, looking after

the family diligently, and is now adorning the garden of Heaven. She was filled with patriotic zeal for her place of domicile in India, though born in Malaysia and graduated with Senior Cambridge Certificate in her hometown, Kuala Lumpur. Hajah Halima Bee Bee inspired friends and relatives who visited her with real-life stories of meeting Netaji Subash Chandra Bose, singing the patriotic songs he sang with the soldiers when he was based in Malaysia. She gave lessons on the reading of the Holy Quran. She also taught Urdu, Tamil, Hindi and English to the children of the neighborhood. Blessed with two daughters, Dr. M. Razia and Ms. M. Shamshad, who did serve the government conscientiously as a Professor of English, and as Assistant Director Fisheries Department, respectively, Pavalar Thiyaagi M. Abdul Majeed is genuinely proud of his family.

### **Student Life**

As a student, M. Abdul Majeed always showed great potential. He was an excellent student and a leader to his peers because of his high moral standards. He carried out the responsibilities of a Monitor doing justice to each of them. He was the School Pupil Leader. He and his student-friends worked amicably to give his school pride of place. In 1946 the school honoured him with the bright Guiding Star, a medal which Rev. Father Gaim gave. He mentions that he began to develop a sense of community at college. “You learn to live as a person in society. You learn to live with people from across the country, people of different cultures who speak different languages. Surprisingly, there was not much friction.” Besides his academic pursuits, M. Abdul Majeed participated actively in social work. He spent his free time helping slow learners with the lessons. “We were not a wired generation. We did not have headphones, but we did have much more human interaction,” he says.

### **His poetic creations reveal:**

“Education is a fundamental human right: Every child is entitled to it. It is critical to our development as individuals and as societies and helps pave the way to a successful and productive future.”

“Education enhances lives. It ends generational cycles of poverty and disease and provides a foundation for sustainable development. A quality-based education better equips girls and boys with the knowledge and skills necessary to adopt healthy lifestyles and actively participate in social, economic and political decision-making as they transition to adolescence and adulthood”.

### **Contribution to Political Services**

The active role played by Pondicherry in the Freedom struggle of India does not find mention in the colossal documentation that speaks of the actual struggle on the road to freedom of mainstream India from the colonial yoke. To the credit of Pondicherry, though, writers like A. Ramasamy and others have taken pains to record the contribution of Pondicherrians inside and outside Pondicherry. It developed an identity of a haven for revolutionaries hunted out of British India. A springboard for National sentiments, a launching pad for the publication of magazines with Nationalistic writings like the Tamil Weekly, India, under the editorship of the famous poet Subramani Bharathi, and other revolutionaries like Sri Aurobindo Ghose, Neela Kanta Bramachary, Vanchinathan, Deivasigamani Naikar, Bharathidasan, Saigon Chinnaiya, the Gandhi of French India, - Rangasamy Naicker and Joseph Xaveri Pillai both of Karaikal, whose speeches and political activities inspired and provoked the Freedom Fighter Mohammadali Abdul Majeed, profoundly. Provoked by the fiery oratory against the British atrocities by great leaders like Periyar E.V.Ramamsamy and others, he plunged headlong into the freedom movement. From then on, there was no looking back for him. He wanted to contribute his might. He became an able organiser in mobilising people for public meetings addressed by patriots.

### **Merger Movements**

Increasing pressure from India, internal pressure from pro-marguerites and the election of socialist leader Pierre Mendes in France coincided with Frances's capitulation to India's demands for a merger without Referendum. The De facto transfer was signed on 21<sup>st</sup> October 1954 at Keezhore, a village on the Franco-

Indian boundary in one of the outlying communes of Puducherry. Due credit and recognition should be given to personalities who indeed were involved in professing National sentiments and pressurising through activities prejudicial to the French interest towards a final decision to merge the French territories into the Indian Union. Mention must be made of the Communist leader V. Subbiah heading the list as a Leader of the Freedom Movement of Puducherry. The then French Indian National Congress formed at Pondicherry in June 1947 played a prominent role in the French Indian Freedom struggle. Savarinathan, Sethurama Chettiar, Ambadi Narayanan, Govindha Pathar and Annamalai played a dominant role. Leading personalities like Edward Goubert and Sellan Naiyakar came under one Political umbrella in Pondicherry. At the same time, Packkirisamy Pillai and Savarinatha Pillai played a dominant role in mobilising public support for the National Front in Karaikal.

Similarly, I.K. Kumaran of Mahe and members of the Majhajana Sabah fought for the freedom struggle in the Kerala region. At the same time, Dadela Ramanayaih in Yenam spearheaded the movements. Journals like the Kalki, Dinasari, Tamiz Murasu, Dina Mani, The Hindu, Pudukai Murasu, Karai Mail and The India Express strongly supported the freedom struggle moves in Pondicherry.

Mohammadali Abdul Majeed, one of the leaders of the Students Congress Association, participated in all revolutionary activities. With terrific energy and dedicated service, he contributed his might to the French Indian Freedom Movement. A faithful Gandhian in spirit, highly principled, compassionate, magnanimous, and simple and able to inspire and encourage those around him, M. Abdul Majeed will continue to be a beacon light and a great source of inspiration.

### **A Multi-faceted Personality**

Freedom Fighter M. Abdul Majeed is one such personality - multi-faceted. As a freedom fighter, he devoted his life to serving. Young M. Abdul Majeed was inspired by great patriots and their fiery oratory against British atrocities. He attended all the public

meetings addressed by patriots. With terrific energy and dedicated service, he contributed his fair share as a political sufferer. He participated in almost all the agitations and revolutions against the British. He never desired power. Instead, he volunteered to serve. The true mark of a leader is compassion, magnanimity, simplicity and the ability to inspire and encourage those around him. Thiyagi Abdul Majeed had all these qualities which define him as a leader. This selflessness and foresight won him the goodwill and trust of the people of Pondicherry. He always remembered the days in which Indian politicians used to think about people. They used to lead people by taking the lead in performing complex tasks. They used to serve people. Their genuine concern for low-income people was matched only by their honesty and integrity.

### **Contribution to Social Services**

A dynamic and able organiser - he has carved a niche for himself. Be it the political, social or literary world, Mohammadali Abdul Majeed enters as a simple man and brings about equality. He aimed at and worked relentlessly for social justice. His literary works aimed at promoting social justice, which enlivened every work of his, be it a poem, essay, article or book. He had great admiration for the social activist Mother Teresa. He drew innumerable life lessons from her relentless yeoman service extended to the downtrodden and the helpless. Having risen from a humble background, he had made a mark solely based on his hard work. He attributed all his success to his parents' guidance. He firmly believed in social equality - Education for all. Working in rural camps, extending financial aid in organising health camps, and mobilising funds for women's empowerment, especially in rural areas, Mohammadali Abdul Majeed was a champion of needy people. One must also count amongst his achievements innumerable gifts of money extended for the conduct of marriages, financial support for students in schools and university researchers.

### **Contribution to the Field of Tamil Literature**

A lifelong warrior for the Tamil cause, Marabumamani Pavalar Thiyagi Mohammadali Abdul Majeed wrote with a great vision. A die-hard proponent

of the Tamil language, he participated in the World Classical Tamil Conference in Coimbatore in June 2010. All greatly acknowledge his passion for Tamil, which is evident in all his poetic creations and other literary works. He wrote regularly to various weeklies, journals and magazines on various social issues. His contributions to Tamil, his service to the Tamils and his love for Tamil have ensured a prominent place for Mohammadali Abdul Majeed in the people's hearts. He continues to remain an unparalleled talent in almost every field.

Paavalur Thiyagi M. Abdul Majeed's plethora of knowledge is not simply confined to the institutions. It is strongly reflected in many newspapers and journals of repute, to which he contributed regularly. He guided everyone about how to work - "Remember that when you complete anything, you must leave your impression and should represent the best of you." He shared that every stage in life is a challenge, and he presents how to address the challenges with dignity. Though well versed in many languages, like, Arabic, Hindi, Urdu, English, French, Gujarati, Malayalam, and Telugu, his passion for Tamil is noteworthy as he has chosen to write in Tamil. However, a polyglot, he was articulate in more than seven languages, equally well - Tamil, English, French, Arabic, Urdu, Hindi, Gujarati, Telugu and Malayalam.

### **Communal Harmony**

Muhammedali Abdul Majeed, though born in a Muslim family, believed that all religions preach and propagate the same truth, are all the same. Inter-Religious Friends' Movement has Faith-Justice-Freedom-Equality-Fraternity as its vision. Twenty-five groups of 104 InterReligious friends collect together to form one family that "All may be One - As we are One". M. Abdul Majeed was a life member of this Movement and enjoyed extending his services to form one Family. He believed that it is in giving that we receive. "Nature gives us everything in plenty. It does not expect anything in return. We should take lessons from Nature", he opined.

M. Abdul Majeed observes, "It is a great blessing to live in a secular country like India which is multi-



religious and multi-lingual. People live in great harmony.” His writings describe the religious rites and festivals of Hindus, Christians and Muslims. Not only do Pongal or Easter, Christmas or Eid -ul -Fitr or Eid-ul-Zuha find their places in his works.

He presented himself in all social gatherings, be they functions, celebrations, meetings: cultural or literary and participated actively. He equally respected all, young and old, by calling them “Annan”, meaning ‘brother’ in Tamil. He never dismissed anyone based on their age. During his numerous discussions, one felt it was always like talking to a ‘father figure’. He is respected and loved by all. He is a true Gandhian. Highly principled, a great disciplinarian, and a person of frugal living, M. Abdul Majeed is a cynosure in everyone’s eyes.

### Conclusion

A great leader observed Puducherry as “the window to French Culture.” In keeping with his observations, Puducherry during the French Rule was exemplary in many ways, contrasting British India.

India and France, following talks, issued a joint statement on 13<sup>th</sup> October 1954, announcing a procedure for deciding the status of the French settlements. Five days later, on 18<sup>th</sup> October 1954, the elected members of the Representative Assembly and the Municipal Councillors of Puducherry and Karaikal took part in a Referendum at Keezhoor. Of the 178 members who voted, an overwhelming majority of 170 members favoured the merger of the French Indian territories with the Republic of India. Three days later, an agreement on the “De facto” transfer of the French territories to India was signed in New Delhi between the two countries. A treaty of cession was signed by the two countries in May 1956. The French Parliament then ratified it in May 1962. On 16<sup>th</sup> August 1962, India and France exchanged the instruments of ratification under which France ceded to India full sovereignty over the territories it held. Puducherry and the other enclaves of Karaikal, Mahe and Yanam came to be administered as the Union Territory of Puducherry on 1<sup>st</sup> July 1963.

The Freedom Struggle in French India has a significant contribution from the Local leaders who

served as a platform and support for the various activities of the Leaders who are spoken of in great magnitude. It is rational to limelight the selfless contributions of the eminent, innumerable Local Leaders such as Thiyagi. Munousamy and Thiyagi. Mohammadali Abdul Majeed, Student Congress Leaders Antoine Mariadas, Ranjandas and other associates have rendered their yeoman service, dedication and sacrifice for us to enjoy our freedom. This humble effort is a token of remembrance of their devotion.

### References

1. M. Abdul Majeed, Pondicherry- An Abode of Peace, 2021.
2. Glenn J. Ames, Colbert, Mercantilism, and the French Quest for Asian Trade, Northern Illinois University Press, DeKalb, IL, 1996.
3. Bagyalakshmi, A Living Legend- Thiyagi Muhammadali Abdul Majeed - A Study, A Dissertation submitted for the Degree of M.Phil. - Thiruvalluvar University, Vellore, 2018.
4. P. Boucher, The Shaping of the French Colonial Empire: A Bio-Bibliography of the Careers of Richelieu, Fouquet and Colbert, Garland, New York, 1985.
5. William Doyle, The Oxford History of the French Revolution, Oxford University Press, Oxford, 1990.
6. Peter Harrington, Plassey 1757, Clive of India’s Finest Hour; Osprey Campaign Series 36, Osprey Publishing, London, 1994.
7. C.L. Lokke, France and the Colonial Question: A Study of Contemporary French Public Opinion, 1763-1801, Columbia University Press, New York, 1932.
8. G.B. Malleson, History of the French in India. London: W.H. Allen & Co., 1893.
9. Ina Baghdiantz McAbe, Orientalism in early Modern France, Berg, 2008.
10. P. Raja, A Concise History of Pondicherry, Busy Bee Books, Pondicherry, 2003.
11. V. Sankaran, Freedom Struggle in Puducherry, Government of India Publication
12. Albert Soboul, The French Revolution 1787—1799, New York, Vintage, 1975.
13. V. Subbiah, Saga of Freedom of French India.



14. Lakshmi Subramanian, ed., French East India Company and the Trade of the Indian Ocean: A Collection of Essays by Indrani Chatterjee, Munshiram Publishers, Delhi, 1999.
15. Tamizh Pudukvai, Puducherry.
16. Vincent A. Smith, Oxford History of India.

## **ARTICLE FOR VANAVARAYA FOUNDATION ENDOWMENT PRIZE FOR FREEDOM MOVEMENT**

### **Contribution of Cuddalore Anjalai Ammal to Freedom Movement**

**A. Shanmugavel\***

#### **Introduction:**

A knifeless and bloodless war led to India's independence. Anjalai Ammal from Cuddalore, who has fought her way through, is hailed as the 'Goddess' of the Southern Arcot region.<sup>1</sup> She was born in 1890 at Sunnambukkara Street, Muthunagar, Cuddalore, Southern Arcot District, as the daughter of Muthumani Padayatchi and Ammakannu, who were ordinary weavers and horse shoe makers. Anjalai Ammal, who had little education, entered the field of Indian freedom struggle in 1921 and fought for the freedom of the motherland like men and was known as 'Velunachiyar' of Southern Arcot district.<sup>2</sup> She was considered to be the epitome of knowledge, energy and courage along with the bravery that flowed for our freedom. Let's witness the life history and freedom journey of Anjalai Ammal, who is considered as a hero worshipping personality of the Indian subcontinent, enduring innumerable sufferings and tragedies.

#### **Anjali's Interest Towards Education:**

Parents of Anjali had three sons and one daughter. They kept countless love towards their daughter. Anjalai was taught tamil and english at her home itself by the teachers arranged by her parents.<sup>3</sup> Even though she attained the age for marriage, her interest towards education didn't lowered. She compelled her father and brother to buy lots of books and studied.<sup>4</sup> By nature itself she had the qualities of quick learning, understanding and deep thinking capability.<sup>5</sup> Anjalai

also learnt and spoke good english by communicating with various persons who came to make horse shoe in her fathers workshop kept before their home.<sup>6</sup>

#### **Boldness of Anjalai Towards British Officer:**

W.George, who was a personal security police officer for the District Collector of South Arcot came into the street with his horse chariot in full speed where Anjalai lived. He dashed on a old man who was walking in that street. Due to huge shouted voice of old man in pain, the horse suddenly ran away and the chariot fell down with W.George. He felt ashamed in front of the people in that street. The British officer stood up and lashed the old man brutally with the whip. The old man shouted like anything in pain and agony in the mud and was helpless. W.George caught his horse and came to Anjalai's father for repairing horse shoe. In the mean time, Anjalai who watched this incident, ran towards the old man and tied him with his dhoti and spilled water on his face. With her kind heart, she made the old man to go home by giving a stick in his hand.<sup>7</sup>

Due to fear, no one was interested in that street in involving and helping towards this old man against this cruelty made by the British officer. But Anjalai did it boldly.<sup>8</sup> Anjalai with full anger and reddish eye walked towards his father workshop and boldly asked W.George that he his having heart or not. Further she said that, he is an old man and you beaten him cruelly and injured severely.<sup>9</sup> Her father tried to stopped Anjalai speaking like this towards a British officer but

*\*Ph.D Researcher (Full Time), Department of History, Sri GVG Visalakshi College of Arts and Science, Udumalaipet*

Anjalai tried to make him understand what he did was wrong. The officer understood Anjalai's anger and worry for old men, but his ego didn't accept the statement of an Indian Girl.<sup>10</sup> Understanding the situation, Anjalai's father made the horse shoe ready quickly and sent the officer from that place. This incident made Anjalai to think and analyse in deep about the cruelty of the British and their rule.<sup>11</sup>

### **District Collector Regreted Anjalai in Public:**

Anjalai was married to Murugapan who was a weaver in the same district by her parents in 1908.<sup>12</sup> One day both of them went to Cuddalore fish market to buy fish. Anjalai noted a series quarrel between a fish salesman and British officer who wanted already sold fish from him.<sup>13</sup> The British officer was Mr.W.George, who was a cruel person whom was already known by Anjalai during an incident happened to an old man at her teenage.<sup>14</sup> At one stage George took the fish and holded without the permission of the salesman. The salesman pulled at the other end severely. Suddenly he left the hand and George fell down at the fish containers kept at his back. He was in anger and came to foot the sales man.<sup>15</sup> With her boldness, Anjalai stood before the fisherman with the fish container.George couldn't foot the salesman and went to extreme level angerness, who took a thick wooden stick and attempted to beat another fish sales man. Anjalai shouted to the public not to hesitate and to catch George. People caught George tightly.<sup>16</sup>Anjalai quickly took a rope which was used to tie the boat and made the people to tie him in a tree.<sup>17</sup>This news was heard by the District Collector and he visited the spot immediately. Collector enquired about the event happened at that place both from George and the people. Finally Collector decided that George made a mistake and he regretted to Anjalai in Public.<sup>18</sup> People was surprised with the courageous activity of Anjalai made that day against the British cruelty .They all rounded and showed their happiness with respect to her.Within few days, this incident was published in the news paper.<sup>19</sup>

### **Anjalai's Hospitality to Bharathiyar:**

Anjalai was inspired by Subramaniya Bharathiyar nationalistic writing.<sup>20</sup> She had wrote many letters to

Bharathi.<sup>21</sup> In 1914, Murugapan cousin Ramasamy made escape Bharathi from the British police and brought to Anjalai's home in a bullock cart , who was planned to go to Pondicherry. Anjalai gave water to him at the time of arrival at her home in Sunnambukara street.<sup>22</sup> Anjalai and Murugapan bowed down their head to get blessings from Bharathiyar. Bharathi asked them to stood up and said 'All are one group and All are one race'.<sup>23</sup> These word made Anjalai to respect more towards Bharathi. Anjalai hospitalised Bharathi with tradition foods. Bharathi enjoyed and ate it.Bharathi appreciated that Anjalai's cooking was very good.<sup>24</sup> Bharathi slept that night at Anjalai's home<sup>25</sup>. Anjalai felt proud that Bharathi came to his home.<sup>26</sup> Later in a vegetable cart ,with the help of Murugapan and Ramasamy, Bharathi was safely entered into Kannik kovil at Pondicherry border.<sup>27</sup> Anjalai felt proud with this incident and more eagerly she wished to knew about the political situation in the country.<sup>28</sup>

### **Gandhiji's Arrival and Anjali's Impact:**

On September 17, 1921, Gandhiji had came to participate in a grand public meeting held on the banks of the Kedilam river in Cuddalore to strengthen the Congress party. Anjalai Ammal and her husband Murugapan participated in the meeting. After listening to the discourses of Gandhiji, Murugapan gave up the habit of drinking alcohol.<sup>29</sup> This event increased Anjalai Ammal's respect for Gandhiji and his principles. Later, at a time when there were no women in Madras province, Anjalai Ammal bravely joined the work of the Congress Party and earned the name of 'First Women Freedom Fighter' from Gandhiji.<sup>30</sup>

### **Mission of Anjalai with Periyar:**

In 1922 , while Gandhiji was in jail , Periyar was elected as the President of the All India Congress Party . He strengthened Black Shop struggle and Khadi Movement .<sup>31</sup> Periyar reached Cuddalore by train after traveling to towns like Trichy, Thanjavur, Chidambaram inorder to urge them to ignore foreign fabrics. At the railway station, Anjalai Ammal's family along with Congress party workers welcomed Periyar. Anjalai Ammal also succeeded in her mission by walking the streets of Cuddalore with Periyar carrying bundles of

Khadi clothes on her head , ignoring foreign clothes and highlighting the need to wear Khadi clothes.<sup>32</sup>

### **The Struggle to Remove Neill Statue:**

The British government installed a 12 feet tall statue near the Spencer Building in Annasalai, today's Chennai to George Smith Neill, a white general who violently suppressed the rebellion of the Indian soldiers in 1857 at Uttar Pradesh.<sup>33</sup> The atrocities committed by him came to be known later and the Congress party started a protest to remove the statue of Neill in the year 1927 .Anjalai Ammal brought women from Cuddalore by train and staged a protest. As a result, she was imprisoned for a year. Anjalai's daughter Amma Ponnu, who participated in the protest, was sentenced to four years prison.<sup>34</sup> Anjalai Ammal husband, Murugapan, who participated in the protest, was sentenced to six months in prison and imprisoned in Trichy Central Jail. For the first time in India four members of the same family went to jail in the Anjalai Ammal family.<sup>35</sup>

### **Struggle for Salt:**

In 1930, when Gandhiji staged a salt picketing strike in Dandi, at Gujarat, Anjalai Ammal stayed at Chozinga Nallur, near to present-day Chennai, and rallied with the Congress workers to complete the large-scale salt picketing strike. For this, she was sentenced to three months imprisonment and confined in Trichy Jail.<sup>36</sup> Later, in 1931 , on behalf of the Congress party, she participated in the salt pick protest held at Devanambatti, Cuddalore.<sup>37</sup> Anjalai Ammal, who was pregnant at that time, was sentenced to six months of rigorous imprisonment and imprisoned in Vellore Jail.<sup>38</sup>

### **Gandhiji's ' Jhansi Rani of South India ':**

In the year 1934, Gandhiji toured Madras Province. He came to Cuddalore on 17 February 1934. At that time, the police department had imposed a ban that no one should welcome or meet Gandhi.<sup>39</sup> Shocked by this, Anjalai Ammal dressed in a burqa like a Muslim woman and met Gandhiji at the railway station. She bravely brought Gandhiji home. Gandhiji, who was amazed by her bravery and intelligence praised her as the 'Queen of Southern Jhansi'.<sup>40</sup>

### **Parole for Childbirth to Veeramangai.:**

During British Period , it was customary for some of those going to prison to write letters of apology and be released.<sup>41</sup> Similarly, the authorities asked Anjalai Ammal to write a letter of apology and go free. As she refused to accept it, Anjali was not even considered to be pregnant and was tortured by British police.<sup>42</sup> Then she came out on parole through the court, gave birth to child and returned to prison. Anjalai Ammal is the only woman who was imprisoned during the Indian freedom struggle and gave birth on leave.<sup>43</sup>

### **Anjali's Legislative Position and Achievements:**

During 1937 Madras Provincial Assembly elections, she contested and won on behalf of the Congress party in the Cuddalore women's constituency. In this election, the Congress party won more seats in the Madras province and the government was established under the leadership of Rajaji.<sup>44</sup> Anjalai Ammal's persistent efforts also removed the Neill statue. The British Government involved the Indian Army in World War II. To protest against this, the ruling Congress government resigned. Then an Individual Satyagraha protest was announced. Gandhiji who chose the names of the participants, first chose the name of Anjalai Ammal.<sup>45</sup> Accepting this, on November 11, 1940 Anjalai Ammal was arrested and detained for six months for protesting against the law.<sup>46</sup> Later, Kamaraj asked her to contest from the Cuddalore women's constituency in the assembly elections held in 1946. Anjalai Ammal, who contested the election, won for the second time and became a member of the assembly. She was constantly voicing many public and social issues.<sup>47</sup>

### **Weaver's Struggle and Anjali's Courage:**

Loom weavers were paid less in the village of Madhuveerapattu, west of Cuddalore. In 1941, Under the guidance of Anjalai Ammal, the impoverished weavers formed a union and fought against wage hikes.<sup>48</sup> The police who acted in support of the loom employers in this issue humiliated the weavers by making them naked, male and female. Anjalai Ammal brought this incident to the attention of the Collector. The District Collector asked the police that if

they could tolerate if their wife was dragged and half naked. The Collector immediately ordered to stop the crimes and suspended the police officers. The British government was enraged by this incident over Anjalai Ammal. On March 7, 1941 Anjalai was vehemently sentenced to eighteen months under the Detention Act and confined in Vellore.<sup>49</sup>

### **Election Denial and Social Responsibility:**

After India's independence she had no interest in politics. In 1952 and 1957 Anjalai Ammal rejected the insistence of Congress leaders to contest from the Cuddalore Panruti constituency during the general elections and later Kamaraj's request to contest from the parliamentary constituency. After the death of Mahatma Gandhi, Anjalai Ammal lived in his son Gandhi's house in Simudlur village near Chidambaram.<sup>50</sup> At that time she was very interested in the development of the village and got the help of the government to cut a canal to bring water from Veeranam lake. This canal is now known as 'Anjalai Ammal Canal'.<sup>51</sup>

### **Last Breath of Anjalai Ammal:**

Anjalai Ammal, Tamil Nadu's first woman warrior and a life-long martyr, passed away on 20 February 20, 1961, Monday at the age of 71 in Simudlur village. Her body was cremated at Simudlur village.<sup>52</sup>

### **Honour to Anjalai Ammal by Tamilnadu Government:**

In order to honour Anjalai Ammal, who was praised by Mahatma Gandhi as the Jhansi Rani of South India, Tamilnadu Government State Assembly Information Minister M.P. Saminathan announced a statue would be installed at Cuddalore.<sup>53</sup> Around twenty five lakhs rupees was allocated for the statue to our patriotic Anjalai Ammal.<sup>54</sup>

### **Conclusion:**

Anjalai Ammal, a brave woman led many struggles and suffered from various cruelties made by the British. She went to prison many times and spent a large part of her life only for the freedom of our country. She is a Beacon of Light, not only for all women in this era, but also for young people and their

family. There was no awareness about Contributions of Anjalai Ammal and her sacrifice made for our country. In order to create an awareness and to inculcate the real life history of Anjalai Ammal, this paper has been focused and tokened as an initiation. Our Tamil Nadu government should print this Iconic and Patriotic Women history as an important content in the Collegiate education.

### **End Notes**

1. Raja Vasudevan (M) Ponmurthy, The Sacrifice Leader Anjalai Ammal, First Female Hero, Thazal Publication, Chennai, 2020, pp. 3 - 4.
2. Raja Vasudevan, Anjalai Ammal, Thazal Publication, Chennai, Second Edition, 2021, pp. 2 - 3.
3. Ibid., p.17.
4. V.S.Saravanan, Do you know about Veera Tamilachi who was paroled for one month for giving birth, Vikatan Publishing House, 30.03.2017.
5. P.S.Ganesan, Cuddalore Anjalai Ammal, Historical World, 23.11.2021, p.3.
6. Raja Vasudevan, Anjalai Ammal, Thazal Publication, Chennai, Second Edition, 2021, pp. 3-4.
7. Raja Vasudevan (M) Ponmurthy, The Sacrifice Leader Anjalai Ammal, First Female Hero, Thazal Publication, Chennai, 2020, p.6.
8. Ibid., p.7-9.
9. Raja Vasudevan, Anjalai Ammal, Thazal Publication, Chennai, Second Edition, 2021, pp. 5-7.
10. P.S.Ganesan, Cuddalore Anjalai Ammal, Historical World, 23.11.2021, p.8.
11. Raja Vasudevan, Anjalai Ammal, Thazal Publication, Chennai, Second Edition, 2021, pp. 7-8.
12. Raja Vasudevan (M) Ponmurthy, The Sacrifice Leader Anjalai Ammal, First Female Hero, Thazal Publication, Chennai, 2020, p.9.
13. V.S.Saravanan, Do you know about Veera Tamilachi who was paroled for one month for giving birth, Vikatan Publishing House, 30.03.2017.
14. Raja Vasudevan, Anjalai Ammal, Thazal Publication, Chennai, Second Edition, 2021, pp. 13-15.
15. P.S. Ganesan, Cuddalore Anjalai Ammal, Historical World, 23.11.2021, p. 13.
16. Ibid., pp.18-19.

17. Dinathanthi Weekly Magazine, Singha Pen Anjalai Ammal, 01.02.2021, p.13.
18. PS Ganesan, Cuddalore Anjalai Ammal , Historical World, 23.11.2021, p. 23.
19. Raja Vasudevan, Anjalai Ammal,Thazal Publication, Chennai, Second Edition, 2021, p.15.
20. Hindu – Tamil, Cuddalore, 9.10.2020.
21. Dinathanthi Weekly Magazine, Singha Pen Anjalai Ammal, 01.02.2021, p.13.
22. Raja Vasudevan, Anjalai Ammal,Thazal Publication, Chennai, Second Edition, 2021, p.16-19.
23. Ibid., pp.24-27.
24. Sivakarthik, Tamil Nadu Tyagiki, Press Books , 2020 .
25. Raja Vasudevan, Anjalai Ammal,Thazal Publication, Chennai, Second Edition, 2021, p.26.
26. Raja Vasudevan (M) Ponmurthy, The Sacrifice Leader Anjalai Ammal, First Female Hero, Thazal Publication, Chennai, 2020, p.20.
27. Ibid., pp.26-27.
28. Raja Vasudevan, Anjalai Ammal,Thazal Publication, Chennai, Second Edition, 2021, p.16.
29. Ibid, pp. 45 - 49.
30. Raja Vasudevan (M) Ponmurthy, Sacrifice Leader Anjalai Ammal, First Female Hero, Thazal Publication, Chennai, 2020, p.7 .
31. PS Ganesan, Cuddalore Anjalai Ammal , Historical World, 23.11.2021, p.35
32. V.S.Saravanan , Do you know about Veera Tamilachi who was paroled for one month for giving birth , Vikatan Publishing House, 30.03.2017 pp.35 - 37 .
33. Raja Vasudevan and Ponmoorthy, The Sacrifice Leader Anjalai Ammal, First Female Hero, Dahal Publications, Chennai, 2020. p.15 .
34. Dinathanthi Weekly Magazine, Singha Pen Anjalai Ammal, 01.02.2021, p.13
35. Raja Vasudevan, Anjalai Ammal , Dahal Publication, Chennai, Second Edition, 2021 , p.53 .
36. PS Ganesan, Cuddalore Anjalai Ammal , Historical World, 23.11.2021.
37. Manimekalai, Murugan and Bhuvaneshwari, Monograph on Women Freedom Fighters in Tamil Nadu , Department of Feminism, Alagappa University, Karaikudi, 2015.
38. V. Arivahagan, Role of Women in the Legislature , University of Chennai, Chennai.
39. V.S.Saravanan, Do you know about Veera Tamilachi who was paroled for one month for giving birth , Vikatan Publishing House, 30.03.2017.
40. P.S.Ganesan, Cuddalore Anjalai Ammal , Historical World, 23.11.2021, p.36.
41. Raja Vasudevan and Ponmoorthy, The Sacrifice Leader Anjalai Ammal, First Female Hero, Dahal Publications, Chennai, 2020. p.17.
42. Raja Vasudevan, Anjalai Ammal , Dahal Publication, Chennai, Second Edition, 2021 , pp.305 - 306.
43. Chandana Mulla, Can we forget history – Anjalai Ammal's history , Tamilmanam magazine, June 21, 2010.
44. Sivakarthik, Tamil Nadu Tyagikal, Press Books , 2020 .
45. Moolavan, Freedom fighter Anjalai Ammal , Minkaithadi, 13.04.2021.
46. Hindu – Tamil, Cuddalore, 9.10.2020.
47. N. Prasanna Venkatesan, Anjalai Ammal hailed by Gandhi as Queen of Jhansi, South India , News 18 Tamil, 14.08.2021.
48. Comrade Kasi, Anjalai Ammal - Cuddalore, 5th August, 2013.
49. Hindu – Tamil, Cuddalore, 9.10.2020.
50. N. Prasanna Venkatesan, Anjalai Ammal hailed by Gandhi as Queen of Jhansi, South India , News 18 Tamil, 14.08.2021.
51. Chandana Mulla, Can we forget history – Anjalai Ammal's history , Tamilmanam magazine, June 21, 2010.
52. Raja Vasudevan, Anjalai Ammal , Dahal Publication, Chennai, Second Edition, 2021 , pp.307 – 310.
53. Tamil Nadu announces statues for freedom fighters, Indian Express, 08.09.2021.
54. D T Next, DMK questions BJP's contribution to freedom movement, 18.08.2022.

# **A Study on Akkamma Devi, The Freedom Fighter and Social Worker of The Nilgiris District, Tamil Nadu**

**R. Shani Ruskin\* and Predeep Joseph\*\***

## **Introduction**

The name 'Nilgiri' means blue Hills. The first mention of this name has been found in the Tamil epic 'Silapatikaram'. The district Nilgiris mark the westernity of Tamilnadu, situated in the middle of the Western border of Tamilnadu. The district Nilgiris had a significant role in the struggle for Independence, like the South Indian Revolt of 1800-1801. After 1930, during the civil disobedience movement, when Gandhi became more active in achieving his goals, many people from the district Nilgiris took part in the individual satyagraha and salt satyagraha, toddy shop picketing and foreign clothes boycott. In 1942 when the Quit India movement was gaining momentum, many nationalists participated from the district and were arrested. More than 153 freedom fighters from the district were active participants in the various freedom movements against the British from the nineteenth century onwards. Akkamma Devi was one of the pioneers representing the district in the freedom movement.

## **Daughter of the Mountains of Nilgiris**

Akkamma Devi was born on 5 September 1918 in a small village Named Aravankadu near Coonoor in Nilgiris, Tamilnadu. Akkamma Devi's primary education was at St. Joseph's Convent, Coonoor. After that, she passed with high grades in both her Junior Cambridge and Angelo-Indian High School examinations. She then joined for BA Economics at St. Theresa's College, Kochi, Kerala. She was actively involved in the Quit India movement of 1942 and was arrested and detained during this period. She was the president of the AIWC Coonoor branch for about 40 years. As a social worker, she mobilised the women and

children in remote areas of Nilgiris, and her centres were very popular. She entered into politics and became an MP of the Nilgiris parliament constituency. She was sent to many international conferences and meetings on behalf of the government and the All India Women's Conference. 'Service to humanity is service to God' has always been her motto. She was the first woman to graduate from the Badaga community of Nilgiris. She was given the 'Life Time Achievement' Award hosted by the AIWC. Indeed, she was worthy of calling 'Daughter of the mountains of Nilgiris'.

While she was a student at St. Theresa's College in Kochi and Trichur in Kerala, she, along with classmates and friends actively involved in the Quit India movement; this her best comrade was Leela Menon, with exemplary oratory skills and leadership qualities. Akkamma Devi also participated in the college's Cocurricular and extracurricular activities.

She visited some foreign countries like Japan, Australia, and Greece. She participated in seminars and sessions which dealt with women's questions. In 1978, Akkamma was made a member of the Coffee Board with its headquarters in Bangalore. The year 1980 saw Akkamma elected as the president of the PTA of the Rao Bahadur Bellie Gowdar Government High School, Hubbathalai, which her Father started - in -law.<sup>1</sup>

## **All India Women's Conference**

The Nilgiri branch of the All India Women's Conference was started by Akkamma Devi in 1956. She was president and the Standing Committee member of AIWC (All India Women's Conference) for nearly 40 years. As its president, she constructed some buildings for the welfare of women and children in deserving

\*Assistant Professor, Research and Postgraduate Department of History, Providence College for Women (Autonomous), Coonoor, Nilgiris District.

\*\*Research Scholar, Research and Postgraduate Department of History, Providence College for Women (Autonomous), Coonoor, Nilgiris District.

areas. She mobilised the women in remote rural areas and made her centres very popular.<sup>2</sup> She was the Chairperson of the state project Implementing Committee for the Welfare of Women and Children. She was the first woman graduate in the backward Badaga community of the district Nilgiri. She came from a good family with mutual understanding, and her parents were encouraging. Her husband seemed to be very understanding and cooperative. Even in those days, she was very popular among her community and the people of Nilgiri. This she achieved through her good deeds and helping temperament.

Later she entered into politics. Akkamma Devi's commitment to social welfare made her very popular. Hundreds of women and men recommended her name for the parliament seat from the Loksabha constituency of Nilgiri. She was elected as the candidate by the Congress party and won the election with a good majority. She made a good impression in the parliament. She could present the problems of her constituency, procure many facilities, and build up her constituency very well. The then Prime Minister Pandit Jawaharlal Nehru and former Prime Minister Mrs. Gandhi appreciated Akkamma Devi's work. She was sent to many international conferences on behalf of the government and the AIWC.<sup>3</sup>

She was responsible for starting a branch of the All India Women's Conference in the district of Nilgiris. She started cooperatives and tea factories and helped the small tea growers to a large extent. As the president of the AIWC, she started an orphanage for the tribal children of Gudallur, a revenue division in the district Nilgiris. She had excellent contacts with district collectors and other higher officials in Tamilnadu. She was a good orator. She was able to convey the right message to illiterate rural women, and she was also able to change their lifestyle and some of their ill customers.

She organised a successful half-yearly meeting of the AIWC at Ooty, accommodating nearly 200 delegates from all over India. Similarly, she organised a very successful conference of the welfare officers of the social welfare Board at Ooty. Her duties were not specific, but as a social worker, she used her common

sense and patience to make every project successful. Welfare centres were set up in the villages in the ratio of one centre for five villages. These villages were all situated at a walkable distance from the centres, and reaching them posed no problem for the villagers. She started by setting up Creches at the centres, where 'Grama Sevikas' would look after little children, including babies, so that the mothers could go out for work. The older ones in the family went to the village 'Balwadi' where they started learning of necessary schooling. The children would learn and grow up to find suitable jobs. A general feeling and hope prevailed in the villages after these day-care centres were started. The smaller villages nearby could be asked to use the centre as well. To raise awareness about these centres, the 'Grama Sevikas' would visit the villages in their jurisdiction and explain in simple terms the benefits of welfare centres, especially on the health and hygiene front. 'There will be progress if you have the willpower' was their favourite saying. While implementing the projects, some had happy endings, but many did not. However, perseverance was what kept the team going. They made a success of it and set a healthy example.

In 1957, Akkamma was made a State Social Welfare Advisory Board member. The same year, she was also made a member of the State Advisory Board for Small Savings.<sup>4</sup> Her sense of responsibility and dedication made her a constant choice for various government bodies and councils. The state social welfare Boards gave grants to the various branches and the Nilgiris particularly well with Akkamma Devi's untiring efforts and dynamism. She had proper buildings put up, and more facilities were provided at the centers. Regular meetings were held, and the Nilgiris were asked to give suggestions.

Some new projects included special classes for girls who had failed the High school examinations. Handicrafts included making Jerseys and woollen articles; thus, housewives could earn an income. Those who looked incapable of doing anything besides housekeeping are now boldly catching up with new learning methods, mastering crafts and channelling their energy into valuable fields.

The small saving was a blessing for the rural women as previously they kept their money in the bottom of the barrels or vessels in the kitchen was the fashion of the housewives fearing their husbands.

### Conclusion

‘Service to Humanity is the service to God’ has always been her motto. Despite her age, her untiring work has surprised many who are much younger. She was the first woman to graduate from the backward Badaga community of the Nilgiris. Becoming a woman graduate in those days from a mountainous locality is appreciable and significant. She was given the Life Time Achievement Award for her outstanding service to humanity, especially in the marginalised and

downtrodden section of society, hosted by AIWC as part of its Platinum Jubilee Celebrations. She died on 23 November 2012.<sup>5</sup> Indeed, she was worthy of being called the Daughter of the Nilgiris mountains.<sup>6</sup>

### End Notes

1. Hema Raman, *Daughter of the Mountains*, Chennai: East West Books, 2003, p.38.
2. *Ibid.*, p.63.
3. Hema Raman, *op.cit.*, p.114.
4. *Ibid.*, p.128
5. “Former Congress MP Akkamma Devi passes away”, *The Hindu Business Line*, 23 November 2012.
6. Hema Raman, *loc.cit.*

## Tamil-Dravidian Ethnic Identity - A Historical Discourse In Modern Context

P. Nagoorkani\*

The British rule and its progressive ideas generated ethnical identity among the Tamils and Dravidians. The scholars of colonial Tamil Nadu rediscovered the glorious cultural past of the Tamils and Dravidians through their intensive studies. From the moment the political order was established in 1801, the relationship between the colonial power and subjects established itself through a well-established system. It was the continuation of a well-formulated political and revenue link of Vijaya Nagar’s feudal system and its support from Nawab’s government. The British established a political order through the district administration. The Positivists of the nineteenth century explained human history through some laws of human nature. The subordination of human beings to state power is a law of human nature. Hence, the state power decided the historical developments. State power had reached the centre. Other systems had been delegated to the periphery. However, from the end of that century to the beginning of the twentieth century, three movements continued the movement for freedom, the movement for linguistic unification and the non-Brahmin movement.<sup>1</sup>

That movements are political on the right, more social on the contrary.

### Tamil Identification from the Periphery to the Centre

The Tamil Country and nationalism are treated as an intense love of the language and adherence to the Tamil culture. The racial concept of the Tamils treats Aryans as aliens in a contest. First, the Tamil egalitarian ideas emerged during the Siddhar period, a group of Tamil ascetics who lived between the 5<sup>th</sup> and 10<sup>th</sup> centuries A.D. It was characterized by opposition to idolatry, both temples and anti-caste protests.<sup>2</sup> Their anti-caste attitude continued to have an essential effect on Tamil society. The ideas of Ramalinga Swamy (1823-1874) enormously influenced the formation of the concept of Tamil identity. European scholars, particularly Robert Caldwell, exposed the value of the Tamil language and culture. Tamil evangelists came up with the idea that an egalitarian non-Brahmin society had flourished and had been ruined by the Aryan invasion.<sup>3</sup> This idea captured an ideological position

\*Assistant Professor of History, School of Historical Studies, Madurai Kamaraj University, Madurai-625 021



during E.V. Ramaswamy, who launched the Self-Respect Movement. As a result of the efforts of E.V.R., systematic and continuous attempts were made theoretically and physically to isolate Brahmins from non-Brahmins. The Self-Respect Movement delivered the message in the form of an appeal to the public to look away from the Aryan influence and follow the concept of Dravidian life.<sup>4</sup>

In 1935, a Tamil book, '*Arivukkothu*' (A Compendium of Knowledge), by Maraimalai Adigal, mentioned that Brahmins and their Sanskrit culture caused the degradation of the rich Tamil culture.<sup>5</sup> Subramania Bharati and later Bharathidasan had strong images of the past golden age, where society was considered egalitarian, and food was abundant.<sup>6</sup> The non-Brahmins developed a 'Paruru' or attachment to the Tamil language and culture by absorbing these ideas. Since the classical Tamils had a glorious past and an egalitarian society, the 19th and 20th century Tamils developed an identity based on language and racial affinity. This identity separated them from the rest of the Brahmins. Consequently, an insular perspective was initially created socially and had been approached by the Dravidian parties for political purposes.

The identity created for revivalism became political. It has taken various forms over the past fifty years. Identity was used as a tool to resist Hindi in 1938. Thus Dravidian sentiments under the guise of Tamil identity began to oppose anything Aryan. The political setback of the Justice Party in the 1937 elections and the success of the Congress Party led to the diversification of the racial aspect of the Tamil identity towards the devotion to language.<sup>7</sup>

C.N. Annadurai took this opportunity and constantly urged non-Brahmins against Brahmins. He said that the Aryan-Dravidian contradiction was widespread in everyday life. According to him, the Aryans were worshipping thousands of gods. At the same time, the Dravidians believed in a god and believed in one race concept. The Aryans introduced five graded castes, but there were only three occupational divisions as king, merchant and peasant among the Dravidians. The Dravidians did not suffer

any discrimination. Others did not exploit any community in Dravidian society. Pollution, contamination and man-to-man untouchability did not seem like the Dravidian lifestyle. If there were one or two of them, they could spawn to get rid of them. The Aryans lived there on others and exploited the masses.<sup>8</sup>

Prof. P. Sundaram Pillai's treatment of the Ramayana has sparked academic debates. In 1943, the Self-Respect Movement decided to denounce the Ramayana and set it on fire, as it represented Aryan hegemony over Dravidians. However, Tamil scholars such as Soma Sundhara Bharathi argued that the Kamba Ramayana was a treasure trove of artistic beauty and poetic excellence. However, C.N. Annadurai spoke out against this. He viewed the Ramayana as a deliberate work to maintain Aryan superiority over the Dravidians. He added that all this literature that enslaved the Dravidians and denied their culture and livelihoods should perish indiscriminately.<sup>9</sup> Thus, political overtones always had a twist on the Tamil identity. The Dravida Kazhagam and its branch D.M.K. wanted to keep the identity for their political advantage. Tamil Nadu, after 1947 witnessed the Congress government, which firmly opposed the concept of Dravida Nadu but never stood against Tamil identity. The D.M.K., under the leadership of C.N. Annadurai, had maintained its ideal of a Dravidian Tamil identity. Indeed, a movement began in the 1950s and 1960s to cleanse Tamils of Sanskrit influence. The D.M.K. professing E.V.R.'s egalitarian ideas of Tamil identity also believed that the political fortunes of the Dravidian parties depended on their devotion to the Tamil language.

The militant aspect of Tamil devotion led to resistance to Hindi.<sup>10</sup> Therefore, the 1965 anti-Hindi agitation gave D.M.K. a chance to turn the Tamil devotion in their favour. Many people had come to give their lives to Tamil and considered Tamil as their mother. The imposition of Hindi in Tamil Nadu was seen as an attempt to impose the Aryan culture in the south and make Tamil the secondary language important. Therefore, Tamil nationalists opposed the imposition of Hindi tooth and nail. As a result, Congress was identified with Hindi. The D.M.K. came to power over Tamil identity and issues of Dravidian sentiment

and worked to change the name of the state from Madras to Tamil Nadu in 1969.<sup>11</sup>

### **Dravidian Identification from the Periphery to the Centre**

The Tamil identity reached its highest point during the D.M.K. regime. E.V.R.'s and Annadurai's ideals were on the party's administrative agenda. After Annadurai's death, Karunanidhi, an exponent of E.V.R.'s and Annadurai's ideals, came to power as Chief Minister. Tamil identity was further protected. In 1972, M.G. Ramachandran caused a split in the D.M.K., left it, and formed the A.D.M.K. It was a challenge to Tamil identity. M.G. Ramachandran, a Malayalee by birth, also professed Tamil identity and Dravidian sentiment. However, the pseudo-Tamil sentiment began to fade from the time of M.G. Ramachandran. He raised the reservation for non-Brahmins from 31 to 50 percent.<sup>12</sup>

The erosion of Tamil identity will a danger to Tamil society. Books related to Aryan ideologies are sold in most hotels in Tamil Nadu in an attempt to Aryanize Tamil society. Ilango Adigal, in his characteristic style, embodied the character of Kannagi as a symbol of Tamil identity and culture. C.N. Annadurai, the exponent of Tamil ethnic identity careful reflection, had installed the statue there to tell posterity about the pre-eminence of Tamil identity.<sup>14</sup> M.K. Stalin, the present Chief Minister of Tamil Nadu and the President of the D.M.K., had spoken that the prosperity of Tamil Nadu lays the Dravidian Identity. The Dravidian model of administration was the top priority in his reign, in its overall social, political, economic and cultural developments and accomplishments are aimed at.<sup>15</sup>

### **Affirmation Politics**

Political assertion or pressure by the numerical strength of castes is the modern trend. The political parties at the national level wanted to obtain the support of the caste parties. However, Dalits are one of the worst defenceless victims of this growing influence of caste consolidation.<sup>16</sup> Destined to the periphery of development, these sectors of the people cling to some marginal hope of survival. Their leaders spoil any effort on their part for consolidation for creating their identity.

However, Dalits' growing political assertion and active participation in electoral politics are moving them to the centre. Political formations on communal lines are gaining momentum. Hindutva parties seek political advantage by uniting so-called Hindus from non-caste Hindus. The Hindu revivalist movement has an ulterior goal of bringing back the classical dominance of the upper castes. Efforts to distort history are seen in its design. There is an apprehension on the part of the ideologues of the Hindutva parties that they will slowly lose their dominance. Therefore, Hindu revivalism is their only political agenda. Political power is the paradigm of change today. Assuming control of state power is the way to make political assertions. According to the Hindutva parties, the road to state power is the consolidation of non-caste Hindus. Therefore, the alliance with caste parties will make them come from the periphery to the centre. This trend in current politics must be viewed very carefully by Dravidians. The Dravidian identity in the south is a breaking trend. There should be a political ideology for the Dravidians to gain state power. This could be possible by revising the E.V.R.'s ideology or creating an egalitarian state where everyone has the same voice. The Marxist paradigm of change has been proposed as an alternative to an egalitarian society. However, the transplantation of Marxist insights has brought about much artificial respiration. The feeling of caste runs through all the veins of Indian life. The Indian reality is predominantly a caste reality.<sup>17</sup> The Marxist paradigm as state power has little effect in India. Therefore, the political statement in what form, perhaps, the search for a new ideology for state power is still ongoing. History is indeed a record of divergent forces.<sup>18</sup> But divergent forces should not be in favour of a dominant caste or group. Historians must create an adequate ideology to balance political affirmation and state power. It could be the progressive movements of subordinates from the periphery to the centre.

### **End Notes**

1. G.S. Diskrit, 'Presidential Address' in *Fourth Annual Session of the South Indian History Congress*, Tirupathi: South Indian History Congress, 1984, p.17.

2. Eugene F. Irschick, *Tamil Revivalism in the 1980s*, Madras: Cre-A, 1986, p.83.
3. *Ibid.*, p. 4.
4. B.S. Chandrababu, *Social Protest and Its Impact on Tamil Nadu with Reference to Self-Respect Movement*, Madras: Emerald Publishers, 1993, pp.11-43.
5. *Kudi Arasu*, 31 October 1926.
6. *Ibid.*, 11 August 1935.
7. P. Rajaraman, *Glimpses of Social Movements in Peninsular India*, Chennai: Poompozhil Publishers, 2013, p.82.
8. Eugene F. Irschick, *op. cit.*, p.106.
9. *Kudi Arasu*, 29 August 1937.
10. B.S. Chandrababu, *op.cit.*, p.140.
11. P. Nagoorkani, *Struggle for Social Justice and Social Acceptance in Tamil Nadu, 1916-1949*, Vadipatti: Sathish Publication, 2016, p.16
12. A. Ramasamy, *D.M.K., Rise and Contribution*, Madurai: Puthu Vasantham Pathippagam, 2009. p.350.
13. B.S. Chandrababu, *op. cit.*, p.175.
14. Madhya Pradesh Brahma Samaj Circular, Palaghat, dated 15 August 1994.
15. P. Nagoorkani, 'Dravidian Tamil Identity: The Past and Present – A Pledge to Dravidian Model' in Political Section presidential Address of the *Twenty Seventh and Twenty-Eighth Annual Session of the Tamil Nadu History Congress*, Thiruvannamalai: Tamil Nadu History Congress, 2022, pp.12-17.
16. T. Sundararaj, 'Tamil Identity and Nationalism in its Receding Phase' in *Proceedings Volume of the Twenty-Second Annual Session of the South Indian History Congress*, Thiruvananthapuram: 2002, p.85.
17. M.C. Raj, *From Periphery to Centre*, Analysis of the Paradigm of Globalization, Casteism and Dalitism, Tumkur: Ambedkar Resource Centre, 1998, p.103.
18. *Ibid.*, p.125.

## Anti-Secessionism and The Constitution (16<sup>th</sup> Amendment) Act, 1963

R. Saravanan\*

### Introduction

India maintained unity in diversity, keeping its territorial integrity. The Western views often contrast that cultural diversity threatens the nation. The Constitution allows different regions and linguistic groups to retain their language and culture. Two parallel trends could be seen in Indian nationalism embedded in a balance of unity and diversity. In other words, Indian democracy allows the political expressions of regional aspirations, not as anti-national. It allows a multi-party system and pressure and interest groups. Many complicated issues like partition, displacement, integration of Princely States, reorganisation of States and soon created a strain on the nation building. An issue like the claim for separation from India was raised in Jammu and Kashmir, in north-east India and sometimes in south India. The Constitution (16<sup>th</sup>

Amendment) Act, 1963 provides a control mechanism to check separatist tendencies against the interests of the integrity and sovereignty of India. However, these tendencies remain, though not overtly, at least dormant whenever the nation suppresses its genuine interests.

### Separate Identities in India

The Constituents Assembly of India debated in length the far-reaching significance of the multi-cultural composition of Indian society and its relevance to nation-building in India.<sup>1</sup> The formation of linguistic States, such as Andhra Pradesh, Karnataka, Maharashtra, and Gujarat, was among the regions affected by linguistics and anti-Hindi agitations. In southern India, particularly Tamil Nadu, protests against making Hindi the official national language of India. Strong pro-Hindi agitations demanding Hindi as the official language were also seen in the north. From the

\*Assistant Professor and Head, P.G. and Research Department of History, Pachaiyappa's College, Chennai – 30.

late 1950s, people speaking the Punjabi language started agitating for a separate State for Punjabis, the States of Punjab and Haryana were created in 1966. Later, the States of Chhattisgarh, Jharkhand and Uttarakhand were created. The challenge of diversity was met by redrawing the internal boundaries. India's conflicts and cleavages often manifest themselves in complex combinations - such as ethnic conflict, secessionist movements, inter-community violence and terrorist attacks. They draw on political strategies encompassing the symbolic and the material, collective identity and memory and pre-modern values to promote essentially modern goals. India's social cleavages - based on caste, class, region, language and ethnicity - are cross-cutting rather than cumulative.<sup>2</sup> Ironically speaking, threats to democracy and nation-building are more visible only after the amendment. Several states demand liberal grants in aid from the centre, and few states demand more powers or autonomy. In the case of Jammu, Kashmir, and North East India, ethnic forces and foreign powers are apparent. Demand for a separate state in Tamil Nadu was restricted only to the extent of sparse writings and speeches.

### **Constitution (16<sup>th</sup> Amendment) Act, 1963**

The Committee on National Integration and Regionalism appointed by the National Integration Council recommended that Article 19 of the Constitution be so amended that adequate powers become available for preserving and maintaining the integrity and sovereignty of the Union. The Committee were further of the view that every candidate for the membership of a State Legislature or Parliament, and every aspirant too, and incumbent of the public office, should pledge himself to uphold the Constitution and to preserve the integrity and sovereignty of the Union and that forms of oath in the Third Schedule to the Constitution should be suitably amended for the purpose.

It is proposed to give effect to these recommendations by amending clauses (2), (3), and (4) of Article 19 to enable the State to make any law imposing reasonable restrictions on the exercise of the rights conferred by sub-clauses (a), (b) and (c) of clause

(1) of that article in the interests of the sovereignty and integrity of India. It is also proposed to amend articles 84 and 173 and forms of oath in the Third Schedule to the Constitution to provide that every candidate for the membership of Parliament or State Legislature, Union and State Ministers, Members of Parliament and State Legislatures, Judges of the Supreme Court and High Courts and the Comptroller and Auditor-General of India should take an oath to uphold the sovereignty and integrity of India. The Bill was introduced in Lok Sabha by the Minister of Law, A. K. Sen, on 21 January 1963. He got the President's assent on 5 October 1963. Section 2 has amended clauses (2), (3) and (4) of article 19 to enable the State to make any law imposing reasonable restrictions on the exercise of the rights conferred by sub-clauses (a), (b) and (c) of clause (1) of the article mentioned above in the interests of the sovereignty and integrity of India. Amendments in articles 84, 173 and the Third Schedule to the Constitution of India provide that every candidate for the membership of Parliament or State Legislatures, Union and State Ministers, Judges of the Supreme Court and High Courts and the Comptroller and Auditor-General of India shall take an oath to uphold the sovereignty and integrity of India. The forms of oath in the Third Schedule have been amended accordingly.<sup>3</sup>

### **Rising Insurgencies**

Since the partition of India and the accession of Jammu and Kashmir to India, the relations between India and Pakistan over the Kashmir issue remain troublesome. The war happened in 1948, 1965 and 1971. Following the last war, the countries reached the Shimla Agreement, agreeing on a Line of Control between their regions and committing to a peaceful dispute resolution through bilateral negotiations. Since 1947, Jammu and Kashmir have been disputed among India, Pakistan, and China. It is mainly believed that Pakistan is solely responsible for the separatist tendency in the state, despite a small group demanding a separate state. Jammu and Kashmir have long been wracked by the insurgency since 1989. Although the failure of Indian governance and democracy lay at the root of the initial disaffection, Pakistan played an essential role in converting the latter into a fully developed insurgency.<sup>4</sup>

Some insurgent groups in Kashmir support complete independence, whereas others seek accession to Pakistan. More explicitly, the roots of the insurgency are tied to a dispute over local autonomy. Democratic development was limited in Kashmir until the late 1970s.

On 5 August 2019, the Government of India revoked the special status granted under Article 370 of the Indian Constitution to Jammu and Kashmir.<sup>5</sup> Since then, the Indian military has intensified its counter-insurgency operations. The 2019–2021 Jammu and Kashmir lockdown was a security lockdown and communications blackout that had been imposed throughout Jammu and Kashmir, which lasted until February 2021, intending to curb unrest, violence and protests.<sup>6</sup> The state has been bifurcated into two union territories of Jammu, Kashmir, and Ladakh.

The Naxal-Maoist insurgency began in India with the Naxalbari uprising in 1967 in West Bengal. Later it also spread to the southern states of India. It is led by the Communist Party of India (Maoists). It is active in some areas of Chhattisgarh, Bihar, Jharkhand, Maharashtra, Odisha, Andhra Pradesh and Telangana. Their support mainly lies with the tribal population of India, whom the elected government has often neglected. Naxalism is based upon an extremist belief that the Indian government is a semi-colonial, feudalistic, and imperial entity that needs to be overthrown. Naxalism aims to seize state power through a protracted armed struggle against big landlords and petty government officials. Naxalism takes up the cause of the marginalised sections of society. It often opposes the implementation of various developmental projects, such as the construction of roads, rails, schools, and hospitals in affected areas, to demonstrate to the people the ineffectiveness of the state. When successful, the Naxalite movement has operated in a vacuum created by the absence or collapse of the administrative structure at the local, provincial, or state level.<sup>7</sup> The Naxalite movement has evolved through three separate phases in India. The first phase ran from the late 1960s through 1973. The second phase occurred from the late 1970s through 1994. The third and most significant phase

formally began in 2004, reaching a peak of violence from 2005 to 2011 and declining to a nadir in 2014.<sup>8</sup>

Punjab witnessed insurgency, which began in the late 1970s and peaked in the first half of the 1980s. This insurgency aimed the establishment an independent Sikh state called Khalistan. Various reasons have been identified for the rise of insurgency in Punjab: political, social-cultural and economic. The Khalistani Insurgency in Punjab was active in the 1980s and early 1990s but was crushed and is now subdued within India.<sup>9</sup>

North-eastern India consists of the seven states of Assam, Meghalaya, Tripura, Arunachal Pradesh, Mizoram, Manipur, and Nagaland. Tensions existed between insurgents in these states and the central government, as well as amongst their native indigenous people and migrants from other parts of India. Insurgency in Northeast India involves multiple armed separatist factions operating in India's north-eastern states, which are connected to the rest of India by the Siliguri Corridor. The centre believed that the external assistance to the insurgents was a severe threat to this region's law and order situation. The insurgents received funds, arms and ammunition. They were also trained and sheltered in the surrounding foreign countries. They were provided with fake passports and visas to travel to different countries to organise their underground activities. Pakistan, Bangladesh and Myanmar were in the picture in this regard. Such insurgent groups have seriously challenged the governmental machinery and civil society.

The insurgency has seen a rapid decline in recent years. In the 2014 Indian general election, the Indian government claimed it had an 80 percent voter turnout in all north-eastern states, the highest among all states of India. Indian authorities claim that this shows the faith of the north-eastern people in Indian democracy. The insurgency has essentially become insignificant due to a lack of local public support, and the area of violence in the entire North East has shrunk primarily to an area which is the tri-junction between Assam, Arunachal Pradesh and North Nagaland.<sup>10</sup>

India has introduced several laws, like the Armed Forces Special Powers Acts (AFSPA), to subdue

insurgency in certain parts of the country. The law was first enforced in Manipur and later in other insurgency-ridden north-eastern states. It was extended to most parts of the Indian state of Jammu and Kashmir in 1990 after the outbreak of an armed insurgency in 1989. Each Act gives soldiers immunity in specified regions against prosecution under the state government unless the Indian government gives prior sanction for such prosecution. The government maintains that the AFSPA is necessary to restore order in regions like the Indian territories of Kashmir and Manipur. Human Rights Watch has criticised the act as a tool of state abuse, oppression and discrimination. The United Nations also asked India to revoke AFSPA, saying it had no place in Indian democracy.<sup>11</sup>

When religion was the primary line of cleavage, political elites, while seeking to advance their religious communities' interests, made language a symbolic barrier even when it was not a barrier to communication.<sup>12</sup> In south India, on the other hand, the Tamil movement absorbed Hindus, Muslims and Christians as long as Tamil was acknowledged as the mother tongue.<sup>13</sup>

No matter how impressive India's ability to accommodate ethno-national movements is, success on this score must be weighed against India's serious failures in protecting the rights of religious minorities. One may appreciate the constitutional provisions that enable India's central government to consider various contextual factors in deciding whether or not to concede a demand for statehood. Thus among the factors that facilitated the creation of Jharkhand, Chhattisgarh, and Uttaranchal in 2000 was the fact that ethnic communities in the three new states were unconnected with foreign enemies or cross-border nationalities, unlike in Punjab, Kashmir, and Assam.<sup>14</sup>

### **Perceptions of Tamil Nadu**

The demand for a separate Tamil nation is often a reaction to the mounting pressures of the un-federal tendencies of the union government. Ignoring the liberal attitudes of the founding fathers, post-independent India occasionally landed into making trouble for its constituent states. The core areas where the states

conflict with the centre are power, finance, prejudice and discrimination. Having a traditional and rich language and culture, some states expect the preservation of their significant features. Conflicts are often seen when the centre is indifferent or reacts in opposition to their sentiments. Of course, the pre-independent radical features are different from the post-independent scenario. This is partly due to the constitutional provisions, and the remaining pertains to the regional parties evolving their ideologies. Tamil Nadu is rightly the case in this regard.

As early as the 1930s and 1940s, the demand for a separate nation for the Tamils or people living in the Madras Presidency covering the south Indian culture and languages, emerged. After independence and the new constitution came into existence, the radical stand of E. V. Ramasamy was skilfully moderated by C. N. Annadurai with a view to committing its responsibility to parliamentary democracy.<sup>15</sup> Without seeing the merits of their claim, especially of the Dravida Munnetra Kazhagam (DMK) in its evolution, the centre forced Hindi on Tamil Nadu. The anti-Hindi agitations were another scenario in expressing opposition to the centre. When Nehru was concerned with the dangers of Chinese aggression on the borders, the Tamils' demand for state autonomy was nothing to do with such issues. Despite this, the terms 'integrity and sovereignty' became rhetoric on the part of the centre at that time. The states had to concede with it automatically. Earlier, the creation of linguistic States also weakened separatist tendencies. Annadurai himself justified state autonomy instead a separate nation on several occasions.<sup>16</sup>

### **Conclusion**

While India's rhetoric of integrity and sovereignty became accepted norms, the states had to concede with specific implications. Distribution of powers, finance and treatment are the leading issues for the states, which require significant attention on the part of the centre. However, the case is entirely different when an overarching issue comes up with the influence of foreign powers. Both issues should be met with the utmost care, and the federal nature of governance must be upheld whenever the issues arise. In an insurgency,

the centre often resorts to counter-insurgency with the aid of the military, of course, with the assistance of rival native groups. The centre has to come up with a view that it can be solved in the governance process with more federal features.

### End Notes

1. B. Shiva Rao, *The Framing of Indian Constitution: A Study*, Indian Institute of Public Administration, New Delhi, 1968, pp.784-800
2. Subrata K Mitra, *Politics in India: Structure, Process and Policy*, Routledge, London, 2017, pp.275-278
3. P.D.T. Achary, *Constitution Amendment in India*, Lok Sabha Secretariat, New Delhi, 2008, pp.98-99
4. Seema Kazi, Seema, "Law, Gender and Governance in Kashmir" in Chitralakha Zutshi (ed.), *Kashmir: History, Politics, Representation*, Cambridge University Press, 2017, pp.150-171
5. Hindustan Times, 6 August 2019
6. The New Indian Express, 25 February 2021
7. K.S. Sood, "The Naxal Insurgency: Challenges for the Para Military Forces," in V. R. Raghavan(ed.), *The Naxal Threat: Causes, State Response and Consequences*, Centre for Security Analysis, Chennai, 2011, pp.161-163
8. Thomas F. Lynch III, *India's Naxalite Insurgency: History, Trajectory, and Implications for U.S.-India Security Cooperation on Domestic Counter-insurgency*, National Defense University Press, Washington, D.C. October 2016
9. Gurharpal Singh, "Understanding the Punjab Problem", *Asian Survey*, Vol. 27, No. 12, 1987, pp. 1268-77
10. The Times of India, 15 February 2020; Firstpost, 14 February 2020
11. Hindustan Times, 1 April 2012
12. Paul Brass, *Language, Religion and Politics in North India*, Cambridge University Press, Cambridge, 1974, pp.22-27
13. Paul Brass, "Elite Interests, Popular Passions, and Social Power in the Language Politics of India," *Ethnic and Racial Studies*. 27 (3), 2004, pp. 353-375
14. Maya Chadda, 'Integration through Internal Reorganisation: Containing Ethnic Conflict in India,' *The Global Review of Ethnopolitics* 2 (1) September, 2002, pp.44-61.
15. Subramaniam Chandran, 'From Separatism to Coalition: Variants in Language Politics and Leadership Pattern in Dravidian Movement,' <https://www.researchgate.net/publication/228160149>, January 2011
16. Urmila Phadnis and Rajat Ganguly, *Ethnicity and Nation-building in South Asia*, Sage, New Delhi, 2001, p.227.

## Factionalism and Rivalism in Madras Congress Politics

**Mallika Begum\***

The paper makes an attempt to explore the factionalism and rivalism in Madras Congress in the glorious years of K.Kamaraj and Rajaji and this trend to some extent marred the prosperity of the Congress in Madras State. In the factional rivalry the national leaders of the Congress like Gandhi, Nehru and Azad, intervened without realizing the ground reality of the Madras Political condition. They either backed Rajaji or Congress and this aptitude of the nationalist leaders weakened the position of the Congress in Madras State. Among the top leaders with whom Kamaraj came in close

contact in his political career either as a co-worker or as a rival, Rajaji was the most important. Rajaji-Kamaraj race for ascendancy in the organisation was the central theme of the Congress politics of Madras for well over three decades beginning from 1925. As a consequence there was always a Rajaji group in Tamil Nadu Congress with which Kamaraj had to deal at every turn.

Both Rajaji and Kamaraj were dedicated Congressmen, but not much was common between the two either in their mental make up or approach to problems. While Kamaraj was all through a

*\*Assistant Professor of History, Department of Historical Studies, J.B.A.S. College for Women, Chennai-600 018, Tamil Nadu*

steady and steadfast organisation man who took up the responsibility of building and nurturing the Congress in Tamil Nadu, Rajaji was unsteady and, on a number of occasions Rajaji for his own reasons left the Congress and even worked against it using rival political platforms. Kamaraj never faltered in his loyalty to Gandhi, Nehru and to his party and was a disciplined leader who wanted and expected every congressman to emulate him in this regard. Rajaji, on the other hand, was not a party man in the strict sense of the term, and relied mostly on his own personal abilities and character and the support he had earned from Gandhi, as his conscience keeper.<sup>1</sup>

Kamaraj's association with Rajaji started in the, 1920s perhaps when Kamaraj was a disciple of Satyamurthi, and competitive bid for ascendancy between the two continued to inform the relationship between the two leaders even after Satyamurthi disappeared from the scene. Rajaji almost ignored the party and never cared to bear in mind the need to build it up and keep the large body of workers at the lowest level together, looking to their needs and problems. While Kamaraj rose as a man of the masses, Rajaji had no such intention.

In fact, when after Independence Rajaji attacked the policy of giving pensions and land gifts to *Thyagis* (political sufferers) Kamaraj was painful about it, for Kamaraj knew and realised the valuable and indispensable was the large band of dedicated workers who had sacrificed all for the party and the country without expecting any rewards in their own life time. But it was Rajaji's contention that public (Government) money should not be used to reward *Thyagis*, and *Thyagis* would become coolies if they were paid something in recompense, and it was upto the party to raise a fund for the relief and help of its workers. This view Rajaji expressed at a public meeting in the City soon after taking over as Chief Minister for the second time in 1952, when Kamaraj was present at the function.

In the long history of Rajaji-Kamaraj association in Tamil Nadu the first occasion when Kamaraj developed a sense of dissatisfaction with

him was when Rajaji pushed aside Satyamurthi and became leader of the Congress Legislature Party after the 1937 elections by getting himself elected from the University Graduates Constituency which had been allotted to Satyamurthi. Further, Rajaji did not carry out his promise of including Satyamurthi in the Cabinet. Satyamurthi was a renowned Parliamentarian and when the question of Council-entry was debated in the early years, Gandhi said that if the Congress wanted to enter the Councils only to expose the autocratic nature of the Government, it was enough if Satyamurthi was alone sent to the Council.<sup>2</sup>

Though Rajaji had great affection for Satyamurthi he never allowed his personal affection to compromise with his views. From the outset the two leaders found themselves at the opposite poles. Right from the non-co-operation and Council-entry days, they were in opposite camps. Satyamurthi willingly offered his University Graduates constituency to Rajaji to enable him to win easily and take up leadership of the Legislature party. Satyamurthi was a member of the central Assembly when he was elected to the Assembly in 1934. It was at the intervention of K. Srinivasan, the then Editor of *The Hindu*, that it was decided to have Rajaji as the leader of the party. Satyamurthi readily agreed to yield place, and magnanimously withdrew his nomination for the University Graduates constituency. Satyamurthi who along with Kamaraj had worked for the capture of power by accepting office, was strangely and unaccountably left out. Open charges were leveled at the time that Satyamurthi was the victim of a vicious conspiracy to keep him out of Madras politics.<sup>3</sup>

The only reasonable provide at that time was that Satyamurthi was doing such brilliant work in the Central Assembly that the High Command was unwilling to spare him for the provincial arena.<sup>4</sup> When Satyamurthi on his way to Delhi saw the list of Ministers in the newspapers in which his name was not there, he was greatly pained and disappointed. But Sardar Patel wrote to Satyamurthi at Delhi that with Bhulabai Desai ill, and you and Pant were going



to State Legislatures, he had almost decided to close down the show at the Central Legislature and now that Satyamurthi was spared, he had decided to run the show.<sup>5</sup>

If Rajaji outmanoeuvred Satyamurthi in 1936-1937, it was Satyamurthi's protégé, Kamaraj crippled Rajaji's hopes of a return to power in Tamil Nadu in 1945-1946, and later secured his downfall in the South in 1954. Satyamurthi was robbed of political leadership by Rajaji in 1936-1937. It was Kamaraj, very much the political disciple of Satyamurthi never forgave Rajaji for his treatment of Satyamurthi in the struggle for power in 1937.<sup>6</sup>

Gandhi visited Madras early in 1946 to preside over the Silver Jubilee of the Dakshin Bharat Hindi Prachar Sabha. Kamaraj and Rajaji accompanied Gandhi during his visit to the South including Madurai and Palani temples. Sensing the prevailing anti-Rajaji feeling, Gandhi personally desired that Rajaji should become the Chief Minister of the State after the 1946 elections. He wrote an article in the *Harijan* in which he praised Rajaji's valuable services to the country and observed that Rajaji was the best man to be the Chief Minister of Madras, but added that there was a 'clique' working against him.<sup>7</sup> Kamaraj was greatly shocked to read it. Kamaraj felt that it was directed against him, and the reference to "a clique" was a reflection on himself and his colleagues in the T.N.C.C. executive. He immediately issued a statement resigning from the T.N.C.C. Parliamentary Board on the ground that Gandhi's remarks indicated lack of confidence in him as President of the T.N.C.C.<sup>8</sup>

Commenting on Kamaraj's decision, in the *Harijan*, Gandhi defended the use of the term "clique" on the basis of the dictionary meaning of the term, appealed to him to withdraw his resignation. But Kamaraj stuck to his decision and the Parliamentary Board, without Kamaraj, selected candidates for the Assembly constituencies in the State in consultation with Rajaji.

In the meantime some prominent leaders wrote to Gandhi asking him to withdraw the term "clique", and threatened to go on fast. Gandhi deprecated such fasts.<sup>9</sup> But finally sensing the growing opposition to him in the party, Rajaji wrote to Gandhi on 21<sup>st</sup> February 1946 that he was retiring from the scene.

After the elections, in which the Congress had a walk-over winning 165 of the 205 seats, Kamaraj was elected to the Assembly from Sattur-Aruppukkottai constituency, with no opposition.<sup>10</sup> The Central Leadership was keen that Rajaji should head the Ministry in Madras despite his decision to withdraw from active politics. The Congress President sent a message on the eve of the meeting of the Congress Legislature Party, with the unanimous approval of Gandhi and the Working Committee, advising the Madras Party to elect Rajaji as the leader, adding however, if the majority of the party did not want to follow the advice it was free to decide on its own responsibility. The party which met on 18<sup>th</sup> April rejected the advice of the Congress President by 148 to 38 votes, and also refused to respond to the President's suggestion to send him a panel of names for him to choose from. At the meeting on 23<sup>rd</sup> April there was a contest between T. Prakasam and C.N. Muthuranga Mudaliar (supported by Kamaraj), and Prakasam was elected by 82 votes to 69, the Rajaji group of 29 remaining neutral.

Kamaraj patiently waited for Prakasam to become unpopular and in March 1947 Prakasam was voted out of leadership by 114 votes to 73, and was replaced by O.P. Ramaswami Reddiar. Kamaraj saw to it that O.P. Ramaswami Reddiar was re-elected next year despite opposition by P.S. Kumaraswamy Raja in 1948, thus acquiring the appellation of 'King-maker' in Madras politics.<sup>11</sup>

Soon after India became a Republic on 26<sup>th</sup> January 1950, another occasion arose for the manifestation of Kamaraj-Rajaji race for dominance. In the general elections of 1952 the first election under the new Constitution, the Congress

lost its majority, due to the worsening food situation with the six ounce ration, and the taxation policy. The Chief Minister and other Ministers were defeated, and P.S.Kumaraswamy Raja resigned.<sup>12</sup> Newspapers commented that the verdict of the electorate amounted to a decisive repudiation of the Ministry that was in power.<sup>13</sup>

In a frantic search for a suitable leader who would be able to lead the party and meet the difficult situation, local leaders felt Rajaji was the only person who could retrieve the fortunes of the Congress Party. Rajaji was sounded. Kamaraj was of the view that the Congress Party should not form the Government. Nehru said that if Rajaji was elected leader, he should as soon as possible get himself elected to the Assembly from some constituency, on principle. But after his election as leader of the Congress Legislature Party, Rajaji was nominated to the Upper House, and this action of the Governor was criticised by the Opposition. Rajaji should seek an early opportunity to get himself elected to the popular House, the Hindu said.<sup>14</sup> The matter also went to Court, of course with no effect.<sup>15</sup> Rajaji was called to form the Government, and he worked out his strategy to strengthen the party through a defection inviting the leader of the Commonweal Party, M. A. Manickavelu to join the Ministry. Rajaji's Ministry was sworn in on 10<sup>th</sup> April 1952.

Kamaraj resigned his Presidentship of the T.N.C.C. to enable Rajaji to have his own nominee only to return soon to that position as P. Subbroyan was a failure as T.N.C.C. Chief. The relations between Rajaji and Kamaraj seemed to improve, with prospects of mutual understanding and co-operation between the Government and the Party.

But differences arose between the two leaders over the new Education policy which Rajaji formulated providing for half-day schooling. The provision that during the rest of the day, the children would watch their parents at their respective avocations was given a communal twist and led to an interesting political propaganda that

Rajaji was trying to revive with caste-based education to perpetuate the privileged position and the much-hated *Varnairama-dharma* system of Brahmins. In the potent campaign started by the Dravida Kazhagam and supported by the D.M.K., Congress - men also participated in large numbers. The idea was to force Rajaji out on that issue, the Andhra Province having been formed and the party in Madras having become more homogeneous and safe. Rajaji was rigid on his new scheme and rejected Kamaraj's advice to him to withdraw it. Rajaji resigned and Kamaraj was elected leader of the Party at the meeting held on 31<sup>st</sup> March 1954, in a contest in which he got 93 votes against his rival (Rajaji's group) nominee C. Subramaniam's 41.<sup>16</sup> This marked the end of Rajaji's political career in the State, though for long the Rajaji group continued to function in the party.

Some years later, differences between Rajaji and Nehru arose, and Rajaji became a pronounced anti-Congress leader, and founded the Swatantra Party in 1959. Naturally the rift between Kamaraj and Rajaji also widened and the two leaders found themselves on opposite platforms. Rajaji joined the D.M.K., against Kamaraj's Congress. During election campaigns, Kamaraj was highly critical of Rajaji and his Swatantra Party. But their common Congress tradition sometimes brought them together, perhaps it was too late.

Rajaji joined hands with the D.M.K. in 1967 to form the 'Grand Alliance' against the Congress and that succeeded in pulling down the Congress in the State. Never since the Congress has been able to regain its strength, what with the split in its own ranks and Kamaraj's old age. The two leaders in their hardened personal animosity did not hesitate to join hands with the traditional enemies of the Congress. As a consequence, the Congress lost its power in the State. The attempt of these two leaders to recapture the State became belated and was not successful.

## End Notes

1. Guha, Ramachandra, (ed.) *Makers of Modern India*, Gurgaon, Penguin Books, 2012, p.437
2. Parthasarathy, R., *S. Satyamurthi*, New Delhi: National Book trust, Government of India, 1979, p.206.
3. *Ibid.*, p.150
4. *Ibid.*
5. Muthusamy, M.S., *K. Kamaraj: A Socio-Political Study*, Madras : Tamil Nadu Academy of Political Science, 1998, p.151.
6. Narasimhan, V., *Kamaraj- A Study*, Bombay: Manaktalas, 1967, pp. 16-22.
7. *Harijan*, 10 February 1946.
8. Muthusamy, M.S., *op.cit.*, pp.176-177.
9. Narasimhan, V.K., *op.cit.*, p.37.
10. Muthusamy, M.S., *op.cit.*, p.153.
11. Subramaniam, C., *Hand of Destiny: Memoirs, The Turning Point*, Vol.I, Bombay : Bharatiya Vidya Bhavan, 1993, p.79.
12. Veeraraghavan, D., *Half a Day for Caste? Education and Politics in Tamil Nadu, 1952-55*, New Delhi : Leftword Books, 2020, p.34
13. *The Hindu*, 25 February 1952.
14. Gandhi, Rajmohan, *The Rajaji Story, 1937-1972*, Bombay: Bharatiya Vidya Bhavan, 1984, p.231
15. Communist Leader P.Ramamurti filed a writ petition in High Court which was dismissed.
16. *Vidhuthalai*, 31 March 1954.

## Peasant Unrest In Trichy: The Issue of Eviction, 1954

K. Ramesh Kumar\*

### Introduction

This paper examines the neglect of peasant issues faced by the peasantry after the implementation of the Tanjore Tenants and Pannaiyal Protection Act, 1952. Though the act guaranteed the cultivating tenants from eviction, *Mirasdars* often applied the loopholes of the 1952 legislation. They evicted a large number of tenants from the land. In the taluks of Trichy, Lalgudi, Kulitalai, and Musiri, temples and mutts, landlords owned vast portions of lands. The peasants cultivated lands under *kuthagai* and *waram*. Peasants were given a poor share or low wages. The cultivators were given pressure to pay the deposit amount between Rs.100/- and Rs.300/- per acre to the landlords. The poor cultivators could not resume the cultivation works because of the unbearable amount required for deposit. An attempt is made to analyse peasants' reaction against eviction and the implementation of Tanjore legislation.

### The Issues of Peasants of Trichy

Most of the lands in the taluks of Trichy, Lalgudi, Kulitalai, Musiri and a part of Karur were fed by the river Cauveri. Temples, mutts and landlords owned a

vast portion of lands in the district. The conditions of peasants in this district were similar to that of Tanjore. The peasants put pressure to implement Tanjore legislation. On 17 January 1954,<sup>1</sup> the peasants' conference was held at Trichy. In his speech at the conference, Ananthan Nambiar, the Member of Parliament, urged to extend the Tanjore Tenants and Pannaiyal Protection Act to the Trichy district with immediate effect. The lands were cultivated under *kuthagai*<sup>2</sup> and *waram*<sup>3</sup>, and the peasants were given poor shares and wages. The fixed daily wages of men and women agricultural labourers prevailing in the district were Rs.1-4-0 and Rs.0-10-7, respectively<sup>4</sup>. On the contrary, the landlords paid between 8 and 14 annas to men and between 2 and 10 annas to women labourers.

### The Issues of Deposit Money and High Rent

Moreover, under *kuthagai* system, the cultivators were asked to pay a deposit amount between Rs.100/- and Rs.300/- per acre to the landlords. The poor cultivators who engaged in cultivation work for years could not resume fieldwork because of an unbearable amount resumed for deposit amount. Further, Rs.500/-

\*Associate Professor & Head, P.G. Department and Research Centre in History, Rajapalayam Rajus' College, Rajapalayam

advance was asked to cultivate plantain, sugarcane and turmeric crops<sup>5</sup>. For four acres of land, a plough-owning peasant had to pay 40 *kalam*s<sup>6</sup> of paddy as rent to the landlord. In addition, he was asked to pay *satiyam*, *poradi*<sup>7</sup> and other customary harvest taxes. Out of all expenses and *kuthagai*, the cultivator used to get merely 7 *kalam*s, equivalent to 263 *padis*<sup>8</sup> of paddy (307 kgs). Similarly, in *waram* system, the cultivator used to get one *marakka*<sup>9</sup> out of 1 *kalam* of produce. Under this system, the cultivators hardly got 12 per cent of the share<sup>10</sup>.

### Peasant Uprising for Fair Share and Wages

To withdraw the deposit amount for cultivation, fair share and wages, the peasants revolted against landlords throughout the district<sup>11</sup>. On 17 January 1954<sup>12</sup>, about 2,500 peasants, including 400 women representing the villages such as Allur, Paluvur, Anthanallur, Tiruparathurai, Elamanur and Analai, took part in the Anthanallur area peasants conference at Kulumani. The resolutions on land legislation and reduction of tenancy were to be resolved at the meeting of *mirasdars*. On the other hand, the *mirasdars* sought police help to suppress the peasant organisation. On 16 February 1954,<sup>13</sup> about 7,000 peasants, including 100 women, participated in a procession march at Pennadam against the motives of *mirasdars* and police attacks. In his address, B.Srinivasa Rao, the secretary of Tamil Nadu Kisan Sabha, criticised the Congress for the support of *mirasdars*. The peasant organisation demanded 50 per cent of *waram* as a share from the *mirasdars*. On the other hand, the landlords evicted the tenants in large numbers in Lalgudi taluk because of the lease amount arrears. The peasants of Angarai, Manakkal, Edayattamangalam, Jayanthipuram, Pambaramsutti, Tirumanamedu and Puvalur revolted against their *mirasdars* for higher shares and wages.

### Agreement between Peasants and Mirasdars

N.S. Qureshi, the Collector of Tiruchirappalli, mediated between the peasants and *mirasdars*. Subsequently, an agreement was signed between the two parties. They were as follows:

- i. *mirasdars* would give a reduction of 15 per cent of tenancy,

- ii. the tenants of the previous year were assured to resume cultivation and not to be evicted even if they were in arrears and
- iii. those who possessed two acres or less should cultivate the land themselves if they liked instead of leasing them out.

However, the Collector ensured assurance from the *mirasdars* to act as per the terms of the agreement. In practice, the terms of the agreement were carried out by the *mirasdars*. The tenants of Poovalur demanded a reduction of 25 per cent of last year's lease rates. Out of mounting pressure from the peasants' side, the *mirasdars* were forced to accept the reduction of two *kalam*s in the lease<sup>14</sup>.

### Peasant Demand for Protection from Eviction and Reduction of Rent

On 1 June 1954<sup>15</sup>, the peasants of Papakulinchi, Veedhivadangam, Allur and Andanallur, numbering about 250, marched with drums in a procession to the collector's office. Tiruchi District Kisan Sabha organised the procession. M. Kalyanasundaram, the leader of the opposition party and G. Chitrambalam, M.L.A., met the Collector. Further, they represented that tenants should be protected from eviction and rent reduction in the villages, including Lalgudi taluk. The Collector promised the peasants to mitigate their grievances.

### Resolutions of Mirasdars Association

The *mirasdars* elsewhere in the districts of Tamil Nadu did not welcome the recent terms of the agreement, which was signed in the Trichy district. The *mirasdars* Association of Tamil Nadu convened a conference at Tiruchi<sup>16</sup>. K.S. Krishnasami Iyengar, the former Judge, presided over the conference. In order to protect their rights, it passed the following resolutions:

- i) not to amend Compensation Act,
- ii) no more Ceiling on land,
- iii) to withhold extension of Tanjore Legislation in other districts,
- iv) no need for land reform,
- v) no introduction of any reform because people were well off and

- vi) legislation to end peasant revolt.

### Rejection of Tanjore Legislation in Trichy

At Ayyampalayam in Musiri taluk, the 3rd conference of Musiri taluk Agriculturists Association<sup>17</sup> was held on June 6, 1954<sup>18</sup>. Mr. Bhaktavatsalam, the Minister for Agriculture, was the chief guest at the conference. In his address, he pointed out that the government was interested in cultivating all the cultivable land. The extension of Tanjore legislation in Trichy was also discussed. In other words, the Minister was dissatisfied with the extension of the Tanjore legislation in Trichy because the position in Trichy was quite different from Tanjore. G. Narayanaswami Naidu, the Legislative Assembly (Congress) member, K.A. Dharmalingam and other dignitaries took part in the conference. The Congress M.L.A. appealed to the *mirasdars* "not to cultivate a small portion of land and allow the remainder to go waste"<sup>19</sup>.

### The Reaction of Peasant Organization and Pappankurichi Resolutions

G. Narayanaswami Naidu's statement was a great shock and dismay to tens and hundreds of peasants all over the state. His remark over the *mirasdars* confirmed that the congress party supported them. On the contrary, the peasant organisation condemned the statements of the minister and the leaders of the Congress party. On July 10 and 11, 1954<sup>20</sup>, Trichy District Kisan Sabha Conference was held at Kattur in Pappankurichi. Thousands of peasants took part in the conference. It resolved the following resolutions:

- i) a landlord with 5 members in a family having more than 10 acres of wetland should distribute excess land to landless peasants,
- ii) the monthly wage of pannaiyals of the Cauvery delta region in the district should be 3 kalams of paddy (131.6kgs),
- iii) to enforce the daily wage of the peasant as Re.1-8-0 for men, Re.1-2-0 for women and Re.0-14-0 for children,
- iv) to enforce equal wages for equal work for men and women,
- v) to give up leases and intermediaries in temple lands,
- vi) to fix 8 hours of work,
- vii) fixation of wages in uplands,
- viii) to withdraw tax on extensive development,
- ix) to prevent the eviction of tenants,
- x) to extend the moratorium on agricultural debt,
- xi) to provide irrigational facilities and
- xii) to fix affordable rates for agricultural products<sup>21</sup>.

The peasants' demand for 8 hours of work a day and the fixation of equal wage for equal work of men and women, etc., were not carried out by the government for consideration.

### Conclusion

The landowners of Tamil Nadu began to evict tenants on a large scale which threatened to create an explosive situation in the agricultural sector. Subsequently, the Government of Madras hastened to introduce a Bill on 3<sup>rd</sup> August 1955 and passed the Madras Cultivating Tenants Protection Act. It received the assent of the President of India on 24 September 1955. The Act, however, protected the tenants from all kinds of arbitrary eviction and enabled landowners in deserving cases to resume land for personal cultivation.

### End Notes

1. *Jana Sakthi*, Madras, 27 February, 1954, A fixed rent land tenure.
2. A fixed rent land tenure. Season and Crop Report 1953-54, p.62.
3. Share cropping land tenure.
4. *Jana Sakthi*, Madras, 17 January, 1954.
5. Season and Crop Report 1953-54, p.62.
6. A measure equalling 12 marakkals of paddy (48 litres) or half a bag.
7. Beating straw, the second threshing of paddy with Bullocks. One *marakkal* in Trichy was equivalent to 3.125 padi of paddy (3.61kg).
8. One *marakkal* in Trichy was equivalent to 3.125 padi of paddy (3.61kg).
9. A dry measure of paddy equal to 12 *marakkals*. one *kalam* of paddy in Trichy was equivalent to 37.5 measures of *padi*. One *marakkal* in Trichy was equivalent to 3.125 padi of paddy (3.61kg).
10. *FNR*, Second half of June, 1954, p.3.
11. *Jana Sakthi*, Madras, 27 February, 1954.

12. *Ibid.*
13. *The Hindu*, Madras, 13 May, 1954.
14. *The Hindu*, Madras, 4 June, 1954.
15. *FNR*, First half of July, 1954, Madras 1954, p.6
16. *Janasakthi*, 11 July, 1954.
17. The Agriculturist's Association was sponsored by the Congress party in Tamil Nadu
18. *The Hindu*, Madras, 10 June, 1954.
19. *Janasakthi*, Madras, 25 July, 1954.
20. *Ibid.*
21. *Janasakthi*, Madras, 20 June, 1954

## Political Tussle and End of The Legislative Council In Tamil Nadu, 1985-1986

**L. Selvamuthu Kumarasami\***

The paper focuses on the political tussle between the A.I.D.M.K and D.M.K. and the developments that paved the abolition of the Legislative Council in Tamil Nadu. Whenever M.G. Ramachandran (M.G.R.) was ousted from the D.M.K., the rivalry between M.G.R. and M. Karunanidhi prevailed in the politics of Tamil Nadu. The three consecutive victories of A.I.A.D.M.K in 1977, 1980 and 1984 continuously made M.G.R. the Chief Minister of Tamil Nadu. The Third term of chief ministership of M.G.R. was short-lived because he passed away on 24<sup>th</sup> December 1987. During his third term, he was primarily ill-health. Politically and constitutionally, his election and reign were backed by Congress I and its Central Government. As M.G.R. was ill, the D.M.K. did not file its candidate against him. However, his anti-Karunannidhi activity did not minimize. He has done all the political activities against Karunanidhi and D.M.K. For instance, the D.M.K. Legislature Party Office was removed, its name board was broken into pieces and above all, all the prominent D.M.K. leaders were arrested. Besides, he abolished the Legislative Council from its function in 1986. This undemocratic activity of M.G.R. reduced his popularity in his last years of life.

The Congress Government (I) in the Centre gave its full support to M.G.R. and his government. It even went so far as to give him extra-constitutional support, something unprecedented in Indian constitutional history. Also, M.G. R. was authorized to present his nomination paper for the election of the Assembly while

convalescing in a hospital in a foreign country. He was also granted an exemption from taking the oath before the returning officer of the particular constituency he was contesting. The worst part is that the Indian Ambassador to the United States went to the Brooklyn Hospital, New York and testified that M.G.R. was sworn in before him. The Electoral Commission Rules do not allow anyone to replace or duplicate the returning officer and perform his role. This happened in the case of M.G.R.

Furthermore, when M.G. R. returned from the United States, he could not speak or write. The former D.G.P., and a close associate of M.G.R., K. Mohandas, observed that when he went to see M.G.R., he could not distinguish anything that he (M.G.R.) was trying to convey, but sitting with him was a speech therapist, who had come with him from the United States. He interpreted the words and actions of M.G.R.<sup>1</sup> Such was the condition of M.G.R. and the one immediately after his oath as Chief Minister of Tamil Nadu. Therefore, from the presentation of the appointment to the assumption of the office of Chief Minister, in the case of M.G. R., everything was done against the spirit of the Constitution. If someone at that time had appealed to the Supreme Court against the M.G.R. assuming the post of Chief Minister of Tamil Nadu, the order could have been admitted, and M.G.R. could not have become Chief Minister. The D.M.K., who also had sympathy for the sick M.G.R., was very magnanimous as it did not raise any objections against the constitutional illegality of M.G.R.

\*Principal, Government Arts and Science College, Valparai - 642 127.

On February 10, 1984, M.G.R. became Chief Minister of Tamil Nadu for the third occasion.<sup>2</sup> M.G.R.'s successive victory in the three general elections of 1977, 1980 and 1984 brought its supporters and fans to believe that M.G.R. was invincible. However, an analysis of the political circumstances of those years would show the opposite. In the 1977 Lok Sabha election, the D.M.K. was defeated mainly due to the false propaganda carried by the government-controlled radio and press during the emergency, to which the D.M.K. was not even allowed to reply. As a result of this defeat, in the subsequent Assembly elections, the Janata Party and the C.P.M. left the D.M.K. camp. Therefore, the D.M.K. was virtually isolated and defeated by the strong alliance of the A.I.A.D.M.K. and Congress (I).

In 1980, after the Lok Sabha elections, the vested interest group worked day and night to create resentment and distrust between the D.M.K. and Congress (I). As a result, in subsequent Assembly elections, a section of Congress (I) betrayed and worked against the D.M.K. and led to its defeat. In 1984 the atrocious murder of Indira Gandhi and the illness of M.G.R. created a wave of sympathy that shattered the chances of winning the D.M.K.<sup>3</sup>

Furthermore, this can be compared to the defeat of the A.I.A.D.M.K. in the 1980 Lok Sabha elections, when it had managed to win only two out of forty constituencies in Tamil Nadu and Pondicherry. In the Assembly by-elections held in May 1984, the A.I.A.D.M.K. was also defeated in two constituencies, which would soon be repeated in the bye-elections of January 1985. When M.G.R. was in the D.M.K., the party suffered defeats in several constituencies, where M.G.R. had embarked on an intensive election campaign. Therefore, it is clear that only the circumstances determined the success of M.G.R. in the Assembly elections of 1977 and 1980, and the belief of invincible did not hold up.

On January 28, 1985, just a month after the general elections held in December 1984, by-elections were held for the constituencies of Perambur and Egmore and the constituency of North Madras Lok

Sabha. The D.M.K. fielded N.V.N. Somu, son of the prominent party leader, N.V. Natarajan, for the constituency of North Madras Lok Sabha, while Parithi Ellam Vazhuthi and S.Balan for the Assembly constituencies of Perambur and Egmore. The D.M.K. won in all three constituencies, prompting the Indian Express to comment that the December 1984 wave of sympathy had collapsed.<sup>4</sup>

On March 5, 1985, general elections to the Pondicherry Assembly were held. The D.M.K. challenged 22 constituencies; C.P.M.- 3, C.P.I.- 4 and the Indian Union Muslim League- 1. A.I.A.D.M.K. and Congress (I) made an alliance, and A.I.A.D.M.K. contested 10 constituencies while Congress (I) contested 20. The Congress (I) and the A.I.A.D.M.K. captured the majority of the seats and formed the government.

In May 1985, the A.I.A.D.M.K. government carried out an undemocratic act by urging political parties to leave their party offices in the legislature, making petty excuses such as sticking posters on walls, parking vehicles and organizing party meetings. On May 8, the Secretary of the Assembly sent a letter to the D.M.K., the legislature's office, to leave the premises immediately, to which the D.M.K. replied that it was an undemocratic act and refused to leave. On May 25, the A.I.A.D.M.K. government closed and sealed the legislative offices of the C.P.M., C.P.I. and Janata parties. On May 27, the Secretary of the Assembly wrote a letter to K. Anbazhagan informing him that the government would forcibly evict him if the D.M.K. Legislature Office had not become vacant by May 31. As a result, on May 31, a large contingent of police officers arrived at the D.M.K. Legislative Party office and arrested M. Karunanidhi, K. Anbazhagan, Murasoli Maran, N. Veerasamy, M.K. Stalin, Durai Murugan, A. Rahman Khan, T.R.Balu, Sa. Ganesan, M.K.Azhagiri, M.K. Tamizharasu, Parithi Ellamvazhuthi and many others. Immediately after, the DMK Legislature Party office name board was removed and destroyed. In the evening, the police released all the arrested leaders.<sup>5</sup>

Subsequently, the question was raised in the Assembly. However, the A.I.A.D.M.K. ruling was too impudent to follow the advice of the opposition parties.

Furthermore, the Assembly Secretariat announced that the members of the C.P.M., the C.P.I., the Janata Party and the Muslim League would henceforth be called independents. On June 2, 1985, the leaders of all opposition parties met and decided to boycott all the Assembly committees in protest against the government's decision. Finally, in August, the A.I.A.D.M.K. Government gave up and assigned posts to legislature parties. In addition, the government withdrew its previous decision to declare members of political parties in the legislature as Independents. By accepting the government's proposal, all opposition parties had also withdrawn the boycott of Assembly committees. However, as for the D.M.K., the A.I.A.D.M.K. government acted in vengeance by allocating a tiny room to the main opposition party, the D.M.K., instead of the previous largest. Therefore, the D.M.K. refused to accept it. Karunanidhi knew the art of turning any adverse situation into a beneficial one and decided to build a separate new building for the D.M.K. office. The result was the magnificent building of Anna Arivalayam on the arterial Anna Road in Madras.<sup>6</sup>

Since the D.M.K. abandoned the demand for a separate Dravida Nadu, state autonomy was set as a goal. Following persistent demands from the D.M.K. and other opposition parties, the Congress (I) Government appointed a commission to examine the centre-state relations. Consequently, on March 24, 1983, Prime Minister Indira Gandhi announced in Parliament a proposal to appoint a commission chaired by R.S. Sarkaria, a retired Supreme Court judge. The Commission was formally constituted on June 9, 1983. Two other members were subsequently installed, B. Sivaraman on July 7, 1983, and S.R. Sen on July 27, 1983. The Commission's primary mandate was that the Commission would examine and review the work of the existing agreements between the Union and States regarding powers, functions and responsibilities in all spheres and to recommend amendments or other measures that may be appropriate.<sup>7</sup>

On December 30, 1985, when the Sarkaria Commission on the Centre-State Relations reached Madras, S.J. Sadiq Pasha Nanjil K. Manoharan,

Murasoli Maran, Arcot N. Veerasamy N.V.N.Somu, and C.T. Dhandapani met with the Commission on behalf of the D.M.K. and presented a lengthy report containing the D.M.K.'s views on relations between the centre and the state, state autonomy, the irrelevance of the office of governor in the state, and the question of the official language of the union.<sup>8</sup>

On February 23, 1986, elections were held in Tamil Nadu for the local bodies of 98 townships, 382 union panchayats, 626 town panchayats and 12,610 panchayats. The D.M.K. forged an electoral alliance with the C.P.M., C.P.I., Muslim League, and Forward Bloc and, in one or two districts, with the Janata party. Karunanidhi went on a whirlwind election campaign tour across the state from February 7 to February 21, 1986. Overcoming the ruling party's atrocities and misuse of power, the D.M.K. front captured 72 municipal chairperson posts out of 97. The D.M.K. only captured 64 while C.P.M. 4, Janata party -2, Muslim League -1 and D.M.K. supported Independent-1. The A.I.A.D.M.K. won 11 seats, the Congress (I) 11 and the Independents -3. The D.M.K. front recorded a landslide victory in panchayat unions, town panchayats and panchayat elections. Commenting on the victory of the D.M.K. front in the local body elections, The Hindu wrote that the most striking feature of the civic elections held in the state after an unduly long interval of more than 15 years was that the performance of the AIADMK had been well below expectations for the year as a whole and very poor in one segment of the year. The combined A.I.A.D.M.K.-Congress-(I) that defeated the D.M.K.-led front in the Lok Sabha and Assembly elections just over a year ago had met with severe backlash even in regions considered strongholds of the two parties. The twin wave of sympathy generated on the one hand by the brutal assassination of Indira Gandhi and on the other by the illness of M.G.R., then hospitalized in the United States, witnessed in the December 1984 poll was no longer at work.<sup>9</sup>

On March 23, 1986, elections were held for the four vacant seats of the Legislative Council. The A.I.A.D.M.K. was defeated in all four, while the D.M.K. won two seats and the Independents 2. The D.M.K. candidates L. Ganesan and K.M. The



Thanjavur-Tiruchy-Pudukkottai District Graduate Constituency elected the Dhandapanis and the Coimbatore-Nilgiris-Salem district graduate constituency, respectively.<sup>10</sup>

Since the terms of the three nominated Legislative Council members expired on April 9, 1986, the Governor appointed film actress Vennira Aadai Nirmala, M.G.R.'s advocate, N.C. Ragavachari and G. Swaminathan as members of the Legislative Council. However, the Madras District Social Welfare Association secretary, D. Gopalan, disputed Nirmala's nomination in the Madras High Court because the former actress had obtained a declaration from the court in 1981 that she was insolvent. The court case sparked a public debate on the suitability of the Governor, who had acted on the advice of Chief Minister M.G.R. in nominating her to the Legislative Council.

Suddenly one day, Vennira Aadai Nirmala made a surprise by presenting receipts and other documents in court to prove that she had paid Rs. 7 lakhs to some creditors and also deposited Rs.3 lakh with the court's official assignee so that any other undeclared debt could be paid. Following this, Judge S.T. Ramalingam, in an April 21 order, overturned the 1981 court's "insolvency" order on Nirmala. A million-dollar question was how the insolvent Nirmala could pay Rs.10 lakh in a single day. It only exposed the link between the former hero and the heroine.

Meanwhile, on April 20, Governor Khurana wrote letters to Chief Minister M.G.R. and Chief Secretary T.V. Antony asking for clarification on how the name of Vennira Aadai Nirmala was forwarded to him sent for nomination to the Legislative Council when she had a disqualification. Also, the Governor asked Nirmala to meet him. Although there was no response from the Chief Minister, Nirmala visited the Governor on April 22. She handed him her letter of resignation just 24 hours before she was sworn in as a member of the Legislative Council.<sup>11</sup> On April 24, when D.M.K. member A. Rahman Khan tried to raise this issue in the Assembly, the speaker did not allow it.

As the number of members of the Legislative Council increased, so did the chances of M.

Karunanidhi becoming the opposition leader in the Council. The undemocratic government of the A.I.A.D.M.K could not tolerate it. Furthermore, the episode of Vennira Aadai Nirmala remained in the mind of the M.G.R. Therefore, M.G.R. decided to dissolve the council, where there was no room for Vennira Aadai Nirmala. When on May 9, 1986, A. Rahman Khan raised this issue in the Assembly, and the Floor leader R. Nedunchezian told the Assembly that there was no such intention to dissolve the Council. On May 12, all party leaders met in Anbagam, the headquarters of the D.M.K., and passed a resolution condemning the A.I.A.D.M.K. government's decision to abolish the council.<sup>12</sup> On May 13, when the Legislative Council addressed the issue, M. Karunanidhi offered to resign for the Council's and other members' good if it could work without him. M.P. Sivagnanam, the Chairman of the Council and several other members emotionally demanded reconsideration. However, the government refused to listen to sensible advice. On May 14, the issue was discussed in the Legislative Assembly.<sup>13</sup> On the same day, R. Nedunchezian introduced a one-sentence resolution in the Assembly in the Chief Minister's name, invoking the constitutional provision to abolish the Legislative Council. Nedunchezian said the Chief Minister had decided after consulting ministers, such as himself, in the past seven to eight months.<sup>14</sup> K. Anbazhagan called the abolition of the Legislative Council undemocratic. The C.P.I., Janata party and the Muslim League joined the D.M.K. in attacking the move as undemocratic. Thus the Assembly, by passing the resolution, ended the Legislative Council, created in 1920 and one of the oldest parliamentary institutions in India.<sup>15</sup> Elected to the Council on March 6, 1984<sup>16</sup>, Karunanidhi said that the abolition measure was to pre-empt him from becoming the opposition leader. While the ruling members voted the council out, the Congress (I) stayed away, facilitating the vote.<sup>17</sup>

After being in existence for sixty-six years, one of the oldest councils in the Country ceased to function on 1<sup>st</sup> November 1986. It was all due to the M.G.R.'s anti-Karunanidhi activity in Tamil Nadu politics. The politics of vengeance has also prevailed in the last term

of the M.G.R.'s Chiefministership. Some undemocratic practices helped M.G.R. to take vengeance against the D.M.K. and its leader M. Karunanidhi. However, his deteriorating health provided much opportunity to M. Karunanidhi, again the Tamil Nadu Chief Minister.

### End Notes

1. K. Mohandas, *MGR: The Man and the Myth*, Bangalore: Panther Publishers, 1995, p.112.
2. R. Kannan, *MGR, A Life*, Gurgaon: Penguin Books, 2017, p.356.
3. Sandhya Ravishankar, *Karunanidhi, A Life in Politics*, Noida: Harper Collins Publishers India, 2018, p.171
4. *Indian Express*, 15 February 1985.
5. A. Ramasamy, *DMK, Rise and Contribution*, Madurai: Puthu Vasantham Pathippagam, 2009, pp.410-411.
6. *Ibid.*, pp.411-412.
7. *Report from the Commission on Central State Relations*, Part. I, New Delhi: Government of India, 1988, pp. iii-iv.
8. *Murasoli*, 31 December 1985.
9. *The Hindu*, 28 February 1986.
10. *Indian Express*, 25 March 1986.
11. *The Hindu*, 23 April 1986.
12. *Murasoli*, 13 May 1986.
13. *The Indian Express*, 15 May 1986.
14. R. Kannan, *op.cit.*, p.373.
15. A. Ramasamy, *op.cit.*, p.415.
16. *Dinamani*, 6 March 1984.
17. M. Karunanidhi, *Nenjuku Needhi*, (Tamil), Vol.3, Chennai: Thirumagal Nilayam, 2008, pp.557-561.

## Tamils during Sri Lankan War

R. Venkatesh\*

### Ceylon Citizenship Act, 1948

When Sri Lanka gained independence from the British in 1948, the law was introduced to define who its citizens were. The then United National Party government passed it in Parliament on 15<sup>th</sup> November 1948. On the face of it, this seems like a necessary step for a newly independent country. However, the Sinhalese nationalists also served another purpose through this act. In other words, they succeeded in disenfranchising and rendering stateless the millions of workers brought and settled as plantation labourers from Tamil Nadu, India, in the central highlands of Sri Lanka. This act was probably one of the initial manifestations of the racial antagonism gradually developing since the country's independence. When this Act was introduced in Parliament, the Left parties and Sri Lankan Tamil Members of Parliament opposed it.<sup>1</sup> Sinhalese settlement refers to the systematic settlement of Sinhalese by the Sri Lankan Sinhalese majority government in the traditional homelands of the Tamils de traditional rights of Tamils. Although the

government lobbied these projects to give land to the landless Sinhalese, these projects were carried out without regard to the rights of the Tamils who lived there. This became a significant cause of the Sri Lankan ethnic problem. Sinhalese are the majority in Sri Lanka. The Sri Lankan governments formed the government with the support of the Sinhalese. The Sinhala-majority governments that ruled this way ignored the minority Tamils and Muslims and brought many laws to push them away. Thus, the laws and practices brought by the pro-Sinhalese majority governments affecting the minorities are known as the Sinhalese chauvinism of the Sri Lankan government.<sup>2</sup>

### Beginning of the Sri Lankan Civil War

The beginning of the Sri Lankan Civil War was rooted in the differences of opinion between the Sinhalese and the Tamils in post-independence Sri Lanka over language, university admissions, ethnic conflicts, government settlements in Tamil areas, etc. These contradictions escalated over time and turned into a civil war in 1983. This struggle for more than 27 years

\*Ph.D. Research Scholar (Full-Time), Department of History, Annamalai University, Annamalai Nagar.

caused severe suffering to the people of Sri Lanka, environmental and economic loss, and caused more than 80,000-100,000 deaths.<sup>3</sup> At the beginning of the war, the Sri Lankan forces tried to recapture the areas captured by the LTTE. Although the LTTE's tactics against the government were hindered, 32 countries, including the United States, India, Canada and the European Union, listed the LTTE as a terrorist organisation. Sri Lankan government forces have been accused of systematic gross human rights abuses, enforced disappearances and extrajudicial practices.<sup>4</sup>

### **LTTE VS Rajapakse**

Eelam War IV marks the fourth phase of the final war between the Sri Lankan government and the Liberation Tigers of Tamil Eelam. On July 26, 2006, a conflict arose between the government under the ceasefire agreement and the LTTE, and hostilities began. On January 2, 2008, the Sri Lankan government announced its withdrawal from the signed ceasefire agreement. Breaking the four-year-old ceasefire, the government forces captured many territories controlled by the LTTE.<sup>5</sup> During the final period of the war, the fighting was fiercest in the region surrounding the Nandi River in the North-Eastern Territory. Up to three lakh Tamil civilians were trapped inside the war zone. As a result of the ensuing war, the Sri Lankan Army captured all areas under the control of the LTTE. On

May 18, 2009, when the last territory came under the control of the Sri Lankan army, the Sri Lankan government announced that the war had ended and that the leader of the LTTE, Velupillai Prabhakaran, had also died. Several international organisations have accused Sri Lankan president and defence minister Mahinda Rajapaksa of committing many human rights violations against Tamils. Percy Mahendra Rajapaksa, commonly known as Mahinda Rajapaksa, is a Sri Lankan politician, former head of state. Former Prime Minister and Many international organisations have accused Sri Lanka's President and Defence Minister Mahinda Rajapaksa of committing many human rights violations against Tamils.<sup>6</sup>

### **End Notes**

1. Narayan Swamy, *Inside an Elusive Mind-Prabhakaran*, New Delhi: Konark Publishers, 2003.
2. Saroj Pathak, *War or Peace in Sri Lanka*, Popular Prakashan Ltd., 2005.
3. E.M. Thornton and R. Nithyananthan, *Sri Lanka, Island of Terror-An Indictment*, 1984, Appendix A
4. *Ibid.*
5. *Ibid.*, p.218.
6. Nora Boustany, "Nora Boustany - Sri Lankan Steers Parents to Peace After Loss in War", 19 April 2006, <www.washingtonpost.com>

## **Historical Significance of Palayamkottai**

**S. Murugavel\***

### **Introduction**

Palayamkottai is situated on the eastern bank of the perennial Thamirabarani river. Palayamkottai the headquarters of Palayamkottai taluk of Tirunelveli district has secured historical antiquity. Sri Alagiyamannar Raja Gopalaswamy temple is located in the heart of Palayamkottai. Vedanarayanar the ruler of the Vedas Gopalaswamy the leader of cattle's eight feet height. Srivedanarayanaperumal statue is kept in the sanctum sanctorum with his spouses Vedavalli and

Kumudavalli. The procession deity or Utsavar of this temple is called Alagiyamannar Raja Gopalasamy. The icons of Alagiyamannar Rajagopalaswamy his consorts Sridevi and Boomadevi kept in front of the Ardhmandapa. As per the Sthalapurana of Alagiyamannar Raja Gopalaswamy temple, The earliest name of Palayamkottai was Shenbagavanam, Thirumanthiranagar. During the early Pandya period Palayamkottai was known as Srivallabhamangalam. Parantakavira Narayanan (863 – 903) son of

\*Formerly Associate Professor and Head, Research Centre of History, Rani Anna Government College for Women, Tirunelveli - 8

Srimarasrivallabhan, constructed a fort around Palayamkottai and named it Srivallabhamangalam<sup>1</sup>. He constructed Gopalswamy temple in the middle of Palayamkottai and named it Viranarayana Vinnagaram. In course of time Viranarayana Vinnagaram changed as Vinnagaram. Forty one inscriptions were copied from this temple by the TamilNadu Archaeological Department. Among the forty one inscriptions seven inscriptions belong to the period of Raja Raja Chola Ist (985 – 1014) Maravarmankulasekharapandya (1268 – 1312) and Maravarmanvikramapandya (1190) inscriptions are also found in this temple. In 16<sup>th</sup>, century Venrumankonda Bhuthalaviraudayamarthanda the ruler of Travancore captured the entire banks area of Thamiraparani river. He made some renovations in the Gopalswamy temple.

Eleven small piece inscriptions are found on the walls of Thripuranthiswarar – Gomathi Ambal temple. The earliest inscription found in this temple belong to the period of Raja Raja Chola Ist.

Ramaswamy temple situated in the southern side of Palayamkottai and near the western entrance of Palayamkottai fort. It is said to be built by Pandya kings. During the Poligars king ship big compound walls were constructed along this temple<sup>2</sup>. The western entrance of the fort wall was found near this temple. During the nawab rule palayamkottai fort was strengthened by the Kansahib alias Yusuf Khan then this fort was used Palavarayamudaliars and English Generals. Yusuf Khan demolished the Kasi Viswanather temple situated at Manimoorthiswaran. By using the devastated materials of this temple Yusufkhan strengthened the Palayamkottai fort. British are used ruined materials of Palayamkottai fort to construct the Srivaikuntam Anicut.

### **Historical Significance of Palayamkottai**

Palayamkottai Fort Through the ages was served as the important. Historical monuments from the time of Early Pandya ruler. Parantaka Vira Narayenan (863 – 903) to British period. Now the small part of fort is situated near the Palayamkottai Municipal office. This fort was utilized by the Early Pandyas, Cholas later Pandyas, Travancore ruler, Nayak rulers, Ariyanatha

Mudaliyars Dalavay Governors, Arcot Nawab, Yusuf Khan (1757 – 1764). To operate the demolition of Poligar Forts the British invited many Military Generals from north and made Palayamkottai as a permanent Military station and strong hold in the southern Poligar region. The demolished materials of the Palayamkottai fort were used to construct the Srivaikuntam Anicut by the British.

The walls of Narayanavinnagaram alias Alagiya Mannar Raja Gopalswamy temple of Palayamkottai bear the many inscription from early Pandya periods to Travancore rulers (From 9<sup>th</sup>, the sixteenth century, Raja Rajacholas fifteenth regnal year 1000 A.D. inscription found on the southern Adhithana of Mahamandapa register the gift of land to read the Ramayena and Mahabhatha<sup>3</sup>. Tenth regnal year 1007 A.D. inscription of Raja Raja chola I found on the wall of Gopals any temple mentioned the gift of land to the person to read Ramayana and Mahabharatha<sup>4</sup>. Raja Raja Cholas twenty second regnal year 1007 A.D. inscription found in the Gopalsamy temple mention lands were allotted to perform Thiruppali, Thirumanjanam to recited and sing the Thirupalli Yeluchi and blow the Ekalam to the Lord Viranarayanapperuam. Among the sixteenth Man lands ten ma lands were allotted to ten persons to sung the Thiruppalli Yeluchi and perform Thirumanjanam to Viranarayanapperumal two ma lands were allotted to the Parai drummer and four ma lands were allotted to the four persons to below the Kalam<sup>5</sup>. Another twenty second regnal year 1007 A.D. of Raja Raja Chola I found on the Southernside Adhithana and Muppada Kumutha mentioned the assembly of temple Mahasahha and its decisions<sup>6</sup>. Tenth regnal year 995 A.D. inscription found on the above same place, recorded the land gift of the sabha of Kerumamika Brahmadya to the Viranarayanapperumal<sup>7</sup>. Raja Raja Cholas 24<sup>th</sup>, regnal year 1009 A.D. inscription found on the western Adhithana of sanctum sanctorum of Gopalswamy temple mention the information to let the perpetual lamp in the temple<sup>8</sup>. 23<sup>rd</sup> regnal year 1008 A.D. inscription of Raja Raja Chola I found on the Northern side Adhithana mention the meikirthi of Raja Raja Chola I<sup>9</sup>. Raja Raja Chola 25<sup>th</sup>, regnal year 1010 A.D. inscription found on the Northern Adhithana Muppattai Kumatha

of the sanctum sanctorum of Gopalasamy temple<sup>10</sup> recorded Mahasabha of Srivallabha Mangala granted the gift of land to the temple in memory of Maniyen oppan to prevent the forces of enemy to attach the Brahmin women's as known as Uthirapathi<sup>11</sup> 1535 A.D. inscription of Thiruvithagur ruler found on the Southern wall of the Mahamandapa in Gopalasamy temple mentioned the gift of House and other thing to Sirumanivirakeralam a physical by the Udayamarthandavarma<sup>12</sup>. 1526 A.D. inscription of Travancore ruler found on the southern wall of Gopalaswamy temple recorded the grant provided to Kumaran Eswaran by the Sabha of the temple<sup>13</sup>. Nineteenth century inscription found on the steps of the southernside mandapa of Gopalsamy temple mentioned the dedication of Maniyam<sup>14</sup>. Thirteenth century fifth regnal year Vikramapandya found on the westernside Adhithana of the sanctum of Gopalswamy temple recorded the land grant of the king to the Goopalaswamy temple<sup>15</sup>. Another Inscription of Vikramapandya found on the western Jagathi of sanctum sanctorum of Gopalaswamy temple mention above the land grand and signature of Kelingarayen the official of Vickramapandya<sup>16</sup>. Tenth century Vatteluthu inscription found on the Adhithana Jagathi in the western wall of sanctum sanctorum of Gopalasamy temple mentioned the Mahasabha of Srivallabha Mangalam instructed the Thirumalaisatten to lit the lamp in the temple without failiure if he failed he will pay the Penal amount one Kesu<sup>17</sup>. 1541 A.D. inscription belongs to the Travancore rulers found on the southern inner wall of front Gopura mentioned the royal grant to feed the 300 brahmins<sup>18</sup>. 13<sup>th</sup> regnal year inscription of Maravarman Kulasekharapandya found on the northern Adhithana Muppattai Kumudapa of Goopalasamy temple recorded the land sale deed to Thiruvikkirama Narayana Dhamodaran of Malaimandalar by the Sabha of Srivallabha Manglattubramadeya<sup>19</sup> Eleventh century inscription of Vikramapandya period found on the Palaga in the northern Adhithana of Gopalaswamy temple recorded the gift of twelve sheeps by NelliAriyal to the temple to lit the perpetual lamp in the temple<sup>20</sup>. In 1540 A.D. inscription found on the first prakara Gopura entrance

referred Kollam year 715 the Travancore ruler sit on the Virakeralam seat with his spouse allotted somelands in account of the Ayyappan Marthandan of Vadavattu Eravi Nallur<sup>21</sup>. In 1531 A.D. inscription found on the wall of Gopalasamy temple mentioned. Ayyappan Marthantan of Vadavattu Eravinallur of Malaimandalam donated some lands to feed the Brahmins<sup>22</sup>. Thirteenth century inscription found on the southern Adhithana of Earpathu Mandapa of Gopalasamy temple recorded the land at Kerunkulam was donated by the Mahasabha of Srivallabha Mangalam to the Lord Perunal of Srivallabha Vinnagar<sup>23</sup>. Thirteenth century inscription belongs to the 21<sup>st</sup> regnal year of Virapandya found on the Kondapadai of Erapathumandapa of Gopalaswamy temple reffered the order of the King two ma land was donated to the Gopalasamy temple as Thiruvaidaiyattam to perform the Sirukalasandhi<sup>24</sup>. Twenty fourth regnal year inscription of Virapandya related to the thirteenth century found on the Kandapadai of Erapathumandapa of Gopalasamy temple recorded as per the order of the King Mahasabha of Srivallabha Mangalam allotted to Ma lands to the temple with tax free. Thiruvaidaiyattam for Sirukalasandhi<sup>25</sup>.

In complete eighth regnal year 1224 A.D. inscription of Maravarmasundarapandya I found on the Jagathi of Southernside Athithana of Gopalasamy temple mentioned Srivallabha Vinnagaraperumal of Srivallabha Mangalathu temple situated in the Brahmadeya of Kilkalakurram<sup>26</sup>. 1550 A.D. inscription of Sadasiva Devamaha Royer of Vijayanagar empire found on the Northern wall of inner Prakara of Gopura entrance recorded. Rama Appa Nayakkar Ayyan Keriatertha of Vithala Deva Maharaya donated a land at the western hamlet Sri Vallabha mangalam to the Gopalasamy temple to conduct the reading of Basiyam and performed Thirupujanam to the Lord<sup>27</sup>. An inscription found on the Flagmast Mandapa Pilar of Gopalasamy temple recorded one Subbaiha Sathaservai formerly supperintend of Malayala Maharaja donated granite pillar in 1918 A.D. He was son of K. Appavukonar and grands on a Palavesakonar. Palavesakonar instituted Thuvasthasi Kattelai in this temple<sup>28</sup>. Tenth century in complete Vatteluth

inscription belongs to the period of Chola found on the Northern Athisthana of the Sanctum of Gopalasamy temple<sup>29</sup>. In 1903 A.D. inscription found in the Govt Museum at Palayamkottai referred S. Madasamy Nadar of Matchakemmalpuram Village of Servaikaran Mademmitta Jamin celebrated the function in memory of the coronation Edward VII of England<sup>30</sup>. Tripuranthisvarar temple situated near the Northern Entrance of the Palayamkottai fort RajaRaja Chola Ist inscription found on the Northern Prakara of Sivan temple mentioned Mahasabha of Srivallabha mangalam. Sold the two ma of Iriyili land of Siva temple at Thiruvaranganeri on the Southern bank of Purunai river<sup>31</sup>. 1833 A.D. inscription found in the Archaeology office at Tirunelveli mention the existence of East Indian company's Military cantonment No. 20.

Palayamkottai the fort of the Palayam remained in the possession of the representative of Nayak ruler and of the Nawab successively. The Palayamkottai country thus constituted the Palayampar excellence the territory which unlike that controlled by the Poligars but remained under the direct management of central power and Palayamkottai itself was thus the fort of Sarkarpalayam<sup>32</sup> The Madura manuscripts referred that It was rebuilt by the Ariyanatha Mudaliyar. The Dalavay of Visvanatha Nayak of Madurai a local tradition attributes it reasonably enough to Mohammed Yusufkhan and adds that he obtained the stones by demolishing the great wall of which once surrounded the temple at Krishnapuram. It was never tested by any serious attack but merely served as an important place of refuge for the Nawabs renter and later for the company troops. From 1765 at least it was used as a garrison and a Jail and it was from its confines that the rebel captives made their memorable escape on February, 2, 1801 and set on foot the last and most desperate of the Poligar insurrections.

Referring the condition of fort in 1756 on the says : "the fort is spacious but the ram parts were in ruins, nevertheless capable of resisting on enemy which had no battering canon." It formed rectangle 900 yards by 840 yards and possessed neither ditch nor glacis. It consisted of a main inner ram part 15 feet high and fifteen feet thick and a fausse braie" or outerline 9 feet

high, both walls were surmounted by Parapets. The remparts were of earth faced with massive cut stones. At irregular intervals there were square bastions and at the angles of the fort the bastions were round. At the middle point of each rampart was a gate. The great square tower on which the modern Police station now reposes in comforted security surmounted the western or Tinnevely gate Just beside the existing request court, which was built up against the Southern rampart was the south or Travancore gate. The other entrances the Tiruchendur gate on the east and the northern or Madura gate (present market) have disappeared. At the SouthWest angle of the fort abastion has been preserved intact and the foundations of walls on the South and East are visible in many places. As early as 1840 a large quantity of stone had been taken from the outer wall for the purpose of building the foundation of bridge at Tinnevely. The eastern gate had been shut up and on its site a Civil Jail had been built. Mr. E.B. Thomas the collector of the Tinnevely recommended the Government due to the health interest of Public the outer wall at least should be completely removed and though the military authorities opposed the suggestion its destruction was ordered by the Government in 1844 A.D. A few years later in 1851 the demolition of the main wall on the east was put in hand and permission was obtained to use the stones for public buildings. In 1860 the removal of the western wall followed the southern wall was destroyed next and last of all the northern wall. By 1861 the fort had practically disappeared. The stones were sorted good ones being retained for various public works and the best of all sent off to Srivaikuntam for the new anicut. The rest were sold.

From the earliest years the place was garrisoned by native infantry, atleast to the extent of one regiment and by a detail of artillery. The artillery were removed in 1857 and with the removal of the spays in 1879. Palayamkottai ceased to be a military station. The spay lines were at all times outside the fort. First they were located on the north side Just across the Tiruchendur road after 1855 new quarters were constructed to the north of the site now occupied by the offices of the superintendent of Police and the Executive Engineer<sup>33</sup>.

The artillery barracks was the building still popularly known as Tillery in which the post office is now located. The Northern two thirds of the fort was the crowded town it now is. In the remaining one third in the South were the artillery, the mess house and the bungalow of Military officers. The armoury, the building which serves a simple purpose for the reserve police stand on the northern limit of this area. The Parade ground comprised the open land lying to the south of English church also the site now enclosed by the hostel of St. Xavier's School.

### End Notes

1. TamilNadu Govt. (Pub.) Nellai Puddakathiruvila Malar, Tirunelveli, 2013, p. 1.
2. Arulmigu Ramaswamy Thirukkivil Sthala Varalaru, Palayamkottai, 1988, p. 5.
3. T.N.G. Archaeological Department Report No. 15 / 2005.
4. T.N.G. Archaeological Department Report, Continuity No. 17 / 2005.
5. T.N.G. Archaeological Department Report, Continuity No. 18 / 2005.
6. T.N.G. Archaeological Department Report, Continuity No. 18 / 2005.
7. T.N.G. Archaeological Department Report, Continuity No. 19 / 2005.
8. T.N.G. Archaeological Department Report, Continuity No. 26 / 2005.
9. T.N.G. Archaeological Department Report, Continuity No. 31 / 2005.
10. T.N.G. Archaeological Department Report, Continuity No. 34 / 2005.
11. T.N.G. Archaeological Department Report, Continuity No. 34 / 2005.
12. T.N.G. Archaeological Department Report, Continuity No. 20 / 2005.
13. T.N.G. Archaeological Department Report, Continuity No. 25 / 2005.
14. T.N.G. Archaeological Department Report, Continuity No. 21 / 2005.
15. T.N.G. Archaeological Department Report, Continuity No. 27 / 2005.
16. T.N.G. Archaeological Department Report, Continuity No. 23 / 2005.
17. T.N.G. Archaeological Department Report, Continuity No. 38 / 2005.
18. T.N.G. Archaeological Department Report, Continuity No. 24 / 2005.
19. T.N.G. Archaeological Department Report, Continuity No. 39 / 2005.
20. T.N.G. Archaeological Department Report, Continuity No. 40 / 2005.
21. T.N.G. Archaeological Department Report, Continuity No. 41 / 2005.
22. T.N.G. Archaeological Department Report, Continuity No. 42 / 2005.
23. T.N.G. Archaeological Department Report, Continuity No. 44 / 2005.
24. T.N.G. Archaeological Department Report, Continuity No. 45 / 2005.
25. T.N.G. Archaeological Department Report, Continuity No. 46 / 2005.
26. T.N.G. Archaeological Department Report, Continuity No. 48 / 2005.
27. T.N.G. Archaeological Department Report, Continuity No. 49 / 2005.
28. T.N.G. Archaeological Department Report, Continuity No. 50 / 2005.
29. T.N.G. Archaeological Department Report, Continuity No. 51 / 2005.
30. T.N.G. Archaeological Department Report, Continuity No. 53 / 2005.
31. T.N.G. Archaeological Department Report, Continuity No. 54 / 2005.
32. T.N.G. Archaeological Department Report, Continuity No. 58 / 2005.
33. Pate, H.R., History of Tinnevely, Madras, 1917, pp. 478 – 479.

# Varadarajulu Naidu's Contribution to the Tamil Nadu Labour Movement

M.Sathyalingam\* and Prof. S.S. Sundaram\*\*

In the second half of the 1910, the period immediately saw Gandhi coming into the National Movement during this time Varadarajulu Naidu emerged as a Powerful speaker of the congress party in the state. He was also a distinguished labour leader, an eminent journalist, an ardent champion of the causes of handloom weavers, Small Scale and cottage industries and a spirited advocate of interests of politically and socially disadvantaged sections of the society. He was being Hailed as the Bala Gangodharar Tilak of the south India, he was regarded as part of the Political triumvirate, the other two being were T.V.Kalayansundaranar i.e (Thriuvika) and E.V.Ramasamy (Periyar). At the time of his death in the year 1957 C.Rajaji called him as a “one of the most intelligent and imaginative brains we had in the early congress of Madras State with a background of the week among the masses”. He was born in Rasipuram near Salem. He was a Product of the time of the Bengal Partition and the subsequent swadeshi Movement. He qualified himself as a Practitioner of Indian system of Medicine.

On behalf of national politics which were going in all over parts of the India and the labour Problems which were going on other side. After seeing this he who undertook a major Vernacular speaking tour through the Tamil country till his death.<sup>1</sup> He spoke in the madras Provincial laboured conference that “Although some people slandered Lenin, when the face of the world changed from capitalism to the rule of the toiling people, Lenin will come to be regarded as one of the true saviours of the world” Considering the fact that any open repression of admiration for the Russian Revolution invited harassment from the government so that there was a tendency among many public figures not to reveal the inspiration they drew from it. It is safe to Premise that the influence of the revolution was not confined to the few radical leaders. But also it inspired

the masses from all over the world. It was also most widespread.<sup>2</sup>

Royal commission on labour in India Vol VII-Part I In these he says about conditions of labourers in the Textile mills in Madura. The labour is mainly from villages and the majority of them have settled in towns near the mills taking houses. The recruitment is done through the maistris and jobbers who have to be paid bribes from Rs 15 to 30. Even for the promotions, they have to pay some such amounts. It can be safely said that non get employment in the mills unless he pays some bribe. There is no arrangement made for sick leave or privilege leave. Not even a full time doctor is being employed in any of the mills, but in Madura mill there is a compounder. The D.M.O., I am told is the consulting doctor, but he only attends to the Europeans assistants when they are ill.

There is no place for the workers to take their midday mear. They take in the sitting on the road in the hot sun. Every gust of wind deposits the street and dusts in their food. No maternity benefit is being given to them. Women are sent away on the 7<sup>th</sup> month of pregnancy. Mostly usual payment of bribe they were being allowed to go. Hundreds of women's were sitting in the very insanitary condition for feeding of their babies between 9 and 9.30 am. No attempts has been made to open schools, situated to them, either by the employer or by the municipality. Majority of labourers know either to read or to write. the percentage of illiteracy know either to read or to write. The parentage of illiteracy is greater than among the labours in the Madras city. There has been universal complaint against 10 hours of work, as that it felt as a heavy strain on workers. They suggest for the 8 hours of day. Only the Madura mills company have built about 176 houses for its workers, over 7000 and charge them a rent of R. 1 other labourers live in private houses paying a rent of Rs

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

\*\*Prof and Head, Department of Indian History, University of Madras, Chennai



2-8 annas to Rs.4-8 annas for a room 8 ft by 10 ft with a verandah in front some live in huts but at their costs. Paying a ground rent of Rs.12 annas to Rs 1 a month. even after exhaustive enquires, I have not come across so far, any case where compensation has been paid. But I have come across many cases where no compensation has been paid after the Act come into force, who are still working inside the mills. They have been paid for the period they were in hospital half wages and some even full wages and were reinstated and given some light work.

All festival holidays have to be compensated by walking on following Sunday.<sup>3</sup> when there was strike which broke out in the roving department of the Madura mills at Madurai on 5<sup>th</sup> August 1918. During that time he was a secretary of the labour union, suggested to the commissioner of labour that “the dispute might be settled if the management were to modify the punishment of there 15 men into suspension or something less drastic than dismissal”. He stressed on the advantages of negotiations over strikes and violence as weapons for workers. He also often warned the workers against socialist propaganda of class struggle and violence and then he advised them to have confidence in the congress ministry and to support the congress. He and his support of local congress leaders gave tough stand to the British Capitalists.<sup>4</sup> When he was a organizing secretary of the All India Trade Union Federation, interviewed the labour commissioner Madras on 25-06-30 and represented to him the grievance of the workers in the textiles mills of Madura, Tuticorin and Ambasamudram. It pointed out to the commissioner about the lack of ventilation facilities, vacuum dust absorbers and cooling plants in the mills in the places mentioned and also to the fact that in certain of the mills the workers had to work for more than sixty hours a week, no overtime allowances being paid for extra hours of work done. He next drew the attention that the employment of women in certain departments that works involves risk and danger. Half-timers were being compelled to work for more than six hours a day. Frequent use was also made of section 144 of the Criminal procedure code, in dealing with industrial disputes. Finally, Mr.Naidu requested the Labour

Commissioner to use his influence to see that a Conciliatory Policy was adopted by the Government in the matter of labour disputes. The Labour Commissioner is said to have promised Mr.Naidu that he would look into those matters and asked for a written representation. He was also being invited by the District Congress Committee to organize a demonstration and procession round Ambasamudram and Kallidaikurichi for the Collection of a relief fund for the poor strikers. By this time he also bought Rs.300/- with him from Madras and the Congress gave him Rs.1000/- towards union expenses. He got public opinion through the columns of Swarajya. It carried a letter written by him in its issue dated 21 February 1930. He explained the miserable living and working conditions of the Workers in the mills. He pointed out that the wages in Papanasam were lower than what was paid in the Madua and Tuticorin mills under the Same Management. According to him several requests of the Workers for an increment in their wages met with only an elusive reply from the manager. Moreover, the Manager used a few insulting expressions towards the elderly men when they told him that they had four to six children. He explained how appointments, Promotions and dismissals were all done on the representations of the mainstries and clerks only. He brought to the notice of the public the plight of women workers. He wrote : “The plight of women workers is more pitiable. They have to leave their children in the department which is full with cotton dust. They have to work under the men maistries and are subject to the same ill-treatment in a greater measure, being women. The accumulation of these sins of Commission and omission is responsible for the present strike.... He exposed the exploitative character of the employer. He pointed out that”... It is suprising that the employer should pay so low Wages having such material advantages here over the employers in Madras and elsewhere. He has the cotton market at his door. The ground charges and running expenses are insignificant. He saves coal and incidental expenses, which form a consideration part of working expenses in a textile mill. His yarn is mostly consumed by the local weavers and merchants. His market in China and in the East is in no way a negligible factor. It

can truly be said of his yarn that it is of Indian Cotton, Indian Labour and for local Weavers and Merchants. But from the point of wages, it is miserable and even men with long periods of service got low wages. There is neither any system of provident fund, Sick leave, Privilege leave, Maternity benefit, nor even a doctor". When he and others began to organize a Social boycott of these black legs. The result what they received from the local administration was form of an order under the section of 144 I.P.C. The district Superintendent of Police applied to the sub-Magistrate for a general order under Section 144 against Varadarajulu Naidu. The District Magistrate, Tirunelvely directed the Police official that any order under Section 144 should not be general stopping the Naidu activities altogether but specific, stopping of organisation of a social boycott and should be directed against all persons attempting to organize such a boycott. Moreover, he also summoned the village headmen to appear before him and show cause why he should not be suspended.

The Second class Magistrate, Ambasamudram, ordered him under the section of 144 C.P.C. not to deliver Speeches intheir the jurisdiction of this Court tending to incite the social Boycott or dishonor or a Violence against any person lawfully employed in such mills or seeking employment therein or tending to the boycott threatening assault or dishonouring of any such person. He also ordered the other persons then S.R. Varadarajulu Naidu not to deliver speeches as referred to above not to commit the accts advocated in them. The next development was that a general meeting of the union was held under the presidency of Varadarajulu on the 20<sup>th</sup> March 1930. The Harvey Mills issued notice on the 14<sup>th</sup> of April inviting labourers to being work on the 16<sup>th</sup> April inviting labourers to being work on the 16<sup>th</sup>. No terms of settlement of the labour dispute were mentioned. At the instances of some workers, He arrived at Vikramasingapuram on the 18<sup>th</sup>. There was a meeting at the place in the evening. The Sub Magistrate, Ambasamudram issued an order under sectin 144 I.P.C. on the 19<sup>th</sup> April 1930 directing him not to enter or remain within a radius of 4 miles of the Papanasam Mill nor to lecture to any mill worker there for a period of 10days from the date of the Service of the notice. The

resistance of the workers collapsed with this removal of the leadership from the scene. This economic struggle thus ended in failure.

He requested Mr. Grey to visit Ambasamudram; But Grey did not consider his request. In the Course of the strike, the Workers formed an union, and he became its President. He was the guiding factor and source of inspiration to the mill workers. He kept in touch with the officials at the local and state level. He toured the villages, Conducted regular meetings and in this way inspired the workers. He got the attention of the public through the press and the speaker's platform. Inspite of this officials treated him as an outsider. The collector of Tinnevely wrote to the commissioner of labour on 19<sup>th</sup> February 1930.

"Varadrajulu Naidu came to see me. He was a boy at the Madanapalli Theosophical College, when I was collector of Chittoor. I told to him that he was not to have himself appointed an office – bearer of the union to be formed; and had letter collect facts and figures before applying for a court of enquiry. Let the workers by all means register themselves as a trade union and make out a case". During the Papanasam workers strike he also congratulated the women workers on their brave stand, for an attempt had been made that morning to get them back to work, especially the women reelers and waste pickers, with the assurance of paying them higher wages, and yet they remained firm. In newspaper that is 'The Hindu' which is dated 18.02.1930 reported speaking yesterday at a mass meeting which was attended by 2000 workmen, Mr.S.R.Varadarajulu congratulated the female labourers on their brave stand, for though an attempt was made that morning to take them back to work.

It was the general Policy of the Indian National Congress to favouring in establishment of trade unions for the Welfare of the labour, so the Varadarajulu Naidu who was a humanist started the South Indian Railway workers union at Nagapatinam in 1919. His Scarificial involvement in the Harvey mill stive in 1918 and known for his interity honesty and Selflessservice attracted the thousands of railway workers to look upto him for guidance on 9<sup>th</sup> April 1923, He delivered Political

lectures in Nagapattinam town, he visited the Railway workers there and also addressed the Labour union. He also presided over the first South Indian Railway Labour Conference at Nagapattinam on 30<sup>th</sup> labour class in general and the Railway employees in particular, right wages and reduction of working hours from the working force. During the podanur Railway strike also they selected him when he was then touring Ramnad district in connection with the District Congress Conference. They requested him to pay visit to the various Railway centres and to advise them on their future plans and actions. When he got invitations from the workers during that time, what railway authorities and P the Police have done was they obtained an order under 144 G.P.C. and prohibited him from entering Coimbatore. The railway labour unions had already planned to welcome him with all honour which he deserved richly. They had also collected a small amount of money and had spend it on the construction of stage. The prohibition spoiled these plans and the workers suffered on unexpected hurt.

He was being served with a notice at Olavakkod. So, he could not continue his journey to Podanur, once again, Podanur witnessed him to return to Preside over the South India Railway Labour union special Conference on 19<sup>th</sup> and 20<sup>th</sup> July 1924. (285.GO.No:869), Public (Confdi) Department, 11.12.1924. PP 22-24. In his speech, he did not openly refer to the Podanur strike, but he eloquently advocated the unity of workers of all industries.<sup>5</sup> He also played an important role in strike at Salem. He arrive in

Suramangalam at 9.00 am on 13<sup>th</sup> June 1924. He distributed food stuffs to all men on strike. He announced that he would offer such rations even for five years to come if this state of deplorable conditions continued. He made known that rations would be given for a week in advance on Mondays.<sup>6</sup>

Though he dedicated his entire life for the Cause of Welfare of labours by withdrawing from his Doctor Post, there is no memorial Exclusively for him. But A Memorial of Ashoka Pillar in Salem city has a plaque that display his name. Like this not him only have contributed for the Labour Movement there are so Many who left there life entire life for the growth of Labour movement of Tamilnadu.

### End Notes

1. The Hindu, Varadarajulu Naidu, a committed nationalist with varied interests Chennai, 04, June 2012.
2. Chellathurai, P. The content of the Russian Revolution in the genesis of Labour Movement in Tamilnadu, Social Scientist Vol.II, No.11 (Nov.1983), PP. 47-56.
3. Royal Commission on Labour in India, Vol.VII-Part I, Madras, H.M. Stationery office London, 1930.
4. Krishna, C.S. Struggles of the Textile Mill Workers in the Madras Presidency, 1929-1933. Social Scientist Vol.7, No.11 (Jan. 1979), PP.20-234.
5. Venugopal Reddy, K. Congress Ministry and the Labour Policy, 1937-1939: Madras Presidency. The Indian Historical Review, Vol. XXXIV, No.2 (July 2007), pp. 122-47, December 2007.PP. 131-132.
6. International Labour Office, Indian Branch, Report for June 1930.

## The Channar Revolt in Travancore: The Fight for a Dignified Existence

T. Seethalakshmi\*

### Introduction

The modern kingdom of Travancore is the southern portion of Kerala. According to the Census taken in 1854 AD, the population of Channar

communities were 82,861, and Ealoovars were 1,68,866, whereas Malayali Brahmins were 10,238 and Foreign Brahmins were 24,409.<sup>1</sup> Socio-economic equality is pre-conditioned by political equality. This

\*Assistant Professor, Postgraduate Department of Historical Studies, Government Arts College for Men (Autonomous), Nandanam, Chennai – 600 035.

principle applies to Travancore State also. The Hindu caste hierarchy, with its several social and economic gradations, could be divided into two broad categories—the privileged and the unprivileged. As elsewhere in India, the caste Hindus of Kerala constituted the privileged group. One of the crucial events in South Travancore in the eighteenth century was the revolt for the upper garments for the low-caste Hindu women. This revolt was fought for social equality with other upper-caste women because the depressed communities were denied all these powers and privileges.<sup>2</sup>

People in Travancore were hierarchically categorized into Brahmins, Nairs, Ezhava, Nadars, Paryas and Pulyas. Brahmins and Nairs who enjoyed special powers and privileges of wealth constituted the higher castes Brahmins in Kerala, better known as Nambuthiries. Nambuthiri Brahmins occupied the most superior position among the different castes in Kerala.

Only Brahmin women were allowed to use the upper cloth. Even women of the other upper castes, like the Nair women, had to keep their breasts bare in the presence of Brahmins. Stripping off the upper cloth remained a way of expressing respect for upper castes. The Dalit women at the receiving end were always supposed to keep their breasts bare. The open display of Dalit woman's bodies implied the upper caste's control over them. While a great majority of Hindu women were, thus, not allowed to use the upper cloth, Christian and Muslim women were forced to use long gowns covering the entire body to show that their religious and social morality forbade the body.

The Channars of South Travancore are identical to those of Tirunelveli, whom Dr. Caldwell described so well in his monograph published in 1850<sup>3</sup> Channars mostly lived in the southern parts of Travancore's erstwhile state, especially in the Tirunelveli and Kanyakumari districts of Tamil Nadu. Upper castes treated them as untouchables and worked as enslaved people in the fields and plantations of upper-class landlords like Nairs. Their traditional occupations were coconut climbing and toddy tapping.<sup>4</sup>

## Discriminatory Taxes

As far as the royal family of Travancore was concerned, the breast-tax<sup>5</sup> was only one among the more than 300 weird taxes that existed in the princely state for long. They all were discriminatory and inhuman. The Kingdom of Travancore imposed the "breast tax" on the Nadars, Ezhavars, and other lower caste communities.<sup>6</sup> Brahmins were permanently exempted from these taxes, and the simmering discontentment among the backward classes had resulted in famous protests against the discriminatory royal family's tax system like *Channar*, *Villuvandi*, *Kallumala* and *Mookkunn* rebellions, which sowed seeds of social justice movement eventually in the princely state. Everything from land and seed to animals and artisan skills has been taxed severely for the poor and backwards. The usurped resources of Travancore, poor and disempowered, have been deposited in the secret vaults of the temple over the years by the royal families, which consider Padmanabhaswamy as its presiding deity.<sup>7</sup>

## Causes for the Channar Revolt

Due to their association with toddy, the Channar were considered lower than other middle castes but relatively higher than the low castes. They were prohibited from entering temples built by higher-ranked castes. According to *Agama Shastras*, toddy tappers were prohibited in Hindu temples.

The Channar Revolt, or Channar Lahala, occurred in the early 1800s in Travancore, modern-day Kerala. It was not one day. It was a rebellion that grew out of everyday repression. The revolt that broke out for the fundamental civil right to cover their bodies occurred in *three phases from 1813 to 1859*. The Channar revolt marks the beginning of a series of strikes for human rights and social mobility in the nineteenth and early twentieth century, termed by historians the '*Kerala renaissance*'.<sup>8</sup>

In nineteenth Travancore, it was a socially acceptable norm for women to be seen naked from the waist up in public places. Higher caste women like the Nairs (Savarna) were expected to bare their upper bodies only in temples in front of priests, who were considered an authority of god.

However, lower caste women (Avarna), the toddy-tapping Channars or Nadars being an example, were not allowed to wear a cloth over their breasts in public. Baring your breasts in front of higher caste members was seen as a display of respect. Many women disagreed with the practice; they were obliged to pay a 'breast tax' or *Mula Karam*, whose amount was quite sickeningly determined by the size of their breasts.

They questioned why they could not be dressed like the Hindu women, being Hindu themselves. In 1813, perhaps to contain the inevitable chaos and please the upper classes simultaneously, the Dewan (Judicial Officer) of the Travancore court, John Munro, took a step. He decreed that Channar women could cover their breasts only if they had converted to Christianity first. Then they could only wear long blouses, similar to Muslims or Syrian Christians. However, Channar women were forbidden to wear the Nair sharf. Instead, they were allowed to wear the *Kuppayam*, a jacket by Syrian Christians, Shonagas, and Mapplies.

Complaints were also filed in courts against this dress change, mainly because the Channars refused to render free labour for the upper castes. So the upper caste felt like they were losing control. Hence, Maharaja proclaimed again in 1859 that Channar women would not be allowed to dress like their Savarna counterparts.<sup>9</sup>

### **Role of Christian Missionaries**

Protestant Christian missionaries played a pivotal role in the Channar revolt. Impelled by the ideas of Christian missionaries, they directed the converted Christian women from the Channar community to wear blouses, predominantly on church premises. Thus, the church was a force to reckon with in forming Dalit women's agency.<sup>10</sup>

Caste discrimination and poverty forced the Channars to embrace Christianity in large numbers in the nineteenth century. There are two Missions for the propagation of Protestant Christianity in Travancore. The London Missions commenced its operations in South Travancore about 1806 A.D. The Church Mission commenced its operation ten years later in North Travancore. The Head Quarters of the former are at Nagercoil, that of the latter at the hilly station of

Kottayam.<sup>11</sup> The Christian Missionaries taught them English and training in socially valuable skills. The influence of Western education, Christian ideas, and the support of missionaries, along with the influence of the self-empowering ideas of Vaikundar Swamikal, led to their social mobility. Prompted by Christian morality, the Channar women began to cover their breasts like the upper caste Nair women using melmundu or upper cloth. This defiance of social custom by Nadar women was resisted by the Nair community, which led to social tensions between the two communities.<sup>12</sup>

Several instances of Channar women being beaten up by Nair men in different parts of Travancore. However, the Channar women wore upper clothes, even defying authority. This led to a proclamation by Rani Gowri Bai, Regent of Travancore, in 1829 regulating Channar women's dress code, and they were forbidden from wearing melmundu like upper-caste women. It is relevant to mention that when the Channar revolt was at its peak, the Kingdom of Travancore and the British Empire were governed by two women rulers: Rani Gouri Bhai (1815- 1829) and Queen Victoria (1837- 1901), respectively. While the latter abstained from intervening in native customs, the native women rulers were adamant about maintaining the order to chop off the breasts of a lady who 'dared' to visit the royal premises by putting on upper clothes. Despite the prohibitory order, Channar women continued to wear melmundu, leading to a series of violent clashes between the Channars and Nairs. The Dalit women who risked putting on upper clothes against the orders of the Rani and Hindu orthodoxy were tortured. Numberless instances of molesting, houses set on fire, and physical attacks worsened the living conditions of the converted Christians".<sup>13</sup>

### **Immediate Cause**

The immediate cause of the revolt was Poothathaankutty Channan and his wife Ishakki Channathi, who donned new attire after their conversion to Christianity. They had been agricultural labourers of a Shudra (Ezhava) master named Madanpillai. After conversion, they stopped working for him, and Ishakki began to model the dressing style of her master's wife.

When many converted, Channar women began to cover their breasts, prompted by the missionaries. The high-caste people opposed it, and this led to conflict.<sup>14</sup>

On 11<sup>th</sup> January 1859, two women on their way to Aralumoodu market near Neyyatinkara were assaulted by Nairs. They violently stripped the jacket of one of them and hung it upon a tree. When the revolt reached its highest point, the Nadars of all places received new spirit and enthusiasm. At Agasteeswaram, the Nadars decided to raise men and money. The Nadars of Tirunelveli also joined with the Nadars of Travancore to plunder the villages of caste Hindus.<sup>15</sup>

### **The Intervention of the British Government**

The second stage of the Channar Revolt was in 1859. Even though the upper caste tried to suppress them brutally, the Nadars retaliated and were firm in getting their rights. When the British Government came to know about the revolt, an order was issued by Chief Secretary T. Pycroft instructing General Cullen to deal with this matter carefully. The Madras Government requested General Cullen to take necessary steps per the order issued by the chief secretary on 27<sup>th</sup> January 1859. On 28<sup>th</sup> March 1859, the Chief Secretary to the Government of Madras, T. Pycroft, called for a reply from the Resident of Travancore. Though the reply was unsatisfactory, the whole matter was communicated to Lord Stanley, the secretary of the state for India and the Supreme Court. He ordered Sir Charles Trevelyan, the Governor of Madras, to institute a prompt inquiry.<sup>16</sup>

### **Royal Proclamation of 1859**

It is cheerful to observe that, half a century long, the Channar Lahala ended in victory for Dalit women on 26<sup>th</sup> July 1859; all restrictions on Channar women's dress code were abolished and giving the right for all Channar women to cover their bosom either by wearing jackets, like the Christian Nadars, or tie coarse-cloth around their upper-body, like the Mukkavattigal (fisher-women) through a royal proclamation issued by King Uthram Thirunall (1814-1860) under pressure from Charles Trevelyan, the Madras Governor.<sup>17</sup> However, they were still not allowed to cover their breasts in the style of the higher-class Nair women. This solution was not satisfactory to the missionaries, who regarded all

men and women as equal. Channar women continued to ignore the restrictions, developing an upper-wear style that resembled the style of the higher-class Hindu women, but offended some Hindus as a provocation by the missionaries.<sup>18</sup> In 1921, the Channar was renamed Nadar by the Madras Government through an official order.<sup>19</sup> It is pertinent to note that Maharaja Chithira Thirunal Balarama Varma issued the Temple Entry Proclamation on 12<sup>th</sup> November 1936 to enable the lower caste to enter most temples in the State.<sup>20</sup>

### **Conclusion**

The above analysis reveals that the Nadar women had not got everything they demanded. Restrictions based on caste continued. Those who tried to dress like their Savarna counterparts were questioned and sometimes punished. Namboothiri, Nair-like upper castes, followed the custom of undressing like before. Lower-caste Hindus were denied the right to wear upper clothes. However, in Kerala History, Channar Revolt is much more critical. It was the first of its kind. For the first time, Kerala women began raising their voices for their civic rights. It is argued that the impact of Christian missionaries was directly visible in this widespread movement and conscious attempts of certain sections of the people for their emancipation. The support of the British is also remarkable. In every aspect, the Channar Revolt was a severe blow to the so-called upper castes of Kerala, particularly Travancore.

### **End Notes**

1. *Report on the Census of Travancore*, Travancore Government Press, Trivandrum, 1876, p.106.
2. V.S. Kavitha, "Significance of C. Kesavan's Kozhencherry Speech in the History of Kerala", *International Journal of Creative Research Thoughts*, vol.9, Issue 6, June 2021, p.786.
3. Samuel Mateer, *Native Life in Travancore*, Woodfall and Kinder Printers, London, 1883, p.99.
4. K.D. Binu and Manosh Manoharan, "Absence in Presence: Dalit Women's Agency, Channar Lahala, and Kerala Renaissance", *Journal of International Women's Studies*, vol.22, Issue 10, Article 3, Published by Virtual Commons, Bridgewater State University, Massachusetts, 2021, p.17.

5. The 'Breast Tax' (mulakkaram in Malayalam) was a tax which the Dalit and lower caste women had to pay in the Kingdom of Travancore until it was abolished in 1924.
6. Adoor K.K. Ramachandran Nair, *Slavery in Kerla*, Mittal publications, Delhi, 1986, p.150.
7. *Ibid.*
8. K.D. Binu and Manosh Manoharan, *loc.cit.*
9. V. Nagam Aiya, *The Travancore State Manual, Vol.I*, Travancore Government Press, Trivandrum, 1906, pp.525 - 526.
10. C.M. Augur, *Church History of Travncore*, Asian Educational Services, New Delhi, 1903, p.241.
11. *Report on the Census of Travancore, op.cit.*, p.173.
12. Keerthana Santhosh, "Dress as a Tool of Empowerment: The Channar Revolt", *Our Heritage Journal*, vol.22, no.1, 2020, p.534.
13. *Ibid.*
14. Kawashima Koji, *Missionaries, the Hindu State and British Paramountcy in Travancore and Cochin, 1858-1936*, A Thesis submitted for the Degree of Ph.D, School of Oriental and African Studies University of London, Oxford University Press, London, 1994.
15. C.R. Selvan and M. Shyla Kumar, "Nadars Upper Cloth Revolt in South Travancore", *The International Journal of Analytical and Experimental Modal Analysis*, vol.XII, Issue XI, November 2020, p.141.
16. *Ibid.*
17. Bernard S. Cohn, *Colonialism and it Forms of Knowledge*, The British India, Princeton University Press, Princeton, New Jersey, 1996, p.140.
18. "A Struggle for Descent Dress" *The New Indian Express*, Thiruvananthapuram, 27 July 2009.
19. Richard G. Fox, *Avtars of Indian Research, Comparative Studies in Society and History, Vol.12, Issue-1*, Cambridge University Press, Duke University, London, 2009, p. 70.
20. C.R. Selvan and M. Shyla Kumar, *loc.cit.*

## Political Career of Manabendra Nath Roy: A Philosophical Thought

R. Gopinath\*

### Introduction

M.N. Roy, identified with Radical Humanism, was in many ways a unique person. He distinguished himself both as a man of action and as a man of thought. In both the fields, he lived an intense life, a devoted and dedicated revolutionary. As a man of thought, he developed into a profound and original social philosopher. There was a fine blend of Romanticism and Rationalism in his mental make-up. His practical experience and evolving thought led him through three distinct phases of political life. He started as an ardent nationalist, became an equally ardent communist and ended as a creatively active radical humanist. This research article analyzes the carrier and ideas of the Indian revolutionist and Leftist activist M.N. Roy. Best known for his work with the Communist International (Comintern), Roy's political and intellectual career crisscrossed the world.

### Early Life

Manabendra Nath Roy, whose real name was Narendranath Bhattacharya, belonged to a Brahman family from West Bengal. Born in March 1887 in Arbalia village, Roy had involved and made contact with revolutionary anti-imperialist groups that had sprung up throughout Bengal and that openly advocated the use of violence against the British. Many groups had ambitious, if rather unfeasible, plans for armed struggle<sup>1</sup> and the young Roy took part in schemes to procure arms abroad for them. From the very beginning, Roy's urge for revolutionary action seems to have been accompanied by an ardent urge for travel.

### Contact with Other Countries

At the age of 27, he went to Java in search of arms; he returned to India empty-handed, only to depart for China a year later on a similar mission. This operation also proved unsuccessful, and Roy continued

\*Assistant Professor of History, Institute of Distance Education, University of Madras, Chennai – 600005

his search for arms in the United States. He landed in San Francisco in 1916, where he planned to meet German contacts who would help him ship arms to India across the Pacific Ocean. This ambitious and risky mission, like his previous ones, also fell apart. But in the United States, Roy's political career as well as his personal life took a very different traction. In San Francisco, Roy came into contact with Lala Lajpat Lajpat Rai, a leader of the Indian National Congress and also a member of the Hindu reformist society, the Arya Samaj. After a short stint in prison in the Andaman Islands for his anti-colonial activities, Roy had travelled to the United States and actively promoted the Indian anti-colonial movement in that country, giving several lectures on college campuses.<sup>2</sup> Through Lajpat Rai, Roy came in contact with 'American radicals', a loose term that Roy and others used to refer to American socialists, anarchists and pacifists, the kind of people who demonstrated interest in the Indian anti-colonial movement and would have frequented Rai's lectures on India and British imperialism.<sup>3</sup>

While in the U.S Roy met Evelyn Trent at Stanford University and came from a well-to-do family. Trent and Roy probably first met at one of Rai's lectures on British rule in India. Despite Trent's family's disapproval, Roy and Trent married not long after their first meeting. They encountered their first major trial as a married couple in April 1917, when the U.S entered World War I, siding with Britain and France against Germany. As Roy later recalled, 'almost overnight' Indian anti-colonial activists were transformed from advocates for a just cause to suspect anti-British militants. In particular, US authorities became wary of those Indians residing there who, like Roy, had clear ties to Germany. Roy was arrested in New York, and then fled to Mexico in July 1917 after he was released on bail. His wife accompanied him. The couple stayed in the country's populous capital. Roy and Trent arrived in Mexico City in the summer of 1918, during a brief ceasefire in what had been a long and violent revolutionary war(s).

Roy claimed that while living in Mexico, he realized that 'the liberation of India' required not only the overthrow of British imperialism, but also 'the

subversion of the feudal patriarchal order, which constituted the social foundation of foreign political rule'.<sup>4</sup> Roy was a keen observer, and his assessment of Mexican history and society likely influenced his decision to become a communist.

### **Roy as Revolutionists**

The various rebellions that later came to be known as the Mexican Revolution began in the first decade of the twentieth century when politicians, intellectuals and ordinary people throughout Mexico challenged President Porfirio Díaz's three-decade-long hold on power. Mexico's economy grew under Díaz's rule, but the living conditions of the working class, farmers and peasants deteriorated, leading to the spread of dissatisfaction and frustration in many regions.<sup>5</sup> Intense fighting spread throughout the country in the years that followed Díaz's final deposal in 1910. Peasant leaders organised uprisings demanding that the new government protect the interests of disenfranchised rural and urban citizens.<sup>6</sup>

In Mexico City, Roy and Trent came into contact with a large German expatriate community. The infamous Zimmerman telegram had proposed to help the new Carranza's government in Mexico regain territory lost to the United States during the Spanish-American War if Mexico agreed to help Germany against the US. American intelligence intercepted this message, and this interception ultimately played an important role in the US government's decision to enter the war. German nationals residing in Mexico City gave Roy money for the Indian anti-colonial cause and, most probably, they funded a sea voyage back to Asia for him. Roy had made arrangements to board an East Asia-bound ship in the port of Salina Cruz in the southern Mexican state of Oaxaca, but the ship, Roy claimed, never reached port, and he was forced to return to Mexico City.<sup>7</sup> Roy used the German funds to support himself and his wife in Mexico and to finance their political activities there.<sup>8</sup> There is no evidence that Roy's German patrons ever accused him of misappropriating funds.



## **Roy on India**

When Roy first arrived in Mexico City, he published a booklet titled 'India, Her Past, Present and Future' with the help of Spanish-speaking friends.<sup>9</sup> Containing sections on 'Ancient India', 'India's economic condition before and after the British occupation', and 'the Nationalist movement', it was meant to introduce India to Mexican audiences. The booklet reads like an encyclopedia entry of sorts. While critical of British rule in India, it made little attempt to relate India's problems to social issues in Mexico or in other regions of the world. A year later, Roy published an article titled 'Hunger and Revolution', about the spread of famine in India. It detailed the link between British colonialism and chronic poverty, and explicitly connected India's problems to struggles in other parts of the world. Perhaps more wishfully than confidently, he asserted that the Indian anti-colonial movement did not strive to forge a sense of national identity among Indians, but rather to challenge a worldwide economic system that oppressed many.<sup>10</sup>

Roy said that Indian society is not divided in caste as it is written by Dr. Ambedkar. Society is not analyzed in terms of culture and religion which is recognize by Aurobindo. Roy first time analyzed social stratification on the base of economy. He said that Indian Society was not fully capitalized due to the presence of British colonial forces. Although he admitted that social modernization and economic development of India is not like Britain but Economy becomes capitalist. For M.N. Roy Indian National Congress was not representing India. Congress only represents the interest of Bourgeois and capitalist. Congress was a junior partner in the exploitation of India. British capitalists are the senior partners in this exploitation. Congress is only fighting for getting concession for capitalist in India. The withdrawal of non-cooperation showed that the congress wanted to defend the interest of bourgeois in India.

## **Roy's Nationalism**

Colonial government was exploitative. Befitting reply was needed against the British government. M.N. Roy wanted to uproot British government through

violence. Irish revolutionaries were fighting violently against the British government. He believed in politics of bomb and pistol. In the first stage of his life, he was a revolutionary and became a member of organization named '*Yugantar*'. He was accused of dacoity in Calcutta for which he was jailed. Since he was influenced by revolutionary thinking he was opposed to the Indian National Congress and its peaceful constitutional means of struggle. M.N. Roy was a nationalist and revolutionary during his first stage of his thinking.

But what was the most important for this study of M.N. Roy was that his disregard for national pride and identity, which was to increase in the coming years, had clear roots in his Mexico sojourn. When he returned to India, Roy remained uncomfortable with the ways in which various Congress leaders presented and acclaimed an Indian identity. He asked his countrymen to reject ideas about 'Indianans', which he believed celebrated backward aspects of Indian society, and invited them to instead empathize with the struggles of working-class people everywhere.

## **Communism**

At Borodin's invitation, Roy and Trent left Mexico in 1920 to attend the Communist International meeting in Moscow. Roy officially represented Mexico, but showed more interest in matters related to India. From 1920 until 1929, he was a full-time leader of the Communist International and quickly rose through the organization's ranks. Lenin and others in the organization were impressed with Roy and expected him to lead a communist movement in British India and other European colonies. Roy's 'Supplementary Thesis on the Colonial Question' appeared in official communist documents in addition to Lenin's writing on colonialism. However, Roy fell out of favor with his Communist International compatriots almost as swiftly as he had risen up the organization's ranks. Roy returned to India in December 1930. He knew he was likely to be arrested for his youthful involvement in the armed revolutionary group in Bengal, and was not particularly surprised when the police showed up at his apartment in Bombay.<sup>11</sup>

By then Roy exchanged letters with Ellen Gottschalk, a German woman. Gottschalk eventually moved to India, married Roy, and remained by his side until his death in 1954. In 1936, Roy joined the Indian National Congress, the most influential political party in India. Under the Government of India Act of 1935, the British government allowed provincial elections in 1937 and the Congress won representation in eight provinces. Roy's enthusiasm for the Congress, however, proved short-lived. In September 1939, the viceroy of India declared war on Germany on India's behalf, but he had not consulted any of the recently-elected Indian parliamentary representatives. The Congress governments in the provinces resigned in protest, refusing to collaborate with the British government in the war effort; Congress leaders argued that unless Britain devolved to India the freedom for which it was allegedly fighting in Europe, they could not back the war cause. In stark contrast, Roy, as well as the Communist Party of India, supported the viceroy, arguing that Indians had a moral responsibility to support Britain in the war because fascist Nazi Germany posed a threat to peace and freedom worldwide. Fascism, Roy argued, was more dangerous than British colonialism, and he organized a series of anti-fascist meetings and demonstrations throughout India. The executive council of the United Provinces Congress Committee filed a disciplinary action against him and, as a result, Roy was expelled from the Congress. By insisting on reading World War II as a global struggle against fascism, as opposed to an opportunity to advance Indian nationalism at a time when Britain was vulnerable and needed Indian resources to fight the war, he earned the distrust of Indian politicians and the general public alike. In this, he aligned himself with an international, as opposed to an Indian, crisis, which would have profound implications for his political career in India.

Nonetheless Roy campaigned tirelessly for an end to British rule in India, but was extremely uncomfortable with the ways in which various Congress leaders presented and celebrated 'Indianness'. For example, a number of Congress leaders, most notably M.K. Gandhi, promoted the idea that India was superior

to Europe in spiritual matters, whereas Roy argued that spiritualism constituted an early stage of human evolution through which all societies must at some point pass, but in which India, most unfortunately, had remained trapped for many centuries.<sup>12</sup> Roy, like many Marxists, believed that all societies underwent a strictly linear evolution and he concluded that India, like other underdeveloped regions such as Mexico, lagged behind Europe in this evolutionary process. Roy's refusal to celebrate 'Indianness' and his unconcealed admiration for Europe undoubtedly affected his ability to establish himself in mainstream Indian political circles, as well as his ability to connect with local audiences in the 1930s and 1940s, who were increasingly caught up in nationalist discourses. To many, his speeches and writings that were critical of India sounded all too similar to British claims that Indians were inherently inferior to Europeans and incapable of ruling themselves. Roy continued to write and publicly expound on political matters, but he remained on the margins of Indian politics. After Independence, he wrote several articles for his own publication, *Independent India*, and drafted a constitution, but the new government of India ignored these documents. Roy died at his home in Dehradun on 25 January 1954.<sup>13</sup>

## Conclusion

In the last decade of his life, disappointed with his stagnant career, Roy renounced Marxism altogether. He developed a new philosophy, which he called 'Radical Humanism'. It is hard not to interpret Roy's new philosophy as a desperate attempt to revive a fading political career. As a Radical Humanist, he remained loyal to the idea that working-class interests should trump nationalist sentiments. The political career of M N Roy is a classic case of one becoming a silhouette of his past self.

## End Notes:

1. V.B. Karnik, Biography of M.N. Roy, pp 58-61.
2. Roy, *M.N. Roy's Memoirs*, pp. 25-7.
3. Roy wrote about his work with Lala Lajpat Rai in M.N. Roy, 'My Days with Lala Lajpat Rai', Orient Illustrated (10 May 1950), *News Clippings, M.N. Roy Papers*,

- Jawaharlal Nehru Memorial Museum and Library (hereafter NMML).
4. Roy, *M.N. Roy's Memoirs*, pp. 75–6.
  5. Alan Knight, *The Mexican Revolution*, (Lincoln: University of Nebraska Press, 1990).
  6. Ibid
  7. Roy, *M.N. Roy's Memoirs*, pp. 98–105.
  8. N. Innaiah, *Evelyn Trent alias Shanthy Devi, Founding Member of the Exile Indian Communist Party* (Hyderabad: Booklinks Corporation, 1998)..
  9. M.N. Roy, 'India, Her Past, Present, and Future', in Sibnarayan Ray (ed.), *Selected Works of M.N. Roy*, Vol. 1 (Delhi/New York: Oxford University Press, 1987), pp. 90–138.
  10. M.N. Roy, 'Hunger and Revolution in India', in Sibnarayan Ray (ed.), *Op. cit.*, p. 158;
  11. E.H. Carr, *Marxism and Communism in Twentieth-Century Mexico*, pp. 14–47.
  12. Eberhardt Victor Niemeyer, *Revolution at Queretaro: The Mexican Constitutional Convention of 1916 –1917* (Austin: University of Texas Press, 2014).13.
  13. Ibid

## Political Career of Marshall A. Nesamony

A. Siva\*

### Life History of A. Nesamony

Marshal Nesamony, the founder of Kumari district, was regarded as the king of the Tamil people living in the Tamil areas of Travancore. Nesamony was born on 12th June 1895 to Kesavan Appavu-Gnanammal, who lived in Nesarapuram Palliady in Vilavangode Taluk, Kanyakumari District. He attended Scott Christian High School and then CMS College, Tirunelveli. He graduated from Thiruvananthapuram Maharaja's College and studied at Thiruvananthapuram Law College. Nesamony started his legal career in 1921. Nesamony's name is also included in the list of prominent criminal lawyers of Travancore state.<sup>1</sup>

In 1943 Nesamony was elected as the President of the Nagercoil Law Association. In the same year, he was also elected as the chairman of the Nagercoil Municipal Council. Nesamony is a distinguished lawyer. As he was a reputed lawyer, many young advocates, irrespective of caste or religion, wished to become his juniors. They gained much from him and later contributed to society as lawyers and politicians. A few among them were Chidambaranathan Nadar, Ponnappan Nadar, Gopalakrishnan, Fakrudeen Adam, and Razak. The Travancore Tamil Nadu Congress president Sam Nathaniel was also his junior.<sup>2</sup>

### Political Career of A. Nesamony

Later Nesamony began to engage in public service. In 1943, he contested the Nagercoil municipal elections and was elected to the municipal council. He worked well in a short period and created many projects. He advocated for oppressed people in the city. He took steps to expand the city of Nagercoil and annexed the surrounding areas into the city. Travancore took the rights of the Tamil territories to the Assembly. However, he felt that language was being ignored by the demands of his loyal colleagues in the Assembly. He understood that Tamils were being neglected in Travancore state and wanted to fight for it. Travancore realized the fact that Tamil and Tamil Nadu do not live apart but are united with Tamil Nadu. During this period, Travancore marked a turning point not only in the Tamil region but also in Nesamony's life.<sup>3</sup>

So a meeting was held at the Allan Memorial Hall in Nagercoil to advise the Tamil communities to merge Tamil Nadu with Tamil Nadu, and they wanted to form a protest movement. Accordingly, on 9th December 1945, a movement called Travancore Tamil Nadu Congress was started under the leadership of Nesamony at Neyyur Edwin Memorial Hall. It aims to fight for the rights of oppressed Tamils. After that, a conference was

\*Ph.D. Research Scholar (Full-Time), P.G. and Research Department of History, Periyar Arts College, Cuddalore - 607 001.

held in 1946. Many leaders of Tamil Nadu participated in it. A pledge was accepted that Kanyakumari, the southern border of Tamil Nadu, would be annexed to Tamil Nadu. The demand for the merger of Tamils with Tamil Nadu was spread among the people of Travancore. The Travancore Tamil Nadu Congress Party fulfilled this demand and gained significant influence among the people.<sup>4</sup>

In 1948, Nesamony was elected to the Vilavancode Legislative Assembly and served as the Travancore Tamil Nadu Congress President until 1952. The Travancore Tamil Nadu Congress leaders saw the rapid growth of the Kerala Congress leaders and joined them. Travancore sent Kamarajar to Nesamony to merge the Tamil Nadu Congress with the National Congress. They said that Nesamony would be appointed as a minister. However, Nesamony never deviated from his ideal. Travancore later became the Republic of India in 1952. The first general election was held across the country. Travancore Tamil Nadu Congress participated in the general elections held in Kochi. Travancore Tamil Nadu Congress won 7 seats. Nesamony contested from Nagercoil parliamentary seat and won by securing more than 150000 votes. He expressed the demands of the Tamil people in Parliament. The Kerala Congress leaders requested Nesamony to support the establishment of a Congress in Kochi to benefit the Tamil people. He accepted this demand saying that he would also include the Tamils. Accordingly, A. Chidambaranathan was appointed as Tamil Nadu minister in the Congress cabinet led by A.J. John. However, the Kerala Congress leaders did not fulfil their promises later. So the Cochin Assembly was dissolved.<sup>5</sup>

In 1954, another sub-division election was held in Kochi. Travancore Tamil Nadu Congress won 12 seats. So the popularity of Nesamony rose. Due to this, the Kerala Congress Party supported the Praja Socialist Party and Pattam Thanu Pillai was appointed Minister. Pattam Thanupillai Government issued 144 Prohibitory Orders. However, he violated the rights of the people. The Pattam Thanupillai government sentenced Nesamony to six weeks for violating the ban. And so the fighting began, and the intensity of the police

repression increased the intensity of the protest. The police resorted to batons and opened fire in Pudukadai, Marthandam. Many Tamil people died. In this case, leader Nesamony was loyal to the victims. Then the Pattam Thanupillai cabinet lost its influence.<sup>6</sup>

States Reorganisation Commission's report was submitted to the Lok Sabha on 14 December 1955. When discussions started in the Parliament, representatives of Travancore - Cochin State vehemently opposed the Commission's recommendations for merging the Southern Taluks with Madras State. Thomas, the Ernakulam Constituency representative and State Minister, condemned the recommendation of the Commission for the merger of the Southern Taluks with Madras State. As it would disfigure the would-be State of Kerala, Nesamony was requested to withdraw that proposal to separate the Southern Taluks.<sup>7</sup>

However, Nesamony argued that Neyyattinkarai, Devikulam, Peermedu and Chittoor should be merged with Madras province and provided evidence for his argument. Regarding Devikulam, and peermedu, Nesamony emphasized that more importance should be given to the people living in those two taluks. He said the plantations there resulted from the sweat and blood of the Tamils, who formed the majority in those two taluks. In a lone voice, he pleaded for merging the two taluks with the Madras State. The council did not consider his request. The MPs of Madras State were indifferently silent; they were not concerned about losing water resources to Madras State.

Fazal Ali Commission's recommendation to merge Dovala, Agastheeswaram, Kalkulam and Vilavancode with Madras Province was confirmed. Although the commission recommended the merger of Sengottai taluk with Madras province, the joint committee appointed to finalize the state boundaries recommended only the eastern part of Sengottai to be merged with Madras province. The decision was finally made official on 16 January 1956.<sup>8</sup> However, in the July 1956 Lok Sabha meeting, Nesamony argued for the complete Shencottai merger as the State Reorganisation Commission recommended. The House refused to

reconsider the decision of the joint Committee by overruling the recommendation of the State Reorganisation Commission.

It was proposed to merge the four taluks, Thovalai, Agasteeswaram, Kalkulam, and Vilavancode, with the Tirunelveli District of Madras State. Nesamony opposed this proposal and insisted on forming a separate district in the state by combining these four taluks. Again Nesamony demanded the restoration of full rights to the linguistic minority, the Malayalees of these four taluks. His conviction was that the Malayalees, a minority in the newly formed district, should not suffer as the Tamilians did in Travancore-Cochin State under a brutal majority of the Malayalees. The Madras State should respect their language and culture with linguistic minority rights. Constitutionally the rights of the Malayalees were guaranteed. Thus Nesamony proved himself that he was not an enemy of Malayalees and vengeful like Pattom Thanu Pillai but an enemy of their dominance over the oppressed community<sup>9</sup>

In the meantime, changes took place in Travancore – Cochin State Ministry. Six Congress Members of the Legislative Assembly resigned from the party as a protest against the recommendation of the State Reorganisation Commission to merge the Southern Taluks with Madras State. Since the Government under Panampilli Govinda Menon lost the majority in the Assembly, he resigned from the Government on 11 March 1956. With that, 13 months of Congress rule ended in Travancore-Cochin State.<sup>10</sup> As per the Constitution, Article 365, Raj Pramukh dissolved the Assembly and brought the administration of the State under his control.<sup>11</sup> When the State was under President's Rule, the States Reorganisation Act of 1956 was passed. It came for implementation with effect from 1 November 1956.<sup>12</sup> Malabar District of Madras State was merged with the Travancore - Cochin State, and the State of Kerala was formed on 1 November 1956. On the same day, the Southern taluks, namely Thovalai, Agasteeswaram, Kalkulam, Vilavancode, and part of Sencottai Taluk, merged with Madras State. Barring the east of Shencottai, which was merged with Tirunelveli District of Madras State, the other four Taluks, Thovalai, Agasteeswaram,

Kalukulam and Vilavancode were formed into one unit and named Kanyakumari District.

TTNC was organised as a political party with the predetermined goal of forming a state for the Tamils under the rule of Travancore Maharaja to get permanent relief from the domination of Malayalees. Subsequently, the idea of States Reorganisation on the linguistic basis mooted by the Congress Government at the Centre was made use of by TTNC to separate the Tamil areas from the Travancore - Cochin State and to merge it with the Madras State as the sole goal was fulfilled, though not entirely, the formation of Kanyakumari District on 1 November 1956 tempted the leaders of TTNC to dissolve the party and to merge it with the national party, The Indian National Congress, which was then the ruling party both at the Centre and State. Nesamony convened a meeting of the leaders of TTNC on 26 January 1957 at Allen Memorial Hall, Nagercoil, from where it started the liberation journey.<sup>13</sup> As the goal was fulfilled, it was proposed to dissolve TTNC and merge it with the Indian National Congress. The Chairman, Nesamony, read the resolution, and it was unanimously accepted.<sup>14</sup> Henceforth the TTNC existed in the form of the Indian National Congress. Nesamony ended his liberation journey and became the Father of the Kanyakumari District and the Father of the Kanyakumari District Congress Party.

Marshall Nesamony also participated in the Indian Independence movement. He taught people the need for Independence in places where he studied and worked. He was the leader of Gandhian's Non-Cooperation Movement in Travancore. In 1962 Nesamony was elected to Parliament for the second time. In the general election held in 1967, the Congress was defeated in Tamil Nadu. However, only Congress won 6 out of 7 seats in the Kanyakumari District. This election revealed the confidence of the people of Kumari District Leader Nesamony. The election work of 1967 affected the health of Nesamony. So his health worsened; later, the leader Nesamony died on 01-06-1968. In 1984 the "Christian College" at Marthandam was renamed "Nesamony Memorial Christian College" in honour of Marshall Nesamony. The great leader Nesamony was the crown prince of the Kanyakumari District.

## End Notes

1. Ilanthottam sukumaran, Kumari Chirpi Nesamonyum Then Kumari Thamizh Makkalum (Tamil), Nagercoil: Santhini pathippagam, 2004, pp.3-4.
2. Lawrence merry, Marshall Nesamony (Tamil), Chennai: Kumaran Pathippagam, 2006, p.118.
3. The Express, 14 June 1954.
4. M. Albence Nathaniel, Marshall Nesamony kumaryin thanthai, Nagercoil: Nesamony Thamizhar pathippagam, 2011, p.130.
5. M. Gopalakrishnan, Kanyakumari District Gazetteer, Madras: Government Press, 1995, p.95.
6. Mugilai Rajapandian, Thamizhaga Ellai Porattangal, Chennai: International Institute of Tamil Studies, 2007, p.31.
7. K. Sukumaran, Engal Viduthalai Por (Tamil), Nagercoil: Santhini Pathippagam, 2011, pp.24-25.
8. K.P. Samsudeen (Tamil), Thalaivar Nesamony Veera Varalaru, Marshall Nesamony: Special Souvenir, Nagercoil, 1969, p.6.
9. Lok Sabha Debates on the Report of the States Reorganisation Commission July 1956.
10. Gazetteer Extraordinary, 24<sup>th</sup> March 1956.
11. Notification No. 4351/ R.C. 56/23<sup>rd</sup> March 1956, Ministry of Home Affairs, New Delhi.
12. Notification: SRO. No. 2529 / 1st March 1956, Ministry of Home Affairs, New Delhi
13. Surveyor General of India - (Map) Tamil Nadu, Political and Tourist Guide, 2000
14. Marshall Nesamony : Special Souvenir, Nagercoil, 1969, p.8.

## Role of Kanyakumari District in Indian Freedom Movement

S. Regi\*

### Introduction

Kanyakumari District is situated at the southernmost end of the Indian Peninsula. It was under the control of the erstwhile Travancore Princely State of India up to 1956 A.D. As Kanyakumari District lies on the southern side of the State, it was known as South Travancore. Historically known as Nanjinad and Edai Nadu, the present-day Kanyakumari District comprises six taluks: Agastheeswaram, Kalkulam, Killiyur, Thiruvattar, Thovalai and Vilavancode.<sup>1</sup>

### Kanyakumari District and Indian National Movement

A brief survey of the Indian freedom movement shows clearly that the national movement was an Indian response to the British challenge and that almost the whole of India responded to the common challenge. Indian National Father, Mahatma Gandhi, popularised the national movement to ordinary people from all walks of life. His visits to remote places mobilised the people of that area to the realm of the Indian National

Congress and the Indian freedom movement. Gandhi visited Kanyakumari District twice in his lifetime, once in 1925 and then later in 1937. After the Gandhiji visit, the national movement's spirit spread to Kanyakumari District. Until then, the people of Kanyakumari District considered themselves only part of the princely state, not part of India. So, organisations like Nanchilnad Youth Congress and the Travancore State Congress were formed respectively in 1931 and 1938.<sup>2</sup>

However, before the formation of the Nanchilnad Youth Congress, motivated youths of Kanyakumari District like Dr. M.E. Naidu, Therur Subramania Pillai, M. Sivathanu Pillai and A.C. Sundaram Pillai took an initial step to found a committee to fight for the cause of the nation.<sup>3</sup> As a result of the Vaikom Satyagraha of 1925 and the visit of Gandhi to Kanyakumari District in 1925, the Suchindrum Satyagraha was organised in January 1926.<sup>4</sup> This Temple Entry movement was effectively organised by Dr. M.E. Naidu for gaining the right of entry into the roads around the Suchindrum temple for the depressed class people.<sup>5</sup> In the meantime,

\*Assistant Professor of History, Holy Cross College (Autonomous), Nagercoil.

Gandhi undertook the Salt Satyagraha in 1930. Motivated by this, they actively participated in the temple entry movement.

Further, these native leaders formed the Nanchilnad Congress Youth League on 16 May 1931. Nagendra Panicker of Kottar was its first President.<sup>6</sup> Under M.E. Naidu's leadership, foreign cloth picketing was organised.<sup>7</sup> The patriotic songs of Kavimoni Desigavinayagam Pillai, the soul-stirring speeches of Sheik Thambi Pavalar and several other inspiring leaders such as Dr. M.E. Naidu, S. Muthukaruppa Pillai, S. Sivan Pillai, Gandhirajan Pillai, A.C. Sundaram Pillai and P.S. Moni ignited the fire of patriotism in the minds of the people. Amidst this, the Temple Entry Proclamation announced on 12 November 1936, opened the temple to all people irrespective of caste, colour and creed.<sup>8</sup> This had kindled the patriotic fire which was already ignited.

### **Participation in Civil Disobedience Movement**

Civil Disobedience Movement and Salt Satyagraha initiated by Gandhiji had a good response in Kanyakumari District. Apart from the picketing of foreign clothes, they also participated aggressively in the picketing of the liquor shops. The liquor boycott brought the government revenues a crushing down. Soon this boycott movement assumed a new popular form: cutting the heads of Palmyra trees, which were abundant in those days.<sup>9</sup> National volunteers of Kanyakumari District actively took part in those movements in the nearby districts of Tirunelveli, Ramnad and Madurai (under the control of the British at that time), as the Kanyakumari District was part and parcel of Travancore Princely State. Dr. M.E. Naidu was the person who had secretly sent volunteers to British India from Kanyakumari District during the Civil Disobedience Movement.<sup>10</sup>

Ramaswamy Iyer, Saseedharan, M. Venkatachalam Iyer, S. Krishna, Subbiah Naidu, Chenbaharaman, Padmanathan, A. Sivathanu, E. Sitraputhran and T. Nallaperumal of Vadasery, S. Sivarajan of Vadiveeswaram, S. Madasamy Achari and T. Subbiah Pillai of Kottar, E. Yesuvadian of Suchindram, N. Krishna Pillai of Boothapandi and Innas

Bernad of Krishnancoil have actively participated in those movements.<sup>11</sup> They were arrested and put in various jails for six months to one year. Even the religious people also took part in it. The best example was the parish priest Fr. A. Sathniansan Joseph of Agasteeswaram, who had participated in the movement and advised the people of his parish to participate in the movement's programmes.<sup>12</sup> In January 1932, P. Jeevanandam of Boothapandy, the prominent socialist leader of Tamil Nadu, addressed a public gathering at Kottaiyur near Karaikudi in violation of the ban orders and was arrested. He was sentenced to one-year rigorous imprisonment in connection with the movements.<sup>13</sup>

### **Participation in Salt Satyagraha**

Dandi March, which was started on 12<sup>th</sup> March 1930 by Gandhiji opposing the imposition of tax on salt, had repercussions in the Madras Presidency too. Rajaji, the ardent follower of Gandhiji, launched the Vedaranyam march on 28<sup>th</sup> March and violated the salt law. Initially, it was decided to start the salt Satyagraha in Kanyakumari, where the three seas, the Arabian Sea, the Bay of Bengal and the Indian Ocean, confluence. However, it was later transferred to Vedaranyam because of the assistance Sardar Vedaraman Pillai and O.V. Azhagesan provided.<sup>14</sup> Further, the other reason for the change of place was that Kanyakumari was under the jurisdiction of the Princely State of Travancore at that time.<sup>15</sup> A Salt Satyagraha Committee was organised in Kanyakumari District, and volunteers were sent to Vedaranyam. They decided to attain the goal of the movement. G. Ganapathy of Aralvaimozhi, A. Arumugam Chettiar, S. Perumal Nadar, S. Subramania Pillai, Virabhahu Pillai of Agasteeswaram, S. Subramania Iyer, T. Mahalinga Saliar, S. Sivarama Nadar, S. Sivalinga Pannaiar, S. Pandaram, S.N. Krishna Pillai, S. Ramachandran, S. Subramanian, S. Sivathanu and S. Vasudevan of Nagercoil, and Kumbalingam of Chidambaranagar actively participated in the movement.<sup>16</sup>

### **Formation of Travancore State Congress**

Since Travancore was a native state, the nationalists of Kanyakumari District who had wished to

participate in all the agitations organised by the Indian National Congress registered with the Tirunelveli District Congress Committee and took part the events in Tirunelveli. Further, it is to be noted that these members sent the membership books in circulation to Nagercoil to enlist new members. V. Boothalingam Pillai of Thovalai registered his name in the Tirunelveli District Congress Committee, participated in Madurai court picketing, and was arrested and kept in Alipur jail. Swami Nadar of South Soorankudi and Sivarama Nadar of Mangavilai have also participated in the Madurai picketing.<sup>17</sup> In the meantime, Gandhiji visited Kanyakumari District for a second time in 1937.<sup>18</sup> Further, in the Haripura Session of the Indian National Congress held in February 1938 under the Presidentship of Nethaji Subhas Chandra Bose, there was a decision taken to create branches of the Congress Committee at the native states.<sup>19</sup> As per this decision, the Travancore State Congress was formed by C. V. Kunju Raman, with Pattom A. Thanu Pillai was its first President.<sup>20</sup>

### **Hartal at Nagercoil**

With the guidance of the Travancore State Congress, the people of Kanyakumari District organised a hartal at Nagercoil concerning the arrest of Jawaharlal Nehru and other leaders in November 1940. The shops, theatres etc., were closed in Nagercoil. A small meeting was conducted under the leadership of Nataraja Pillai, and the crowd was depressed by the police. On 2<sup>nd</sup> November 1940, a few shops in Aralvaimozhi and Thovalai were closed by the shopkeepers as a mark of protest against the arrest of Jawaharlal Nehru. The Congress volunteers like S.M.S. Krishna Pillai, M. Sankaran Pillai and Chockalingam Pillai participated in that incident.<sup>21</sup> The Travancore government took steps against the freedom fighters. Participation of the government officers in the hartal and hoisting of the flag was banned.<sup>22</sup> Even individual satyagraha suffered a setback because of the stubborn actions of the native government.<sup>23</sup> Though these movements were suppressed, the people's fighting spirit could not be crushed. The suppressed spirit of revolt against British rule manifested more vigorously and violently in the Quit India movement.

The important patriotic members who participated in the Civil Disobedience Movement in Kanyakumari District were M.K. Abdul Rahim, Ambrose, S. Abraham, Arumugam, S. Manikkam Asari, Chandra Sekar, Chettiar, Chithra Puthran, Damodaran, Esaki Muthu Perumal, Ysuvadian, S. Venkataraman Iyer, Mahalinga Iyer, Krishna Iyer, E.S. Subramania Vadiyar, Madhavanthambi, Mani, S.P.E.Ponnaiyan, K.V. Parameshwaran, Narayanan, Paul, S. Koshi, H.M. Boothalingam, Pillai, R. Chellaiah, Pillai Pandram, Pillai Raman S., Pillai Sori Muthu, Sundaram Pillai, Samraj, Satyanesan, Seetharaman, Pillai, S. Gopal Pillai, Singarayan, Sekaran, Sivarajan, S.B.Viswanatha, Harihara Iyer. They were arrested and imprisoned in various jails in Kerala and Tamilnadu.<sup>24</sup>

### **Participation in Quit India Movement**

When the Indian National Congress started the Quit India movement in August 1942, prominent leaders of the State Congress were in jail. Even then, the Travancore State Congress Committee met at Trivandrum and passed a resolution declaring its determination to fight shoulder with the Indian National Congress in the struggle for India's freedom. When the news of the Quit India Resolution's passing and the leaders' arrest reached even the remotest place of Kanyakumari District, people voluntarily organised a hartal that virtually put public life at a standstill and suspended all business. Every city and town observed the hartal. There were demonstrations and processions everywhere. National songs and slogans demanding the release of the leaders rent the air. On 9<sup>th</sup> August, protest meetings were held even by students and labourers in different parts of the district under the auspicious of the Travancore State Congress.<sup>25</sup> The people like S. Sivan Pillai, S. Muthu Karuppa Pillai and "Victory" Subramaniam etc., led the events in the Thovalai, Agasteeswaram Taluk was courted arrest.<sup>26</sup>

### **Student Participation**

The noteworthy feature of this Quit India Movement was the student's participation. They boycotted their educational institutions as a mark of protest against the arrest of the Indian National Congress leaders throughout India. They



enthusiastically organised meetings, participated in processions, strikes, and demonstrations, and wore black badges. From 13<sup>th</sup> August 1942 onwards, almost all days, the students of Carmal High School, Nagercoil, abstained from their classes, took out processions, and organised meetings.<sup>27</sup> On 14<sup>th</sup> August 1942, the students of Scott Christian School let out a procession carrying tricolour Flags and bearing placards depicting the words 'down with imperialism', 'we need freedom' and so on. The procession passed through the main streets of Nagercoil town and ended up at the school with a meeting. While the deliberation of the meeting was going on, a band of police personnel entered the venue and resorted to lathi charges on the students.<sup>28</sup> On 15<sup>th</sup> August 1942, the students of Carmal High School, Nagercoil, marched towards Sethu Lekshmi Bai High School, Nagercoil and participated in a demonstration in protest against the British organised by the latter.<sup>29</sup>

The students were dispersed by the police inflicting a lathi charge on them. However, the students ceaselessly protested by shouting slogans favouring a National Government for India and a Responsible Government for Travancore. Exasperated with that, the police made a few arrests, and because of the lathi charge, some were admitted to hospitals too. On 20<sup>th</sup> October 1942, the students of Nagercoil I.T.I. organised a procession. Further, the students of Scott Christian College, Sethu Lekshmi Bai High School and Carmel School also organised a large procession. They condemned the arrest of the Congress leaders and British imperialism.<sup>30</sup> These atrocities committed by the Travancore government during the 1942 agitations in Kanyakumari District by the students were circulated in the Nagercoil area as revolutionary pamphlets. The mastermind behind these pamphlets was P.S. Mony.<sup>31</sup>

### **Participation of common people in the Quit India Movement**

Since the Quit India Movement became a mass movement on its outlook, apart from the congress leaders and students, many common people from Kanyakumari District also participated. Between August and December 1942, 103 common people of Kanyakumari District were arrested and imprisoned in

connection with the Quit India Movement. It is astonishing that the native government worked against the movement and supported the British government. Vedakkan of Kuzhithurai, Nagalingam of Ramavarmapuram, Ponniah and Gopalakrishnan of Kuzhithurai, Ponnumuthu of Arumanai, Saminadar of Kuruntheru in Thovalai, Subramanian Narayana Perumal of Ethamozhi, E.M. Naidu of Nagercoil, Kunjan Nadar of Neyattinkarai, Nagalingam of Nagercoil, Padmanaban of Nagercoil, Amirdayya of Pudukkadai and Subramaniam of Agastheeswaram, along with leaders like Sivamuthukaruppan Pillai, K.M. Boothalingam and T.M. Sundaram were arrested for indulging in violent activities and convinced at Kuzhithurai and Trivandrum jail for varying terms.<sup>32</sup> On seeing those protests, the Travancore Magistrate issued an order under section 144 of the Criminal Procedure Code, by which he had prohibited holding any public meetings, processions and the like. However, that was also not controlled by the congress volunteers who had picketed the district magistrate's court.<sup>33</sup>

### **Conclusion**

Since Kanyakumari District was under the control of the native state of Travancore then, the Indian freedom movement gained momentum in the 1930s. Even then, from 1938 onwards, the freedom fighters of Kanyakumari District, along with their fight for Indian independence, started fighting for a responsible government in the native state of Travancore. However, the then Dewan of Travancore, Sir C.P. Ramaswamy Iyer, ruthlessly suppressed these struggles. Later, the demand for the establishment of a responsible government turned a new shape and became the merger movement since 1945. Though India gained independence in 1947, the people of Kanyakumari District continued their fight to unite with the Madras State until 1956. At last, all those struggles came to an end in 1956 when the majority of Tamil-speaking areas of Travancore-Cochin State were merged with the then Madras State or Tamil Nadu.

### **End Notes**

1. M. Gopalakrishnan, *Kanyakumari District Gazetteer*, Madras 1995, p.1.

2. File No. 895/1931, Confidential Section, p.4 and Sreedhara Menon, A., *Travancore District Gazetteer*, Trivandrum, 1962, p.231.
3. P. Ramachandran, *M.E. Naidu and Suchindram Satyagraha*, Nagercoil, 1988, p.3.
4. Report of the Temple Entry Enquiry Committee, Trivandrum, 1934, p. 48
5. File No. D. Dis. 1475/1926/Judicial, P.D.E.R., Kerala Secretariat, Trivandrum.
6. File No. 895/1931, Confidential Section, p.4.
7. *Ibid.*
8. A. Sreedhara Menon, *op.cit.*, p.385.
9. S. Ramaswamy, *South Travancore Directory*, Nagercoil, 1987, pp. 12-18
10. P. Ramachandran, *op.cit.*, pp.28-32.
11. *Ibid.*, pp. 23-35
12. S. Muthukaruppa Pillai, *Dr. Naidu Ninaivu Malar*, (Tamil), Nagercoil, 1987, p.47
13. S. Viswanathan, "Cultural warrior" in *Frontline*, dated 24 August 2007
14. C. Rajagopalachari, *Andraya Ninaivugal, Vedaranyam Uppu Satyagraha Charithiram* (in Tamil), Madras, 1950, pp. 223–224.
15. Saroja Sundararajan, *March to freedom in Madras Presidency, 1916-1947*, Lalitha Publications, Madras, 1989, p. 467
16. *Who is who of Freedom Fighters*, Vol. 1, Delhi, 1973.
17. A.A. Razaak, *Nesamony Oru Charithra Thiruppan* (Tamil), Nagercoil, 1998, p.58.
18. A. Ramaswamy, *Tamil Nattil Gandhi*, (Tamil), Madras, 1969, p.76.
19. Proceedings of the Indian History Congress, 1938, pp.398–404
20. A. Sreedhara Menon, *op.cit.*, p.231.
21. Freedom Fighters Association Office Record, 1979, Nagercoil, Kanyakumari District.
22. R. Issac Jayadhas, *Kanyakumari District and Indian Independence Movement*, MCL Roy Publications, 2011, p.41.
23. *Ibid.*, p.42.
24. Freedom Fighters Association Office Record, 1979, Nagercoil, Kanyakumari District.
25. *Ibid.*
26. *Ibid.*
27. Newspaper Report of the All India State People's Conference, August 1942.
28. Report of the All India Congress Committee Proceedings, 9-9, August 1942, Bombay, p. 238.
29. D. Daniel, *Struggle for Responsible Government in Travancore*, 1938-1947, Raj Publishers, Madurai, 1985, pp. 129-133
30. *Ibid.*
31. *Ibid.*
32. *The Hindu*, Trivandrum, dated 26 August 1942.
33. Freedom Fighters Association Office Record, 1979, Nagercoil, Kanyakumari District.

## Who Lost Kanyakumari

**R.B. Bibimol\***

### Introduction

Kanyakumari got its name from Kumari Amman Temple, located on the shores where the Bay of Bengal, Arabian Sea and Indian Ocean confluence. Important kings of India, such as Chera, Chola, Pandya and Nayaka, ruled Kanyakumari until it became part of Padmanabhapuram-based Venad.

Tovala, Agastheeswaram, Kalkulam and

Vilavankode were the four taluks that were critical to Travancore's food security. When Kerala was formed on 1 November 1956, these four taluks merged to form Kanyakumari district and became part of Tamil Nadu. Young historian "Joy Balan Vlachankara" in his seminal work 'Kerala State Formation: Boundary Disputes and Linguistic Agitations: 1945-1956' has mentioned that Kanyakumari may be disputed.

\*Ph.D. (Full-Time) Research Scholar, Department of History, Post Graduate and Research Centre, S.T. Hindu College, Nagercoil.

## **Pattom's Split Personality**

A man who was not averse to taking significant risks to achieve his goal, Pattom Thanupillai, the leader, did nothing to save Kanyakumari to Kerala. At the same time, top Tamil leaders in Travancore and the Commission issued a detailed memorandum arguing that they wanted not only the four southern taluks of Tovala, Agastheeswaram, Kalkulam and Valavankot but also the other five taluks of Chenkota, Peerumedu, Devikulam and Neyyatinkara. Also, there was a process to merge Chittoor with Tamil Nadu.

Pattom's successor, Panampalli Govindamenon, desperately attempted to retain Kanyakumari as soon as he took over as the chief minister of Tiru-Kochi, but it was too late. The state of Tiru-Kochi came into existence on 1 July 1949. Four months before this, on 9 February, 1949, all major political parties met at Alappuzha to discuss plans for a united Kerala. According to Joy Balan's book, Pattom, who had formed the Praja Socialist Party (PSP) at this time, openly called for the expulsion of the four southern taluks from Kerala at this meeting.

## **Tamil Liberation Struggle**

Tamil resentment of Pattom was so intense that when he returned to power in March 1954, Tamil groups intensified their agitation. Soon after taking over the title, the TTNC started a non-cooperation movement called the "Mochan Sangrahan" or "Liberation Struggle". The Pattom government passed resolutions saying that the TTNC units in the four southern taluks did not belong to Tamils, called on them to violate all laws, and exhorted Tamil speakers to stop paying taxes. Prime Minister Jawaharlal Nehru directly intervened to dissuade the Tamil leaders, but they paid no heed.

## **Language Martyrs**

At the end of the agitation, on 11 August 1954, seven people were killed in police firing in four Tamil-speaking southern taluks. This brutality by the police has disturbed the conscience of the nation, and it has become a matter of national debate.

The commission's report, submitted three months after the incident, justified the action of the police and

described their action as "just, proper and lawful". Infuriated by the report, even some Congress and PSP MLAs withdrew support from the government, and the Pattom cabinet fell again before a year had passed.

## **The Social Engineering Project of Pattom**

Even as he was busy suppressing the Tamil uprisings, a major project called the Colonization Project to change the population structure of the Tamil taluks of Pattom, Peerumedu and Devikulam was launched in Travancore at the same time. Following this, the plan was to relocate 8,000 farm families without government jobs to high ranges to cultivate cash crops. However, the title did not show such concentration in the case of the taluks, which eventually became Kanyakumari.

The period between 1945 and 1956 is significant for the modern history of Kanyakumari district. In 1945, the State Congress passed a resolution in favour of merging the Travancore states to form the united States of Kerala. As a result, Tamil, recognized as one of the official languages of Travancore, was denied recognition, and Malayalam remained the state's only official language. This was an insult to the Tamils. The All Travancore Tamil Congress emerged on 30 June 1946. Marshal Nesamoni led the movement to merge the present Kanyakumari district with Tamil Nadu.

In 1947 Travancore State became a part of the Indian Union. Then in 1948, the Tamil Nadu Congress in Travancore pressed upon the government their demands for the merger of the region with the then Madras State, and Indian Deputy Prime Minister Sardar Vallabhbhai Patel assured the Tamils of Travancore that this demand would be considered for the reorganization of states on linguistic lines.

After the 1951 general elections, he formed an alliance with the state Congress in the Legislative Assembly. However 1952, following a split in the Tamil Nadu Congress in Travancore, he withdrew his support for the state Congress and was subsequently dropped as a minister.

After fresh elections in 1954, the Tamil Nadu Congress in Travancore improved its strength in all 12 seats in the Tamil-speaking region. Eventually, the

Tamil Nadu Congress in Travancore split into two. One was under the leadership of Nesamony, and the other was under the leadership of Thiru.P.Thanulinga Nadar. On 29 March 1954, these parties reunited, and TP Ramasamy Pillai took over as the party's leader. The ensuing agitations, demonstrations, hartals, public meetings and processions resulted in the loss of many precious lives due to police firing. With this, the situation in Kanyakumari district became more turbulent. The ministry fell, and thus President's rule was declared in Travancore-Kochi state.

### Conclusion

A. Nesamony was the President of the Tamil Nadu Congress in Travancore from 1955. In 1956, the State Reorganization Commission was formed, and the commission also decided to transfer the five southern taluks of Travancore, Towalai, Agastheeswaram, Kalkulam, Vilavankode and Chenkotai to Madras State.

Following this, in November 1956, four taluks, namely Tovalai, Agastheeswaram, Kalkulam and Valavankot, were merged to form the "Kanyakumari District" of Tamil Nadu with headquarters at Nagercoil, a new revenue survey was taken in 1966-1976 and a settlement department was established.

### Notes and References

1. "India Getaways: 16 Reasons Why You Should be Holidaying in Tamil Nadu", Nat Geo Traveller India.
2. "Limits of Oceans and Seas, 3rd edition" (PDF), International Hydrographic Organization, 1953, p.21.
3. <https://thehinduimages.com/details-page.php?id=157918128>
4. V. Kanakasabhai, *The Tamils Eighteen Hundred Years Ago*, New Delhi: Asian Educational Services, 1997, p.10.
5. Shinu Abraham, "Chera, Chola, Pandya: using archaeological evidence to identify the Tamil kingdoms of early historic South India", *Asian Perspectives*, vol.42, no.2, 2003, pp.207–223.
6. "Legends of Kanya Kumari", Amritapuri, 8 February 2000.
7. "Population By Religious Community - Tamil Nadu", Office of The Registrar General and Census Commissioner, Ministry of Home Affairs, Government of India. 2011., Town code: 803939, Area Name: Kanniyakumari (TP); Table C-1 Tamil Nadu (XLS)
8. "Primary census abstract 2001", Directorate of Census Operations – Tamil Nadu. 2001.
9. Falling Rain Genomics, Inc – Kanyakumari <<http://www.fallingrain.com/world/IN/25/Kanniyakumari.html>>
10. Chidanand Rajghatta, "Attock to Cuttack, PM Narendra Modi causes a stir", *The Economic Times*, 27 June 2017.
11. "Station: Kanniyakumari Climatological Table 1981–2010" (PDF). *Climatological Normals 1981–2010*. India Meteorological Department. January 2015. pp.383–384.

## Cabinet Mission Plan: A Foredoomed Failure: - The Press and Public Opinion in Madras Presidency

M.S. Fathima Begum\*

### Introduction

A significant milestone in the political development of India was the announcement by the new Secretary of State. On 19<sup>th</sup> February 1946, a three-member Cabinet Mission consisting of himself, Stafford Cripps and A.V. Alexander would visit India towards the end of March to discuss with the representatives of India the framing of the Indian

Constitution for free India. This was followed by the declaration by Premier Attlee on 17<sup>th</sup> March at the House of Commons that his government would establish an Interim government in India. Announcing that India was free to elect for Independence, Attlee expressed the hope that he might elect to remain in the British Commonwealth.<sup>1</sup>

\*Assistant Professor of History, G.T.N. Arts College (Autonomous), Dindigul – 5.

## **Arrival of Cabinet Mission**

The three-member cabinet Mission arrived in Delhi on 24<sup>th</sup> March. As Gandhi acknowledged, its purpose was to devise the easiest and quickest method of ending British rule. In their state paper of 16<sup>th</sup> May, the Cabinet Mission and the Viceroy proposed a three-tier Constitution that formally preserved India's political unity and partly satisfied the League's demand for a separate political expression for Muslims. The Mission's prolonged discussion with the Indian Leaders proved fruitless. There was no possibility of both the major parties agreeing on the solution to the issues of Pakistan and the Constitution-making body.<sup>2</sup>

The Cripps proposals in 1942 enabled a province to secede from the Indian Union. However, the Cabinet Mission's plan did not provide a united India. The Congress initially agreed to the Interim Government but later rejected it. The League, which first agreed to the Cabinet Plan of 16<sup>th</sup> May, reversed its decision. The Muslim League announced its decision to launch "Direct Action to achieve Pakistan...and to get rid of the present British slavery." After a series of negotiations between the Viceroy and Nehru, it was decided to form an Interim government without Muslim League. Wavell desired to keep the seats of the Muslim League vacant, but Nehru disagreed. When Nehru desired to increase the membership to 15 to include an Anglo-Indian, Wavell disagreed. The interim government comprised six Congress nominees, three minorities and three Muslims. Two seats were left vacant for Muslim League. On 13<sup>th</sup> October, Jinnah conveyed the League's willingness to join it. Jinnah nominated Jogendranath Mandal and four Muslims, including Liaquat Ali Khan. Jinnah kept himself out.<sup>3</sup>

## **Press and Public Opinion about Cabinet Mission Delegation in Madras Presidency**

The main topics discussed in the comments were the relations between the big powers, especially misunderstandings with the USSR, the proposed Cabinet Mission, and the food shortage. However, it has had a favourable reception in nationalist papers. The Russo-Persian dispute in the UNO attracted a good deal of council in the press, and Russia's attitude was

generally condemned. More than on nationalist paper, however drew a parallel between British action in India and Russian interference in Persia. Other topics of interest are the Cabinet delegation and the reported decision by the continued. Many papers remarked that this decision was based more or less on political grounds and pointed out that it should be treated fundamentally as a humanitarian problem.<sup>4</sup>

The Cabinet Mission and the possibility of a deadlock between Congress and the League continue to be the main topics discussed in the press. The Nationalist papers take the line that even if no League-Congress agreement is needed. The Mission should immediately bypass the league and establish a new central government and a constitution-making body in consultation with Congress and other parties. There has been little public interest in foreign affairs during the fortnight, and the press was mainly concerned with the formation of the ministry in Madras and the activities of the Cabinet delegation. Among nationalist papers, only the Hindu supported C. Rajagopalachari's candidature for leadership of the party. The activities of the Cabinet delegation have been receiving considerable publicity.<sup>5</sup>

The English and the Indian language press unanimously welcomed the new popular ministry. Some due appointments were expressed in the Malayalam press over the delay during the representation to Malabar in the cabinet. Some Muslim sections of the press demanded the formation of an interim government. There was also support for the proposal to refer the differences between the Congress and the Muslim League to international arbitration. The press was mainly concerned with the statement of the Cabinet Mission. However, a section of it referred to other matters. The Cabinet Mission's statement received, on the whole, a good press. There was generally no disposition to doubt the bonafide of the Mission.<sup>6</sup>

The press was mainly concerned with two subjects- the Cabinet Missions proposals. A general welcome was recorded to the Muslim League's decision to accept the proposals. However, some sections of the Tamil press suggested that Jinnah had no option but to accept them. The pro-Congress papers expressed

unequivocal opposition to parity even as the pro-Muslim league press loudly insisted on it. The nationalist press approved the Congress's decision to reject the Interim government's proposals. The Urdu press equally supported the stand taken by the Muslim League. It was critical of the Viceroy's refusal to form an Interim government immediately despite the Muslim League's offer of cooperation. The Urdu press was sharply critical of the British government's attitude.<sup>7</sup>

The Congress press relied upon the Viceroy to proceed with forming the Interim Government even if the Muslim League refused to cooperate. On the other hand, the Urdu Press dwelt on the British Government's alleged failure to keep them worthy concerning the formation of the interim government and the withdrawal of the Muslim League from the Constituent Assembly.<sup>8</sup>

The nationalist press welcomed the invitation to Nehru to form an Interim government. The Muslim Leagues' refusal to participate was generally deplored. Saiful Islam observed that the disturbances were due mainly to the mischief of certain Hindus and Muslims who were not amenable to the Congress or League discipline. The Chandrika, which was the organ of the Muslim League, announced in a leading article that the Direct Action declared by the League was to start on the day the Congress President would form the Interim government. Another leader remarked, "The interim government contemplated by Pandit Nehru will take birth within the next few days and with it the Muslims will declare the republic of Pakistan. Then no one can say how long the war between the two countries will last and when India will be free".<sup>9</sup>

### **Constituent Assembly Elections and Attlee's Decision to Quit India**

The Constituent Assembly elections, which were completed by 24th July 1946, had its opening Session at Delhi on 9<sup>th</sup> December 1946. It was presided by Satchidananda Sinha. On 20<sup>th</sup> February 1947, Attlee announced his government's historic decision to quit India. Wavell was recalled, and the 46-year-old Louis Mountbatten was appointed Viceroy of India on 24<sup>th</sup> March 1947. He was the first Governor-General of Independent India.<sup>10</sup>

The Constituent Assembly met on 9th December in the absence of the Muslim League representatives. After choosing Dr Rajendra Prasad as its President and discussing the aims and objectives resolution moved by Pandit Jawaharlal Nehru, the Assembly adjourned to enable the Muslim League to change its attitude and participate in its deliberations. The obstructionist policy adopted by the Muslim League at last exhausted the Congress Members' patience if the Muslim League did not accept the Cabinet Mission Plan as a whole and were allowed to remain after that in the Interim government. The situation in India was alarming when Prime Minister Attlee announced the decision of His Majesty's government on 20th February 1947.<sup>11</sup>

The British Prime Minister Clement Attlee had announced His Majesty's government's definite intention to take the necessary steps to effect the power transfer into responsible Indian hands by a date not later than June 1948 and hinted at the possibility of Partition. On 8th March<sup>h</sup> 1947, the Congress Working Committee passed a resolution welcoming Attlee's announcement and implicitly recognizing the necessity of Partition. In April, 1947 Nehru publicly stated what had been the view of the Congress at last ever since 1944. The Muslim League, he said, "can have Pakistan if they do not wish to join Pakistan. However, the first Partition plan Mountbatten's staff produced in May 1947 was so wrongheaded that Nehru angrily rejected it. In the framing of the second plan, better known as the 3<sup>rd</sup> June or the Mountbatten Plan, a distinguished Indian Civil Servant, V.P. Menon, appears to have played a crucial concerned and finally became the basis of the Indian Independence Act of 1947."<sup>12</sup>

Lord Mountbatten took over the Viceroyalty on 24<sup>th</sup> March 1947. He spent two months studying the political situation in India. The Mountbatten was simple. India was to be divided into two Dominions, India and Pakistan. On 3<sup>rd</sup> June 1947, His Majesty's government issued a statement containing the final decision regarding the method of transfer of powers.<sup>13</sup>

### **Conclusion**

The Cabinet Mission plan is critical to scholarly works that engage with various aspects of Indian

Constitutionalism, law, politics and history, particularly on partition and federalism. In *Keeping the Jewel in the Crown*, Walter Reid emphasizes the British self-interest behind setting up the Mission to secure Britain's defence interests in India and the Indian Ocean Area. Other scholars have taken to evaluating the Cabinet Mission and its plan. Granville Austin argues that the Cabinet Mission should have never attempted to mediate between the Congress and Muslim League: 'it was foredoomed to failure'.

### End Notes

1. Saroja Sundararajan, *March to Freedom in Madras Presidency*, Lalitha Publications, Madras, 1989, p.620.
2. *Ibid.*, p.620.
3. *Ibid.*, p.622.
4. Fortnightly Report 1946, First and Second half of March 1946, TNA.
5. FNR 1946, First and Second half of April 1946, TNA.
6. FNR 1946, First and Second half of May 1946, TNA.
7. FNR 1946, First and Second half of June 1946, TNA.
8. FNR 1946, First and Second half of July 1946, TNA.
9. FNR 1946, First and Second half of August 1946, TNA.
10. *Ibid.*
11. Anup Chand Kapur, *Constitutional History of India*, New Delhi, 1970, p.447.
12. S.R. Mehrotra, *Towards Freedom and Partition*, New Delhi, 1979, p.220.
13. Anup Chand Kapur, *op.cit.*, p.449.

## Fall of Rajaji and Its Implications in Tamil Nadu Political Scenario

**R. Kuppam\***

Widely known by the diminutive 'Rajaji', Rajagopalachari went to jail in the satyagrahas of the 1920s and 1930s. His interest in abolishing untouchability and promoting Hindu-Muslim unity brought him closer to Gandhi. In 1937, when the Congress came to power in Madras, Rajaji was unanimously elected as Premier of the Madras Presidency. In October 1939, he resigned along with other Congress Ministers in protest against the Viceroy's refusal to consult Indian opinion in the matter of the Second World War. In a daring break with his party and mentor, Rajaji opposed the Quit India Movement of 1942, asking Congress to work harder to find common ground with the British instead. He resigned from the Congress in 1942 but was readmitted in 1945. He served as the first Indian Governor of West Bengal and then as the first and last Indian Governor-General. Afterwards, he joined the Union cabinet before returning to Madras as Chief Minister in 1952.

Following the decision of the Union government to create a separate state of Andhra, a bill for the bifurcation of the composite state of Madras was

introduced in the state legislature. Rajaji proved to be an intense Tamil nationalist and managed to thwart attempts of Andhra State to have Madras City as the common capital of the two states and to keep Madras City as the capital of the residual state.<sup>1</sup> His determination to implement the Andhra State Bill was so great that he refused to discuss the education programme until the Andhra State Bill was approved.

Rajaji's mission ended with the approval of the Andhra State Bill and the inauguration of the new state of Andhra on October 1st, 1953. Congress then had a comfortable majority in the Assembly. There was no longer any threat to the government from anti-Congress forces like in 1952 when Prakasam and the United Democratic Front were ready to take power. The Congress party could then breathe freely.

Since Rajaji came to power in April 1952, the Congress legislators had felt crushed. They could in no way interfere with the administration. They had not even been able to take their constituents' complaints to officials. By 1946 they had become accustomed to some influence and authority in the government offices. Rajaji had blocked any opportunity to exercise that power.

\*Assistant Professor of History, Government Arts College for Men, Nandanam, Chennai - 600 035.

Congress members had moved to oust Rajaji as early as April 1953.<sup>2</sup> Kalki demanded that they unanimously elect a replacement before asking Rajaji to step down. *Ananda Vikatan* condemned attempts to sow dissent within Congress for the educational plan and praised Rajaji's speech at the Saidapet political conference in July 1953, in which he had elaborated on the responsibilities of the party leader and the government leader and the relations that should prevail between them.<sup>3</sup>

In October 1953, anti-Rajaji activities within Congress gained momentum, thanks to the efforts of P. Varadarajulu Naidu and K.T. Kosalram, who had been personally affected by some of Rajaji's decisions. Rajaji tried to make the opposition impotent within Congress by expanding its ministry and attracting Kamaraj supporters. However, Kamaraj's faction resented Jothi Venkatachalam's inclusion in the cabinet.<sup>4</sup> The Congress suffered a defeat in the Kangeyam bye-election. The opposition claimed that this was a vote against the educational scheme.<sup>5</sup> But *Kalki* accused the Tamil Nadu Congress Committee (T.N.C.C.) of unbridled negligence in the election campaign. The anti-Rajaji elements conducted a signature campaign. However, Jawaharlal Nehru advised against any change of leadership.<sup>6</sup> The activists were rejected by the high command of the Congress, which rejected the charges against Rajaji. It was also reported that Kamaraj, the president of the T.N.C.C., met with Rajaji and asked him to step down.<sup>7</sup> Rajaji was adamant that it would not be in the country's interest for him to leave before alternative arrangements and a new leader appointed and accepted by the people were made.<sup>8</sup> The Congress party opposed Rajaji's moves to abolish the Revenue Board and district councils.<sup>9</sup>

The harsh campaign would have shocked anyone. The dissident campaign in Congress also continued within the legislature, against all conventions according to which ruling party members had moderated their criticisms of the government. Kosalram, a close associate of Kamaraj, called Rajaji's government '*Peyatchi*' (Devil's Rule) and made severe accusations of favouritism, casteism and interference in the functioning of the judiciary against Rajaji.<sup>10</sup> Kamaraj's

faction, which controlled the T.N.C.C., virtually treated the Rajaji government as an opposition government.

Rajaji was embittered. Speaking of the demand for education, he said it was a shame in this state that the feelings about castes and communities were so strong and haunting. The subject of the Modified Scheme of Elementary Education (M.S.E.E.) had become a problem, a political debate, a furious debate very close to a debate, a common issue. Some people thrive on this kind of misrepresentation.<sup>11</sup>

Rajaji decided to step down after the budget session. He resigned on March 26th, 1954. Soon, an overwhelming majority of the Legislative Party in Congress decided to abandon the educational scheme. Kamaraj was elected leader of the Legislative Party of Congress by defeating C. Subramaniam with 93 votes to 41.<sup>12</sup> Thus ended the interlude of Rajaji in the post-independence history of Tamil Nadu. Kamaraj was again in charge, this time not as kingmaker but as king himself. The irony was that the same forces that had blocked Kamaraj in 1952 were now at the centre of his return to power.

If the first round of the battle to remove Rajaji from the post of Chief Minister was fought by the anti-Congress opposition, the second round of the battle was fought on the inside, with the agitation of Dravidar Kazhagam continuing on the outside, more in the manner of drummers. The common feature of both rounds of conflict was that casteism was the ammunition used. Communal politics began to raise its ugly head in Tamil Nadu politics. The long-term effects of the events of 1953-1954 are felt continuously.

Rajaji's re-entry into Tamil Nadu politics came at a time when the prestige of Congress was at its lowest ebb. The way he was brought to the head of the government was far from democratic. If Rajaji had been elected to the Legislative Assembly when he assumed his office, the stigma of entering the back door through the Legislative Council would not have struck.<sup>13</sup> But his contempt for the masses was such that he would not submit to the electoral process. This condescending attitude manifested in his relations with the party and the party. They had asked him to lead them. It was once



his leadership accepted that his business was over. They had to trust him fully and give him free rein in business conduct. They did not even have the right to ask for consultations, let alone interfere with what he did or advised. Rajaji went so far as to compare himself to Sankara and Ramanuja and asked if these *Acharyas* acted only after consulting their disciples.<sup>14</sup> Of course, this analogy was out of place in a political democracy.

Rajaji had not established and made no serious effort to create; a mass base in the ranks of Congress.<sup>15</sup> It depended on the respect he commanded among national leaders in Congress. The national leadership, with all its prestige and authority, could do little to rehabilitate him at the Tamil Nadu Congress, from which Rajaji had departed in 1942. During this momentous decade, Kamaraj had built the party and its character. It had undergone a radical change after Independence. It was less an organization of selfless fighters and more an institution. Rajaji could not work with this type of structure, nor could he change it since he could never be inside it. In the end, it was necessary to give up, and he eventually resigned when he founded the Swatantra Party in 1959.<sup>16</sup>

As Chief Minister, Rajaji had made many bold decisions that had found mass acceptance. The de-control of food, the Tanjore Tenant and Pannaiyal Protection Bill, the Tanjore Tenancy Regulations, and his defence of the interests of handloom weavers all created mass goodwill. A social conservative, opposed to radical socio-economic changes, was deeply committed to preserving traditional rural society.<sup>17</sup>

Traditional rural society was based on *varnashrama dharma*, in which the Brahmin caste enjoyed the highest status. His defence of traditional rural society, even if based on purely socio-economic considerations, could easily be attacked as an attempt to preserve Brahmin domination.<sup>18</sup> Therefore, it was natural for Dravidar Kazhagam (D.K.) and Dravida Munnetra Kazhagam (D.M.K.) to take full advantage of this aspect of his philosophy expressed in the educational scheme and carry out intensive agitation against him. While this unrest did not affect the masses very much, it did have such an impact on some

members of Congress that they created opposition to Rajaji from within Congress.

### Impact of Rajaji's Fall

The resignation of Rajaji and the assumption of the office of Kamaraj constituted a milestone in the history of Tamil Nadu. First, it marked the eclipse of the "no return" of the influence and power of the Brahmin elite in Congress, the culmination of the process of de-Brahminization began in 1931 with the growing participation of the non-Brahmin community in both Congress and the struggle for freedom.<sup>19</sup> Second, it marked the triumph of democracy within Congress. A leadership thrown up from among the rank and file during the Quit India Struggle, and maintaining close links with the base, prevailed over the central leadership in the choice of the Chief Minister. Third, it was seen as the triumph of party organization over the government. A government that behaved as autonomous from the party had to yield to a government led by the party president. However, this triumph was only momentary. Because it led to the demotion of the party organization to a secondary role since the real natural leader of the party became the head of the government, leaving the shadow behind to fill the role of party president. Later a 'K-Plan'<sup>20</sup> had to be formulated to reinvigorate the party, but it was too late. The democratic character of the organization of Congress had been lost forever, both at the level of the whole of India and at the state level, for similar reasons.

Another significant development was the transformation of E.V. Ramasamy (E.V.R.) from an extreme and uncompromising anti-Congressism to a fervent 'pro-Kamarajism'. E.V.R. had worked tirelessly against candidates for Congress in 1952. One exception was made in favour of P. Varadarajulu Naidu. He, therefore, remained firmly behind Kamaraj, the first 'True Tamilzhan' to govern the state.<sup>21</sup>

A third development was the end of the radical phase of the D.M.K. and the beginning of the stages of its evolution towards a parliamentary opposition party.<sup>22</sup> The D.M.K. participated in the 1957 elections taking advantage of the popularity gained thanks to three—

pronged movement and the public sympathy that the resulting form of repression had created.

Another significant development has been the rise of caste-based political organizations such as the Vanniya Kula Kshatriya Sangam, which had acted as pressure groups to promote their caste and sectional interests.<sup>23</sup> Therefore, Rajaji's education programme unwittingly acted like a catalytic agent for generating various forces that would play an essential role in Tamil Nadu politics. The educational plan was notable in Tamil Nadu's changing political trends. Rajaji's fall from the ministry greatly impacted Tamil Nadu politics. The successive Congress Chief Ministers after Rajaji could not check the growing influence of the Dravidian parties in Tamil Nadu politics. After Rajaji, as there was a Congress Chief Minister of national stature, the Congress had to face its downfall quickly. A colonial Governor once called Rajaji the 'Wisest man in India'. The sentiment was endorsed by Gandhi, who described him as the 'Keeper of my conscience.'

### End Notes

1. D. Veeraraghavan, *Half a Day for Caste?*, Education and Politics in Tamil Nadu 1952-55, New Delhi: Leftword Books, 2020, pp.37-41.
2. *Kalki*, 12 April 1953.
3. *Ananda Vikatan*, 2 August 1953.
4. *Swatantra*, 14 November 1953; *Viduthalai*, 1 November 1953.
5. *Dravida Nadu*, 15 November 1953.
6. *Kalki*, 22 November 1953.
7. *Viduthalai*, 1 November 1953
8. *Dravida Nadu*, 3 January 1954. Rajaji, in a statement on 3 November 1953, called the dissidents power seekers and vowed not to yield to them.
9. *Ananda Yikatan*, 11 November 1953.
10. *Viduthalai*, 15 December 1953.
11. *Madras Legislative Assembly Debates*, 1953, vol. X, p. 165.
12. *Ibid.*, pp. 716-718.
13. *Viduthalai*, 31 March 1954.
14. *Madras Legislative Assembly Debates*, 1953, Vol. X, p. 166.
15. *Viduthalai*, 31 May 1953
16. D. Veeraraghavan, *op.cit.*, p.125.
17. Ramachandra Guha, (ed.), *Makers of Modern India*, Gurgaon: Penguin Books, p.436.
18. Antony R.H. Copley, *The Political Career of C. Rajagopalachari, 1937-1954: A Moralism in Politics*, Delhi: Macmillan Publishers, 1978, pp.288, 295.
19. Aruna Sivakami, *Rajaji: A Study in Politics and Administration*, Ph.D. Thesis: Madras University of Madras, 1980, p.166.
20. 'K' Plan or Kamaraj Plan. It was a strategy proposed by Kamaraj in 1963 to strengthen the Congress party by senior leaders resigning from government positions to take up party work. Kamaraj himself resigned as Chief Minister. M.S. Muthusamy, *K. Kamraj: A Socio-Political Study*, Madras: Tamil Nadu Academy of Political Science, 1989, pp.109-114.
21. Harrison S. Selig, *India: The Most Dangerous Decades*, Madras: Oxford University Press, 1969, p.287; A. Parthasarathy, *A Hundred Years of the Hindu*, p.700.
22. Margurite Ross Barnett, *The Politics of Cultural Nationalism in South India*, Princeton: Princeton University Press, 1976, p.79.
23. Harrison S. Selig, *op.cit.*, p.287.

## Relations between K. Kamaraj and Periyar E.V. Ramaswami

G. Rengaraju\*

The paper highlights the relationship between Kamaraj and E.V. Ramaswami in their political career. E.V.R. started his political career in Congress like K.

Kamaraj. However, due to the dominance of the Brahmins in Congress, he came out of Congress. Subsequently, he started the Self-respect League,

\*Assistant Professor of History, R.V. Government Arts College, Chengalpattu - 603001

Dravidar Kazhagam. In the meantime, he took the responsibility of the Presidentship of the Justice Party. From the beginning of his political career till his last breath, K. Kamaraj was in Congress and fully involved in the nationalist struggle and the growth of Congress as a national and provincial leader. Both of them shared their common feelings as Tamizhan and non-Brahmin. E.V.R. applauded Kamaraj for his overthrow of Rajaji from politics.

It was well known that Kamaraj was a full-fledged Congressman with no sympathy for those who opposed the Congress and its ideals. As a disciplined Congressman, he never hesitated to oppose those who were opposed to Congress and its programmes.

Since his younger days, Kamaraj never felt persuaded to support the Justice Party or the Dravida Kazhagam. His faith in the Congress and Gandhian ideals was so stronger that he was convinced that the Justice Party, emphasising jobs for the non-Brahmins, was an enemy of Indian Nationalism. He never hesitated to oppose it at every conceivable opportunity. Despite his early association with leaders like P. Varadarajulu Naidu and E.V. Ramaswami (E.V.R.), who broke away from the Congress that had become Brahmin-dominated, Kamaraj steadfastly remained a Congressman and a nationalist.<sup>1</sup> Working closely with S. Srinivasa Iyengar and S. Satyamurthi during the election campaigns, he never hesitated to work against the Justice Party. The struggle of the Justice Party and its successors, the non-Brahmin movement, for jobs, did not interest him. He realised better than many in the non-Brahmin movement that with political freedom would also come the power for the masses to enable them to progress towards social and economic equality more rapidly than ever before.<sup>2</sup>

Indeed, Kamaraj was clear-headed enough to see the non-Brahmin problem in Madras from a better perspective.<sup>3</sup> In the years before independence, he dismissed it as a British-propped political diversionary tactic, which sought to side-track the attention of the masses from the Congress objective of winning national freedom. After independence, he considered it a hangover of the past, not of severe concern. He was not

unsympathetic to the inherent claims of non-Brahmins to a larger share in the job and educational opportunities. However, he did not want that it should retard the progress of the movement for national independence, wherein lay the solution to several of the ills. In the 1937 elections, he worked enthusiastically under the dynamic leadership of his political mentor S. Satyamurthi for the defeat of the Justice Party. Himself being a non-Brahmin, it did not blind him to the narrow horizons of the Justicites and their anti-national and pro-British attitudes. While the Justice Party was communal, Kamaraj was never one and to the last, he stuck to the ideal of nationalism.

However, his firm faith in Gandhian ideals and nationalism did not come in the way of his regard for the leaders. Ever since the days of the Vaikom Satyagraha, he had cultivated respect and personal regard for E.V.R.<sup>4</sup> Even when some of the campaigns and actions of the Dravida Kazhagam leader were manifested communal and anti-national, Kamaraj maintained the highest personal respect to him as an individual. In his hometown of Virudhunagar, the Congress under his leadership had defeated the Justice Party in the civic elections.

When E.V.R. started his Constitution-burning campaign, the Government under Kamaraj had no hesitation in arresting him. However, because of the Dravidian leader's advanced age and poor state of health, he was kept in hospital as a patient instead of in jail.

When Rajaji introduced the controversial Modified Elementary Education Scheme in 1952, E.V.R. and the Dravida Kazhagam led the opposition to it. While Kamaraj also did not like the Scheme and wanted Rajaji to drop the scheme, he did not say a word supporting E.V.R.'s stand. When Kamaraj was elected leader of the Madras Legislature Congress Party, E.V.R. hailed it as a great victory for a 'True Tamilian' and welcomed Kamaraj as a '*Pachai Tamizhhan*' (a pure Tamizhan)<sup>5</sup> and applauded the fact that his cabinet contained no Brahmin.<sup>6</sup> The Dravida Kazhagam came forward, for its reasons, to work for Kamaraj in some of the bye-elections like Gudiyatham and the general

elections of 1957. However, Kamaraj did not dilute his stance regarding the ideals of E.V.R. and his Kazhagam.

In private conversations, on more than one occasion, Kamaraj expressed sorrow at the peculiar way E.V.R. carried on some of his campaigns. More than once, the State Government during Kamaraj's regime was forced to arrest E. V. R., but even then, Kamaraj, without compromising on his high nationalist principles, did treat E.V.R. with respect and regard due to the elderly leader.

When a section of Congressmen openly criticised Kamaraj for the Dravida Kazhagam's support to the Congress, which cost it a good bit of its traditional middle-class allegiance, Kamaraj explained that he or the Congress had not sought any help from the E.V.R. and the D.K. However, he could not do anything when they came forward to support him.<sup>7</sup> Despite the undisguised opposition of E.V.R., Kamaraj did not hesitate to include a Brahmin, R. Venkataraman, in his cabinet. Thus Kamaraj demonstrated the high ideal of personal regard and respect for leaders despite their political differences.

E.V.R. was never pro-Congress after 1925. However, he supported Kamaraj because he did not want Rajaji to stage a comeback as Chief Minister. After Kamaraj became Chief Minister in 1954, E.V.R. suspended all his agitations against the Congress and offered to support him in the bye-election in Gudiyatham early in August 1954.<sup>8</sup> There was also another very plausible reason for E.V.R.'s support to Kamaraj. The Dravida Munnetra Kazhagam of C. N. Annadurai had already become active in State politics. E.V.R. did not support Annadurai's D.M.K., which he characterised as 'Tear Drops'.

E.V.R.'s gratuitous support to Kamaraj did lead to some problems for Kamaraj in his party. Some of the Congressmen did not like the Congress to have anything to do with the Dravidar Kazhagam as it might lead to an erosion of the main sectors of traditional support to the Congress. Kamaraj said that in 1952, E.V.R. had referred to him as a 'poisonous snake' and that the only reason the E.V.R. now supported Congress.<sup>9</sup> Kamaraj's explanation that E.V.R.'s support to him was unsought

for, and motivated by E.V.R.'s sown antipathy towards Annadurai and his splinter group did not carry conviction with his friends.<sup>10</sup> On the eve of the 1957 elections, a group of Congress members decided to break away from the leading organisation to form what was called the Tamil Nadu Congress Reform Committee, and this was attributed mainly, among other things, to Kamaraj's pro-E.V.R. attitude.<sup>11</sup>

The Justice Party, at its annual Conference at Tiruvarur on 24<sup>th</sup> August 1940, resolved that for the progress and preservation of the Dravidian culture, civilisation and economy, Madras Presidency, the home of the Dravidians should be made a separate State and placed under the direct rule of the Minister of State for India. This was the genesis of the concept of Dravidanadu or Dravidasthan, and the initiative for this came from E.V.R.<sup>12</sup>

In 1952 the Justice Party won one seat in the local legislature because P. T. Rajan was the candidate and lost even that seat in 1957 though it had D.M.K. support then.

Under E.V.R., the Dravidar Kazhagam grew in popularity because of its open and uncompromising hostility to the Brahmin caste and its determination to save the Dravidians from exploitation by Brahmins and North Indians. The Black shirt was adopted as the party's uniform in 1946, and an anti-Hindi agitation was kept up from 1946 to 1948. The proposal to make Hindi a compulsory subject in schools was aborted when the Dravidian parties began an agitation in 1951 for amending the Constitution of India, under which the Communal G. O. could not be sustained. Necessary changes were made in the Constitution by the Congress party to meet the requirements of the people. The Dravidar Kazhagam preferred agitation to Parliamentary politics not only because of the habit and inclination of its leaders but also because experience had shown that it was the better way to achieve its objectives. During elections, it supported persons and parties likely to serve its purposes and avoid confrontation with the electorate. In 1952, it supported the Communists, and in 1957 and 1962, the Congress. The anti-Brahmin creed of the D.K. helped to replace Rajagopalachari with Kamaraj in 1954

as the Congress Chief Minister of Tamil Nadu. In 1957 and 1962, the Congress was headed by Kamaraj. It accounted for E.V.R. and D.K. It supported the Government and their expectation that the Government would do nothing against non-Brahmins' interests. The D.K. indulged in campaigns against caste, against Brahmins and Hinduism and in public breaking of idols and images, and burning of books and pictures. During 1953-1958, younger elements interested in the civic, local and State elections drifted away from the D.M.K., which had been formed in 1949 as a protest against E.V.R. - his authoritarian ways and personal conduct.<sup>13</sup>

Three prominent non-Brahmin Congress leaders emerged as a counterpoise to the Justice Party, and they were also the leaders of the Madras Presidency Association, a branch organisation of the Congress in the Madras Presidency. Rajaji was instrumental in drawing the first two into Congress. Ironically, these two were to play a vital role in the campaign against Rajaji. But even these three non-Brahmin leaders remained prickly in the Congress, leaving one after the other: E.V.R. in 1925, Varadarajulu Naidu in 1934, only to rejoin it in the last years of his life, and an already marginalised Thiru. Vi. Ka. in the mid-1940s. What none of these stalwarts could achieve was realised by K. Kamaraj: unchallenged leadership of the Congress, a long stint in the Chief Minister's chair, and a key role in nationalist politics as 'King Maker'.<sup>14</sup>

E.V.R. became self-appointed virulent Congress campaigners and nominated Kamaraj as his heir-apparent. He said that he was old. He might not live for long. After he was gone, Kamaraj would safeguard the interests of the Tamils. He was E.V.R.'s heir.<sup>15</sup> Kamaraj fully exploited the popularity of E.V.R. and identified himself with the Tamil nationalist aspiration. Thus the relations between K. Kamaraj and E.V. Ramaswami shaped Tamil Nadu politics which, on the one hand, made K. Kamaraj an unchallenging Congress leader

and, on the other hand, blocked the re-emergence of Rajaji in the political scenario. E.V.R. utilised Kamaraj as a political instrument to check Rajaji and C.N. Annadurai. However, the rise of Annadurai could not be marred by E.V.R. because the former had a good backing of the cadre support and individual identity.

## End Notes

1. V.K. Narasimhan, *Kamaraj-A Study*, Bombay : Manaktalas, 1967, p.14
2. M.S. Muthusamy, *K. Kamaraj: A Socio-Political Study*, Madras: Tamil Nadu Academy of Political Science, 1988, p.171.
3. V.K. Narasimhan, *op.cit.*, p.14
4. G. Rengaraju, *Temple Entry Politics in Colonial Tamil Nadu*, Chennai: Pavai Publications, 2006, p.65.
5. G. Rengaraju, *Dravidian Movement*, Pavai Publications, 2006, p. 139
6. Barnett, Marguerite, Ross, *Politics of Cultural Nationalism in South India*, Princeton: Princeton University Press, 1976, p.80.
7. *Hindu*, 14 February 1957.
8. Robert L. Hardgrave, *The Dravidian Movement*, Bombay: Popular Prakashan, 1965, p.45.
9. *Ibid.*, p.56.
10. Rajmohan Gandhi, *Modern South India, A History from the 17<sup>th</sup> Century to Our Times*, New Delhi: Aleph Book Company, 2018, p.366.
11. V.P. Menon, 'Politics in Congress' in *Quest-III*, No.3, December 1957-January 1958, pp.18-19.
12. M.S. Muthusamy, *op.cit.*, p.179.
13. R. Bhaskaran, *The Sociology of Politics- Tradition and Politics in India*, Bombay: Asia Publishing House, 1967, pp.46-48.
14. D. Veeraraghavan, *Half a Day for Caste? Education and Politics in Tamil Nadu, 1952-55*, New Delhi: Leftword Books, 2020, p.28
15. *Link*, 28 May 1961.

# Mid-Night Indian Independence: How Striking Hours were Shaped

P. Sadish\*

## Introduction

The traces of British Indian history from 1857 to 1947 are double-dyed attempts of our freedom fighters not only to free the nation but also from very long years of bondage, subjugation, and colonisation. The historic announcement of Prime Minister Atlee is “that it is their definite intention to take the necessary steps to effect the transference of power into responsible Indian hands by a date not later than June 1948”.<sup>1</sup>

The concluding chapter in this long pending story was about to begin. Within a few minutes on the morning of the 24th of March, 1947, the final Englishman, Mountbatten, enthroning and governing India, would get on his golden cherry-red vicerealty seat of power.<sup>2</sup>

## Mapping the Hours

The Constituent Assembly commenced its agenda at 11 pm on the 14th of August, 1947, presided over by Rajendra Prasad. The first item on the agenda is the singing of the first stanza of *Vande Mataram*; everyone listens to it and stands.

The session began with Sucheta Kripalani singing *Vande Mataram*. At the session’s closure, she also sang the first verse of *Jana Gana Mana*.<sup>3</sup> After a few opening remarks by Dr. Rajendra Prasad, begin with “In this solemn hour of our history when after many years of struggle, we are taking over the governance of this country, let us offer I humble thanks to the Almighty Power that shapes the destinies of men and nations and let us recall in grateful remembrance the services and sacrifices of all those men and women, known and unknown .....and so on”.

The Assembly stood for two-minute absolute silence, which was observed to honour the martyrs. Jawaharlal Nehru then moved the motion, which stands in his name and the notion of the pledge to be taken by

the members. Bringing out the notion, he made his ‘tryst with destiny’ speech. “Long years ago, we made a tryst with destiny, and now the time comes when we shall redeem our pledge”.<sup>4</sup>

All this happened at the hands of minutes moves in the midnight hour. Jawaharlal Nehru gave a fascinating address starting with the words, “At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom”. India was to prepare and restore normal heartbeat and to function for the Indian. This speech was delivered before the new nation was born. At the stroke of midnight, the members pledged themselves to the service of the nation. In the tradition of British and Indian cultures, flags are not raised between sunset and sunrise. Hence, an Indian woman presented the flag to the house.

It was originally planned that Viceroy Mountbatten would transfer power on the 15<sup>th</sup> August. However, astrologers had warned that nations born on Fridays would be doomed.<sup>5</sup>

Consequently, Nehru suggested August 14-15 at midnight, which was still Thursday by the Indian calendar and Friday by the Western calendar. In addition, this suited Mountbatten’s needs. Due to this, the union jack would not be lowered, and the tricolour would not be hoisted simultaneously. It is possible to lower the British flag on August 14<sup>th</sup> evening and raise the new Indian flag on August 15<sup>th</sup> morning. A more sombre tone than joy pervaded the midnight moment. With its bold spilling, partition had become a reality even before independence.

After days of killing, The Father of the Nation drove through Calcutta, for the wounds worked wonders after he applied a balm to them that night and later in Noakhali. Hindus blamed Musling, and Muslims were to blame Hindus, but both sides were killed.

\*Assistant Professor in History, Kasthurba College for Women, Villianur, Puducherry.

The following day, at the time that Mountbatten and Nehru were sworn in at the Government House (later Rashtrapati Bhavan), blood was flowing in Punjab fields, roads, and railway tracks, which were brutally bisected by Cyril Radcliffe, a barrister who had never seen India but had been tasked with establishing the boundary.<sup>6</sup>

“There was all-round barbarity in India at that time, partition was regarded as a kind of companion for Independence by people, and it was sure that Delhi was unsafe in 1947 and even troops could not able to control the mass violence during the curfews imposed to curb the madness.”<sup>7</sup>

Hindus and Muslims stayed separate and became dynamic in the consciousness of separate nationalities<sup>8</sup>. Partition of the country was not the right thing to do. However, even the respected National leaders, who stayed back in India, did not do enough to stop it.

The Divide and Rule policy of the British and the distrustfulness between the two major communities in India were carried on by the two nations born as twins and fighting each other within two months and waging four wars in the next half-century. The misgiving continues to take its toll on the continuing days.

### **Tricolour on the Sky**

The bloodied birth of these two Nations, later on, has gone through different ways, viz. one has experimented with the rule of Khaki many times and still straight-jacketed, and the other went to electoral politics and stabilising to the global horizon of the democracy that appeared on Rajpath on August 15<sup>th</sup> evening. The flag of the Nation India had been hoisted at the war memorial of the Indian gate in the evening.

“Just as the lag was unfurled, light rain began to fall, and the rainbow appeared in the sky, matching the saffron, white and green of the flag,”<sup>9</sup> wrote by Alan Campbell - Johnson, the press secretary of Mountbatten.

### **Why did Mountbatten choose the 15<sup>th</sup> of August?**

Here the question arises of why Mountbatten chooses that particular date. India was to face many changes from the 26<sup>th</sup> of January 1929 to the 15<sup>th</sup> of August 1947 and to the 30<sup>th</sup> of June 1948. At last, Lord

Mountbatten chose the date of the 15<sup>th</sup> of August 1947 because that day coincided with the second anniversary of Japan’s surrender in the second world war. This is evident from his documented account of “Freedom at Midnight”. He said that “the date I chose came out of the blue. I chose it in reply to a question. I was determined to show I was the master of the whole event. When they asked if we had set a date, I knew it had to be soon. I had not worked it out exactly then - I thought it had to be about August or September, and I then went out to the 15<sup>th</sup> of August, why? Because it was the second anniversary of Japan’s surrender.” Yes, it was true that on the 15<sup>th</sup> of August 1945, Japan’s emperor Hirohito delivered a speech to his nation declaring that the country had given up and will no longer be fighting in the Second World War, according to a report by *Business Standard*.<sup>10</sup>

The Indian independence act clearly states that India and Pakistan were to get independence on the 15<sup>th</sup> of August, but why does Pakistan celebrate its freedom a day before?

According to “Mountbatten Plan” states that India will be partitioned into two nations - Indian and Pakistan. But Pakistan chose the 14<sup>th</sup> of August as its independence because it was the last Friday of the month of Ramzan in 1947, making it a propitious day for Muslims.<sup>11</sup>

However, Mountbatten has scheduled to transfer the power to the responsible hands in India and Pakistan on August 14<sup>th</sup> and 15<sup>th</sup>, respectively. However, since he could not be at both places simultaneously, he decided to go to Karachi on the 13<sup>th</sup> of August instead. “Tomorrow, the government of the new Dominion of Pakistan will be in your hands,” he said.<sup>12</sup> Thus, Pakistan’s Independence Day has been advanced a day.

### **Shut Down of Doors of Colonial Shop**

Although Mountbatten sought to divert another bloodshed from India by changing its Independence date, his hope was misplaced. There was nothing sordid about the Partition. Partition yielded memories, hatreds, stereotypes and identities that still accelerate to cast the history of people on both sides of the border. These hatreds have evidenced themselves during inter-

community conflicts, and communal clashes have kept the memories of past violence alive. It resulted in the loss of several lives and the displacement of many people. As the last Viceroy of India from the 12<sup>th</sup> of February, 1947, to the 15<sup>th</sup> of August, 1947 and then as the first Governor General of free India from the 15<sup>th</sup> of August, 1947 to the 21<sup>st</sup> of June, 1948 and the Great-Grandson of Queen Victoria - the first British Empress of Hindustan - was, ironically, given the task of shutting down the royal shop, in India.

### To Sum up

Ten days after the transfer of power, the scale and terribleness of what was underway had still not been realised in Delhi. “We are only just alive”, wrote Edwina to her friend Kay Norton, ‘but the last gruelling five months have been well worthwhile after all the incredible happenings and demonstrations of the last ten days.’ she expressed her hope that the refugee situation would soon be resolved.<sup>13</sup>

In 1946, Nehru made three predictions to Delhi-based French journalist Jacques Marcuse. ‘One India will never be a Dominion. Two, there will never be a Pakistan. Three, there will be no communal trouble in India.’ However, how wrong he was. Just after the partition, Jacques Marcuse returned to Delhi to interview Nehru again. He could not remind Nehru of their previous conversation. In the end, Nehru told Marcuse, “you remember, Marcuse, what I told you? No dominion, no Pakistan, no....?”<sup>14</sup> Both were silent for a

moment, until Nehru added wistfully, ‘was not I wrong?’<sup>15</sup> The situation was getting worsening then after in the heart of India’s capital.

### End Notes

1. R. Prasannan and Kailol Bhattacharjee, “The Stroke of Midnight, Independence and Partition”, *Week*, the 29<sup>th</sup> of January, 2006, p.20.
2. The Mountbatten family is a British dynasty that originated as an English branch of the German Prince, Battenberg family. Source: Wikipedia
3. K.V. Naraya Rao, “Vande Mataram Row goes on”, *Deccan Chronicle*, the 15<sup>th</sup> January, 2017, p.7.
4. Larry Collins and Dominique Lappire, *Freedom at Midnight*, Avon Publisher, 1975, p.55.
5. R. Prasannan and Kailol Bhattacharjee, *op.cit.*, p.21.
6. *Ibid.*, p.21.
7. *Ibid.*
8. Rajendra Prasad, *India Divided*, Hind Kitab Limited, 1946, p.16.
9. R. Prasannan and Kailol Bhattacharjee, *op.cit.*, p.22.
10. “Independent India @ 67: 10 interesting facts”, *Business Standard*, E- magazine 15th August 2013,
11. Report by Free Press Journal dated on Friday, the 14<sup>th</sup> August, 2020, E- article
12. Mountbatten’s address at Inauguration of Pakistan, *The Hindu*, 29th March 2016, E- paper
13. Alex Von Tunzelmann, *Indian Summer, the Secret History of the End of an Empire*, Simon &Schuster UK Ltd., 2007, p.258.
14. *Ibid.*, p.258.
15. *Ibid.*

## Pandit Iyothee Thass’ Educational Contribution to the Empowerment of Dalits and Its Relevance Today

M.C. Raja\* and Raphael Vellankanni\*\*

### Prologue:

Iyothee Thass was born at Maggis Garden in Madras in the year 1845. His father’s name was Kandaswamy. Iyothee Thass’ original name was Kathavarayan. He then changed his name from Kathavarayan to Iyothee Thass in respect and gratitude

to his teacher named Iyodhi Dasa Kaviraja Pandithar under whose able guidance he learnt Thamizh Pandit course.<sup>1</sup> As a boy, he went to an elementary school at Teynampet and later he was taught by Iyodhi Dasa Kaviraja Pandithar. He earned the title ‘*Thamizh Pandit*’ at the very young age because of his extra-

\*Professor & Co-ordinator, History Wing, DDE, Annamalai University, Annamalai Nagar, Chidambaram, Cuddalore Dt, – 608 002

\*\*Research Scholar, Department of History, Annamalai University, Annamalai Nagar, Chidambaram, Cuddalore Dt, – 608 002



ordinary brilliance and caliber.<sup>2</sup> He emerged as a renowned scholar in Hindu Philosophy and mastered in Classical Tamil Literatures and languages like Sanskrit and Pali besides Tamil. As it was the order of the day, he also learnt English language.<sup>3</sup> When he moved to Nilgiris in 1868, he married a tribal girl and had a son born between them. But unfortunately in a short while, he lost both his wife and son who, was born blind. Later, he was married to Dhanalakshmi Ammal, the younger sister of Rettaimalai Srinivasan, the famous pariah leader in south India and had six children of whom four were sons and two were daughters.<sup>4</sup>

### **Precursor:**

The liberation of the Depressed Classes proposed and executed by Pandit Iyothee Thass in crusading against brahminical Hinduism was of two-fold: a) educating the young minds of the Adi-Dravida<sup>5</sup> community in scholastic learning and educating the matured adults and seniors in their forgotten history; b) returning back to Buddhism which was their original religion and leading a life based on the teaching of Buddha – *dhamma* in *sangam*.<sup>6</sup> In order to achieve this goal he organized people under the banner of Adi-Dravidar Mahajana Sabhai (Adi-Dravidar People's Organisation) in 1880.<sup>7</sup>

### **'Morning Star' of Rationalist Movement:**

Like the Phoenix which is the sacred bird in Greek and Egyptian mythologies, Pandit Iyothee Thass, the first social reformer in south India<sup>8</sup> regenerated and obtained new life of the Adi-Dravida communities from their ashes of hidden and forgotten histories by reading, re-reading and critically reflecting over the thousand years of history and literatures of the Adi-Dravidas.<sup>9</sup>

At his young age, he swam against the current. While his fellow Adi-Dravidas submissively accepted that all their miseries in life were due to the *karma* done in the previous *jenmas* (births), this was called into question by Iyothee Thass, who rationalized the theory, found it baseless and meaningless and refuted it. He also rebutted the avatars of Gods and critically questioned about the origin of Vedas.<sup>10</sup> He, as a master of the then-existing religious philosophies, noted that caste system and its offshoot, untouchability were the embodiment of

Hinduism and not found in any other religions. This system was adherently practiced only in India, not anywhere in the world then.<sup>11</sup>

Further he exposed that caste system was an invention of self-seekers who plotted to suppress the downtrodden people with a view of withholding their hegemony. After all his research and critical study of Hinduism, he said that Hinduism not only promoted a graded inequality amongst its followers but also adversely opposed the social values like **liberty, equality and fraternity**<sup>12</sup> which constituted the watchword of the French revolution of 1789. Positively, through his rationality he "caused awakening in the minds of the downtrodden, a sense of human dignity, a feeling of self respect."<sup>13</sup>

### **Pioneering in 'Dalit Education':**

Iyothee Thass witnessed with his naked eyes the deplorable life-situations of the downtrodden. The Indian society at that point of time was rigidly caste-ridden to the extent that the oppressed classes found no social space – hence were referred to 'out-castes'. In this situation, Iyothee Thass felt that amelioration of Adi-Dravidas is possible in two ways: i) **Conversion into Buddhism**; ii) **Education of the Adi-Dravidas**.<sup>14</sup>

#### **i). Conversion into Buddhism**

Iyothee Thass convinced that "for annihilating castes and untouchability from among the untouchables, change of religion was the only antidote... He thought that social equality was easily achieved by conversion to Buddhism."<sup>15</sup> Iyothee Thass who caused a great awakening in the minds of numerous Adi-Dravidas and brought enlightenment in their lives, neither desired his people to convert to Christianity nor to stay in Hinduism. Therefore, he decided to convert into Buddhism and advocated Buddhism – i.e., Adi-Dravidas to follow Buddhism because he claimed that their forefathers had been ancient Buddhists once.<sup>16</sup>

#### **ii). Western Education**

Having analyzed the deplorable life-conditions of the Adi-Dravidas, Iyothee Thass was convinced that the fundamental transformation in Pariah life and consciousness could be effected only by the colonial

rule and through the Western learning.<sup>17</sup> Therefore, he was keen to start separate schools for the pariah children in the slums of Madras. When he returned from Ootacamund to Madras in 1875, he met Colonel Henry Steel Olcott<sup>18</sup> and established close contact with him. This relationship made his desire fulfilled and actualized. Olcott accepted Iyothée Thass' request and started separate schools for *panchama* children in some localities (slums) of the Madras city namely Adyar, Teynampet, Mylapore and Kodambakkam. Later, when Annie Besant succeeded him as the president of the Society, she also established some more schools for *panchama* children.<sup>19</sup> Later, these schools were popularly called as Col. Olcott *Panchama* Schools (or) Olcott Schools.<sup>20</sup>

The "Ten Point Demand" placed before the British government by the Dravida Mahajana Sangam headed by Pandit Iyothée Thass as its president and founder during its first conference held at Ootacamund in 1881 reveals his prime concern for the education of the Adi-Dravida children because he considered education as an inevitable and essential tool of liberation and of social transformation of the downtrodden communities. A few resolutions that constitute the 'Ten Point Demand' are as follows: "*since education was important to progress, separate schools should be opened in each village for the children of the Depressed Classes who should also be given half-fee concession; out of those students from the Depressed Classes, who pass matriculation examination every year, three students should be selected by government and given scholarship to enable them to continue their studies till Graduation; all those students who have passed Matriculation among the Depressed Classes should be ensured government service.*"<sup>21</sup>

Besides this, in his open letter to S. Srinivasa Raghava Aiyangar, Inspector General of Registration, Madras in 1892 Pandit Iyothée Thass suggested as many as four ways in which the lives of the Depressed Classes can be promoted. One of the suggestions was that the Depressed Class people should be made aware of the fact and inculcate in their minds that *they should be educated, civilized and be taught 'self-respect'*.<sup>22</sup>

Thus, we can conclude that education was viewed by Iyothée Thass more than a mere channel to claim the ladder of economic advancement – i.e. a tool of **liberation of self** from all those dehumanizing practices and theories and of social transformation. Though there were Acts, enacted by the British rule like 'The Madras Municipal Act of 1871 (Act No. V of 1871)' that had provisions for the education of the people in Madras Municipal area,<sup>23</sup> Iyothée Thass could not utilize them because it involved a lot of political and constitutional (legislative) lobbying and persuasiveness. It was possible only when Srinivasan, after his return from South Africa in 1921, was nominated by the British Government as an MLC (Member of Legislative Council) to the Madras Legislature consecutively from 1923 till his death in 1945<sup>24</sup> and later M.C. Rajah who was nominated to the Madras Legislature in 1920.<sup>25</sup>

#### **As an Editor of 'Thamizhan':**

He, as the first journalist in Tamilnadu, had been publishing weekly journal titled ***Oru Paisa Thamizhan*** which was later called just ***Thamizhan***.<sup>26</sup> He made use of this new mass medium which had just arrived India through the British for proliferating his ideology to organize and mobilize the downtrodden. His ideology can be summed up as follows: 1) Adi-Dravidas had been basically Buddhists 2) only those who do not accept caste system are Tamils or Dravidians<sup>27</sup> 3) Re-embracing Buddhism and renouncing Hinduism.

Through ***Thamizhan*** he educated the Adi-Dravida community as well as the entire society of their "historical deviation" by accepting 'brahminical Hinduism' and living as 'caste Hindus' so long. Nalini Anbarasan clearly pasteurizes that "[R]unning a News Paper was more than anything to reform and recognize the down-trodden. They have learnt their past glory and regained their strength to revolt against their slavery and to take re-birth in their new way of living only through his newspaper."<sup>28</sup>

#### **Deconstruction of Aryan-Traditional System:**

"The Ancient Tamil Society did not contain any Dalits and consequently the practice of Untouchability was absent. The emergence of the Dalits was mainly due to the process of Aryanization which introduced the

notion of imaginary purity and impurity... prescribed by the Dharmasastras.”<sup>29</sup> In this situation, Iyothee Thass found ‘education’ as the only pivotal and powerful means/instrument in order to uplift the Depressed Classes from the schism of caste system. Basing on Tamil Dravidian Tradition which contrasted and contested the conservative Vedic approach of the Indian cultural and historical traditions, he reconstructed a Tamil identity of the Depressed Classes based on “socio-cultural rationality”.<sup>30</sup> It is clear from his establishment of *Advidananta Sabha* in 1870 which worked on the principles like tolerance, brotherhood, spirit of realizing one’s own duty, respecting and revering all faiths equally etc.<sup>31</sup> Therefore, he could say that “there is no heaven or hell and this good earth is the abode of mankind and it is the only happy home to mankind.”<sup>32</sup>

### **An Assessment of Pandit Iyothee Thass’ Educational Contribution:**

*Firstly*, unlike Rao Bahadur Retaimalai Srinivasan (1860-1945) and M.C. Rajah (1883-1947) who actively discussed and deliberated for achieving their cause – i.e., the sustainable development and holistic empowerment of Adi-Dravidas, Iyothee Thass laid a strong foundation by deconstructing the brahminical hegemony and reconstructing the cultural identity of the Adi-Dravidas as Buddhists. As a Pandit he incessantly researched and found that the depressed classes are the sons of the soils and they were originally Saivites and Buddhists and Jains.<sup>33</sup>

*Secondly*, having been educated in the Christian missionaries’ school, he rose against Christianity, precisely against its proselytizing characteristic. It is because “even after their conversion they were called Pariah-Christians.”<sup>34</sup> He also observed that “only with the arrival of the British, the Depressed Classmen had been brought to a realization of his own humanity, since it was the British who first affirmed his self-hood and treated him like human being.”

### **Epilogue:**

Pandit Iyothee Thass is acclaimed as Father of Rationalism as far as social field is concerned in the context of the British South India. His ‘Casteless

Dravidian People’s Movement’ was a precursor of the ‘Self-Respect Movement’ later headed by E.V.Ramasamy in South India.<sup>35</sup> He committed to the cause of Adi-Dravidas and vigorously worked for their social transformation on cultural level and educational level.

We can conclude that Iyothee Thass who, was the forerunner of Ambedkar in his uncompromising struggle for the cause of the Adi-Dravidas and of Periyar in his rationalist approach in upholding human dignity as against all religious customs and ceremonies in Hinduism, was indeed a pioneer in crusading for social justice, economic betterment and educational empowerment of the Adi-Dravidas especially in the Madras Presidency.<sup>36</sup>

### **End Notes**

1. See T. Nalini Anbarasan, *Pandit C. Iyodhi Doss [1845-1914]: The Father of Tamil Nationalism*, (Chennai: New Century Book House, 2009), 3.
2. See Nalini Anbarasan, *Pandit C. Iyodhi Doss [1845-1914]*, 4.
3. See *Ibid.*, 3.
4. See *Ibid.*, 5.
5. According to Gowthama Sanna the term ‘*Adi-Dravidar*’ was introduced around the year 1840. It is a socio-political name meaning ‘original’ or ‘indigenous’ Dravidian. See also Hugo Gorringer and Michael A Collins, *Dialogues On Anti-Caste Politics: Interviews With Gowthama Sanna*, (Chennai: Aazhi Publishers, 2019), 21.
6. See Gorringer and A Collins, *Dialogues On Anti-Caste Politics*, 21.
7. Actually Venus, the second planet from the Sun is called as **morning star** because it brightly appears in the east in the morning and in the west in the evening. Here, Iyothee Thass is compared with and referred to as morning star for being the earliest rationalist or forerunning in propagating rationality in its rudimentary form in the southern part of the subcontinent.
8. See Gorringer and A Collins, *Dialogues On Anti-Caste Politics*, 22.
9. See “Phoenix: Mythological Bird,” <https://www.britannica.com/topic/phoenix-mythological-bird> [accessed October 13, 2022].

10. See Nalini Anbarasan, Pandit C. Iyodhi Doss [1845-1914], 47.
11. See Nalini Anbarasan, Pandit C. Iyodhi Doss [1845-1914], 4.
12. See *Ibid.*
13. Nalini Anbarasan, Pandit C. Iyodhi Doss [1845-1914], 8.
14. The term 'Dalit Education' is used here to mean and include both those dalits who got educated themselves realizing the importance of formal education; and the initiatives they took to educate the young minds of the Adi-Dravida community.
15. Nalini Anbarasan, *Pandit C. Iyodhi Doss [1845-1914]*, 18.
16. See *Ibid.*
17. See *Ibid.*, 15.
18. Colonel Henry Steel Olcott, an American author and philosopher along with Helena Petrovna Blavatsky, William Q. Judge, and others founded the Theosophical Society in 1875 and became its president. In 1878 he visited India along with Blavatsky and settled in India in 1879. He established a permanent headquarters of the Society at Adyar, Madras. See "Henry Steel Olcott: American Therapist," <https://www.britannica.com/biography/Henry-Steel-Olcott> [accessed October 13, 2022].
19. See Nalini Anbarasan, *Pandit C. Iyodhi Doss [1845-1914]*, 9 & 27; see also "Annie Besant: British Social Reformer," <https://www.britannica.com/biography/Annie-Besant> [accessed October 13, 2022].
20. See Nalini Anbarasan, *Pandit C. Iyodhi Doss [1845-1914]*, 9-10; also see *Tamizhan*, KGF, dated 1-12-1890.
21. Nalini Anbarasan, *Pandit C. Iyodhi Doss [1845-1914]*, 27-28.
22. See *Ibid.*, 29 & 34.
23. See Nalini Anbarasan, *Pandit C. Iyodhi Doss [1845-1914]*, 1; See also C.D. Maclean, *Manual of Administration of Madras Presidency Vol.1*, (Madras: \_\_\_\_\_, 1885), 220. After the formation of St. George Fort in 1639, in the year 1688 the Corporation of Madras was founded as a local administrative body in a systematic manner. Thus, the Corporation came into being on 29 September 1688 comprising a Mayor, 12 Aldermen and around 60 Burgers. See also C.S. Srinivasachari, *Madras Cenetary Tri Commemoration Volume (1639-1939)*, (Madras: \_\_\_\_\_, 1939), 177-178.
24. See G. Thangavelu, *Raobahadur Rettaimalai Srinivasan: The Champion of Civil Rights of Dalits in Tamilnadu*, (Chennai: New Century Publication, 2011), 53-54.
25. See G. Thangavelu, *M.C. Rajah (1883-1947): The Morning Star of Dalits' Uprising in Tamilnadu*, (Chennai: New Century Publication, 2009), 23.
26. See Nalini Anbarasan, *Pandit C. Iyodhi Doss [1845-1914]*, 11.
27. He viewed the Tamil Society into two camps: one that accepts caste system and thus loses its Tamil Ethnic identity and another one rejects caste system and becomes Tamils in real sense of the word. For, *Tamizhan* means 'casteless gathering or brothers and sisters'. There is also possibility that a non-Dalit could be considered Tamil if s/he rejects caste system. Therefore, he never considered mere *Dalitness* as base for categorizing people into Dalits and non-Dalit. See Gorringer and A Collins, *Dialogues On Anti-Caste Politics*, 23.
28. Nalini Anbarasan, *Pandit C. Iyodhi Doss [1845-1914]*, 52.
29. Thangavelu, *M.C. Rajah (1883-1947)*, 3.
30. V. Murali, "Dalit's Politics Identity in Colonial Tamil Nadu," in *South Indian History Congress (SIHC): Fortieth Annual Session Proceedings*, (Chidambaram, 2020), 175.
31. See Nalini Anbarasan, *Pandit C. Iyodhi Doss [1845-1914]*, 7.
32. *Ibid.*, 7.
33. See S. Kaliaperumal, *Thalith Suthanthira Porattam [Dalit War of Independence]*, (Chennai: Buddha Research Centre, 2014), 61.
34. Nalini Anbarasan, *Pandit C. Iyodhi Doss [1845-1914]*, 15.
35. See Gorringer and A Collins, *Dialogues On Anti-Caste Politics*, 22-23.
36. See Nalini Anbarasan, *Pandit C. Iyodhi Doss [1845-1914]*, 18 & 53.

# **Duraisamy – The Ill-Fated Son of Chinna Marudhu of Sivagangai - The Story of A Prince, The Banished Prisoner.**

**J. Raja Mohamad\***

The anti-British rebellion spread to Sivagangai principality in May 1801. Marudhu Brothers, uniting all the rebels in the area and emerged as a formidable force challenging British authority with Kalaiyarkovil as headquarters.<sup>1</sup>

After capturing Madurai and Ramanathapuram, the British forces commenced their operation against Sivagangai and attacked Kalaiyarkovil from various directions simultaneously. The rebel forces were thrown in to panic and Kalaiyarkovil fell in October 1801.<sup>2</sup> Marudhu Brothers, his sons and relatives fled to the woods of Singampunary.<sup>3</sup> Marudhu Brothers, his sons, relatives and other rebels were captured by British forces. Vella Marudhu, and Chinna Marudhu were executed in the fort at Tiruppattur on 24 October 1801. Among the multitude who shared the same fate were Shevatta Thambi and Sivagnanam the two sons of Chinna Marudhu, Karutha Thambi and Molley Kutty Thambi, the two sons of Vella Marudhu and Muthusamy the young son of Shevatha Thambi.<sup>4</sup>

When the British commanders put in execution father, son and grandfather and so on mercilessly, in a surprise, a rare event indeed, compassion evoked and flowed in them when they saw Duraisamy, the handsome youth of fifteen years, the youngest son of Chinna Marudhu, and on the initiative of Lieutenant Colonel Agnew and Lord Clive, his life was spared but was sentenced to be banished to the Prince of Whales Island- Penang, along with several rebels and ring leaders. Seventy three of them who were condemned to perpetual banishment were taken to Tutukudi and were placed under the charge of Col. James Welsh who was also a commander in the operations against Sivagangai.<sup>5</sup> Col. James Welsh met the prisoners and was shocked to see Duraisamy, the only surviving son of Chinna Marudhu. He ordered for lightening his chains with a mild and dignified endurance of sorrow. The amiable

young man Duraisamy bore his cruel fate without murmur but such was his melancholy expression it was impossible to see and not commiserate him. As he was consigned in the personal care of James Welsh, he freed him from his fetters and separated him from the mass, put him in a commodious chamber in the company of some responsible officials, provided good dress food and comforts.<sup>6</sup> James Welsh's memories went back to 1795 when he came in contact with Marudhus, particularly Chinna Marudhu, who taught him to throw spear and boomerang. He had occasions to meet his sons also. Then Duraisamy, the pretty playful boy might have had attracted James.

A vessel Admiral Nelson was commissioned to carry the seventy-three convicts prisoners to Penang. With a combination of affection and despair James Welsh consigned the charge of Duraisamy to Lieutenant Rockhead who was to escort the prisoners. Rockhead, a humane and shared the feelings of James. In his own way James Welsh requested Rockhead to take care of the poor young prince. The silent misery befell on Duraisamy and his companions in affliction displayed on quitting their dear native land for ever was well felt by James Welsh and Rockhead.

The vessel sailed off Tutukudi on 11 February 1802. The voyage, long and tedious, miserably lasted for seventy-six days. In the course of voyage three prisoners died and the rest reached Penang on 26 April 1802. But their agony afflicted them so much that twenty-one of them died within five months of arrival in Penang.<sup>7</sup> The prisoners, in general were utilised for the civic development works in Penang. However, the Sivagangai prisoners were given light work and also separated them from other prisoner labourers. The poligar prisoners wanted special treatment including food rationing.

*\*Director, Centre for Islamic Tamil Cultural Research, Jamal Mohamed College (Autonomous), Tiruchirappalli – 620 020.*

In 1809 Duraisamy requested for special status which was granted. It is pathetic that he was able to meet and converse with other prisoners who came with him, only after a gap of seven years. By this time the number of dead increased to forty-nine and only twenty-one survived.

Duraisamy was granted a monthly allowance of twenty Spanish Dollar, in view his higher status and his personal conduct and character. Further the officials were in his favour. because during the rebellion he was a young boy and he would have had any role in it.<sup>8</sup> By 1814 only fourteen survived and they had requested the government to free them to return to India, through memorials, among them were Eazhayiram Pannai Zamindar and Vavusamy of Kulathur Zamin. They had said that they had lost the best days of their life for over 16 years under pathetic condition and they be allowed to live with the near and dear for the rest of the period.<sup>9</sup> Many of them had signed in Telugu in the memorials.

The memorials of the prisoners were considered favourably by the officials in Madras administration and they concluded that there will not be any political trouble by their presence in India. But only one prisoner was released.<sup>10</sup> The District Magistrate of Thirunelveli was not in favour of releasing all these prisoners because they may create new tension in the villages and even a rebellion may broke<sup>11</sup> and hence their request was rejected.<sup>12</sup> But an increased allowance of fifteen dollars were granted in 1814, instead of six.

In 1818 we virtually meet Duraisamy, through the writings of Col. James Welsh, where we find a graphic account. "Landing at Penang I received a sudden visitor from a miserable descript man. I could not recognise his person and demanded his name and business, he looked my face for some time, tears rolled down to his farrowed checks, sobering at length, uttered the word 'Duraisamy' It came like a dagger at my heart and the conviction was instantaneous. The poor young prisoner, Prince, stood before me deadly changed in outward appearance and physique but with the same mind remembering my former days of friendship. My presence there had kindled his affection to meet me. However no means of lessening or alleviating his

misery and sufferings by me, I could not carry even a letter from him to his surviving relatives at home due to official convictions and I declined the same."<sup>13</sup> However he requested the governor of Penang to treat him well, and wished him to be repatriated early, but it did not.

Sensing the peaceful condition in Madras Presidency, the British administration in London was in favour of releasing the prisoners. However when the opinion of the District Magistrate was again a stumbling block and he was firm in his earlier stand that their presence in Thirunelveli may create law and order issues. Now the government considered alternate places for their settlement, and Chengulpet was chosen finally.<sup>14</sup>

In the meanwhile curtain fell down, yes, Duraisamy, the poor Prince died by 1820 and Mardhu generation eclipsed.<sup>15</sup> End came to an young man who won the stoned hearts of many European officials, a special event in history.

Only six persons were allowed to repatriate and to settle at Chengulpet under strict watch. But it is not clear what happened to the rest. Finally the winds were in favour of the prisoners and the said six persons were allowed to return to their native villages in Thirunelveli and allowed only to live in the houses allotted by the government under surveillance.<sup>15</sup> Thus the story of the poor innocent young Tamil Prince and his associates came to an end, a sorrowful note in the history of Tamilnadu.

## End Notes

1. K.Rajayyan, *History of Madurai (1736-1801)*, Madurai Kamaraj University, Madurai, 1974, pp.367-377.
2. Tamilnadu Archieves (TNA), Military Consultations, 20 October, 1801, vol.288, pp.6844 – 6936.
3. Ibid. Vol. 290, 1 December 1801, p.8064.
4. Ibid. Vol. 288, 20 October 1801, pp. 6867-6895; Military Despatches to England, Vol. 33, 20 October 1802, p.668.
5. Col. James Welsh, *Military Reminiscence : Extracted from the Journal of nearly forty years' active service in the East Indies*, London, 1830, Vol.I., pp.133-134;

- K.Rajayyan, op.cit. p.378; TNA, Military Consultations Vol. 293, 20 February 1802, p.1318.
6. Col. James Welsh op.cit. p.135
  7. TNA, Public Consultations, vol. 266 p.2607, 30 June 1802; Military Consultations, vol.307, p.1249-1293, 15 March 1803; Jayaseela Stephen, (tr.Regu Antony) *Kalania Valarchi Kalarn- Pulam Peyarthavarkalin Vazhkai*, New Century, Chennai, 2018, pp. 126-127.
  8. British Library (BL) Oriental and India Office Collection, Strait Settlement Factory Records – 1805 – 25 G/34/23 – 6 July to 28 December 30.9.1805
  9. British Library, OIOC, G/34/28.
  10. BL, Madras Judicial Consultations, 1814, p/323/4, 4 February 1814.
  11. Jayaseela Stephen, op.cit. p.131-183.
  12. Col. James Welsh, op.cit. p.135.
  13. BL., OIOC, F/4/635/1818.
  14. Jayaseela Stephen; op.cit. p.135
  15. BL., Madras Judicial Consultations, 1825, p/324/3 (11 November to 30 December 1825); Jayaseela Stephen, op.cit. p.135.

## MGR's Films in the Early Phase: A Historical Note from 1936 to 1953

R. Saravanan\* and K.Srinath\*\*

### Introduction

The film career of M.G. Ramachandran (MGR) has the span of more than forty years. It was reported that from 1936 to 1978 MGR acted in 133 films in Tamil and 3 films in other languages, thus 136 films in total.<sup>1</sup> From 1936 to 1953, he acted in 33 films before he joined the Dravida MunnetraKazhagam (DMK). From 1954 to 1972, he acted in 87 films in which he propagated the DMK ideology, dialogues and songs. From 1973 to 1978, he acted in 16 films after the formation of the All India Anna Dravida Munnetra Kazhagam (AIADMK). The evolution of his acting career can be meaningfully classified into three phases for historical research. The first phase of his film career did not significantly reflect political ideologies or party politics. Most of the films during this phase were driven by collective efforts of the film artists and technicians. The prominent manifestation of hero was not adequately emphasised. Artists who had the capacity to sing or dance got recognised in large measure by the film producers and directors. However, the ideas of freedom movement were given importance.

### Beginning of Film Career

MGR began his film career after a long struggle

for survival despite his experience in acting in stage plays. Almost for the first ten years he was able to get supporting roles only. In 1936 he got the opportunity to play a role in the film *Sati Leelavathi* for the first time directed by an American, Ellis R Dungan. M.K. Radha was cast in the leading role. His father Kandasamy Mudaliar helped MGR to be included in the film. He was given a role of police inspector to investigate a crime. For that he earned Rupees one hundred.<sup>2</sup> The film propagated the nationalist ideas. It upheld the importance of prohibition. The film had a song reflecting the importance of Charka popularized by Mahatma Gandhi. The song 'Kai Rattinamay kadhar bootinamay' helped to propagate the Gandhian nationalistic ideas. Rajagopalachari saw the film and made his comments. Earlier, the same story was staged in the title of *Pathi Bakthi* by M.R. Radha who continuously staged the play for 365 days.<sup>3</sup> The film also depicted the pathetic conditions of the Tamil plantation workers in Sri Lanka. MGR himself used to wear Khadi and Rudraksha. When he was about to have a role in *Sati Leelavathi*, he got frustration in many times. At that time he used to talk with N.S. Krishnan. He advised MGR to read newspapers and to widen his knowledge. He also gave a copy of Kudiyarasu to MGR.<sup>4</sup> Further,

\*Ph.D., Head / Assistant Professor, PG & Research Department of History, Pachaiyappa's College, Chennai -30

\*\*Ph.D Research Scholar, PG & Research Department of History, Pachaiyappa's College, Chennai -30

he explained some radical social reforms including widow remarriage to him.

MGR got his opportunity in the same year to cast a supporting role in *Iru Sagotharargal* (1936) directed by Ellis R Dungan. The film was cast by K.P. Kesavan in the leading role and T.S. Balaiah, K.K. Perumal and RadhaBai as supporting role. The film propagated the ideas of family unity for national unity, prohibition, and unemployment during the time of the British colonial rule. The dialogues were written by Subramaniya Yogi. The magazine Manikodi wrote a review of appreciation for the film.<sup>5</sup> This was also seen by Rajagopalachari and he was able to get the entire revenue of the show for Patel fund of the Congress.<sup>6</sup> In next film *Dhakcha Yagnam* MGR got a chance and was directed by Raja Chandrasekar which was released in 1938. M.K. Radha the leading hero then used to recommend MGR for films. MGR himself remembered what M.K. Radha referred on his to a director. He said, 'Since I have fortune I got the opportunity of acting as a hero, whereas MGR did not have that so he was searching a job. There is no difference in acting or talent between us.'<sup>7</sup> MGR was given the role of Vishnu in the film *DhakchaYagnam*.

On the recommendations of M.K. Radha, MGR acted in such films directed by Raja Chandrasekar as *DhakchaYagnam* (1938), *Maya Matchindra* (1939), *Ashok Kumar* (1941), and *Raja Mukthi* (1948). Meantime, he got again the role of police officer in the film *VeeraJagatish* (1938) directed by Kailasam and Prakash. Raja Chandrasekar's brother T.R. Rugunath also gave opportunities to MGR in his films. In his direction MGR acted in *Vedavati* or *SitaJananam* (1941) and *TamizhariumPerumal* (1942). In those days, films were used to have two titles. MGR began to get more opportunities in films, however in the form of supporting roles. He also acted in *Prahalatha* (1939), *Jothimalar* or *Dasippen* (1943), *Harichandra* (1944), *Salivahanan* (1945), *Meera* (1945), *Sri Murugan* (1946), *Rajakumari* (1947), *Paithiakkaran* (1947), *Abimanyu* (1948), *Mohini* (1948), *Rathnakumar* (1949), *Maruthanattullavarsi* (1950), *ManthiriKumari* (1950), *Marma yogi* (1951), *Sarvathikari* (1951), *Andhaman Kaithi* (1952), *Kumari* (1952), *En Thanga i*(1952),

*Naam* (1953), *Panakaari* (1953), and *Jenova* (1953). In *Maya Matchindra* he played the role of villain named Suriyaketu without any interest and involvement. MGR was not satisfied with the film making as it had several flaws in technical aspects. In *Prahalatha* he featured the role of Indira. In *Tamizharium Perumal* he played the role of a son to the king of Pataliputra. He supposed to be born as woodcutter in his next birth which was featured by another actor. In *Panakaari* he played the role of villain. The film was based on the story of Anna Karinna.<sup>8</sup>

In *Harichandra* he acted with P.U. Chinnappa. In *Ashok kumar*, *Raja Mukti* and *Rathna Kumar*, he had a role with Thyagaraja Bhagavatar. Later, he refused certain opportunities as he decided not to take the role of mythological characters. He also refused the roles depicting negative characters that he never liked from his boyhood days. Though he was living in poverty at that time, he had his own principles. MGR used to learn several fight techniques along with regular body-building exercises.

During the shooting of the film *Salivahanan* (1945) was in progress, there was a sword fight scenes between Ranjan and MGR. As MGR already learned the techniques of the fight, Ranjan could not cope up with his speed. He made a complaint to the director. MGR was sadly explained the incident to his friend Chinnappa Thevar for not giving opportunity to show his real talent in the film industry. He consoled MGR that the time would come to see his real talent.<sup>9</sup> MGR wrote in his memoirs that the Jupiter Pictures made a contract with him to act in *Sri Murugan* (1946) as Lord Siva for Rs. 1500. But they gave MGR more than Rs. 5000 generously.<sup>10</sup> MGR naturally expected the same kind of generosity when he was contracted for *Rajakumari*(1947) to be starred as hero for the first time. But he was given Rs. 2500 only. Later, when he acted in their productions *Mohini* and *Sarvathikari* he was given huge amount. Before the film *Rajakumari*, MGR acted in the film *Chaya* as hero for the first time, but the making of the film was not completed.<sup>11</sup>



## Becoming a Hero

The film *Rajakumari* was produced by Jupiter pictures and directed by A. S. A. Swamy. It was released in 1947. The film was cast by MGR as hero, T.S. Balaiah, M.N. Nambiar, Malathi, and Thavamani Devi. M.M. Mariappa performed playback for MGR first time. There was an interesting story behind the making of this film which favoured MGR to become the hero. Jupiter Pictures partner Somu asked A. S. A. Swamy to create a screenplay that he himself could direct with artists on the payroll of the company. However, when he read Swamy's screenplay, he suggested that P. U. Chinnappa and T. R. Rajakumari, who were in the forefront at that time, play the lead roles. But Swamy requested Somu to stick to the original decision. M. G. Ramachandran was on Jupiter's payroll. His looks were handsome and he had an athletic body. Earlier, he performed the dance of Siva-Parvathi with Malathi in the film *Sri Murugan* was impressive. Swamy also arranged a wrestler called Kamaludeen to participate in a fight sequence for the film. But MGR insisted to have Chinnappa Thevar. Thavamani Devi from Sri Lanka played a glamour role of vamp. *Rajakumari* turned out to be a commercial success with huge profits. M. Karunanidhi claimed that the dialogues of the film were written by him but in the title of the film, it was shown as A.S.A. Swamy. It was believed that Swamy advised him to wait for some time to claim his name since he was a growing script writer. The same frustration happened to Karunanidhi in the film *Abimanyu* too.<sup>12</sup>

Both MGR and Karunanidhi knew the situation. It was believed that MGR and Karunanidhi began their friendship from this film. MGR used to present the books of Mahatma Gandhi and Karunanidhi presented him the books of Periyar.<sup>13</sup> Karunanidhi was working in the magazine, *Kudi Arasu* at that time. Though the film projected MGR as hero, he did not happy with the story of the film as it projected unbelievable mysteries and superstitions. He accepted the film for survival in the industry amidst his poverty.<sup>14</sup>

Thyagaraja Bhagavatar produced the film *Rajamukti* in 1948 after he was released from jail in a

murder case. MGR was given the role of a commander. Bhagavatar and V.N. Janaki were in the leading roles. Banumathi was deputed first time for Tamil film. MGR was surprised to Janaki that she resembled his deceased first wife. He knew the background of her family that she was the daughter of P.R. Rajagopala Iyar, who himself the elder brother of Papanasam Sivan.<sup>15</sup> When *Rajamukti* was in progress, Jupiter Pictures was making the film *Mohini* with MGR and Janaki. *Rajamukti* was released on 1 March 1948 and *Mohini* was released on 31 March 1948. When *Mohini* became successful, *Rajamukti* could not make it financially.

## Life long Journey with Karunanidhi and Janaki

Though MGR was cast as hero in 1946, he had to wait for years to get another leading role. The film *Marudhanaattullavarasi* released in 1950 was produced by Govindan of Navajothi Pictures and directed by Kasilingam. The film was cast by MGR and V. N. Janaki in the lead roles, P.S. Veerappa, and Chakrapani. The screen play and dialogues were written by M. Karunanidhi. The film was released in 1950. The music composed by M. S. Gnanamani, while lyrics written by C. A. Lakshmana Das and K. P. Kamatchi Sundaram. M. M. Mariappa, K. V. Janaki and P. Leela performed playback. *Maruthanaattu Ilavarasi* was a well-woven story about a king with two wives and an evil-minded minister whose sister was the younger queen. The two become pregnant and the minister persuaded the king to believe that the elder queen had poisoned the younger queen out of sheer jealousy which the king tended to believe, but did not take any action. The frustrated minister tried to eliminate the pregnant queen but she was saved by a courtier whom the minister killed. The pregnant queen escaped many trials and gave birth to a son. He grew up and met a girl and her friend and fell in love without knowing that she was a princess. Their love grew and when he came to know that she was a princess, he began to distance himself from her. After many trials, the two came together and lived happily. The love sequences featuring MGR and Janaki were well-conceived and shot. These included bathing in a pond and the hero teaching her how to fence oneself. *Maruthanaattu Ilavarasi* fared well at the box office.

Karunanidhi began to establish his artistic talents in dialogues.

The film *Manthiri Kumari* was a historical fiction directed by Ellis R. Dungan. MGR, S.A. Natarajan, M. N. Nambiar, G. Shakuntala and Madhuri Devi were cast. The screen play was written by Karunanidhi based on an incident from the Tamil epic *Kundalakesi*. The film was released in 1950 and became a box office hit. The audience felt the catching phrases in the dialogues of Karunanidhi. MGR himself noted that the supporting actor Natarajan was given more importance in the film. Meanwhile a communication was opened between MGR and Karunanidhi in order to survive in the industry with noble principles. At that time MGR did not have any ideological orientation except his personal morality. Karunanidhi was already in the influence of Dravidian ideology.

#### Another Step Ahead

Inspired from Marie Corelli's *Vengeance* and Shakespeare's *Macbeth* and the character of Robin Hood, A.S.A. Swamy wrote a script for *Marmayogi* (1951) keeping MGR in mind. The film was produced by Samu and directed by K. Ramnath. S. M. Subbaiah Naidu and C. R. Subbaraman composed the music. Masthan and Subbarao handled the cinematography. The film was edited by M. A. Thirumugam. It was a thriller film which was also shot simultaneously in Hindi as *Ek Tha Raja*. MGR, Madhuri Devi and Anjali Devi in the lead roles with Pandari Bai, M. N. Nambiar and S. V. Sahasranamam playing supporting roles. Serukalathur Sama played the character of Marmayogi, the mysterious sage. The film became commercial success at box office and established MGR's image as a leading star. It was the first Tamil film to be rated as 'A' for its suspense and horror scenes. The mistress of the king usurped his power and cast him adrift in a river. The two princes of the kingdom were denied their birthright. The deposed king wandered the country in the guise of a sage. In due course, the younger prince found his father. He led a rebellion against the usurper-queen and restored the kingdom to his father. The inaugural show of the film was opened by Jayaprakash

Narayanan. The dialogue, 'If Karikalan aims, it won't fail; if it'll fail, he won't aim,' became popular and paved way for the trend of inclusion of punch dialogues in Tamil films. For certain reasons the audience believed that the film was a DMK oriented film. A.S.A. Swamy who wrote script for the film had already directed *Velaikaari* written by Annadurai. Besides, MGR had already acted for Karunanidhi's script in *Maruthanaatu Ilavarasi* and *Manthiri Kumari*. Thus, the audience began to identify MGR with the DMK.<sup>16</sup>

The film *Sarvadhikari* (1951) was another milestone in MGR's film career. The film was produced and directed by T.R. Sundaram of Modern Theatres. The story was written by Shanmugasundaram. The film was cast by MGR, Anjali Devi, Saroja, Nambiar, Pulimootai Ramaswami, and Nagaiah. It was the 25th film for MGR. An ambitious minister toppled the puppet king. The commander-in-chief and his favourite soldier were against him. He sent a girl to seduce the soldier, but she fell in love with him. In the end, the tyrannical minister was killed. The monarchy was changed into a republic. The film was also dubbed into Telugu in the same year. This film was also identified with the DMK ideology as the dialogues were written by A. V. P. Asai Thambi, a prominent personality of the DMK. Thus, the films of MGR began to be identified with Dravidian ideology even before he joined the DMK.

The film *Andaman Kaithi* released in 1952 was based on a play staged by T.K.S. Brothers. The film was directed by V. Krishnan. The film was cast by MGR, Sukumaran, Sarangapani, Balaiah, Drupathi and Saraswathi. The story revolved around the immoral practices of a Diwan Bagadur who protected himself as good man. For the first time the name M.G. Ramachandran appeared in the title instead of M.G. Ramchander in the past. The film had a song which portrayed the price rise, scarcity and other economic problems of the country. MGR with his lover girl sang 'Kaninilam vendum Parasakthi Kalaialaruvendum,' a poem written by Bharatiyar.<sup>17</sup>

In 1952, the film *Kumari* was released directed by R. Padmanaban. MGR and Madhuri Devi were cast in the

historical fiction. In the same year the film *En Thangai* was also released in which MGR played a sentimental role. The film was based on a stage play in which Sivaji Ganesan played the leading role. The story of *En Thangai* was based on ties between a brother and a blind sister. The story ended with tragedy that keeping his dead sister in his shoulder he plunged into the sea. MGR appeared in simple costume with realistic performance. MGR did not have a heroine in the film. E.V. Saroja was cast as his sister. It was one of the Tamil films which aroused family sentiments and tears among the women audience.<sup>18</sup> Meantime, Karunanidhi, MGR, P.S. Veerappa and Kasilingam joined together to form a film production company named Megala Pictures. The first film produced by the company was *Naam* cast by MGR and Janaki released in 1953. The film was directed by Kasilingam. The dialogues were written by Karunanidhi. MGR assumed the role a boxer in the film. *Jenova* and *Pannakkari* were also released in 1953. The film *Jenova* was made in both Malayalam and Tamil directed by Nagoor.

### **Towards Dravidian Ideology**

When he was striving for a stable film career, he used to spend his time in reading or having discussion with others. As he already read EVR's ideas, he was advised to read communist ideas. For sometimes MGR was reading Annadurai's *Panathottam* and he was attracted by his philosophy.<sup>19</sup> The time came to meet Annadurai in 1953. D.V. Narayaswamy took MGR to Annadurai.<sup>20</sup> As he was already inspired by the writings of Annadurai, the direct contact made him to accept his political ideas as well. He decided to work for the DMK wholeheartedly.

### **Conclusion**

During the formative period, MGR struggled to survive and later to establish a firm position in the film industry. During this period he was able to cross from poverty to decent livelihood. He managed to move from negligible side-roles to prominent hero role in films. MGR acted in five films directed by Ellis R Dungan. He was patronized and mentored by Kandaswamy Mudaliar and his son K.R. Ramasamy. During the period, he got support from the producers and directors like, Raja

Chandrasekar, A.S.A. Swamy, and Somu. He made friendship with N.S. Krishnan, Karunanidhi, Nambiar, Veerappa, Balaiah, and V.N. Janaki. During this phase, he gradually built his image portraying pure heroism without any reference to contemporary politics. However, he was identified with the DMK in later years seeing his relationship with the supporters of Dravidian ideology.

### **End Notes**

1. Tamil Cinema Varalaru, vol.1, Thanthi Pathippagam, Chennai, 2014, p. 277
2. MGR, Naan Yen Pirendhen, vol.1, Kannadhasan Pathippagam, Chennai, 2014, p.103
3. Narayanan, Aranthai. Sundanthira Poril Tamil Cinema, New Century Book House, Chennai, 2007, p. 39
4. MGR, Naan Yen Pirendhen, vol.1, Kannadhasan Pathippagam, Chennai, 2014, p. 326
5. Manikodi, 15 Jan 1937
6. Silver Screen, 27 Feb 1937, Cited in Aranthai Narayanan, Sundanthira Poril Tamil Cinema, New Century Book House, Chennai, 2007, p. 46
7. MGR, Naan Yen Pirendhen, vol.1, Kannadhasan Pathippagam, Chennai, 2014, p. 101
8. Vijayan, S. MGR Ninanvugal, Arulmozhi Pathippagam, Chennai, 1997, pp. 110-111
9. Narayanan, Aranthai. Tamil Cinemavin Kathai, New Century Book House, Chennai, 2008, pp. 228-229
10. MGR, Naan Yen Pirendhen, vol.1, Kannadhasan Pathippagam, Chennai, 2014, p. 90
11. Ibid, p. 88
12. Narayanan, Aranthai. Tamil Cinemavin Kathai, New Century Book House, Chennai, 2008, p. 299
13. Tamil Cinema Varalaru, vol.1, Thanthi Pathippagam, Chennai, 2014, p. 222
14. MGR, Naan Yen Pirendhen, vol.1, Kannadhasan Pathippagam, Chennai, 2014, p. 89
15. Tamil Cinema Varalaru, vol.1, Thanthi Pathippagam, Chennai, 2014, p. 225
16. Narayanan, Aranthai. Tamil Cinemavin Kathai, New Century Book House, Chennai, 2008, p. 370
17. Ibid, p. 389
18. Tamil Cinema Varalaru, vol.1, Thanthi Pathippagam, Chennai, 2014, p. 227

19. MGR, Naan Yen Pirendhen, vol.1, Kannadhasan Pathippagam, Chennai, 2014, p. 575

20. Tamil Cinema Varalaru, vol.1, Thanthi Pathippagam, Chennai, 2014, p. 228

## Tourism in Tamil Nadu, between Cultural and Natural Heritage

G.Magesh\*

### Introduction

Tourism is the act of traveling away from one's usual places to see and enjoy other places. According to the definition of the World Tourism Organization, to classify a trip as tourism, a person "travels away from his usual environment to a different place for leisure, business or other purposes within a period of one year. Also, the traveler does not receive remuneration from the place of travel. Tourism is the largest industry in the world. In 2010, 940 million international tourism trips were made. This figure represents a growth of 6.6% over 2009. In 2010, the global tourism industry reached 919 billion US dollars. World tourism saw a decline from the second half of 2008 to the end of 2009 due to the economic recession in 2009. The bird flu that hit the world in 2009 reduced international tourist arrivals by 4.2% compared to 2009. Tourism is a major industry in many countries around the world.<sup>1</sup>

Tourism transport depends on five sectors namely catering, accommodation, leisure and entertainment and tourism services. Transport, telecommunication and hospitality sectors were not developed in ancient times. As a result, most of them lived their lives in the villages where they were born. However, soldiers, merchants and religious people were also allowed to go to other places. Many went there when the Chola kings invaded Sri Lanka and South Asia. Notables have stayed there. Historical records show that Tamil merchants used to visit many places since ancient times. Tamils used to go to many places to worship religious places and spread their religion. Travelers stayed with local residents for food and shelter before commercial hospitality was offered. The houses had paddocks. It was characteristic

to feed and accommodate travelers visiting the houses. It was considered auspicious to feed religious elders in particular. The wealthy built monasteries where they provided food and temporary shelter to passers-by. It is also noteworthy that the caste system was maintained in many of these monasteries.<sup>2</sup>

### Tourism in Tamil Nadu

Tamil Nadu is a rapidly developing state in South India. Tamil Nadu has a long history, unique culture and beautiful landscapes. 40,550,382 tourists visited Tamil Nadu in 2006. Out of these 39,214,721 local travelers and 1,335,661 out-of-town travelers described the beauty of ancient Tamil Nadu as Mullai, Kuringi, Marutham, Palai, and Neithal. That means Tamil Nadu has natural beauty like forest, hill, lake, field and sea. There are many breathtaking places like the beautiful Nilgiris and Kodaikanal mountain ranges, the dense forests along the Western Ghats and the eastern coastal areas. Tamil Nadu is a place full of heritage sites. It is famous for its temples reflecting the Dravidian style of architecture. Amazing gopurams and chariots add to the beauty of these temples. The Chola-era Thanjavur Great Temple and the Pallavar-era Mamallapuram sculptures and temples are recognized as World Heritage Sites. Tanjore, Madurai, Swamithoppa and Kanchi are temple towns. The Valluvar statue located at the Kanyakumari sea end is also a must-see. The places, events and nature that attract tourists are known as tourist attractions. There are various tourist attractions like places of natural beauty, great buildings, cultural places, galleries, and cultural events, places that amaze and entertain.<sup>3</sup>

### Eco Tourism

The topography of Tamil Nadu varies from

\*Ph.D., Research Scholar Full Time, Department of History, Annamalai University, Annamalai Nagar

coastal plains to high mountain ranges in the Eastern and Western Ghats. These mountain ranges along with the tropical regions of the environment provide a wide variety of flora and fauna. They grow a variety of plants for evergreen, wet deciduous, dry deciduous, dry evergreen, bamboo brakes, grasslands and coastal and mangrove forests. Besides, the state has a coastline of more than 1,000 km and supports various ecosystems such as beaches, lagoons, mangroves, mudflats and coral reefs. Small islands off the coast are rich in marine flora and fauna.

The inland wetlands in the state have a rich avifauna, with many bird species migrating in large numbers from distant countries. The state has a large protected area network comprising three Biosphere Reserves, four Tiger Reserves, five National Parks, fifteen wildlife sanctuaries, fifteen bird sanctuaries and two conservation reserves. Nilgiris Biosphere Reserve and Gulf of Mannar Biosphere Reserve – The state has the distinction of establishing India's first terrestrial and marine biosphere reserves. Tamil Nadu is a paradise for nature lovers. Hill stations, waterfalls, forests, bird sanctuaries and coastal areas are within easy reach for people who want to immerse themselves in Mother Nature. Situated at the southern tip of the Western and Eastern Ghats, the state is home to several hill stations. Udhagamandalam (Ooty), Kodaikanal, Yercaud, Coonoor, Valparai, Elagiri, Sirumalai, Kalrayanmalai and Kollimalai are popular. Come to Tamil Nadu if you want to see water falling from a great height amidst lush green forests. The state has many beautiful waterfalls like Koortalam, Okenakkal, Agaya Ganga, Catherine, Cleur, Suruli and Tilparapu. TTDC has set up an Eco Tourism Unit including Forest Officer for sustainable management of tourist centres.<sup>4</sup>

### **Tamil Nadu: Spiritual Rejuvenation**

Tamil Nadu has been a great source of spiritual rejuvenation for travelers from all over the world. The state is home to over 33,000 ancient temples that are a testament to the Dravidian style of architecture. Here, temple architecture reflects the taste of successive dynasties. Testifies to the role of spirituality in everyday life. Pilgrimage to religious places of worship not only

increases tourist arrivals in the state but also brings enormous economic benefits to local residents. Most of the temples are built in honor of Shiva, Vishnu and their consorts. These temples are known not only for their design and sculptures, but also for the constant activities in their premises like devotion, dance, song, pujas, festivals and feasts. Pallavas, Cholas, Pandyas, Nayaks and Vijayanagaram rulers of those days added more beauty to Tamil Nadu. 700 AD, the Pallavas were the first of the great rulers to carve some of the finest ancient temples in Tamil Nadu. They specialized in carving temples out of stones. During the period of the Cholas who ruled after AD 900, the intention of their temples was to build towers and halls and beautify them. Vijayanagara and the Nayak style brought the art forward with entrance arches, massive pillars and curved paths near the shrine. Mailai Kapaleeswarar, Chidambaram Nataraja; Meenakshi Temple, Madurai; Rameswaram Temple; Pragashteeswarar Temple, Thanjavur; Kumbakonam; Mariamman Temple, Samayapuram; Velankanni; Nagor Dargah; Tiruchendur Murugan Temple; Srivilliputhur Andal Temple; Palani; Papanasam; Sri Shankaranarayana Swamy Temple, Shankaran Temple; Arunachal Temple, Tiruvannamalai and Kumariyamman Temple, Kanyakumari are popular pilgrimage destinations in Tamil Nadu.

Tamil Nadu, rich in history, literature and culture, however much it has progressed, remains firmly rooted in its heritage. The state has five World Heritage sites certified by UNESCO, 48 centers declared as heritage cities by the Government of Tamil Nadu and countless heritage monuments declared by the Department of Archeology of India and the Department of Archeology of the Government of Tamil Nadu. A shining example of Tamil Nadu's heritage lies in its architectural heritage. Rock-cut caves to intricately carved temples in the state reflect the skills of artisans who lived here centuries ago. Mahabalipuram, a short distance from Chennai, is a living example of the state's rich heritage.<sup>5</sup>

The beach temple and other monuments in the area were recognized as a World Heritage Site by UNESCO in 1984. These rock-cut cave temples, monolithic temples and sculptures were built during the reign of the Pallava rulers between the 6th and 9th

centuries. In 2004, UNESCO granted World Heritage Site status to what are collectively known as the Great Living Chola Temples. They were built between the 11th and 12th centuries. It consists of three temples namely Praghadeeswarar Temple at Thanjavur, Praghadeeswarar Temple at Gangaikondacholapuram and Airavadeswarar Temple at Tarasuram. In Thanjavur, we can't miss the famous arts and crafts that include bronze statues, especially of Nataraja (dancing Shiva) and the unique Thanjavur paintings (known for their gold-plated decoration). The meter-gauge Nilgiri Hill Railway, which runs between Mettupalayam-Konur and Ooty, is part of the UNESCO heritage.

### **Cultural heritage tourism and its influence in tourists**

50 % of Tamil Nadu tourists seek to visit sites that have to do with culture and heritage. Cultural tourism has become one of the basic elements of the tourist industry and a benefit to national economies. Tamil Nadu is increasing being recognized as cultural tourism destination which has exciting, unique, diverse tourist destinations which has much to interest visitors beyond its world renewed heritage and cultural attractions. It has a wide range of cultural assets including museums, art galleries, historic and indigenous sites, performing arts and live concerts designed to enrich educate and entertain visitors. Tamil Nadu is one of many destinations in India which offer a varied cultural experience. The historic or heritage buildings like Gingee fort , various festivals and fairs like Dance Festival in Mamallapuram, Natyanjali Festival in Chidambaram, Cultural displays sound and music show in Madurai Nayak Mahal, art and craft workshop in Poompuhar, Thanjavur, performing arts like Bharathanatyam, Mayilattam, Oyilattam are great attractions for the tourists. Regions highlights, outstanding buildings, natural wonders, spectacular festivals, unforgettable journeys are a great part of cultural tourism.<sup>6</sup>

### **Conclusion**

Heritage Tourism it is a leisure trip with the primary purpose of visiting historic, cultural, natural, recreational and scenic attractions is to learn more about the past in an enjoyable way. Their traditions, beliefs, rituals, festivals, and lifestyle. It gives just a chance to know the people who have inhabited this land before us and made and invented objects, customs and concepts that help us to live and strive further for improvement as we are doing for the future generation.<sup>7</sup> Heritage tourism links our past with our present by showing us what we have achieved in the past and how we have become what we are today. Heritage tourism can be basically classified into two types of heritage tourism products- 'Cultural and natural (UNESCO Classification). Classification of the heritage tourism product. Tangible-Historical monuments, Archaeological sites Intangible – customs, traditions, cuisine, handicrafts Natural –flora and fauna, geological and physical formations. As per the Final report of the 20-year perspective tourism plan for the State of Tamil Nadu, the following are the heritage locations and Historic monuments.

### **Notes and References**

1. Pran Nath Seth and S.S. Bhat, An Introduction to Travel and Tourism, Sterling Publishers Pvt. Ltd., New Delhi, 1993, p.xi.
2. Rattandeep Singh, Tourism Today's Structure, Marketing and Profile, Vol-I, Dynamics of Modern Tourism, Kashinath Publishers, New Delhi, 1994, p.100.
3. Sunitha Chopra, Tourism and Development in India, Ashish Publishing House, New Delhi, 1991, p-1.
4. Ravee Chauhan, Heritage and Cultural Tourism, Vistha International publishers, New Delhi, 2006, pp. 13-15
5. Jayapalan, N., An Introduction to tourism, Atlantic Publishers, New Delhi, 1991, p.270.
6. Tamil Nadu- Splendure of India, A Booklet Published by ITDC, Madras,1993, p31.
7. Sudhakar Rao and R. Reddy, Encyclopedia of South India, Vol. IV, Mital Publication New Delhi,2009, pp.434-435.

# Travancore Marumakkathayam System

R. Jagathisa\* and R. Edwin Sam\*\*

## Introduction

Marumakkathayam is a Matrilineal System of inheritance which was followed by all Nair Castes including of Royal Families, some of the Ambalavasis, Arayars, Ezhava, some tribal groups and Mappilas in North Malabar and Kerala state of South India. Unlike other Brahmin families, Payanoor Nambootiris also followed Marumakkattayam. Marumakkathayam was also extensively practiced by Srilankan Tamils, later fused with patriarchal under the influence of migrant India Tamils and was known as “Thesavalamai”. The term Maramakkal(Nephew) was a combination of two word Maruand Makkal, Marude notes integrated services rendered by persons who resided with the family of the owner of the property, while Makkal refers to the children of the family concerned.

It is a form of hereditary succession or other inheritance through which the subject's female relatives are traced back in a matrilineal line. The word Marumakkal in Malayalam means nephews and nieces. For example, The former princely state of Tiruvattankoor, where the royal lineage passes comprising of a mother, her brothers and younger sisters, and her children. The joint family under this system is known as “Tharavad”. The oldest living member was known as the “karanavar” and was the head of the household and managed the family estate.

## Marumakkathayam- Matrilineal System of Travancore

People of Travancore followed two systems of inheritance namely Matrilineal and Patrilineal System of inheritance. Travancore is the home to joint family

system. People of Travancore lived together as a joint family. The most common system of inheritance is the matrilineal system. It's also known as Marumakkathayam. This is followed by majority of people of south Travancore. The Brahmins, Kshatriys, Nairs, Ezhavas, Nadars and some Hill Tribes had this system of family organisation.

In Marumakkathayam System of inheritance all the properties are traced through female line age. The entire family lived in a house named ‘Tarawad’. The male members were never given the right of inheritance. All the properties were inherited by his sister's children. He has no claim to the property. Even though there is no claim the Tarawad or the joint property was divided among the members of the family for maintenance of the property. In the joint family system, all the family affairs were carried out by the head of the family who is also known as ‘Karanavan’. Usually the eldest male member of the family is selected to be karanavan. He is responsible for settling rivals among other younger members in the family. The disadvantage of this system is that every property is inherited by female lineage as the children of the male member had no claim to it. When the property is inherited by the female member her children irrespective of gender had equal opportunities. By Marumakkathayam system the wife stayed with her husband whereas her children should stay with their matrilineal uncle. He had the complete responsibility to take care of them. All the ceremonies in the family were led by the matrilineal uncle where as their father had no part in these occasion. Another system of inheritance is the Patrilineal system or

*\*Research Scholar (Full-time), Department of History & Research Centre, Nesamony Memorial Christian College, Marthandam, Manonmaniam Sundaranar University, Tirunelveli.*

*\*\*Guide and Supervisor, Assistant Professor, Department of History & Research Centre, Nesamony Memorial Christian College, Marthandam. Manonmaniam Sundaranar University, Tirunelveli.*

Makkathayam system of family organization. In this system all the properties are inherited by the male members and their children. Properties were equally divided among the male members which were later inherited by the children. There is another system in South Travancore which had the combination of both the laws of Makkathayam and Marumakkathayam. This system of inheritance is known as the 'Misravazhi' system. The Ezhavas of South Travancore had this type of family organization. By this system both the female and male members of the family received shares from the property. Since all the members of the family were given inheritance, they were satisfied with the Misravazhi System of family organization.- The Mappilabs and Christians who follow the system were converts from the people who follow the Marumakkathayam system.

### **Legal Enactments and Provisions**

The Marumakkattayam laws are essentially customary laws, even the prior of passing of Hindu Succession Act, the customary law had been modified by the statutory law. The main enactments modifying the act, 1932, Mappilla Marumakkattayam act, 1939, Madras Aliyasantana Act 1949. The law of succession of Marumakkattayam and Aouasamtama had been changed by legislative enactments. Under the Madras Marumakkataya Act the preferential heirs of a male member are his mother, widow, and children.

All under the Kerala Joint Hindu Family System (Abolition) Act, 1975, the acts pertaining to Marumakkathayam and Aliyasantana system were abolished and it was an act to abolish the joint family system among Hindu in the state of Kerala. On and after the commencement of this act, no right to clamany interest in any property of an ancestor during his or her lifetime with is founded on the mere fact that the claimant was born in the family of the ancestor shall be recognized in any court. After the commencement of

this act, no court shall, save as provided in sub-section, recognize any right to proceed against a son, grandson or great-grandson for the recovery of any debt due from his father.

### **Decline of the Systems**

In Travancore, within five years of the Marumakkattayam law of 1933, this sanctioned the dismantling of the tharavadu and the partition of property. The Marumakkattayam system is not very common in Kerala these days for many more reasons. Kerala society has become much more cosmopolitan and modern. Nair men seek jobs away from their hometown and take their wives and children along with them. In this scenario, a joint family system is not viable.

### **Conclusion**

Since the inception of the mankind women has been discriminated and subservient by male dominant in the society. The Marumakkattayam was the only systems which provided property rights and ownership to women for their equality with men in the society. the government also take steps to the abolition of Marumakkattayam through the Kerala Joint Family System (Abolition) Act, 1975.

### **References**

1. Proceedings of the Travancore Legislative Council, Vol.XIX, Report of Nanchilnad Vellala Committee.
2. Sreedhara Menon, Social and Cultural History of Kerala, New Delhi, 1979.
3. P.K. Parameswaran Nair, Nair Service Society - Part - I, Changanachery, 1972.
4. Sreedharna Menon, Cultural Heritage of Kerala - An Introduction, Cochin, 1978.
5. V. Nagam Aiya, the Travancore State Manual - Vol-II, Trivandrum, 1906.
6. Report of the Marumakkathayam Committee, Travancore, 1925.



# **The Role of Vellore in the 1857 Sepoy Mutiny**

**S. Ganesan\***

The revolt of 1857 in India was a vital Landmark in shaping the British rule towards Indians. Vellore played an essential role in the 1857 Sepoy Mutiny. In the North Arcot, the signs of the rebellion became evident slowly from May 1857. Many secret meetings were held to start the revolution by combining against the rulers. It was Kusha and Muhammad Aakursha Husain who was found to be in intrigue with all the chief zamindars of the districts of Chittoor, Punganur and Vellore and collected man force and also money to set all in motion. At the same time, he was secretly

involved in this activity. He was identified by the spies and arrested, and later he was guarded by the British very strictly. In Ranipet, too, there were oppositions against the British it was in 1857 that the British Government issued a rigorous order as per the order whoever was found bearing the deadly weapons and whoever was suspected to be involved in heinous crimes would be caught red-handed and put to serious enquiry. The reason was that the revolutionaries were suspected of mingling with the people of Ranipet and supplying weaponry to all.

## **Role of Women in Tamil Nadu Legislative Council – A Study**

**C. Ramalakshmi\*\***

The Madras Legislative Council is one of India's oldest legislatures. The Madras State was one of the six States in the Indian Union that had a Legislative Council after Independence. The Madras Legislative Council held its first session on 11 April 1921 CE. It approved a resolution supporting the women's franchise. For the first time in 1923 CE, women were permitted to vote in both the Regional Legislative Council and the National Legislative Council. The Madras Government passed Act I of 1926 to abolish sex-based electoral disqualifications, enabling women to run for office or be elected to the legislature.

Kamaladevi Chattopadhyaya was the first woman to run for the Madras Legislative Council as an independent candidate, but she was defeated. In the beginning, only a few women candidates were nominated. The Congress pioneered electing women to the State legislature's upper chamber. Some women Council members were outstanding social workers, educators, freedom fighters etc. Though they were in fewer numbers, they played an important role as members of the Legislative Council until the abolition of the Madras Legislative Council in 1986 CE.

## **Role of Women Freedom Fighters in Tamil Nadu**

**V. Sathiya\*\*\* and S. Gomathi\*\*\*\***

Tamil Nadu played a significant role in Indian Independence; apart from the work of Mahatma Gandhi and other notable leaders, many women Freedom

fighters of Tamil Nadu opposed British rule. Numerous women of Tamil Nadu fought for liberation, including Anjalayammal, Ambujathamma and Lakshmi

\*Assistant Professor and Head, Department of History, Government Arts College, Paramakudi – 623 701.

\*\*Assistant Professor, Department of History, Queen Mary's College (A), Chennai – 4.

\*\*\*Assistant Professor of History, Erode Arts and Science College, Erode – 9.

\*\*\*\*Assistant Professor of History, Erode Arts and Science College, Erode – 9.

Swaminathan, who led the women's battalion of the Indian National Army under Nethaji. However, ignorance prevails about who they were and what they did for the country. Rani Velu Nachiyar, Rukmani Lakshmipathi, Ambujamma, S. Manjubashini, Kannavaram Ammaiyar, Vijayalakshmi, Sakuntala, etc., were some notable women from South India who vehemently participated in the struggle for freedom. Apart from these, numerous women in Tamilnadu contributed their might to the cause of India's freedom.

To fight for independence, women from many South Indian communities and areas served in the Indian National Army. For instance, although coming from quite diverse backgrounds, Govindammal from

Salem, P. Devaki from North Arcot, and Velayammal from Vyasarpadi all served as sepoys in the Rani Lakshmi Bai of the Jhansi army. Another unsung lady is Somathammal, who was born in Madurai. In 1943, she and Lakshmi Bai Ammal organized a women's march with the motto "Leave India". Dr. Lakshmi Swaminathan (commandant of Rani Lakshmibai's regiment), S. Manjubashini, Kannavaram Ammaiyar, Vijayalakshmi, and Sakuntala were some notable women from the South who participated in the struggle for freedom. Despite the count, these women's efforts are immeasurable and deserve a very high position in our historical narratives and public memory.

## Freedom Fighters in Mahe: An Overview

**P.M. Rejeesh\* and F. Judas Mary\*\*.**

Mahe, Freedom Struggle is the most important Freedom Struggle ever seen in Mahe against French administration, the Mahe Freedom Fighters took great influence in Mahe Liberation movement. The birth of anti – colonial sentiments in Mahe which the French had regarded as their Prestigious enclave in British Malabar could be traced back to cultural awakening that the place had witnessed around the beginning of 19<sup>th</sup>

century. The anti – government feelings got more pronounced in French India when Gandhiji gave yet another call for the British to quit India in 1942. Campaign against the French Gandhiji's visit to the French territories, both Pondicherry and Mahe sparked an all people generally felt that the patriotic feelings and drive away the French from the Indian soil.

## Thiyagi Abdul Majeed

**M. Paritha Begum\*\*\***

Muhammedali Abdul Majeed was born into a middle-class family in Pondicherry on 9<sup>th</sup> September 1926. His father, Janab Haji Muhammedali, had little formal education but possessed great innate wisdom and true generosity of spirit. His mother, Janaba Hajah Qadar Bee, in the true sense, was an ideal helpmate. She

taught Arabic and Urdu to the children of the neighbourhood. M. Abdul Majeed's father used to avoid all inessential comforts and luxuries. His parents taught him, "Adversity always presents an opportunity for introspection". The wisdom of his parents was fantastic. Thiyagi Mohammadali Abdul Majeed humbly prefers to

\*Ph.D. Research Scholar (Full Time), P.G. and Research Department of History, Government Arts College (Autonomous), Karur – 639 005.

\*\*Assistant Professor, P.G. and Research Department of History, Government Arts College (Autonomous), Karur – 639 005

\*\*\*Assistant Professor, Department of History, K.M. College, Adirampattinam – 614 701.

serve than lead, which qualifies his leadership personality. He is a Laureate of several awards for social service, a secular Gandhian and a simple Congressman; everyone seeks his august presence in their activity in Puducherry, may it be a subject of

elders of youngsters of diplomats guidance. Honesty and self-discipline are the qualities M. Abdul Majeed inherited from his father, faith and goodness from his mother. As a child, he never felt any different because of the religious difference.

## **Swadeshi Movement in Tamil Nadu with Special Reference to Kallakurichi District**

**A.R. Anbukkarasi\* and K. Govindaraj\*\***

Boycott, swadeshi, and prohibition programmes were popularised all over Kallakurichi District. Various methods of propagation were carried out advocating the use of swadeshi goods, the boycott of foreign goods and the evils of drinking toddy and other liquors. On 28 February 1932, O.P. Ramasamy and his associate held a meeting at Kallakurichi Town. They Explained civil disobedience ideologies and condemned police

repression. During the Deliberations of the meeting, police intervened and attempted to disperse the audience by administering lathi charges. However, the audience refused to vacate the spot. Enraged, the police arrested T.S. Swaminatha Iyer and sent them to the nearby police Station. At the station, he was assaulted by the police.

## **An Overview of Labour Movements in Tamil Nadu**

**P. Manikanda Prabhu\*\*\* and R. Shani Ruskin\*\*\*\***

India has an industrial and trade union tradition. Ginning Factory and jute mills were established in metropolises like Bombay and Calcutta in the last century. In Tamil Nadu, Harvey explored the natural environment in Tirunelveli. He built a Ginning Factory in Vikrama Singapuram in 1883 near Ambasamudram. After that, he started a steam-powered plant in Thoothukudi. He named the mill Coral. They made the labourers work by giving them candy in return for wages. Coimbatore Spinning and Leaving Mill,

Coimbatore's first Ginning mill, was established in 1886. A leather factory at Cromptet in Chennai (with 5000 workers) was established in 1910. The development of ginning factories was better in Tamil Nadu. Buckingham Carnatic Factory was established in 1878 and continued from 1939 to 1956. New ginning factories were established in Tamil Nadu. Twenty-seven factories were started in Coimbatore. Tamil Nadu had 23.3% of India's textile mills at that time.

\*Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar - 605 602.

\*\* Assistant professor, Department of History, Thiru A. Govindasamy Government Arts College, Tindivanam.

\*\*\* Ph. D. Research Scholar, Department of History, Providence College for Women, Coonoor.

\*\*\*\* Assistant Professor, Department of History, Providence College for Women, Coonoor.

## திருமலை நாயக்கர் - ஓர் வரலாறு

சுப. ஜெயசீலன்\*

திருமலை நாயக்கர் மதுரையை ஆண்ட நாயக்க மன்னர்களுள் மிகவும் புகழ் பெற்றவராவார். இவர் கி.பி 1623 தொடக்கம் 1659 வரையான காலப்பகுதியில் ஆட்சிப்பொறுப்பில் இருந்தார். இவர் காலத்தில் டெல்லி சுல்தானின் படைகளாலும் மற்றும் அயலிலிருந்த முஸ்லிம் அரசுகளாலும் தொடர்ந்து பயமுறுத்தல்கள் இருந்து வந்தன. எனினும் அவற்றை முறியடித்துத் தனது நாட்டை இவர் சிதையாமல் காப்பாற்றினார். இவரது ஆட்சிப்பகுதிக்குள் பண்டைய பாண்டிநாட்டின் பெரும் பகுதி அடங்கியிருந்தது. மதுரை நாயக்க மன்னர்களில் மிகவும் புகழ்பெற்றவர் திருமலை நாயக்கர் ஆவார். இவர்

முத்துக் கிருஷ்ணப்பருக்கு இரண்டாவது மகனாகப் பிறந்தார். திருமலை நாயக்கரின் முழுப்பெயர் திருமலை சவுரி நாயுனு அய்யலுகாரு என்பதாகும். திருமலை நாயக்கர் முதலில் தம்முடைய அண்ணனான முதலாம் முத்து வீரப்ப நாயக்கர் ஆட்சியில் சில ஆண்டுகள் சின்ன துரையாக இருந்து ஆட்சி புரிந்து வந்தார். முதலாம் முத்து வீரப்ப நாயக்கர் சந்ததியின்றி கி.பி.1623இல் மறைந்தார். வாரிசு ஏதும் இல்லாததால் அவரது உடன்பிறந்தவரான திருமலை நாயக்கர் ஆட்சியை ஏற்றார். திருமலைநாயக்கர் காலம் கலை, இலக்கியம், இலக்கணம், சிற்பம், ஓவியங்கள் ஆகியவற்றில் சிறந்து விளங்கியது.

### விடுதலைப் போராட்டத்தில் மானம் காத்த மருது சகோதரர்கள்

த. மேரி ஜான்சி ராணி\*\*

மருது பாண்டியர்களின் திறமையை கேள்விப்பட்ட சிவகங்கை மன்னர் அவர்கள் படைத்தலைவராக நியமித்தார். ஒரு நாள் வேட்டைக்குச் சென்ற போது, வேங்கைப்புலி ஒன்றைக் குத்திக் கொன்று மன்னர் முத்துவடுகநாதரின் உயிரை மருது சகோதரர்கள் காப்பாற்றினர். அதன் பிறகு மன்னர் முத்துவடுகநாதர் மெய்க்காப்பாளராக இருந்த பெரிய மருதுவை தளவாய் பதவிக்கு உயர்த்தினார்.

அதோடு 27 கிராமங்களையும் பெரிய மருதுவுக்கு மானியமாக வழங்கினார். பெரிய மாளிகை ஒன்றையும் கட்டிக்கொடுத்தார். மன்னர் முத்து வடுக நாதர் சின்ன மருதுவுக்கு காளையார் கோயில் கோட்டையின் தலைமை பொறுப்பினை வழங்கினார். இவ்வாறு மருது சகோதரர்களின் செல்வாக்கு மன்னரிடம் கூடிக்கொண்டே போனது.

### விடுதலை வேள்வியில் தீரன் சின்னமலையின் பங்களிப்பு-ஓர் மீள் பார்வை

ம. கிருத்திகா\*\*\*

தீரன் சின்னமலை தமிழ் நாட்டில் உள்ள ஈரோடு மாவட்டத்தில் சென்னிமலைக்கு அருகில் உள்ள செ.மேலப்பாளையம் என்னும் சிற்றூரில் ஏப்ரல் 17, 1756 அன்று பிறந்தார். இவரின் தந்தை ரத்னசாமி தாய் பெரியாத்தா சின்னமலையின்

இயற்பெயர் தீர்த்தகிரி கவுண்டர், சர்க்கரை உத்தம கமிந்த மன்றாடியார். இவர் இளம் வயதில் வில்பயிற்சி, வாள்பயிற்சி சிலம்பாட்டம் கற்ற கொண்டார். கொங்கு நாட்டில் ஓடாநிலை கோட்டையை கட்டி உள்ளார். இவர் விடுதலை

\* ஆய்வாளர், முதுகலை மற்றும் உயராய்வு மையம் வரலாற்றுதுறை, அழகப்பா அரசு கலைக் கல்லூரி, காரைக்குடி.

\*\* கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, அரசினர் மகளிர் கல்லூரி (த), கும்பகோணம்.

\*\*\* முதலாமாண்டு முதுகலை வரலாற்றுத் துறை, ஸ்ரீ ஜி.விஜி விசாலாட்சி மகளிர், உடுமலைப்பேட்டை

போராட்ட வீரர் ஆவார்.

## வ.உ சிதம்பரம் பிள்ளை நூல் திரட்டு

அ. ஜெய்ஷா\*

1806 ஆம் ஆண்டில் வேலூரில் நிகழ்ந்த சிப்பாய் எழுச்சிக்குப் பின்னர் ஒரு நூற்றாண்டு காலம் தமிழகம் அடிமைத் துயிலில் ஆழ்ந்திருந்த தமிழகத்தை தட்டி எழுப்பினார். வ.உ. சிதம்பரம் பிள்ளை உலகநாத பிள்ளைக்கும் பரமாயி அம்மாளுக்கும் மகனாக தூத்துக்குடி மாவட்டம் ஒட்டப்பிடாரத்தில் பிறந்தார். வ.உ சிதம்பரம் பிள்ளை கப்பல் ஓட்டிய தமிழன் செக்கு இழுத்த செம்மல் என்றும் அழைக்கப்படுவார்.

பிறப்பு வெள்ளையரை எதிர்த்துப் போரிட்டு வீரமரணம் எய்திய கட்டபொம்மனின் பாஞ்சாலங்குறிச்சிக்கு அருகிலுள்ள ஊர் ஒட்டப்பிடாரம். ஒரு வட்டத்தின் தலை நகரான இவ்வூரில் ஆங்கில ஆட்சியின் போது நீதிமன்றங்கள் செயல்பட்டு வந்தன. இந்நீதி

மன்றங்களில் இரண்டாம் நிலை வழக்கறிஞராகப் பணியாற்றி வந்தவர் உலகநாத பிள்ளை. அவரது மனைவி பரமாயி. அவர்களது மூத்த மகனாக 1872 செப்டம்பர் 5 ஆம் நாள் வ.உ.சி. பிறந்தார். 1890 முதல் 1900 வரை இந்தியாவின் சுதந்திர இயக்கம் இந்திய காங்கிரஸ் மற்றும் லாலா லஜபதி ராய் ஆகியோரால் தொடங்கப்பட்ட அரசியல் பார்சலை உறுதிப்படுத்துகிறது. 1892 முதல் சிதம்பரம் பிள்ளை திலக் மகாராஜின் தாக்கத்தால் அவருடைய சீடரானார். சுப்ரமணிய சிவா மற்றும் சுப்ரமணிய பாரதி ஆகியோருடன் சேர்ந்து, அவர் சென்னை மாகாணத்தில் முக்கிய செய்தித் தொடர்பாளராக ஆனார். 1905 இல் வங்காளப் பிரிவினையைத் தொடர்ந்து, சிதம்பரம் அரசியலில் நுழைந்தார்.

## இந்திய அரசியலமைப்பின் 103 வது அரசியலமைப்புத் திருத்தச் சட்டம் - சமூக நீதிக்கு எதிரானது

க. குமரவேல்\*\*

இட ஒதுக்கீடு கொள்கை என்பது இந்தியக் கூட்டாட்சியின் உறுதிப்பாட்டுத் திட்டமாகும். இது ஒரு வறுமை ஒழிப்புத் திட்டம் அல்ல, மாறாக சமூகத்திலும் கல்வியிலும் பின் தங்கியுள்ள மக்களை சமநிலைக்கு கொண்டு வரும் ஒரு சமூக நீதித் திட்டமாகும். இந்தத் திட்டமானது இந்தியச் சமூகத்தின் சமனற்ற தன்மையிலிருந்து உருவானதாகும். இதன் தொடக்கம் ஆங்கிலேயர் ஆட்சிக் காலத்திலிருந்து நடைமுறைப் படுத்தப்பட்டு தற்போது பல சமூகங்கள் பயனடைந்து வருகின்றனர். இந்தியாவில் இக்கொள்கையை ஆதரிப்பவர்களும் எதிர்ப்பவர்களும் உள்ளனர். சமீப காலங்களில் இந்திய அரசியல் குழுவில் இடஒதுக்கீடு

கொள்கையைப் பற்றிய அரசியல் அணுகுமுறை சமூக நீதிக்கான அச்சுறுத்தல்கள் உள்ளதாக யூகிக்க முடிகின்றது. அதாவது இடஒதுக்கீட்டை எதிர்த்த சமூகங்கள் தற்போது இடஒதுக்கீடு கேட்டுப் போராடிப் பெற்று வருகின்றனர். இதனால் சமூக நீதிக்கான போராட்ட வரலாற்றில் மாறுதல் ஏற்பட்டுள்ளதை இக்கட்டுரை விவரிக்கின்றது. பொருளாதாரத்தில் பின் தங்கிய உயர் சாதியினருக்கு கல்வி மற்றும் வேலை வாய்ப்புகளில் 10% இடஒதுக்கீடு வழங்க வேண்டும் என நீண்ட கால கோரிக்கையாக இருந்தது. இதனை நிறைவேற்றும் விதமாக மத்திய அமைச்சரவை மசோதாவைக் கொண்டு வந்து நிறைவேற்றியது. இதற்கு குடியரசுத் தலைவர்

\* முதலாமாண்டு முதலகலை வரலாற்றுத்துறை, ஸ்ரீ ஜிவிஜி விஷாலாட்சி மகளிர் கல்லூரி, உடுமலைப்பேட்டை

\*\* உதவிப் பேராசிரியர், வரலாற்றுத்துறை, அரசு கலைக் கல்லூரி, அரியலூர் - 621 713.

ஒப்புதல் அளித்து சட்டமாக்கப்பட்டுள்ளது. வருகின்றனர்.  
இதற்கு பல்வேறு கட்சிகளும் எதிர்ப்புத் தெரிவித்து

## விடுதலை போராட்ட வீரர்களின் முன்னோடி மாவீரன் பூலித்தேவன்

க.ரெஜினா\*

இந்திய விடுதலைக்காக வெள்ளையரை எதிர்த்து முதன் முதலில் “வெள்ளையனே வெளியேறு” என்று வீர முழக்கமிட்ட விடுதலைப் போராளி மாவீரன் பூலித்தேவன். இவருடைய வீர வரலாறு இந்திய விடுதலை வரலாற்றில் பொன்னெழுத்துக்களால் பொறிக்கப்பட வேண்டிய ஒன்றாகும். மாவீரன் பூலித்தேவன் ஒரு மாபெரும் புரட்சித்தலைவன். தென்பாண்டி நாட்டில் திருநெல்வேலி சீமையில் தோன்றி தன்னிகரற்று தலை நிமிர்ந்து வாழ்ந்த “தமிழ்

மறவன்”. நெற்கட்டன் செவ்வலை தலைமையிடமாகக் கொண்டு செங்கோல் ஏந்திய பாளையத்தார்களுக்கெல்லாம் தலையேற்று மாற்றாரை நடுநடுங்கச் செய்த மாபெரும் போர் வீரன். அத்தகைய பெருமைக்குரிய மாவீரன் பூலித்தேவனைப் பற்றிய “விடுதலை போராட்ட வீரர்களின் முன்னோடி மாவீரன் பூலித்தேவன்” என்ற தலைப்பில் உங்களிடம் பகிர்ந்து கொள்வதில் பெருமையடைகிறேன்.

## தமிழ்நாடு சட்டமன்றப் பேரவையின் விதிகள் மற்றும் உறுப்பினர்களின் சலுகைகள் - ஓர் ஆய்வு

அ. சந்தோஷ்\*\* மற்றும் எஸ்.ஸ்ரீதர்\*\*\*

தமிழ்நாடு சட்டமன்றப் பேரவை விதிகள் இந்திய அரசியலமைப்புச் சட்டத்தின் பிரிவு 208 (1)-ன் படி இயற்றப் பெற்றது. பேரவை விதிகள் பல்வேறு வகையாக காணப்படுகின்றன. பேரவை கூட்டுதல் உறுப்பினர் பதிவேடு பிரமாணம் அல்லது உறுதிமொழி மற்றும் உறுப்பினர் அமரும் முறை, பொது நடைமுறை விதிகள், நிதி அலுவல், பேரவையின் குழுக்கள், போன்ற விதிகளை இந்த ஆய்வின் மூலம் காணலாம். பேரவை உறுப்பினர்களின் சலுகைகள் (வசதிகள்) பயணச் சலுகைகள், தொலைபேசி வசதிகள், மருத்துவ வசதிகள், ஏனைய வசதிகள் மற்றும் முன்னாள் சட்டமன்ற பேரவை உறுப்பினர்களுக்கு வழங்கப்படும் வசதிகள், மரணமடைந்த

சட்டமன்ற பேரவை உறுப்பினர்களின் குடும்பத்தினருக்கு வழங்கப்படும் நிதி உதவி வசதிகள் போன்ற வசதிகளை இவ் ஆய்வில் காண்போம். ஒரு மாணவனுக்கான விதிகள் என்ன ஒரு ஆசிரியருக்கான விதிகள் என்ன ஒரு நாட்டின் குடிமகனுக்கான விதிகள் என்ன என்று நாம் அறிந்திருக்கிறோம். இருப்பினும் நம்மை ஆளக்கூடிய நாட்டின் தலைவர்களுக்குகான பேரவையில் நடந்து கொள்ள வேண்டிய விதிகள் என்ன அவர்கள் அனுபவிக்க கூடிய சலுகைகள் என்பதை பற்றி பலர் அறியாமல் இருக்கிறோம் அதனை அறிய வேண்டும் என்பது எனது ஆய்வின் நோக்கம் ஆகும்.

\*கௌரவ விரிவுரையாளர். வரலாற்றுத்துறை, அரசினர் கல்லூரி (த), கும்பகோணம்.

\*\*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அண்ணாமலை பல்கலைக்கழகம், அண்ணாமலை நகர்

\*\*\*உதவிப் பேராசிரியர், வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலை கல்லூரி, விழுப்புரம்.

## அறியப்படாத சுதந்திர வீரர் கோபாலசாமி

மு. விஷ்ணுப்பிரியா\*

கோபாலசாமி எப்பொழுதும் தன் நண்பர்களுடன் விடுதலைக் கருத்துக்களைப் பற்றியே உரையாடுவார். கோபாலசாமி தானும் தன் தாய் நாட்டிற்காக பாடுபட வேண்டுமென்று எண்ணி

தன் நண்பர்களுடன் இணைந்து தனிநபர் சுத்தியாகிரகம் மேற்கொண்டார். அதனால் ஆங்கிலேய அரசால் உடுமலை காவல்நிலையத்தில் கைது செய்யப்பட்டார்.

## அம்பேத்கரின் சமூக சீர்த்திருத்தம்

M.Meenatchi\*\*

இரத்தினிகிரி மாவட்டத்தில் மோ எனும் கிராமத்தில் மகர் என்னும் பிரிவினரைச் சார்ந்த இராமஜி சக்பால் என்பவருக்கும் பீமபாய் என்பவருக்கும் அம்பாவதே எனும் சிற்றூரில் ஏப்ரல் மாதம் 14-ம் நாள் 1891-ல் மகனாகப் பிறந்தார். இவருடைய தந்தையார், தாய்மாமன்மார்கள் சித்தப்பா, பெரியப்பா தாத்தா அனைவரும் பாரம்பரிய சிவாஜி காலத்து இராணுவத்தில் பணிபுரிந்தவர்களாவர். இவர் தந்தையும் ஓய்வு பெற்ற இராணுவ வீரர் ஆவார். அம்பேத்கார் அவர்கள் தம் பெற்றோருக்கு கடைசியாக 14 வது பிள்ளையாகத் தோன்றினார். அம்பேத்காரின் ஆரம்பக் கல்வி டாபோலி எனும் ஊரிலும் பின்னர் சதாராவிலும் தொடர்ந்தது.

உயர்நிலைப் பள்ளியில் தீண்டாமைக் கொடுமைக்கும், மற்றவர்களைப் போல் குடிநீர் பெற முடியாமலும் துன்பத்துக்கு இலக்கானார். இது அக்காலத்தில் மிகவும் சர்வசாதாரணமாகக் காணப்பட்ட நிலையாகும். இச்சமூகக் கொடுமையினை கேட்பதற்கு நாதியில்லாத நிலையே காணப்பட்டது. அப்படியே தட்டிக் கேட்டால் அடி உதை போன்றவையே மிஞ்சும். உயர் வகுப்பைச் சார்ந்த தனது ஆசிரியர் ஒருவர் பீமராவ் மீது காட்டிய அன்பினாலும் அரவணைப்பினாலும் தம் பெயரை நன்றிக்கடன் தீர்க்கும் வகையில் பீமராவ் அம்பேத்கார் என்று மாற்றிக் கொண்டார். அன்று முதல் இவர் பீமராவ் அம்பேத்கார் என்றே அழைக்கப்பட்டார்.

## மதராஸ் மாகாணமும் மாறுபட்ட அரசியல் சூழலும் - (1906-1909)

சே.வெங்கடேசன்\*\*\*

இந்திய வரலாற்றில் ஆங்கிலேயரின் வருகையும் அவர்களின் ஆதிக்கமும் அதுவரை நடைபெற்ற அரசியலை மாற்றியமைத்தது எனலாம். இவர்களின் ஆட்சியமைப்பு இந்திய தேசத்தில் பல்வேறு சிக்கல்களை உண்டுபண்ணியது காலச் சூழலில் அவைகள் கலகங்களாகவும்

உருவெடுத்தன. இத்தகைய கலகங்கள் நாடு முழுவதுமாக நடைபெற்றது பின்னர் அது வெவ்வேறு மாகாணங்களில் பரவியது. அத்தகைய கலகங்களில் மதராஸ் மாகாணம் என்பது எத்தகைய பங்கை வகித்தது. அதனை ஒத்து ஏற்பட்ட அரசியல் சூழலில் எத்தகைய பங்கை வகித்தது. அதனை

\* முதலாமாண்டு முதுகலை வரலாற்றுத்துறை, ஸ்ரீ ஜிவிஜி விசாலாட்சி மகளிர் கல்லூரி, உடுமலை

\*\* I. MA, History, Sri GVG Vishalakshi College, Women, Udumalpet

\*\*\* முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, மாநிலக் கல்லூரி, சென்னை - 600 005.

ஓத்து ஏற்பட்ட அரசியல் சூழலில் எத்தகைய  
போக்கை சென்னை நகரம் கையாண்டது  
என்பதைப் பற்றி தெளிவாக விளக்குவதே  
இவ்வாய்வு கட்டுரையின் நோக்கம். கி.பி. 1906

முதல் 1909 வரையிலான காலகட்டத்தில் மதராஸ்  
மாகாணத்தின் அரசியல் எவ்வாறு நகர்ந்தது  
என்பதையே எல்லையாக இக்கட்டுரையில்  
கைக்கொள்ளப்பட்டுள்ளது.

## Who inspired Swami Vivekananda?

**Sandeep Kumar Dasari\*\***

Swami Vivekananda known as “awakener of  
soul”, great orator, inspiring teacher, humanist well  
read, propagated his views without any fear and his  
writings can inspire young generations on nationality,

patriotism and religious tolerance. His guru  
Ramakrishna paramahamsas views were propagated  
through Ramakrishna mission as a tribute to his spiritual  
mentor.

## The Stages of Dravidian Movement

**K.I.N. Deiva Akandan Paraman Iyavul\***

Dr. C. Natesa Mudaliar laid the foundation stone  
for the superstructure of Dravidian rule in Tamil Nadu.  
It was he who started ‘United Madras League’ in 1912.  
Later in 1913, he changed its name to ‘Dravidar  
Sangam, ’ giving racial identity to Non-Brahmin  
students who were provided lodging and boarding  
facilities to pursue their studies at Madras University.

Dravidian race found its first political leader in  
‘T.M. Nair’ who was called ‘Dravidian Lenin’ by  
Periyar E.V.R. He was a forerunner to Periyar E.V.R.  
in criticizing Hinduism and attacking Brahmin  
supremacy.

\*Associate Professor of History, Tagore Arts College, Puducherry – 605 008.

\*Former Academic Co-ordinator, DRBCCC Hindu College, Pattabiram, Chennai – 600 072.



# **SOCIAL AND ECONOMIC HISTORY THE SECTIONAL PRESIDENT ADDRESS**

## **Social and Cultural Impact of Tourism in Tamil Nadu with Special Reference to Thiruvannamalai District - A Historical Perspective**

**R. Sthanislas\***

### **Learned Scholars Ladies and Gentleman**

At the outset I wish to express my sincere gratitude to the Honourable President, the General Secretary and the members of the Executive Committee of the Tamil Nadu History Congress for having given me this opportunity to act as the President of the Social and Economic History Section of the XXIX Annual Conference. with great humility I accepted the task and today I stand before this august body of scholars to share some of my thoughts on an area which is of interest to all of us.

### **Introduction**

This Presentation would update the historical facts, the status of Thiruvannamalai, which is a Socio-cultural Tourism Centre of South India. Today religious based concepts are also introducing new Socio-cultural impact in Thiruvannamalai.

The Socio-cultural impacts of tourism described here are the effects on host communities of direct and indirect relations with tourists, and of interaction with the tourism industry. For a variety of reasons, host communities often are the weaker party in interactions with their guests and service providers, leveraging any influence they might have. These influences are not always apparent, as they are difficult to measure, depending on value judgments and are often indirect or hard to identify.

Tourists want souvenirs, arts, crafts, and cultural manifestation, and in many tourist destinations, craftsmen have responded to the growing demand, and have made changes in design of their products to bring them more in line with the new customer's tastes.

While the interest shown by tourists also contributes to the sense of self-worth of the artists, and helps conserve a cultural tradition, cultural erosion may occur due to the commoditization of cultural goods<sup>1</sup>.

### **Tourism in Thiruvannamalai**

Most of the foreign tourists believe that the Arunachaleswarar Temple, Tiruvannamalai Hill and Ramanashram are some of the spiritual centers of the Universe. Girivalam (Circambulation) around the 14 km path of the sacred hill has been a tradition from time immemorial. It is estimated that on the full moon day (pournami) every month 10 lakh devotees visit this pilgrim town to offer their prayers. The ten days 'Karthigai Deepam Festival' (light lit at the top the sacred hill) attracts lakhs of people from neighboring states to witness the Bharani Deepam and Maha Deepam for e.g. on November, 2021, nearly 25 lakh people participated. It is projected that in the next 5-10 years the number of people coming here will go up to 25-30 lakh<sup>2</sup>. On interviewing the foreigner, the researcher was informed the need for better infrastructure facilities so that this spiritual centre would emerge as one of the most important spiritual centers of the world.

### **Change of Local Identity and Values**

Conventional tourism can cause change or loss of local identity and values and brings about several closely related influences as explained below:

### **Commercialization of Local Culture**

Tourism can turn local culture into commodities when religious traditions, local customs and festivals are reduced to conform to tourist expectations and resulting

*\*Associate Professor & Head, Post Graduate and Research Department of History, K.K.Government Arts College, Thiruvannamalai, Thiruvalluvar University – Vellore*

in what has been called “reconstructed ethnicity”<sup>3</sup>

### **Standardization**

Destinations risk standardization in the process of satisfying tourists and desires: while landscape, accommodation, food and drinks etc., must meet the tourists desire for the new and unfamiliar, they must at the same time not be too new or strange because few tourists are actually looking for completely new things.<sup>4</sup>

### **How Tourism Can Contribute to Socio-Cultural Conservation**

Tourism can contribute to positive developments and not just negative impacts. It has the potential to promote social development through employment creation, income redistribution and poverty alleviation. Tourism as a force for peace, strengthens communities, revalue of culture and traditions, encourages civic involvement and pride.<sup>5</sup>

### **Culture Clashes**

Tourism involves movement of people to different geographical locations, and establishment of social relations between people who otherwise not meet. Cultural clashes can take place as a result of differences in cultures, ethnicity, religion, values, lifestyles, languages, and levels of prosperity. The result can be an overexploitation of the social carrying capacity (limits of acceptable change in the social system inside or around the destination) and cultural carrying capacity (limits of acceptable change in the culture of the host population) of the local community. The attitude of local residents towards tourism development may unfold through the stages of euphoria, where visitors are very welcome through apathy, irritation and potentially antagonism, when anti-tourist attitudes begin growing among local people<sup>6</sup>.

### **Tourism as a Force For Peace**

Travelling brings people into contact with each other. As sustainable tourism has an educational element it can foster understanding between people and cultures and provide cultural exchange between hosts and guests. This increases the chances for people to develop mutual sympathy and understanding and to reduce prejudices.

### **Strengthening Communities**

Sustainable Coastal Tourism can add to the vitality of communities in many ways. Examples are events and festivals of the local residents where they have been the primary participants and spectators. Often these are refreshed and developed in response to tourists' interests. The jobs created by tourism can act as a very important motivation to reduce emigration from rural areas. Local people can also increase their influence on tourism development, as well as improve their job and earning prospects through tourism related professional training and development of business and organizational skills.<sup>7</sup>

### **Development of Facilities as a Benefit to Residents**

In cases where the tourism industry supports the creation of community facilities and services that otherwise might not have been developed can bring higher well-being standards to a destination. Benefits can include upgraded infrastructure, health and transport improvements, new sport and recreational facilities, restaurants and public spaces as well as an influx of better-quality commodities and food.

### **Heritage Tourism**

Tourism is a major aspect of global economy with all countries, whether developed or developing, having increasing opportunities to participate as hosts and guests, in this socio- economic phenomenon. Looking at the tremendous potential that tourism industry offers in the field of employment generation and foreign earning capacity, it has been identified by developing countries as their catalyst for economic development. Tourism represents a major economic activity in many places around the world, especially endowed with rich and attractive environment. Environment not only includes land, air, water, flora and fauna but also encompasses people, their creations and the social, economic and cultural conditions that affect their lives. The natural and man-made environment of an area constitutes one of the basic ‘ingredients’ of the tourist product offered and naturally, the quality of the product depends critically on the quality of its basic constituent. Thus, the environment, be it predominantly natural or largely man-made, is one of the most basic resources for

tourism. Tourism is a resource industry, one that is dependent on nature's endowment and society's heritage (Murphy 1985). Tourism sells these resources as part of its experiential product, but it also has to share the same resources with other users, including local residents<sup>8</sup>. Tourism related activities compete for the environmental resources of an area among themselves and with other economic activities (trade, industry, transportation ect.) and conflicts among them arise. These conflicts result in deterioration of the quality and quantity of the tourist product, because of undesirable spillover effects (externalities) from one activity to another and consequently, losses to tourism industry as well as the community.<sup>9</sup>

### **Social Impact**

Social impact of tourism refers to the changes in the quality of life of residents of tourist destinations. Studies recognize that the social impacts of tourism change through time in response to the structural change in the tourist development. In the review of social impact, it was noted that 78.7% respondents professed that they were proud to have visitors admiring their culture and beauty of the region. Besides infusing pride in own culture tourism was seen as catalyst in encouraging social and cultural exchanges by 59.3% respondents. A small interaction between hosts and guests sometimes develops into a long time friendship.<sup>9</sup> Respondents in Thiruvannamalai reported that they exchanged mails with some of the tourists. During contacts tourists and hosts influence each other asserted 71.3% respondents in Thiruvannamalai. Some respondents (41.7%) noticed that exposure to various tourists helps in reduction of prejudices. There appears to be only limited communication between mass tourists and their hosts and hence, 31 % respondents believe that tourism in its present form, seldom promotes understanding between peoples of different cultures. It is only the 'drifters' and 'explorers' who establish an intense relationship with resident population and this form of informal tourist-host interaction is manifested in Thiruvannamalai where tourists experience spontaneous hospitality of locals. Contrary to the popular view, some respondents in Thiruvannamalai contested that tourists are more likely to borrow from them.<sup>10</sup> It was

avowed by respondents that the tastes of indigenous were adopted by foreigners and not vice-versa. Most examples illustrated that tourists adopt their traditional dresses, habits and also learn their language to some extent.

### **Cultural Impact**

Cultural effects of tourism refer to change in the elements of culture resulting from the presence and activities of tourism. The dominant perspectives regarding cultural impact is that it is harmful. Turner and Ash (1976) discussed tourism's role in obliterating cultures. According to them, the tourists' superior economic wealth rapidly erodes the sensuous and aesthetic wealth of cultures that have developed in isolation from the western world. On the other hand, Dogen's (1986) comment that tourism and conservation are interdependent and both stand to gain from close and effective collaboration typified a positive perspective has been done. The idea that 'tourism kill's tourism' by a heavy physical impact at a popular site is well known in the literature. Degeneration of historical and cultural sites due to heavy tourist influx was reported by 33.7% respondents. It was noted that many Indian tourists scratched walls and inscribed their names on them. Although difficult to measure, these respondents agreed that there is a relationship between tourism density and vulnerability of tourist sites.<sup>11</sup>

Commercialization of cultural traditions is the most comprehensive statement which covers all impact of tourism on culture. Few respondents subscribe to the extreme viewpoint that tourism has led to deterioration of traditional forms. Most of the respondents accepted that tourism has encouraged the production of 'pseudo-traditional' art forms like fake painting, manuscripts, pottery and other art objects.<sup>12</sup>

### **Conclusion**

The findings revealed that the assessment of impact on Tourism is a complex matter and contains both positive and negative elements. Different types of tourism have different effects on different societies. In Thiruvannamalai, all the alterations are directed towards projecting it as a 'heritage city' with a treasure of royal experiences to offer to the domestic as well as

international traveller. The findings reinforce that the residents of Thiruvannamalai had a more optimistic perspective regarding the economic impacts of tourism. It was found that not only does the community benefit economically from an active tourism industry, but community pride is also enhanced. The influence of tourism on consumption patterns and traditional values is also viewed from conservation of important elements of the cultural heritage of an area that might otherwise be allowed to deteriorate or disappears.

These are some positive consequences of tourism that can arise only when tourism is practiced and developed in a sustainable and appropriate way. Involving the local population is essential. A community involved in planning and implementation of tourism has a more positive attitude, is more supportive and has a better chance to make a profit from tourism than a population passively ruled or overrun by tourism. One of the core elements of sustainable tourism development is community development, which is a process and a capacity to make decisions that consider the long-term economy, ecology and equity of all communities.

#### Foot Notes

1. B.H. Archer, *Tourism Multipliers: The State of the Art*, Occasional Papers in Economics. Bangor: University of Wales Press. 1977, p.40.

2. ATM Pannerselavam, Thiruvannamalai Mahanka, Surya Pathippalayam, Thiruvannamalai, 2007, p.3.
3. Fred P. Bosselman (ed.) *In the Wake of Tourism: Managing Special Places in Eight Countries*. Washington Dc: The Conservation Foundation, 1978, pp.19.35.
4. Ibid. p.40.
5. Erik Cohen, "Who is Tourist? –A Conceptual Clarification". *Sociological review* 1974, p.20.
6. H.Z. Dogen, "Forms of Adjustment: Socio Cultural Impacts of Tourism. *Annals of Tourism Research*" 1989, vol. 16 pp.216-236.
7. D. MacCannell, *Staged Authenticity: Arrangements of Social Space in Tourism settings*. American Journal of Sociology. 1973, p. 79(3).
8. P. Murphy, *Tourism: A Community Approach*, London: Methuen. 1985, p.30.
9. V.S. Ramana, Annamalai Enum Giri Uruvakiaya Kirubaikkadal, Nagaraj Publications, Chennai, 2009, p.45.
10. Ibid. p. 50.
11. ATM. Pannerselvam, Thiruvannamalai Makarivala Masimai, Sri Seshadri Swamigal, Asramam, Thiruvannamalai., 2009, p.11.
12. N.A. Saravanakumar, Ninithale Muckthi Tharum Thiruvannamalai, matri inlayed, Chennai, 2010, 28.

## Agriculture and Irrigation System of the Sangam Tamils

K.Shobana\*

The division of the Tamil country into five regions during the *Sangam* Age was based on the various stages of ecological and socio-economic development. According to their respective socio-economic progress they had their political set-up too. *Kurunji* and *mullai* were in a tribal economy. From *Pattupattu* and *Ettuthokai* we learn that kingship had not risen up among them, for, the stage of economic development could not sustain it. Though the population

of *mullai* and *kurunji* were kept off from royalty, they were under the overall control of the oligarchies of the adjacent *marudam* and *neydal*.<sup>1</sup>

#### Pattupattu and Ettuthokai

The transition from pastoral to settled life came in *mullai*. *Perumpanarrupadai*, a *Sangam* work, describes the *mullai* pastoralists as a group of people living among many other groups, earning their livelihood by selling dairy products like butter and milk. It also refers

\*Ph.D Research Scholar (FT), Department of Historical Studies, Quaid- E-Millath Govt.College for Women (A), Chennai-600002

to convergence of *mullai* and *marudam* signifying expansion of agriculture. In *Malaipatukatam* and *Netunalvatai*, the *mullai* people are described as an underdeveloped community, who occupied a rank in the social structure.<sup>2</sup>

Wherever ecological conditions permitted, *mullai* served as a transient stage in the ultimate development of a *kurunji* region as *marudam*. As the land transformed from *kurunji* to *marudam*, hunters too transformed themselves into settled farmers. At *mullai* agriculture was slowly expanding, though its basic economy was based on herding. Selected places were cultivated again and again. Some herdsmen were slowly becoming agriculturists. *Varaku* (millet) was widely cultivated. As already stated paddy cultivation was not done in *mullai*. Buffaloes, goats, cows and bulls were the animals reared in *mullai*. In inter-tribal trade milk and flowers were sold. The tribal barriers of the society were breaking down.<sup>3</sup> The settlements of those ancient men were called *kattunadu* (inhabited region in a forest), *sirukuti* (village in a hilly tract) and *sirkutipakkam* (village).<sup>4</sup> With the emergence of permanent settlement, there came inter-tribal wars in which cattle were carried off. War required unitary leadership giving rise to kingship. As P.T. *Srinivas lyengar* writes: "...that the institution of kingship in the Tamil country first arose among the pastoral tribes in *mullai* land is clearly registered in Tamil language by the fact that the word for a king *kon* also means a herdsmen and that for queen *aycci* means a herdsman." <sup>5</sup>

### **Irrigation System**

The society in *marudam* depended on agriculture, which in turn depended on an irrigation system developed along the river courses. The use of iron played an important place both in cultivation and in the construction of irrigation works. (The Iron Age megalithic culture of South India dated between 300 B.C. and the middle of the first century). When Tamil society entered the *Sangam* Age it had already put to use iron implements for agriculture, irrigation, building construction, stone cutting, chariot building, warfare etc. A distinct class of people working as blacksmiths or

*kollan* had come into existence. Iron implements and blacksmiths are mentioned in *Purananuru*. *Perumpanarrupadai* tells about use of iron ploughs.<sup>6</sup> Other agricultural implements such as spades, flat axes, pickaxes, crowbars, hammers and sickles were all in use during the *Sangam* Age.<sup>7</sup> Arrows, spears, shields and swords made of iron were also in use. Hairs on the body of horses were trimmed with iron scissors and surgery was conducted with iron implements and for stitching wounds polished iron needles of various types were employed. Fishing hooks made of iron (*Perumpanattupadai* 285-873) and iron sugar-cane crushers were also used during the *Sangam* Age.<sup>8</sup>

### **Chola King Karikala**

Among the *Chola* kings, *Karikala* made significant contributions to irrigation works. The lands on the banks of Cauvery, the unfailing river of the *Chola* kingdom, were developed by *Karikala* for agricultural operations by the gradual clearance of forest and creation of irrigation tanks.<sup>9</sup> It was done in an attempt to prevent migration of people from his country by offering them inducement to stay on.<sup>10</sup> *Pattinappalai* refers to a large tank with raised bunds located within *Kaverippumpattinam*. Excavations conducted by the Archaeological Survey of India at *Kaverippumpattinam* have unearthed a beautiful reservoir, with an earthen bund and a facade built of bricks. Two graceful curves designed beautifully, received the water and let it out. The feeding channel was small and was leading from the Cauvery River or one of its offshoots.<sup>11</sup> While describing the *marudam* land of *Karikala's Chola* country, *Pattinappalai* gives an account of the sugar cane fields, unfailing in their yield. Sugar industries located within such fields were described as emitting smoke and spreading sweet smells. Paddy fields had so much abundant yield that buffaloes with their calves fed them and the calves slept on the shades of paddy without being disturbed.<sup>12</sup> Paddy was harvested with sickles. Paddy heaps stored for thrashing looked like mountains. So much was the fertility of the land that one *veli* of land produced thousand *kalam*s of paddy.<sup>13</sup>

## Grand Anicut

Literary works of post-Sangam period and certain inscriptions of the eleventh and twelfth centuries attribute to *Karikala* the construction of the flood banks of the Cauvery with the aid of his feudatories.<sup>14</sup> *Melepadu* plates of *Punyakumara*, a Telugu *Chola* king of the seventh or eighth century, also mentions that the work was executed by *Karikala*.<sup>15</sup> The flood bank built by *Karikala*, known as the Grand Anicut, prevents the high flood waters of the Cauvery from emptying into *Kollidam*, thus avoiding water scarcity in the delta. The anicut consists of a solid mass of rough stone in clay, 1080 feet in length, 4250 feet in breadth and 15 to 18 feet in depth. It stretches across the outlet into the *Coleroon* in a serpentine form. The work stands as a monument of the skills of the irrigation engineers of the distant past. *Karikala* is said to have employed 12,000 men captured in a war with Sri Lanka for the construction of the Grand Anicut as per the version of *Mahavamsa*.<sup>16</sup>

## Agriculture

The fishermen of *Perumpanarrupadai* are different from that of *Pattinappalai*. In the former they lived in seashore whereas in the latter inland fishing was their occupation. Fishermen families lived on the shores of big tanks. It appears that there were several such tanks, which served as a source for the irrigation of paddy fields. *Thondaimandalam*, had numerous traders. The presence of *Yavanas* is also indicated. The state had a port and a lighthouse to guide the vessels calling on it.<sup>17</sup>

The *Padirrupattu* of the Sangam Age gives a vivid account of life in *Chera* country. Whereas the poets of *Pattinappalai* and *Perumpanarrupadi* describe the lands of *Cholanadu* and *Thondaimandalam* as fertile; the poets of *Padirrupattu* do not boast of the same manner about the country of their patrons, the *Cheras*. References to tanks and channels are rare. Cultivation of dry crops such as millet is spoken about. The fields raising the dry crops are described as being surrounded by forest lands. It shows that the forests were cleared in order to create agricultural lands. The

*Chera* country comprised many agricultural settlements.<sup>18</sup>

Irrigation in *Pandya* Nadu during the Sangam Age depended mainly on rivers *Vaigai* and *Thampraparani*. *Nanchilnadu* with *Pazhayar* irrigation was a part of the *Pandya* Nadu. Tank irrigation system was widely practiced throughout *Pandya* Nadu. *Mangudi Maruthan* in his work *Maduraikkanchi*, describes the social conditions prevalent in the *Pandya* country. Cultivated land was in abundance in *Pandya* country. Baling out of water with well sweeps utilizing devices made of pig skins, draining tank water to feed paddy fields utilizing a device called *poottai pori*, ploughing of lands with buffaloes and fishing in lotus filled tanks were all common scenes in villages.

Rivers running towards the sea in the east were on their way, filling up tanks feeding paddy fields.<sup>19</sup> Though channels are not mentioned in *Maduraikkanchi* there should have been many of them to link rivers with tanks. Anicuts were made of stones as the word 'stone dam's (*kanchirai*) is occurring in *Maduraikkanchi*.<sup>31</sup> In times of war the *Pandyas* too indulged in the destruction of the paddy fields in their bid to destroy the economic power of the enemy. According to *K.A.Nilakanta Sastri* agriculture was the mainstay of polity and the basis of war. In fact anicut engineering was the major contribution of the Tamils of the ancient times. Contributions for the construction of irrigation works was considered the noblest of all charities by kings.

## Conclusion

From the above brief account it may be concluded that, because of the farsightedness of the South Indian kings, the problems like the seasonal drought and consequent famine were checked and brought under manageable control. The solution to the above problems was found in the creation of adequate irrigation facilities and reclamation of waste lands thereby bringing under the plough newly cleared areas and increasing the land revenue to the state exchequer. It is thus no wonder that the present irrigation system is the result of the work of orthodox South Indian kings who gave their experience and expertise in no small measure in the form of very

much irrigation works in the entire length and breadth of South India.

## References

1. L.C.Kandasamy, Thirukuralil Velanamai, Tamil Nadu Agricultural University Publications, Coimbatore, 1973, P.118.
2. K.Sivathamby, An Analysis of the Anthropological Significance of the Economic Activities and Conduct code Ascribed to Mullai Thinai, Proceedings of the first International Conference, Kuala Lumpur, 1966, P.321.
3. Ibid., PP.333 – 338.
4. P.T.Srinivas Iyengar, History of the Tamils, Madras, 1929, P.68.
5. K.Muthusamy, Sangakala Panpattil Irumpi Kalvettu, Issue 31, Madras, August 1991, P.15.
6. S.Velusamy, Tamilar Nahareekathil Irumpin Pangu, Tamil Nadu Mannila Caralattu Karutharangu, Madras, 1977.
7. K.Muthusamy, op.cit., PP.16 – 19.
8. K.A.Nilakanta Sastri, The Culture and History of the Tamils, Calcutta, 1964, PP.8 – 9.
9. Pattinapalai, 284 – 287.
10. K.A.Nilakanta Sastri, op.cit., P.125.
11. O.P.Jaggi, Technology in Ancient India, New Delhi, 1981, PP.165 – 166.
12. Pattinapalai, 8 – 19.
13. Perumpanattupadai, 240 – 248.
14. K.A.Nilakanta Sastri, The Colas, Madras, 1975, P.125.
15. S.Y.Krishnaswamy, Major Irrigation Systems of Tamil Nadu, Proceedings of the first International Conference of Tamil Studies, Kuala Lumpur, 1966, P.457.
16. Arnold, J.Toynbee, A Study of History, Abridgement by D.C.Somervell, England, 1962, P.81.
17. Ibid., 257 – 262; 272 – 274; 311 – 319; 346 – 351.
18. Padirrupattu, 6 : 8.
19. Maduraikkanchi, 5 – 20, 86 – 98, 244 – 253.

## Merchant Guilds in Early Tamilnadu

**R.Jaganath\* and R. Vishnu Shankar\*\***

The Tamil country traditionally known as Tamilaham occupied an important place in trade and commerce from the earliest times. Sources inform us that the country was famous for its abundant products. The Land had divisions like Kurinji, Mullai, Marudham, Neydal and Palai, which supplied valuable commodities of trade to the natives and also to the foreigners. The growth of trade practices and commercial activities led to the birth of a common organization, which managed and controlled the role of merchants and their trade. Initially, the traders assembled in a common place, where they discussed the common problems of their commercial activities and innumerable problems, both internal and external. Later, they developed their organization into various guilds<sup>1</sup>. The formation of trade guilds constituted an important phase in the commercial life of the people of different trading groups of the nations. The real aptitude of the guilds, its formation,

organization and its growth are not clearly known. These guilds were very much present and played a vital role in the Socio-economic structure of the nation.

### Evolution of Trade Guilds

In Tamilaham the literary works *Silappadikaram*<sup>2</sup> clearly mentions the evolution of trade guilds. It mentions the term *Masathuvan*. The term *ma* in Tamil means big and *Sathu* refers to a group of merchants. *Ahananuru*<sup>3</sup> makes mention of this unit as *Vanigasathu*. In inscriptions, the term *Sathu* refers to a group of merchants carrying goods on the back of animals and in carts<sup>4</sup>. By taking all these facts, it is estimated that *Vanigasathu* was the earliest organisation of the merchants which functioned in the Tamil Kingdom. In course of time, the *Vanigasathu* began flourish and traders from different places became its members. They selected a common place to conduct its meetings and other deliberation. Subsequently, they constructed

\* Assistant Professor of History, Rajapalayam Rajus' College, Rajapalayam.

\*\* Assistant Professor of Commerce, Rajapalayam Rajus' College, Rajapalayam.

quarters, known as *Pattinam*<sup>5</sup> and *Nagaram*<sup>6</sup>. The merchants of these places were specified by certain numbers like *ainurruvar*, *elunnurruvar* and *ayirathainurruvar*. These numerical figures were not representing the exact number of guilds but the number of members of a particular clan.

With the passage of time, the traders grew in number gradually and met with innumerable problems and difficulties. Therefore, in their attempt to protect their trade interests, they established different guilds in various places like *Manigramam*, *Anjuvannam*, *Nanadesi*, and *Valanjiyar*. Besides, there were local organizations like the *nagaram*<sup>7</sup>, which served as their village assembly. The active functioning of merchant guilds was an important feature of the ancient and medieval Tamil Nadu. The study of the inscriptions reveals the fact that various trade organizations had emerged in the Tamil Country. Among them, *Manigramam*, *Anjuvannam* and *Nanadesi* were the powerful organizations which engaged themselves in trade activities in Tamil Nadu and abroad. Many communities formed the constituent members of the merchant associations. Therefore, it is believed that in the beginning, the trade associations were in a crude form, which attained perfection only in the subsequent periods.

*Manigramam* appears to be the earliest and prominent guild among the various merchant guilds<sup>8</sup>. Its traders mostly transacted in diamonds and traded many other commodities too<sup>9</sup> and its representatives came from several market towns on the coast and capital cities<sup>10</sup>. Therefore, it is presumed that *manigramam* was a non-denominational guild<sup>11</sup>. A member of the guild itself called *manigraman*. Scholars were not able to identify the exact nature of *manigramam* for a long time. Gundart stated that *manigramam* was a trading community of foreign merchants.<sup>12</sup> Logan thought that it was a Christian principality.<sup>13</sup> V.Venkayya is of the opinion that it was a semi Independent trading corporation<sup>14</sup>. But, literally the term *manigramam* conveys the meaning of an organization, for this term may have originated from *Vanikagramam*, a corporation of merchants<sup>15</sup>. It is noteworthy that the guild *manigramam* existed in the early centuries when

*Kaveripumpattinam* was well known for its trade<sup>16</sup>. *Velangudi* was a centre of *manigramattar*<sup>17</sup>. They extended their activities over the whole of South India including the interior areas of Kerala and Andhra States<sup>18</sup>. Moreover, the traders of *manigramam* extended their trade activities in overseas countries also. An inscription from Thailand reveals the existence of *manigramam* guild at *Takua-pa*, which is the first and earliest well organized guild in overseas countries.<sup>19</sup>

*Anjuvannam* was another merchant guild which established trade relation with *Tamilaham* from the eighth and ninth century AD<sup>20</sup>. In the west-coast of *Tamilaham*, the term *anjuvannam* first appeared in the Kottayam Plates of Sthanu Ravi (A.D.848)<sup>21</sup>. The Cochin Copper plate of Bhaskara Ravi (A.D. 1000) also attested its continued activity<sup>22</sup>. On the east coast the records from Visakapatnam<sup>23</sup> dated A.D.1180 mention the trade activities of foreigners in the Tamil Kingdom with the native merchants. They imported horses from Arabia for the Pandya kings and exported spices and pepper.<sup>24</sup> An inscription of *Tittandanapuram*<sup>25</sup> mentions the real aptitude of the *ankuvannam* guild, its contact with other merchants and its Internal and external trade relations.

*Nanadesi* was another powerful and celebrated merchant guild which functioned in *Tamilaham* from eighth century AD. to seventeenth century A.D. In the Tamil records it is referred to as *nanadesi-tisaiyairattu*. *Ainnurruvar* refers to its numerical strength. Therefore, it is believed that the *nanadesi* were merchants from different countries who formed a guild in the term *nanadesi* itself.<sup>26</sup> They were briefly termed *nanadesi* or *ainnurruvar*, denoting a body of merchant guild. A member of this body was commonly known as *ainnurruvan*<sup>27</sup>. In course of time they extended their trade activities to different areas, both native and foreign lands. The *Pollannaruva* Inscription of Queen Leelavathi<sup>28</sup> of Ceylon dated 13<sup>th</sup> Century A.D. mentions the presence of *nanadesi* merchants at *Anuradhapura* which indicates their trade contact with Ceylon. Moreover, they extended their commercial contacts with Lobeo Toewa, Baros, Sumatra<sup>29</sup> and Pagun<sup>30</sup>. Some of the epigraphs of these places bearing the name of the



*nandes* inform us about their trade establishment in South East Asian countries.

The *Valanjiyar* was a powerful merchant guild, which operated in different places of Tamilaham from ninth century A.D.<sup>31</sup> The term *Valanjiyar* is derived from the Sanskrit word *Vaniji*, which means a trader. They belonged to and *Padinenmbhumiticaiyayir attuaimurruvar*,<sup>32</sup> A remarkable corporation of traders, it was known as *Vira-bananjasor Viravalanjiyar*<sup>33</sup> for they followed the *Vira-balanji*, a religion.

Thus from ninth century to the thirteenth century the trade organizations like *manigramam* and *annannam* and others engaged themselves in foreign trade and played a prominent role in *Tamilaham*. Along with the merchants, the guilds such as *nanadesis* were spread all over Tamil country and foreign countries and assumed different names depending upon their style of functioning and places of their operation. Their flourishing trade and prosperous economy enabled them to be social service agents and promoters of the society.

#### End Notes

1. T.Ramaswamy, Merchant Class South India (1336-1665), Madurai, 1997, p.393.
2. Silappadikaram, 1:33.
3. Ahananuru, 225: 5-7, 167, 7-9.
4. C.Govindarajan, Kalvettukalaichol Akaramudal (Tamil), Madurai, 1987, p. 185.
5. Big cities of Coastal areas called as Pattinam (Sirupanarruppadal, 153, Perumpanarruppadal, 336).
6. The term nagaram indicates an assembly or organization of local merchants (K.A.NilakantaSastri, The Colas, University of Madras, 1957. p.598).
7. K.V. Raman, PandurVaralaru (Tamil), Madras, 1977, pp 192&217
8. A.J.Thinakaran, The Merchant Community in Pandyanadu in 13th Century AD, South Indian History Congress, Madurai, 1980, pp.141-143.
9. A.Sreedhara Menon, A Survey of Kerala History, Kottayam, 1967, p.141.
10. K.A.NilakantaSastri, A History of South India, Madras, 1976, p.341.
11. ARE, 1928-29, Part II, para 10.
12. R.Vasudeva Paduval, Lexicon of Travancore Inscriptions, Trivandrum, 1947, p.100
13. ARE, 46 of 1930-31.
14. TAS Vol.II, pp. 73-74,
15. Logan, Malabar, Vol 1, New Delhi, 1989, p.1.
16. TAS Vol 1, pp 73-74.
17. ARE, 1926-27, part II, para 47.
18. Meera Abraham, The Medieval Merchant Guilds of South India, New Delhi, 1988, p.29.
19. E.Hultsch, Note one Tamil inscription in San Journal of the Royal Asiatic Society, Bengal, 1911, p.337.
20. R.Chembakalakshmi, Trade, Ideology Urbannation South India 300 BC to 1300 AD, Madras, 1996, p.313.
21. SI Vol.X, No.650,
22. EI, Voll, p.68. 26. SI Vol. XXVI, No.103.
23. K.V.Raman, op cit, p.194. 20 EI Vol IV, No.41, p.292.
24. K.V.Raman. Trade Guilds in Pandyan King South Indian History Congress, Madurai, 1980 p.135.
25. ARE, 250 of 1980-81.
26. ARE, 253 of 1980-81.
27. SI, Vol XIV, No.146.
28. EI, Vol. XVII, No.38, p.335.
29. K.A.NilakantaSastri, A Tamil Merchant Gold Sumatra, Early Pandyan Chronology, Bando 1932, pp.2-3.
30. EI, Vol VII, p.197.
31. K.V.Raman, op. cit., p.135. 35. C.Govindarajan, op. cit., p.441
32. TAS Vol.II, pp.67, 82.
33. EI, Vol XIV, No.4, p.30.

# Educational Schemes and Development of Tribes in Tamil Nadu

M. Dhanapakkiam\* and B. Karthikeyan\*\*

## Introduction

Training is a device of transmission of culture, collected expertise and enjoyment of society. It is also a tool for financial betterment and societal exchange. Tribal training is not altogether a different type of schooling. It is education to match the unique needs and aspirations of tribal corporations in different degrees of improvement. When an educationist talks of competition among 'technological know-how-based totally' and 'culture-primarily based curriculum for the tribal, he is a sufferer of snobbishness.

To begin with, science and tradition are not one-of-a-kind principles. It is inaccurate to think that as regards the superiority or, in any other case of scientific attitudes, tribal society is in any excellent degree different from the non-tribal societies. Arts, crafts and folklore are as critical additives to schooling as memories of clinical inventions. There is no cause why both cannot be given for both tribals and non-tribals.

As there is no way of life of education in the own family history for generations, and the tribal toddler dwelling on the fringes of non-tribal society unearths himself cognitively unequal to the non-tribal baby, the inferiority complex is built into his thoughts right from the start of formal training. As the adults are unsatisfied with the benefits of formal education and are therefore illiterate, it is not always possible to escape the massive scale wastage and stagnation. Without skilled Scheduled Tribe applicants, outsiders are appointed as instructors and administrators who lack first-hand communication without entry into their languages.<sup>1</sup>

## Tribal Training in India

Tribal people's schooling is state difficulty, and the simple obligation of promoting education has been cast upon the kingdom Governments. The authorities of the Tamil Nadu Government and Union Government

have taken several steps for the instructional improvement of tribes, including establishing colleges, academic establishments on precedence foundation, provision of incentive scholarships, reservation of seats in academic institutions, etc. Nevertheless, many elements are to be stepped forward. The time, money and efforts spent on tribal education have proved terrible investments. The tribals did not attach much value to education because they now do not find immediate results and pride in receiving modern education.<sup>2</sup>

## Position of Tamil Nadu Government

The literacy stage is one of the critical indicators of the socio-financial circumstance of the society, and the relative employment possibilities primarily rely on this. There is a significant hole between the literacy level of the Tribes with that of the standard literacy level. In Tamilnadu, the general literacy stage is 72%, consistent with the 1991 Census. However, the corresponding literacy level in most agenda Tribes is 27.89%. The space inside the lady literacy remains glaring, reflecting the high illiteracy and dropouts among the Scheduled Castes and Tribes. Consequently, authorities of Tamil Nadu are attaching greater significance to implementing schemes promoting education among Scheduled Caste and Tribes, mainly many of the woman children.<sup>3</sup> In Tamil Nadu, there are 36 Tribal groups. The entire tribal populace is 574 lakhs, representing 1.03 % of the nation's entire population. The schooling fee appointed in 1882 became the first to take initiatives to define the tribes and endorse policies for their upliftment. Later the Board of Revenue advocated appointing a unique organisation to channel the various welfare works for the depressed classes after severe consultations with various governments. Hence the Tribal welfare work

\*Ph.D. Research Scholar, Department of History, Arignar Anna Government Arts College, Villupuram - 605 602.

\*\*Assistant Professor and Head, Department of History, Arignar Anna Government Arts College, Villupuram - 605 602.

was entrusted to the Labour branch in 1920.

### **Problems of Tribal Schooling**

Some strategies exist to legislate and implement the schemes and plans for tribal welfare in appropriate dimensions. Without finding the proper area and tribal group as the scheme's beneficiaries, the plans will hardly render fruitful results. Some of the problems are for the view. 1) Percentage rate of literacy among the tribal students is not par with the level of the non-tribal students, and variation is facing fluctuations. 2) As the population status of the tribes has differed with one state and another, it causes backwardness for framing schemes.

### **Increase in Higher and Excessive Secondary Schooling**

Eight high colleges and six higher secondary colleges are specially working for the Tribals in Tamilnadu students in standard X and XII who are of average and below average trends are recognised. Particular interest is given to improving the performance of special education to all X and XII college students so they could perform adequately within the public examinations; exceptional guides were prepared and dispensed to all of the college students of X and XII fashionable freed from cost. Training is given to Tribal students to look for Tamilnadu expert path entrance examination beneath the centrally backed scheme of coaching and allied scheme.<sup>4</sup>

### **Faculties for Tribals up to Higher Secondary Level**

For teaching the Tribal youngster's Tribal faculties are being run through authorities. Present power of all of the Tribal Welfare schools is as follows:

**Table No.1**

#### **Tribal Welfare School, 1999 2000**

S.No.	Category	No.	Strength
1.	Primary Schools	199	13902
2.	Middle Schools	21	3362
3.	High Schools	8	1284
4.	Higher Secondary Schools	6	5156

*Source:* Annual Report on Teaching Staff and Government Hostel for Tribals in Tamil Nadu, Government of Tamil Nadu, 1999-2000.

It is vital to offer centres for better training nearer to the habitation of Tribals, for you to cater to the needs of the people of the locality. With this result in view, the colleges are upgraded to the subsequent level in a phased way, relying on the need and availability of price range. The authorities within the training branch have constituted an excessive-level Committee for this cause.<sup>5</sup>

### **Steps to Improve Preferred Training**

To attain the aim of enhancing exceptional schooling in colleges, some steps are being taken. They are given under unique training college students in widespread X, and XII who is of standard and under average general are identified, and unique attention is paid to his or her better performance. All X and XII standard college students receive special training to carry out well in the Public Examinations. Not unusual examinations, strictly at the strains of Public Examinations, are carried out to discover the under averages and to pay unique interest; special publications have been organised and allotted to all college students of X and XI standards freed from fee.<sup>6</sup>

### **Upgrading the Advantage of Scheduled Tribal Students**

The insufficient academic training of scheduled Tribal college students prevents entry into all Indian services with IAS, IPS, IFS, IES and so on, where access is on the idea of competitive examinations. The principal objective of the scheme is to upgrade the benefit of Scheduled Tribe college students by providing them with facilities for all spherical improvement rough education in residential colleges throughout the United States of America. The whole expenditure below the scheme is borne of the presidency of India. The insurance in Tamil Nadu is for three Scheduled Tribe students. The intensive training starts from IX std and keep sup to XII std, i.e., for four years.<sup>7</sup>

## Library Centres in Excessive/Better Secondary Schools

The scheme of providing Library centres in colleges is in implementation right from 1981-eighty two, and books worth Rs.1000/-according to high/higher secondary faculty are supplied yearly.<sup>8</sup>

## Hostels for Tribal College Students

Hostel centres have persevered to be furnished to college students who examine in faculties, faculties and industrial education Institutes. Every 12 months, new hostels are opened based on the want and economic resources to be had. Admission is made in Tribal Welfare Hostels in the proportion of Scheduled Tribes 60%, Scheduled Castes 30%, and backward class training and maximum backward classes are 10%.

Now there are 26 hostels for the Tribal network with the electricity of 1305 borders inside the state. Out of these hostels, one at Dindigul and every other at Ambur are meant for kids whose mothers and fathers are engaged in unclean occupations. The district collectors have been authorised to admit college students in hostels 10% over and above the sanctioned capacity. The boarders of the hostels are supplied with boarding accommodations freed from rate. Folks who are analysing requirements upto X and staying inside the hostels are furnished with uniforms free of price. The girls three studying up to XII Standard are furnished with uniforms.<sup>9</sup>

New hostels for Tribals are opened with electricity for 50 students, consistent with the hostel. In addition, a hostel for submitting Graduate students has been opened in Chennai. During 1995-2000, forty new hostels were opened to deal with 2000 students. Now more than 2,500 students are staying in them. The students of the government Tribal Residential faculties and authorities Tribal Hostels placed in hilly supplied with woollen areas are sweaters as soon as in two years seeing that 1983-84.<sup>10</sup>

**Table No. 2**

### Details of Hostel Buildings Constructed

Year	No. of Buildings	Total Cost (Rs. In Lakhs)	Govt.of India Share (Rs.in Lakhs)
1990-91	9	300.00	121.36
1991-92	5	229.96	70.77
1992-93	6	300.00	141.54
1993-94	6	300.00	111.21
1994-95	5	300.00	17.03
1995-96	6	400.00	200.00
1996-97	28	840.00	-

*Source:* Record on Scheduled Castes and Tribes in Hostels in Tamil Nadu, Department of Adi-Dravidar and Tribal Welfare, Government of Tamil Nadu, 1990 -1997.

Apart from Government Hostels for scheduled Castes and Tribals, there are 42 subsidised hostels for Scheduled Castes, and Tribes college students run through voluntary corporations; these hostels are given monetary assistance via the government of Tamil Nadu.<sup>11</sup>

## Conclusion

Agriculture is the principal life of the Tribals. Out of the general Tribal populace of Tamil Nadu,16% are agricultural labourers. The subsidised Drought inclined Areas Programme (DPAP) countrywide Watershed improvement assignment for Rainfed regions (NWDPR) and desert improvement Programmes are being applied thru the watershed technique. In the Nilgiris district, this scheme was created with the goals of stopping soil erosion inside the sloping hill regions and retaining the eco-gadget of the hill areas via diversifying the region from annual plants to perennial horticultural vegetation like tea, espresso, fruits, spices and different monetary vegetation further various schemes are being carried out. The schemes aim to enhance the economic reputation and first-class lifestyles of the Tribes throughout Tamil Nadu. Due to those measures, the Tribal network is marching towarda higher destiny.

Although the essential and State Governments and non-governmental groups are making efforts to legislate and implement diverse schemes and measures for enhancing the tribal existence gadget, their society, financial system and training are positioned below the poverty line.

### End Notes

1. T. Patel, Development of Education among Tribal Women, p. 17.
2. J. Shah Vimal, The Education Problem of Scheduled Caste and Tribes, p.36.
3. S. Vaikuntan, Education and Social Change in India, p.15.
4. Ibid., p.114.
5. Annual Performance Budget, Adi-Dravidar and Tribal Welfare Department, Government of Tamil Nadu, 1995-2000.
6. Citizen Charter, Adi-Dravidar and Tribal Welfare Department, Government of Tamilnadu, 1995-2000.
7. Ibid.
8. Ibid.
9. Ibid.
10. Tribal Sub-Plan Report-Adi-Dravidar and Tribal 31 Welfare Department, Government of Tamil Nadu, 1995-2000.
11. Ibid.

## Impact of Dutch Trade and Commerce on the Coromandel Coast

S. Rajavathani\* and A.Prabhakaran\*\*

### Introduction

The Dutch East India Company was founded on March 20, 1602. It was granted a 21-year monopoly by the Dutch government to engage in colonial activities in Asia. It is the first multinational trading company in the world. Also, this company was the first in the world to issue shares. After nearly 200 years as one of the world's leading trading companies, it was dissolved in 1798 and its assets and debts were taken over by the government due to its collapse.

The Coromandel Coast is a name given to the south-eastern coast of peninsular India. Historically, the Coromandel Coast referred to the area from Kodikkarai near the mouth of the Cauvery River to the mouth of the Krishna River. Today, the Coromandel Coast is located in the states of Tamil Nadu, Andhra Pradesh and the Union Territory of Pondicherry. The term Chola Mandal, is derived from the Tamil word Chola Mandal. Consider it does not have sufficient historical basis. The Arabs called the Coromandel Coast by the name "*Shuli Mandal*" The Coromandel Coast is generally a low-lying area. The estuaries of many rivers including

Kaveri, Palaru, Pannaaru and Krishna intersect this bank. These originate in the Western Ghats and flow through the plains of Deccan to the Bay of Bengal. The alluvial plains formed by these rivers are fertile and suitable for agriculture. The coast is also known for the ports located here. Palaverkadu, Chennai, Chaturangapatnam, Pondicherry, Karaikal, Cuddalore, Tharangambadi, Nagore, Nagapattinam are some of these department faces.<sup>1</sup>

### Historical Importance of the Coromandel Coast

Trade links between the Coromandel Coast and the West have existed since ancient Roman times. However, during the monsoon season (October - December) sea travel in the region is risky. The Venetian traveller Marco Polo mentioned a trip to the region in his book (circa 1295 AD) "Million - Wonders of the World". At that time, the whole of South India was under Pandya rulership. "Wealth abounds on the shores of Coromandel Coast. Pearls as large and beautiful as those found there are nowhere to be found," he says. Coromandel Coast is of primary historical significance. It was from there that the Chola kings

\*PhD Research Scholar (Full Time), Department of History, Annamalai University, Annamalai Nagar

\*\*Assistant Professor, Department of History, Thiru Kolanjiappar Govt Arts College, Vriddhachalam

spread their dominion over countries like Sri Lanka, Malaysia, Savagam (Java). It is believed that Mamallapuram may have been a port at that time.

### **Coromandel during the period of European domination**

When Europeans came to trade with India in the 16<sup>th</sup> and 17<sup>th</sup> centuries, they competed fiercely to gain control over the Coromandel Coast. The British established Fort St. George (Chennai) and Masulipatnam. The Dutch controlled the areas of Palavekadu and Chaturangapattinam Chatras). The French settled in Pondicherry (Puducherry), Karaikal and Nisambattinam. The Danish nationals built a fort at Tharangambadi. After many wars, the British overcame other European nations and established their dominance on the Coromandel Coast. Only the French held sway in Pondicherry and Karaikal till 1954. It was the governorship of the Dutch East India Company on the coast of the Chola region from 1610 until the dissolution of the company in 1798. The region has been a civilized part of the Kingdom of the Netherlands since the Dutch took over the plantation from the Portuguese in the region; this continued until it was handed over to the British in 1825. It was a part of Dutch India.

In 1606, a Dutch ship anchored at Karimanal Chittur, north of the mouth of Palaverkadu Lake. The local Muslims provided them with food and help. They agreed with them to sell local market produce in the Dutch territories of the East Indies. Lord Venkatapati Raya's wife and queen of the Vijayanagara Empire came in the year of Pralayak Kaveri. It was during her reign that in 1608 the Dutch East India Company was given permission to build a fort and trade. They made a fort called Geldria to protect them from other European traders. From here they conducted a very profitable business in the East Indies. Seeing the Dutch, the English also tried establishing a department here in 1619; but it was abandoned in 1622. The Portuguese attacked this port several times.<sup>2</sup>

In 1611 Venkatapati got angry with the Portuguese and expelled them from Chandragiri; at the same time, he helped the Dutch to build a fort at

Palaverkadu. The Portuguese tried to capture this fort in 1614, 1623, and 1633; but were unsuccessful. From 1616 to 1690 Palavekadu was the official headquarters of the Dutch colony. Textile production was the primary occupation of the Tamil, Telugu and Kannada people in many inland areas of the Palaverkadu region. More than 1,000 hand looms seem to have operated in Palaverkadu alone. In the 1620s, the Dutch East India Company established a gunpowder factory in Palakkad. The ammunition produced here was for many years sufficient to meet the needs of the various Dutch trading centres in the East Indies, as well as the needs of their motherland. In 1615 India's first mint was established at Keldria Fort; initially, copper coins were issued with the VOC symbol and Sanskrit text. This mint operated until 1674; Later a new mint was established at Nagapattinam and this was abandoned. These coins were widely used in Sri Lanka.

### **Rise and fall of Nagapattinam**

In 1690, the leadership of the Dutch Cholanmandalam shifted to Nagapattinam. Nagapattinam Fort was built here three years ago. The fort was heavily fortified and could not withstand the siege of Nagapattinam in 1781. After this siege, the British captured the fort. The fort was not returned to the Dutch in the Treaty of Paris in 1784. Remained with the British. Thus, the leadership of the Dutch Governor returned to Palaverkadu By the end of the 18th century, the population of Palaverkadu is known to have fallen to less than 10,000. In 1746, the failure of the monsoons caused a major famine. The death toll reached 15,000 in major cities like Palaverkadu and Santhom; a third of the weavers, dyers and washermen survived. Clothing prices rose 15%; it was not even available at this price. Another primary factor in the downfall of the Dutch was the capture of the region by the Golconda forces led by Mir Jumla. Letters written by the Dutch Governor William, British troops surrounded Dutch Malabar to protect it from the French forces. The Anglo-Dutch Treaty of 1814 restored Malabar to the Dutch. But by another treaty in 1824, Britain regained it again in 1825. Apart from two short intervals Dutch rule in Palaverkadu lasted for 214 years from 1606 to 1825. In

1825, Archduke ceded Chengalpattu district (which included Palavekadu) to the British.<sup>3</sup>

### **Palaverkadu Fort**

A fort in Palaverkadu, Tamil Nadu. This fort was the first fort built in India for the Dutch colony. It was also the headquarters of the Dutch Cholanmandalam. It was established by the Dutch East India Company in AD. Built in 1613, it became the center of local government in 1616. They renamed it Gelderia Castle. Gelderland is the name of a province in the Netherlands. Wemmer, the first director general of the fort, named the fort after his hometown. A reference says that the fort was guarded by 80 to 90 men at any given time. The fort is built on the banks of Palaverkadu Lake, which was a major force in the Bay of Bengal and Cholanmandal coast trade between the Portuguese and British colonial powers. The Portuguese were trading from Santhom. Oboyamma, the wife of Venkadan, the king of the area, was building this fort in Palaverkadu, thinking that they might attack Palaverkadu. The Dutch hastily built it at their own expense. Due to the chaos in the Vijayanagar Empire after the death of Venkadan, the Dutch were able to trade from Palavekadu fort with good security. Within a month of its construction, the fort was attacked by Ethiraja, a local chieftain. But the Dutch overcame this. The next industrial rivals, the Portuguese, launched a two-pronged offensive by land and sea. The fort was built strong enough to withstand it successfully.

The Dutch formed an alliance with local traders and engaged in trade. In 1618 the Dutch ship *Gouden Leeuw* arrived with 130 Dutch soldiers and 32 guns to defend the fort. During a turbulent situation in the region, the people were given shelter in the Portuguese colonies. In 1619, the fort chief, Gelderia, was given the title of governor and the post of extraordinary councillor of the Indies. The commercial importance of the fort began to decline as the British entered the south in earnest in the late seventeenth century, and so in 1689 the Portuguese leadership moved to Nagapattinam Fort and Sri Lanka. 18 guns and 40 guards were left to guard the fort even when the directors moved. The fort was again upgraded to its old condition in 1714. But the fort

was occupied by the British from 1781 to 1785 but business seems to have been unaffected by the changes in the fort administration. For example, in 1786, merchants from places like Golconda and Surat arrived every month to carry merchandise from merchant ships from the Red Sea, Goa, and the Malabar Coast. According to a 1792 Dutch trade report, sugar, liquor, copper, spices, etc. seems to have taken precedence in business. Between 1804 or 1805 the Dutch in the fort surrendered to the British.<sup>4</sup>

On 1<sup>st</sup> June, the ownership of the fort came to the British, after which they demolished the fort the port trade at Palaverkadu took place from 1825 when the British captured it until Indian independence. The fort area is currently under the possession of the Archaeological Department of India. With the financial assistance of the Dutch and Indian governments, plans are being made with the Tamil Nadu government to restore the remaining Dutch buildings and tombs in the fort with Dutch architectural scholars and to protect the environment of the waterways. It is noteworthy that there are 76 graves carved by the Dutch here. Now only the moat remains of the Palaverkadu fort. The walls and tomb of the fort are under the care of the Archaeological Survey of India. Old Dutch cemeteries, two Chola-era temples, a 300-year-old mosque, and two churches of Anglo-Dutch descent still remain intact as they were then. Some street houses and shop streets have absorbed 19<sup>th</sup> century development

### **Nagapattinam Fort**

Nagapattinam Fort (Fort Vijf Sinnen or Vyf Sinnen, Dutch for "Five Benefits") was a Dutch East India Company fort in Nagapattinam, Tamil Nadu. It was part of the Dutch Cholanmandalam Coast (1610-1798). It was built to protect the trade of the Dutch East India Company. In 1690, the Dutch shifted their capital here from Palaverkadu Fort. After three years of work, the fort was opened. In 1781 this well-armoured fort proved ineffective. The fort fell to the British during the siege of Nagapattinam in this year. The Fourth Anglo-Dutch War ended with the Treaty of Paris in 1784. The fort became a battlefield of the Anglo-Dutch war. After this Dutch rule was not established here<sup>5</sup>

## **Parangipet**

It is a municipality in Bhuvanagiri circle in Cuddalore district of Tamil Nadu state, India. Krishnappa Nayakkan II, a Senchi Nayak, built this coastal city on the Bay of Bengal coast. He settled the people here and gave his name to this city as Krishnapatnam. In 1623 he allowed the Dutch to trade here. Later the Portuguese established a new sector face here. After the new port they called it Portonovo. This town is also known as Mahmud Bandar and Varunapuri. Later it was brought under British rule. It was also a major shipping port during British rule. Asia's first iron factory was established here. The iron ore needed for this iron factory was brought from Salem by boat in the Vella River. This iron factory was functioning till 1835. The factory was closed down by the British East India Company due to losses. Hyder Ali fought the Second Mysore War against the British in 1781. Its commemorative flagpole and tombstones are still indelible symbols.<sup>6</sup>

## **Machilipatnam**

According to Ptolemy the city existed under the name of Mysolosu from the 3rd century BC (Satavahana period). Massalia is mentioned in the first century BC Erythraean seafaring document Periplus. Located at the confluence of the Krishna River with the Bay of Bengal on the Coromandel Coast in southeast India, this port city was famous for its maritime trade since that time. The French East India Company set up its first factory here. It became an important center for French, British and Dutch trade in the seventeenth century.<sup>7</sup>

## **Political Impact**

People came to Tamil Nadu from Europe. There were frequent conflicts and struggles between the Portuguese and the Dutch. At this time the hand of the Dutch was up. Because the Portuguese had to hand over Sri Lanka to the Dutch. Then Tuticorin in 1658 AD In 1659, Nagapattinam was also captured by the Dutch from the Portuguese. Likewise, some places on the Kerala coast that were in the possession of the Portuguese were also handed over to the Dutch. Nagapattinam became the capital of the Dutch. Here the Dutch built a strong fort and fortifications. The

Governor of the Dutch Company stayed there. Abraham Roeger, a Dutch priest, stayed at Pulikat and did his work. Over time the influence of the Dutch increased. They had success after success.<sup>8</sup> In commerce, navigation, setting up industries, economy and knowledge, the Dutch were many steps ahead of other Europeans. The hands of the Dutch were strengthened after a joint company was established in Holland to carry on trade in Tamil Nadu and enjoy the conquered lands. First the Danish East India Company traders built a fort at Tharangambadi and started their trade. Goods purchased from India were transported to the Malay Islands and sold. Later, buying perfumes from there was a special purpose of this company. But they did not get any profit in such a business. Because of this, Daniel sold Tharangambadi and Serampur in the north to the British East India Company for Rs.12, 50,000.<sup>9</sup>

## **Conclusion**

The Europeans who first entered Tamil Nadu for commercial purposes then started spreading Christianity. After that, they sent troops from their country with the intention of capturing the country. Thus, the Europeans who came to Tamil Nadu were the Portuguese, the Dutch, the Danish, the French, and the English. The first European to enter India was the Portuguese. They entered the country with the intention of trading and making money. Their favourite commodity to buy in this country was pepper and other spices.

The influence of the Portuguese was growing rapidly. They set up several settlements on the coast of Kerala. To develop their commercial influence, to increase their political influence, and to stimulate their religious development, the Portuguese socialized among the people. They were many steps ahead of other Europeans. The hands of the Dutch were strengthened after a joint company was established in Holland to carry on trade in Tamil Nadu and enjoy the conquered lands. The British were dismayed to see the political rise and commercial influence of the Portuguese in India. For this, the British AD In 1600, they established a trading company called the East India Company with the support of Queen Elizabeth of England.



The company's first factory was built in Surat. Sir Thomas Roe, an Englishman, sat in the Mughal court of Delhi in 1616-18 AD and obtained many rights and privileges for the commercial development of his country. They were urged to keep an eye on the development of British trade. They tried to set up a factory in Pulikat and failed. Then in AD 1611 they set up a factory at Masulipatnam. Little by little the British gained many rights in Chennai. Five years later Fort St. George, Madras, became the headquarters of the Company's East Indies. Thus the growing British claimed many rights and commercial influence from the Mughal Empire. The Company's trade began to decline due to the wars between the Marathas and the Portuguese. Because of this, the Company imported a large number of troops and war equipment from England for its defence. Using this military force, the British intervened in civil wars from time to time and displayed their military prowess and material strength in an attempt to conquer the country. At this time, the rivalry between the British and the French for possession of land grew and became the basis for many wars.

#### End Notes

1. Mukund, Kanakalatha (1999). *The Trading World of the Tamil Merchant: Evolution of Merchant Capitalism*
2. Pandian, Jacob (1987). *Caste, Nationalism and Ethnicity: An Interpretation of Tamil Cultural History and Social Order*. Popular Prakashan. ISBN 978-0-86132-136-0.
3. Subrahmanyam, Sanjay (2001). *The Political Economy of Commerce: Southern India 1500-1650*. Cambridge University Press. ISBN 978-0-521-89226-1.
4. Van der Kemp, P.H. (1901). "De Nederlandsche factorijen in vóór-Indië in den aanvang der 19e eeuw". *Bijdragen tot de Taal-, Land- en Volkenkunde*. 53 (1): 286–507. doi:10.1163/22134379-90002075
5. An der Kemp, P.H. (1918). "De jaren 1817-1825 der Nederlandsche factorijen van Hindostans Oostkust". *Bijdragen tot de Taal-, Land- en Volkenkunde*. 74 (1): 286–507. doi:10.1163/22134379-90001648.
6. Azariah, Dr. Jayapaul. *Paliacatte to Pulicat 1400 to 2007*, CRENIEO (2007)
7. Shimada, Ryūto (2006). *The Intra-Asian Trade in Japanese Copper by the Dutch East India Company during the Eighteenth Century*. Brill. p. 144. ISBN 978-90-04-15092-8.
8. Eaton, Richard Maxwell (2008). *A Social History of the Deccan, 1300-1761: Eight Indian Lives*. Cambridge University Press. ISBN 978-0-521-71627-7. OCLC 226973152.
9. *European Commercial Enterprise in Pre-colonial India. The New Cambridge History of India. Vol. 2*. Cambridge University Press. 1998. pp. 127–128. ISBN 978-0-521-25758-9. OCLC 489951836

## Social Status of Devadasis during Tanjore Marathas Rule

S. Vimala\*

#### Introduction

Devadasis are women who were sent to work and serve in great temples at a young age. They were married to God as they were born to serve God. They were considered eternally blessed because they were married to God. They were temple workers. These women were well versed in the arts of dance and singing. Most of the Devadasis were Satir Kacheri dancers. Those who were not skilled or interested in music, dance, etc. were engaged in the work of cleaning

the temple, watering, arranging flowers and helping the madapalli. These women in temples across India were called by many names like Devadasi, Matangi, Nayaki, Mathamma, Basavi, Shuli Maghe, Jogini, Adal Kanikai, Rudra Kanikai, Thalicherry Bendir. They were once valuable. Due to the change of time, they became the arbiters of the desires of the wealthy. Inscriptions indicate that when the Tanjore Great Temple was built, Rajaraja Chola appointed 400 Thalicheri bendirs for the temple and built residences for them. During the Chola

\*PhD Research Scholar (Full Time), Department of History, Annamalai University, Annamalai Nagar

period, Taliccheri pendirs were of social status and had the right to marry whomever they wanted. Many Thalicherrys have been donors to Bendir Temple. During AD 985 – 1070, 48% of land transfers in Kudanta areas were done by women.

In the Chola period inscriptions, women made large number of land grants, but in the 14th and 15th centuries only two or three women made land grants. It is in AD. It shows that after 1070 the status of women in Tamil Nadu declined. During the Devadasi period, which came to Tamil Nadu in the 14<sup>th</sup>-15<sup>th</sup> centuries, women gave less land grants. There were four categories in Devadasis society. One is those who dedicate themselves to the temple by their own choice, the second is those who are dedicated to the temple by their parents, the third is those who are initiated, and the fourth is the danced Amanakadasis in the temple. After the end of the rule of the Tamil kings in Tamil Nadu, the Devadasi system went into decline. Radha Santhavanam, a romantic prabandham written by Muthuppalani, who lived in Thanjavur, and Tasigal mosavalai, or Madi minor Puthinam, written by Muvalur Ramamirtham Ammaiyar, provide some insight into the Tasi tradition.<sup>1</sup>

### **Tēvaṭṭiā or Goddess?**

When we want to criticize someone, we often focus on women. To denigrate someone, we compare them with bad behaviour. Most of the obscenities are focused on women. On this basis is the origin of a pejorative term. It means a person with the wrong habits. So how is this word used in the Tamil language? It can also be realized that when we examine the background of this word, the background of this Tamil word, we have historical shreds of evidence of women being made the wife of God, comparing her as God's wife and accepting her as a deity. Based on that we can realize that the culture which held women in high regard especially Devadasis in the early times gradually changed and made them worse.<sup>2</sup> *Devidia* is perceived today to mean bad manners but that is not the case a woman was called Devati meaning the servant of God. When the Devadasi system was in practice, some of the women tied their talismans to the Lord and entertained

the people as eternal Sumangalis (*Married women*) by dancing and giving bread in the temples during festivals. On other days they lived by giving charity to the Lord. In later days, they were engaged in sex work and were treated very badly. In the end, the word *Devadial* became a term for the price, a term of convenience.

In Sangam literature, Devaradiyars are called by various names such as Manikam, Maniki, Chaturi, Thaliilar, Pathiilar, Thalicheri Pendus and Adigalamar. Whether you look at the meaning of these names superficially or dig a little deeper and widen, none of the names will be derogatory to them. On the contrary, it can be seen through these names that they are positioned in a way that makes them proud. In Greek, Devaradiara is called 'Heiro Tulai' meaning the maid of God and in Babylon as 'Endu' meaning the bride of God. There are two divisions in the Devaradiyar tradition. The first of which is Patiilar. Such women will never marry any human being. Those who accept Lord Shiva as their husband and lead their lives. This is why they are called eternal Sumangalis. The second category is the Moon Maidens. Even though they are dancing in front of the Lord's temple, it can be seen that they are living a happy home life with their loving husband.<sup>3</sup>

During the time of the kings, the tradition of making the eldest female of the family as devaradi was followed. This tradition prevailed among all the citizens of that time without any discrimination. Women who have lost their mothers and fathers and have no proper relatives to protect them have volunteered to become Devaradiyars. When the people of higher economic status are not willing to make their first lady a Devarati, because they can't give up the custom they have been following, they make another girl Devarati. As a result of starting to think that, there have been cases where a woman from that family was bought and turned into a godmother by saying a wish to a family living in poverty. During the reign of the father-in-law of Rajaraja Chola, a merchant bought four women for 700 rupees and dedicated them to the Tiruvalangadu temple as deities. Mentioned in an inscription dated 1174 (ARE 80/19113). It can be seen through certain rituals that the high recognition which was not given to the kings was

given to Devaradiyars at that time. If a devotee dies in a temple, his body is not covered with ordinary cloth. It is a custom of that time to keep the saree worn by the deity in the temple and take it along with coconut, fruit and betel nut. While carrying it, the temple priests and Melavathiyam players will accompany them. The saree of the goddess that has been taken will be wrapped with due respect to the Devaradiyar. This process is called folding. Worship in the temple will be suspended throughout the day. The body taken to the funeral procession is taken to the crematorium after standing for a few minutes in front of the temple's main tower (Rajagopuram). Because stopping for a while means getting God's permission to go. How could they have received such honour if they had lived as a priceless commodity selling the beauty of the body? Or how could the King and the subjects have allowed themselves to be granted such supreme recognition? By thinking about this, we can realize how divine the living conditions of Devaradiyars are.<sup>4</sup>

#### **Thanjavur and the Courtly Patronage of Devadasi**

From the mid-1670s, Thanjavur was ruled by the Marathi-speaking Bhosala clan from northern India until it came under British control completely in 1856. A Marathi-speaking people ruled a kingdom in Telugu and was ruled by a Tamil. A speaking population, the Maratha kings created a uniquely mixed and innovative court culture. Dance, music and literature in all these languages (plus Sanskrit, Hindi and later English) were encouraged and supported by the court. The rich aesthetic tradition of Devadasis beautified the court culture more than ever before. The Maratha court also discouraged writing by such women. The most notable example is Muttupalani, who belonged to the court of King Prathapasimha, and wrote the masterpiece of Telugu literature, *Radhika Santvanamu* ("Appeasement of Radhika"). This highly sensual work describes Krishna's love for his new young wife Ila and Radha's feelings of jealousy. First published in 1887, it was banned by social reformers in 1911 as "immoral work" and was republished in the same year by a dissident Devadasi Bangalore Nagaratnammal. The problematic creation of a Devadasi and its largely sensual content is still a source of debate in contemporary South India.<sup>5</sup>

In the year 1799, the English-educated king of Thanjavur, Serfoji II (r. 1787-1832), signed a treaty with the East India Company. From then on, Thanjavur was a British province, though the king and family were guaranteed certain privileges, including an annual income of twelve hundred thousand rupees, and the right to collect revenue in a few towns. Serfoji himself commissioned *nirupanas* – clusters of court dances in the Marathi language that included a series of new dance genres such as *serva*, *tarana* and *triputa* along with existing genres such as *varnam*, *abhinaya pada* and *sabda* – couched in the context of a linear narrative presentation. These were written down in the form of Marathi texts referred to by their Tamil name, *korvai* ("link" or "chain"). Building on the already existing genres such as those from the Marathi *nirupanas* commissioned by Serfoji, a group of four dance-masters known as the Thanjavur Brothers (*tanjai nalvar*) created a systematized format for the hitherto diffused and somewhat random presentation of court (or "concert") dance.

A revision of the court repertoire consisted of their seven primary genres: *alarippu*, *jatisvaram*, *sapdam*, *varnam*, *padam*, *javali* and *tillana*. The ethos of this collection was situated within the courtly aesthetic realm of *Boga* (pleasure), with the dancing lady as the preeminent figure in the poetry of the songs. By the nineteenth century, the dance had a hybrid vocabulary and was a regular part of ceremonial court scenes in the Thanjavur palace. Serpoji's son Shivaji II ascended the throne in 1832, and in 1856, the kingdom was fully annexed to the East India Company. With this, the cultural patronage of the city of Thanjavur officially declined, and most dancers and musicians moved to the city of Madras, turned to smaller feudal kingdoms (*zamindari* principalities) for patronage, joined emerging Tamil theater companies, or abandoned the practice altogether.<sup>6</sup>

#### **Conclusion**

In the reign of Rajaraja Chola, it is known from the inscriptions that each Devaradiyar was given land and salary according to his merit. The lands of Devaradiyars, who had been living with great dignity

for more than several centuries, were confiscated by the later rulers and they were forced to work in poverty. Poverty is the root cause of all evil. It was this poverty that led to the downfall of the Devaradiyars. Only after that, immorality occurred in the Devaradiyar tradition. A sex-obsessed patriarchal society has been the background for the gradual decay of that tradition. Because of that, they are forced into sexual desires. Kings, feudal lords, zamindars and farmers kept many devaradias as their concubines. It was the later society that turned them into common women.<sup>7</sup> A Devadasi relationship was seen as a sign of a wealthy man's influence. As a result, the devaradiyya and devadasi are now infamously the same. Sadhanas record that devadasi performed social services for the public. The reservoir of Vinnamangalam village was deepened every year and maintenance work was done. Two devadasis, Forty Ennaiiram Pillai and her sister Mangaiyarkarasi have reclaimed the lands submerged in lake water at their own expense. At Annanadu, they closed the Tiruntigai river, deepened the reservoir, built a canal and reclaimed the land.

"There is inscriptional evidence that some of the Dradiyars were married and had families," says Dr KK Pillai. A female scholar who came to Puri to learn Odissi dance, Frederick A. Marklin, an anthropologist, explored the life of Devadasis in detail in his book "Wives of God". "Parents send their girls as devadasis because they are too poor to bring them up and marry them off," says *Marklin*. *Leslie C.* studied the position of women in the inscriptions of Tamil Nadu. Orr has published a book on British women's studies. He examined the inscriptions from the 8th century to the 17<sup>th</sup> century AD. *Lessy C. Orr's* conclusion about the Devaradiyar system can be seen; "The woman described as belonging to the temple in the inscriptions is the temple woman. This woman is often referred to as Devaradi, meaning one devoted to God. Rather than dancers, they have been givers of gifts" that is, those who were in the highest position and gave gifts to the temple were Devaradis. Besides, it states that there are no adulterers for the material.<sup>8</sup>

In 1930, Muthulakshmi Reddy proposed this bill in the Madras Legislative Assembly. Rajaji was

indifferent to this. Rajaji's opponent in the Congress, Satya Murthy Iyer, said, "If you want to abolish the Devadasi system today, you can also oppose making Brahmins priests tomorrow. If we eliminate Devadasis, who will do God's pious works?" he argued. Should the women of his (Sathya Murthy Iyer) race accept that virtue? Is that a monopoly copyright for our clan?" asked Muthulakshmi Reddy in return. Devadasis living in various parts of Madras province opposed this bill. The reason for this opposition was that they felt that they were educated upper-class artists and not sex workers. Periyar, who played a major role in getting the Bill approved, took into account the opposition and directed it to be passed as a private Bill rather than a General Bill.<sup>9</sup>

The Madras Devadasi Act was not as stringent as similar laws passed after it. As this law was limited to Devadasis, the sex industry continued in South India. In particular, it continued in the coastal areas of Andhra Pradesh until the Madras Anti-Devadasi Act was passed on August 14, 1956. Gave Devadasis the right to marry. It made it illegal for women to visit Hindu temples. The Madras Devadasi Abolition Act was one of the many laws passed in the provinces of then British India and later in the states and territories of independent India outlawing prostitution. Bombay Devadasi Protection Act, 1934, Devadasi Protection (Extension) Act, 1957, and Andhra Pradesh Devadasi Act, 1988 are some of these laws. Until the beginning of the 20<sup>th</sup> century, there was no temple in South India without Devadasis. It is known that there were 400 Devadasis in the Great Temple of Thanjavur during the era of Rajarasa Chola. The Devadasi system, which had been strong for hundreds of years, was abolished in other temples through the Devadasi Abolition Act, but Puri only survives to this day. Because in Tamil Nadu and Andhra Pradesh Devadasi system evolved into adultery did not happen in Puri. Some scholars say that it is only true here.

In 1954-55, when the government took over the management of the Puri temple, more than 30 Devadasis were serving the deity. All of them have returned to social life. Kokila Prabha, the last devadasi of Puri, actually adopted two of her female relatives and

gave them all the training to become devadasi. However, both the women felt that Devadasi was humiliating and eventually refused. The preparation of a certain female community for adultery is proof of the lust of the male society of this country. Even in this twentieth century, when rationality and civilization are said to be growing, it is disgraceful that there are cry clubs, Shastri's and leaders that abolishing the Devadasi system is anti-sastra, illegal and anti-art. God, religion, Smriti, Agama and Purana which are the basis of the Devadasi system should be eliminated first. If these are eliminated, there will be no justification for the existence of the Devadasi group. It is better if the Devadasi system, which emotionally and physically abuses women dedicated to art, does not join our generation in any form. The life, sacrifices and dedication of Devadasi will always be recorded in history. The development and security of women are the development of our entire country.<sup>10</sup>

#### End Notes

1. Soneji, Daves (2012). *Unfinished Gestures: Devadasi, Memory and Modernity in South India*. Chicago: University of Chicago Press. pp. 112. ISBN 978-0-226-76809-0.
2. Devadasi are a cursed community". 21 January 2011.
3. Ibid., pp.114
4. Chatterjee, Ratnabali. "The Queens' Daughters: Prostitutes as an Outcast Group in Colonial India," CMI Report for Chr. Michelsen Institute Department of Social Science and Development 8. (December 1992): pp. V-VI.
5. Soneji, Daves. *Unfinished Gestures: Devadasi, Memory and Modernity in South India*. Chicago: The University of Chicago Press, 2012: p. 30.
6. Ibid., pp. 32
7. Iyer, L.A.K, "Devadasi in South India: Their Traditional Origin and Development", *Man in India*, Vol.7, No. 47, 1927.
8. Joint Women's Programme, Regional Centre, Bangalore, *An Exploratory Study on Devadasi Rehabilitation Programme Initiated by Karnataka State Women's Development Corporation and SC/ST Corporation, Government of Karnataka in Northern Districts of Karnataka*, Report Submitted to National Commission for Women, New Delhi, 2001-02 (year not mentioned in the report).
9. Es. Rāmakirua (2017). *Eatu intiyā. Ceai: Vikaa piracuram*.(Tamil) p.p. 323.
10. Donors, Devotees, and Daughters of God: Temple Women in Medieval Tamil Nadu 2007-09-27

## Sacred Trees of Temples in Villupuram: A Panoramic View

**R.Sankar \* and K.Tamilarasi \*\***

In societies, the sacred trees and groves played important role in the fields of religion. India shares the prestigious tradition of worshipping trees to the world. Most of the places the papal tree (*ficus religiosa*) are sacred in temples.<sup>1</sup> In Tamil Nadu, more than two hundred sacred trees (*sthalā Vrikshas*) till recorded. Some of them are related to special rituals.<sup>2</sup> Temples are the museums of India, which give great ideas about the rational practices in ancient period.<sup>3</sup> Not only India, throughout the world have sacred trees to propagate their religion in the form of trees. In Greek History, the oak tree was attributed as sacred tree for God Zeus, and

Aphrodite for the myrtle, Hera for willow. Indeed, the sacred trees are more often considered holy than altars which associated them.<sup>4</sup> Like that, the temples from Villupuram district have the sacred tree both inside and outside the temple which has been promptly worshiped by the people over the years. Also, the pujas and festivals are conducted for the glorification of the temples and god and goddesses for the same. This article focused on the nature of the temple with sacred trees and its cultural attributes, devotional values and medicinal efforts described briefly.

\*Guest Lecturer, Department of History, Arignar Anna Govt Arts College, Villupuram -605 602

\*\*Guest Lecturer, Department of History, Arignar Anna Govt Arts College, Villupuram -605 602

## Nomenclature

The sacred trees are otherwise termed as Sacred Wood, Sacred grove, and sacred forest. Also it has been classified into four major divisions by its nature.

S.No	Criteria	Character
1	Natural Elements	The Physical character of the tree
2	Supernatural Elements	Believed to reside in the tree and act upon humans
3	Human ritual behavior	Related to the trees
4	Botanical criteria	Such as climax and high bio-diversity

The sacred trees have been dignified under four categories like natural elements, supernatural elements, human ritual behavior and botanical criteria. The natural elements have a unique physical character of the tree. The supernatural elements are meant to believe the residing tree and act upon the humans. The Botanical criteria mean having the high bio –diversity and climax.

### Trees are treated as the scared on the prominent reasons

1. For their medicinal qualities (such as the Neem and the Tulsi)
2. For their economic value ( such as the Alexandrian laurel, which was used to build catamarans)
3. For their ecological importance (such as the mangrove in Chidambaram)
4. For their socio cultural role (such as the banyan, the meeting place of the Bania or business community)

Neem tree is native from India, Bangladesh, Malaysia, Myanmar, Sri Lanka and Pakistan. Neem has called other names in “Arista” in Sanskrit, ‘Nimba’ in Sanskrit, ‘Pinchumada’ in Sanskrit indicates to give good health, cure to leprosy.<sup>5</sup>

### Sacred tree may contain the following seven elements

1. It is believed to be super power

2. It is well delineated physically/geographically
3. The trees are protected by taboos from cutting/exploitation/disrespect/secular behaviors
4. It is related to historical/cultural/religious issues
5. The area is protected to please the supernatural powers so as to ensure their benevolence or to avert their malevolent power.
6. It is a ubiquitous phenomenon not limited to any specific religion or geographic territory<sup>6</sup>

### Temple and sacred trees in Villupuram

Villupuram is a historical town which has possessed a lot of temples both minor and major criteria, and it would be given the hope of the people and vanish the sorrows after paying their devotion with the manner of *pujas*, *abhishekas*, and festivals.

### Sacred tree of Arulmigu Sri Kailasanathar Temple

This temple has sacred tree (*Sthalavritcham*) *Aegle marmelos*<sup>7</sup>, it has been called in scientific terms ‘*Hora Robesta*’, also termed as ‘Kongaliyam’<sup>8</sup>. The flower belonging to the tree resembles both Shiva and snake (five heads), hence the devotees pray for the tree and its flower. This flower is also used for the pujas and festivals for worship. This flower also has medicinal values so the devotees used for the same.<sup>9</sup> It acted as the antibiotic and anti accidents values which helps to cure diseases. Also it improves the anti accidents to the human body which protect the human body against the diseases. It also treated the ear related diseases with natural care. Further, it helps to dilute skin related diseases and makes cream for shining the skins. It restricts the sweating to cure the diseases like skin and de hydration.<sup>10</sup>

### Sacred tree of Sri Muthumariyamman Temple, Muthoppu

This temple belongs to the seventy years old which is situated in Muthoppu in Villupuram. The significance of the temple is to have the Pipal tree.<sup>11</sup> The devotees have glorified the temple and also equally glorified the sacred tree. The devotees believed that those who worshipped the tree had fulfilled their needs and wishes<sup>12</sup>.

### **Sacred tree of Sri Gangaianman Temple , Villupuram**

This temple has the sacred tree of papal<sup>13</sup>. The sacred tree of Pipal is placed near the temple in the southern side. The Bairava sculpture is placed right side of the tree. The barks of the temple looked like the Ganesa God. There are so many devotees visited the temple much more.<sup>14</sup>

### **Sacred tree of Sri Hariharaputhira Iyanarappan Temple**

This temple has unique features and traditional beliefs, which have been attributed to it for long years. Those who do not have children worship the Peepal tree and Neem tree<sup>15</sup> for fulfilling their needs. The significance of the temple is to unite the trees one on one, it looks like one tree. Also they believed that their wishes should happen after the fruitful worship. Those who have not married, the devotees have specific customs. The devotees should tie the yellow band with (turmeric) in the tree to make their wish happen. The sculpture of Nagathamman Goddesses placed under the tree on the diaz. Those who have the curse of Nagathosam should worship to dilute the same. The Pujas are conducted by praying, they pay their homage with milk to the sacred tree. The devotees believed that these worship had to complete their wish. The Iyyanar Temple from Ka.Kuppam might be famous in Villupuram District.<sup>16</sup>

The Iyyanar sculpture was placed opposite in the sanctum, which faced on the western side. The terracotta horses both small and big sizes are placed between the sanctum and Iyyanar Temple. In the southern side, the pond is situated and living small creatures like fish and tortoise. The devotees are through the food to the above for food<sup>17</sup>.

### **Sacred tree of Sri Sivaloganathar Temple, Thirumundiswaram**

The sacred tree of the temple is *Banni* Tree. The significance of the Banni tree<sup>18</sup> is mythological, before the fight between Raman and Ravan. Raman worshipped the tree and won the battle. So the devotees believed that all their wishes should happen only after the worship of the tree as much. Also the devotees

whether once or twice worshipped to get the wishes. The bark of the *Banni* tree helps to clean the blood and helps to transform from impotent. It also helps to reduce the diseases, skin care, and venom.<sup>19</sup>

### **Sacred tree of Sri Arulmigu Bhuvaneshwari Bharvathi Udanurai Sri Seethapattishwarar Temple, Thenmangalam**

This temple has a sacred tree Aegle Marmels, Which has a lot of medicinal values. Those who circle around the tree should get normal labour during pregnancy. Also it helps to reduce the diseases of lung and getting better breath, So the people have worshipped the tree almost all the temple.<sup>20</sup>

### **Pachaivaliyamman koil , Melthatniamapattu**

The sacred tree of the temple is Neem tree, which situated behind the muni's idols. It has completed damaged and slight bend over after affecting the natural calamities. This tree is equally treated with the primary deity. The pujas and ceremonies are conducted both the deities and the sacred tree like offering the milk. At the time of the festival and ceremonies, the people may visit the temple and offer the dress to the deity for the temple. Snake pit was completely damaged due to the condition of the natural calamities. Also this temple has consisted lot of the Neem trees which also treated a s the deity to the devotees. The devotees are believed to visit the temple to fulfil their needs by offerings and pujas and ceremonies.<sup>21</sup>

### **Sri Madurai veeran Anagalaparameswari Temple**

The sacred tree of the Madurai Veeran Angala Parameswari temple was Peepull tree. A pond is located behind the sacred tree which fulfils the needs of the water to the devotee.

### **Sir Ayyanarappan Temple**

This temple has the sacred banyan tree which looks like a grove. The people and devotees do not cross this route after 6 p.m.

### **Conclusion**

The sacred trees are always a part of veneration of God and Goddesses. They believe to abolish their sorrows after visiting the temple to pay the homage there. The people traditionally followed the system of

reverence, those who do not have the child tie the cradle to bless the child after reverence. The marriage would happen after visiting the temple and tying the rope to oblige the God. All sorrows vanish, all prosperity might get the people the blessing of the sacred tree. Every temple from Villupuram District have its own sacred tree which reflect the culture and traditional and religious values of the people from these places. They also believed their sorrow should vanish after the homage of the sacred tree for their prayings..

### End Notes

1. Shashi Motilal, Bijayalakshmi Nanda, *Understanding social inequality*, Macmillan, 2010, p.1
2. *Ibid.*,
3. Sudha G Tilak, *Temple Tales*, Hachette, 2019, p.12
4. Peudence Jones, Nigel Pennick, *A History of Pagan Europe*, Routledge, 2013, p.19
5. S.Manasi, K.V.Raju, *People and the Peepal: cultural Attributes to sacred trees and their conserved urban areas*, Partridge publishing, 2015, p. 32
6. Amots Dafni, "On the typology and the worship status of sacred trees with a special reference to the Middle East", *Journal of Ethno biology and Ethno medicine*, 2006, Vol.2, pp.2-24
7. C.Ravinder singh., M.Bhuvaneshwari, *Sacred groves of Namakkal District with special reference to their medicinal Uses*, Darshan publishers, 2021, p.41
8. K.M.Matthew, *The Flora of the Tamilnadu Carnatic*, Rapinat Herbarium, 1983, p.99
9. Interview with Ranjith, Temple priest , Kailasanathar Temple, dated 16.04.2022
10. Ca.Ve.Cuppiramaniyam, Ve.Ir Matavan, *Heritage of the Tamils: Siddha Medicine*, International Insitutie of Tamil Studies, 1993, p.327
11. Pipal tree leads a happy marriage life with devotion and worship; Frederick J Simoons, *Plants of life, Plants of Death*, Wisconsin Press, 1998, p.58
12. *Ibid.*,
13. Interview with Narayanan, Temple priest, Gangaiyamman Temple, Dated on
14. *Ibid.*,
15. Interview with Saravanan, Temple priest, Sri Hariharaputhira Iyanarappan Temple, dated 15.04.2022
16. *Ibid.*,
17. *Ibid.*,
18. Banni tree (acacia feruginea family), legumiosae, a sacred tree of the Hindus linked to Mahabharat legend when Arjuna placed his bow Gandhiva hidden in the Banni tree to escape attention; D.B.N.Murthy, *Environment awareness & protection*, Deep and Deep publications, 2004, p.41
19. *Ibid.*,
20. Interview with Asai thambi, Temple priest, Seethapattiswarar temple, dated on
21. Interview with Kamaraj, Temple Priest, Pachaivaliyamman Temple , date on 18.04.2022

## தொண்டி ஆறு - ஒரு கண்ணோட்டம்

க.வீரர்\* மற்றும் பா.கார்த்திகேயன்\*\*

ஒரு நாட்டு மக்களின் பொருளாதார நீர்த்தேக்கங்களும், ஆறுகளும் மிகுந்து இருப்பது முன்னேற்றத்திற்கு அந்நாட்டு மக்கள் உணவு மிகவும் அவசியமான ஒன்றாகும். ஒரு கிராமத்தின் உற்பத்தியில் தன்னிறைவு பெற்றிருப்பது நீர் நிலை ஆதாரங்களே அந்த கிராம இன்றியமையாதது. உணவு உற்பத்தியில் செழுமையையும், விவசாயத்தையும், கிராம தன்னிறைவு காண வேண்டுமாயின் அதற்கு பாசன மக்களின் பொருளாதாரத்தையும்

\*முனைவர் பட்ட ஆய்வாளர், முதுகலை வரலாறு மற்றும் அராய்ச்சித்துறை, அறிஞர் அண்ணா அரசு கலைக் கல்லூரி, விழுப்புரம் - 605 602.

\*\*உதவிப் பேராசிரியர் மற்றும் துறைத் தலைவர், முதுகலை வரலாறு மற்றும் அராய்ச்சித்துறை, அறிஞர் அண்ணா அரசு கலைக் கல்லூரி, விழுப்புரம் - 605 602.



நிர்ணயிக்கின்றன. நீர் ஆதாரமின்றி ஏற்படும் வறட்சியால் மனிதர்கள் மட்டுமின்றி பல உயிரினங்களும் பாதிக்கப்படுகின்றன. அந்த அளவுக்கு நீர் முக்கியத்துவம் வாய்ந்தது ஆகும்.

சங்க காலம் முதல் மக்கள் நீர் நிலைப் பகுதிகளில் நிலையான வாழ்க்கை முறையை வாழத் தொடங்கினர். மக்களின் தேவைகளில் முக்கியமானது உணவு. உணவு உற்பத்தியில் பெரும் பங்கு வகிப்பது ‘‘நீர்’’ என்பதனை சங்க காலத்திலே மக்கள் உணர்ந்திருந்தனர். மற்ற உயிரினங்களுக்கும் நீர் மிக முக்கியமானது என்பதை நாம் அறியலாம். பழங்கால வரலாற்றை ஆராய்ந்தால் மனித நாகரிகத்தின் தோற்றமும் வளர்ச்சியும் நீரை அடிப்படையாகக் கொண்டுதான் அமைந்திருந்தன என்பது புலப்படுகிறது. பழங்கால மனிதர்கள் வளமான ஆற்றுப் படுகையிலே நீரை நம்பிக் கூட்டம் கூட்டமாய் வாழ்ந்தனர். ஒரு நாட்டில் கிடைக்கின்ற நீரின் அளவுதான் அந்நாட்டின் பொருளாதாரம் தொழில்வள முன்னேற்றத்திற்கு அடிப்படை எனப்படுகிறது.

நீர் வளத்தின் பெரும் பகுதி மழைப் பொழிவினால் நமக்கு கிடைக்கிறது. பருவக் காலங்களில் மட்டும் கிடைக்கும் இந்த மழை வளம் பகுதிக்கு பகுதி மாறுபாடு அடைகிறது. அவ்வாறு மழைப் பொழிவினால் கிடைக்கும் நீரினை ஏரி, குளம், அணைக்கட்டுகளில் சேகரித்து மக்களின் தேவைக்கு பயன்படுத்தப்படுகிறது. இதற்கு உறுதுணையாக அமைவது ‘‘ஆறுகள்’’ ஆகும். ஆறுகள் மூலமே மக்களின் நீர் தேவைகள் பெருமளவில் பூர்த்தி செய்யப்படுகின்றன.

### ஆறுகளின் முக்கியத்துவம்

‘ஆறில்லா ஊருக்கு அழகுப் பாழ்’ என்பது பழமொழி. உலகில் மனித நாகரிகங்கள் ஆற்றங்கரையில்தான் தோன்றியுள்ளது என்பதை வரலாற்று செய்திகள் நமக்கு உணர்த்துகின்றன. ஆறு என்பது இயற்கையாகச் செல்லும் நன்னீரைக் கொண்ட ஒரு பெரிய நீரோட்டம் ஆகும். ஆறுகள் பொதுவாக மலைப்பகுதிகளில் தொடங்குகின்றன. ஆற்றின் இருபுறமும் உள்ள நிலப்பகுதி கரை என்று

அழைக்கப்படுகிறது. ஆறுகள் பொதுவாக மற்றொரு ஆற்றிலோ, ஏரிகளிலோ அல்லது கடலிலோ இணைகின்றன. ஆறுகள் ஆன்மிக உணர்வைப் பலப்படுத்தின. கரைகள் தோறும் கோயில்கள் காணப்படுகின்றன. அக்கோயில்களின் தீர்த்தங்களாக நதிகள் மாறின. பாவங்களைப் போக்க நதிகளில் நீராட வலியுறுத்தப்படுகிறது. ஆறுகள் தன் போக்கிலிருந்து மாறுபட்டதைக் கடவுளின் திருவிளையாடல்களாக பக்தி இலக்கியங்கள் வர்ணிக்கின்றன. இது மட்டுமின்றி ஆறுகள் பழந்தமிழகத்தில் எல்லைகள் பிடனீப்பதற்குப் பயன்பட்டன. பல நேரங்களில் மன்னர்கள் போரிட்டுக் கொள்ளும் பொது இடங்களாகவும், போர்க்களங்களாகவும் மாறின. ஆறுகள் கடலுடன் சேரும் கழிமுகப்பகுதிகளில் பட்டினங்களை ஏற்படுத்தின.

ஆறுகள் வேளாண் உற்பத்தியைப் பெருக்கின. மக்களின் வாழ்வில் வளமையை ஏற்படுத்தின. ஆறுகளால் கடற்கரையோர ஊர்களை இணைக்கும் பெருவழிகள் தோன்றின. தொழில் உற்பத்தியையும் பெருக்கியது. ஆறுகள் நாகரிகத்தின் தொட்டில்கள் என்று அழைக்கப்பட்டது. சீனா, எகிப்து, மெசபடோமியா ஆகிய நாகரிகங்கள் ஆற்றங்கரையில்தான் தோன்றியது. இந்தியாவில் சிந்து நதிக்கரையிலும், தமிழ்நாட்டில் பழைய கற்கால மனிதன் கோர்த்தலை ஆற்றங்கரையிலும் வாழ்ந்துள்ளான். தாமிரபரணி, வைகை, காவிரி, தென்பெண்ணை, பாலாறு ஆகிய நதிக்கரைகளில் தமிழர் நாகரிகம் தோன்றிச் சிறப்புற்று விளங்கியுள்ளது. தமிழ்நாட்டில் மொத்தம் 33 ஆற்று படுக்கைகள் அதாவது 33 கழிமுகங்கள் கடலருகில் இருப்பதாகத் தெரிவித்துள்ளார் ஆய்வாளர் கொடுமுடி ச.சண்முகன். இத்தகைய பல்வேறு சிறப்புக்களை உடைய ஆறுகளில் விழுப்புரம் மாவட்டத்தில் அமைந்தள்ள தொண்டி ஆறும் குறிப்பிடத்தக்க ஒன்றாகும்.

### தொண்டி ஆற்றின் அமைவிடம்

விழுப்புரம் மாவட்டம் செஞ்சி வட்டத்தில் தொண்டூரில் உள்ள பசுமலை மற்றும்

தொண்டூரைச் சுற்றியுள்ள நெற்குணம், பூதேரி, விடால், குணகம்பூண்டி, அச்சமங்கலம். ஜங்கம்பூண்டு, தேசூர், மடம், வயலூர், நெடுங்குணம், கல்லபுலியூர், தேவனூர், வளத்தி, மேல்மலையனூர், கொரக்கோட்டை, தொண்டி என்ற 16 ஊர்களில்; பெய்யும் மழையினால் அந்த 16 ஊர்களின் ஏரிகளில் நிறைந்து வெளியேறும் உபரிநீரானது தொண்டூர் அருகில் உள்ள மேல் ஓலக்கூர் என்னும் ஊரில் உள்ள பெரிய ஏரிக்குச் செல்கிறது. ஓலக்கூர் பெரிய ஏரி நிறைந்து நீர் அதிகமாகும் நிலையில் தொண்டி ஆறு என்ற ஓர் ஆறு உற்பத்தியாகிறது. மேல் ஓலக்கூர் ஏரியின் கிழக்குக் கரையில் வடக்குத் தெற்காக 500 மீட்டர் நீளம் 6 அடி உயரத்தில் கருங்கற்களால் ஆன தடுப்பு சுவர் ஒன்று உள்ளது. ஏரி நிறைந்து நீர் அதிகரிக்கும் போது தடுப்பு சுவர் வழியே உபரிநீர் வெளியேறுமிடத்தில் தொண்டி ஆறு ஆரம்பமாகிறது. இந்த ஆறு விழுப்புரம் மாவட்டத்தில் உள்ள வீடூர் அணையில் கலக்கிறது.

#### தொண்டி ஆற்றின் அமைப்பு

தொண்டி ஆறு விழுப்புரம் மாவட்டம் செஞ்சி வட்டத்தில் உற்பத்தியாகி அதே மாவட்டம் திண்டிவனம் வட்டத்தில் முடிவடைகிறது. இந்த ஆறு மிகச் சிறிய ஆறுகளில் ஒன்றாக் கருதப்படுகின்றது. விழுப்புரம் மாவட்டம் ஆரம்பமாகின்றன. இந்த தொண்டியாறு ஆரம்ப காலத்தில் வராக நதியுடன் இணைந்து

பாண்டிச்சேரி மாநிலத்தில் கடலோடு கலந்தது. பின்பு 1957 இல் வராக நதியும், தொண்டி ஆறும் சேறுமிடத்திற்கு சற்று கீழே திண்டிவனம் வட்டம் வீடூர் என்னும் ஊருக்கு அருகே அணை கட்டப்பட்டு விழுப்புரம் மாவட்டத்தில் சுமார் 2200 ஏக்கர் நிலங்களும் பாண்டிச்சேரி மாநிலத்தில் 1000 ஏக்கர் நிலங்களும் பயனடைகின்றன. இந்த வராக நதி சில பகுதிகளில் சங்கராபரணியாறு எனப் பெயரேந்தி தொண்டியாற்றுடன் இணைந்து வீடூர் அணையைக் கடந்து வங்கக் கடலில் கலக்கின்றது. இந்நதி ஜீவ நதியென்று மக்களால்; அழைக்கப்படுகிறது. இச்சங்கராபரணி ஆறும், தொண்டி ஆறுமே, வளம் குன்றிய செஞ்சி வட்டத்திற்கு பாசன வசதி அளிக்கின்றன. இந்த தொண்டி ஆற்றில் பருவ மழைக் காலங்களில் - செப்டம்பர் மாதக் கடைசியிலும், அக்டோபர், நவம்பர் மாதங்களிலும் - தண்ணீர் பெருக்கெடுத்து ஓடுகின்றது.

தொண்டி ஆற்றின் குறுக்கே நீர் வீணாக கடலில் கலக்காமல் இருக்க 8 தடுப்பணைகள் கட்டப்பட்டுள்ளன. இவற்றுள் தொண்டூர் அணை, மேல் ஓலக்கூர் அணை, அவியூர் அணை, நங்கியாந்தல் அணை, மேலாத்தூர் அணை ஆகியவை செஞ்சி வட்டத்திலும், ரெட்டணை அணை, செண்டுர் அணை, பாதிராப்புலியூர் அணை திண்டிவனம் வட்டத்திலும் அமைந்துள்ளன.

#### தொண்டியாற்றின் குறுக்கே கட்டப்பட்டுள்ள அணைகளின் விவரங்கள்

வ. எண்	அணையின் பெயர்	அணை அமைந்துள்ள கிராமத்தின் பெயர்	வட்டம்	அணையின் நீள அகலம்	பாசன விஸ்தீரணம் (ஏக்கரில்)
1.	தொண்டூர் அணை	தொண்டூர்	செஞ்சி	25.00 × 0.60	65.00
2.	மேல் ஓலக்கூர் அணை	மேல் ஓலக்கூர்	செஞ்சி	35.00 × 0.60	148.96
3.	அவியூர் அணை	அகலூர்	செஞ்சி	29.00 × 0.90	180.1
4.	நங்கியாந்தல் அணை	நங்கியாந்தல்	செஞ்சி	25.00 × 0.90	330.00
5.	மேலாத்தூர் அணை	மேலாத்தூர்	செஞ்சி	20.00 × 0.90	433.39
6.	ரெட்டணை	ரெட்டணை	திண்டிவனம்	202.60 × 0.90	1514

7.	செண்டீர் அணை	செண்டீர்	திண்டிவனம்	88.40 × 1.00	260
8.	பாதிராபுலியுர் அணை	பாதிராபுலியுர்	திண்டிவனம்	160.00 × 1.00	300.00

இந்த தொண்டியாறு மேல் ஓலக்கூர், அவியூர், மேலாத்தூர், மருதோரி, நாணல்மேடு, ரெட்டணை, தென்பொடூர், ஆமூர் ஆகிய ஊர்களின் வழியே வீடூர் அணையில் வந்து சேருகின்றது. தொண்டி ஆறு என்பது நாணீயாறு, விக்ரவாண்டியாறு, பம்பையாறு போன்ற துணை ஆறுகளில் ஒன்றாக உள்ளது. 1974க்கு முன்பு தொண்டியாற்றின் குறுக்கே கட்டப்பட்ட அணைகளில் ஒன்றான அவியூர் அணையினை பழுது பார்க்க 28,500 ஒதுக்கப்பட்டது. அதே காலகட்டத்தில் மேல் ஓலக்கூரில் உள்ள ஏரியில் பிரியும் வாய்க்கால் சரி செய்ய 4,60,000 ஒதுக்கப்பட்டது. 1974ஆம் ஆண்டு கணக்கெடுப்பின்படி இந்த தொண்டி ஆற்றின் குறுக்கே அவியூர் அணைக்கட்டு, நங்கியாந்தல் அணைக்கட்டு, மேலாத்தூர் அணைக்கட்டு, ஆலகிராமம் அணைக்கட்டு ஆகிய 4 அணைகள் மட்டுமே அமைக்கப்பட்டிருந்தன.

#### தொண்டி ஆற்றுப் பகுதியில் பயிரிடப்படும் முக்கிய பயிர் வகைகள்

பருவ மழை பொய்க்காது பெய்யுமாயின் தொண்டி ஆற்றுப் பகுதியில் முப்போகமும் பயிரிடப்படும். பொதுவாக ஆற்றை ஒட்டியப் பகுதிகள் நீர் வளமும் நில வளமும் பெற்று விளங்குவதால் அப்பகுதிகளில் விவசாயம் சிறப்பாக இருக்கும். தொண்டி ஆற்றுப் பகுதியில்; நெல், கம்பு, கேழ்வரகு, உளுந்து, மணிலா, எள், கரும்பு, சவுக்கு, காய்கறிகள், தர்பூசணி, பூக்கள் உள்ளிட்டவை பயிரிடப்படுகின்றன.

#### முடிவுரை

இயற்கை மனிதனுக்கு வழங்கிய மதிப்பு மிக்க வளங்களுள் நீர் வளமும் ஒன்று. இந்த நீர்நிலைகள் ஒரு வருடத்தில் அதிகபட்சம் ஆறுமாதங்கள் தான் பயனுள்ளவைகளாக உள்ளன. பெரும்பாலான நீர் நிலைகள் சிறிது காலமே பயன் அளிக்கும் நீர் கொள்ளளவு கொண்டதாக உள்ளன. அவற்றை

முழுமையாக பயனுள்ளதாகச் செய்வது மிகவும் முக்கியமானதாகும். இந்த நீர் நிலைகளை நல்ல முறையில் பழுது பார்த்து பராமரித்தால் மழைக்காலங்களில் நீரைத் தேக்கி வைத்து ஆண்டு முழுவதும் பயிர் செய்யவும் ஏற்ற வகையில் பயனுள்ளதாக அமையும். இதன் மூலம் உணவுப் பொருட்கள் உற்பத்தி பல மடங்கு பெருகி நாட்டின் பொருளாதார நிலை மேலும், மேலும் உயர்வடையும் என்பதில் சந்தேகமில்லை.

ஆறுகள், ஏரிகள், கால்வாய்கள் மூலமே மக்களின் நீர் தேவைகள் பூர்த்தி செய்யப்படுகின்றது. மழைக் காலங்களில் மேல் ஓலக்கூர் பெரிய ஏரியில் நிரம்பிய நீர்தான் தொண்டி ஆறாக உருவெடுத்து அப்பகுதியில் நீர்ப் பற்றாக்குறைகள் இன்றி விவசாயம் செய்ய பயனுள்ளதாக உள்ளது. தற்போது தொண்டி ஆறு குண்டும் குழியுமாய் தன் நிலை குலைந்து காட்சியளிக்கின்றது. அதன் வழித்தடங்கள் முழுவதும் கருவேல மரங்கள் மற்றும் செடி கொடிகள் நிறைந்து நீர் வரத்துக்குத் தடையாகின்றன. அது சரி செய்யப்படும் பட்சத்தில் அதிக நீரினை சேகரித்து நீர்ப் பற்றாக்குறை காலங்களில் நீர்த் தட்டுப்பாட்டை தவிர்த்து சிறப்பான வேளாண்மை செய்யலாம்.

#### பயன்பட்ட நூல்கள்

1. தென்னாற்காடு மாவட்ட நீர்ப்பாசனக் கருத்தரங்கு மலர், பொதுப்பணித்துறை, கடலூர், 24.07.1974,
2. கடலூர் மற்றும் விழுப்புரம் மாவட்ட நீர்ப் பாசனக் கருத்தரங்கு மலர் 2007.
3. வே.விஜயரங்கம், விழுப்புரம் மாவட்டச் சுற்றுலாத் தலங்கள், அருணா பப்ளிகேஷன்ஸ், சென்னை, 2008.
4. கு.தாமோதரன், விழுப்புரம் இராமசாமிப் படையாட்சியார் மாவட்ட வரலாறு, தமிழ்நாடு அரசு தொல்பொருள் ஆய்வுத்துறை, சென்னை, 1994.
5. Baliga B.S., Madras District Gazetteers: South Arcot District, Government of Madras, Madras, 1962.
6. வீடூர் அணை பொன்விழா ஆண்டு (1959 - 2009) அறிக்கை.

7. நேர்காணல்: சு. சீனுவாசன், பணி ஆய்வாளர், நீர்வளத் துறை பாசனப் பிரிவு, திண்டிவனம், 09.10.2022.

8. நேர்காணல்: கோபி., தொண்டு, 09.10.2022.

## Impact of Wood's Despatch on Women's Education

J. John Reji Mol\*

### Women Education

The greatest and most important contribution of the British to the national life of the Indians was the spread of Western Education. With its spread, the traditional sense of values regarding religion, education, culture and sense of beauty underwent a change and a new sense of values developed. The influences and attitudes that promote female education are important. During the first half of the nineteenth century a few schools for Women education were established due to the initiative of the missionaries and a few Indian aristocratic families. The conservative were, however, not in favour of female education. Female education in India spread due to the initiative of the western educated liberal minded Indians.

During the first half of the nineteenth female education did not make much headway. Ram Mohan Roy was a great advocate of female education. The Brahmo Samaj also contributed much in this regard. In creating an urge and mentality for female education, the journals like Umesh Chandra's *Bamabodhini*, Girish Chandra Sen's *Mahila*, Basante Micra's *Bharat mahila* etc., played a very important part. The contributions of Prarthana Samaj and the Deccan Education Society also deserve special mention in this regard.

### Goals of Women Education

Concerning the goals and the purpose of women's education, two divergent views have emerged in the course of its developments. The one can be summarized as the demand for equality including equal opportunities for women. The other conceptions which emerged later, stress on the need for the development of human resources in the development process. In the actual educational policy of India, constant effort was made to harmonize these two conflicting tendencies.

### Women's Education Prior to 1854

The first step towards the development of Women's Education had been taken by the missionaries and the philanthropists in the early nineteenth century. The first girls' school was founded in 1820 by David Hare in Calcutta. In 1848 several schools were started in Bombay by the initiation of Patherson, and in 1815 J.E.D. Betherme founded the famous Bethune School in Calcutta. These private efforts remained limited to certain groups. The Hindus and Muslims hesitated to send their daughters to these schools. During this period Madras Presidency stood foremost in women's education. In 1821 the Church Missionary Society at Tirunelveli opened the first Secondary School. In 1840 with the assistance of Rev. Isaac Wilson and his wife the Scottish Church Society ventured, starting six schools for Hindu girls in Madras.

Female education had also made a certain amount of progress independently of the State chiefly under missionary management, before the publication of the Despatch of 1854. Boarding schools were maintained from an early period by the Church of England Societies in Tirunelveli, but they were almost exclusively attended by the higher castes. This attempt had to struggle against many obstacles.

In 1845 the first girls' school, partly under native management, was opened in Madras. It was the precursor of many more. In 1854 there were probably 7000 girls at school conducted by missionary societies, and although the bulk of these were native, Christians, there was also a considerable proportion of Hindus belonging to the higher castes. The nine pupils at the school of the free Church of Scotland in 1843, had increased to about 700 in 1854.

\*Assistant Professor of History, Department of Defence, Sir Issac Newton College of Arts and Science, Papakovil, Nagapattinam.

## **Magna Carta of Education, 1854**

The education despatch of the Court of the Directors, dated July 19, 1854 is a document of great historical importance. It is the most memorable document on education in India. It rises to the height of the problem and comprehends its length and breadth.

Wood's Despatch began a new era of organised educational administration, defined the aim of Indian education and determined the Government's attitude towards the need for technical and women's education. Even though it had recommended that the British Government should support women's education and give financial assistance for the opening of girls' schools, the department of education did not take active measures for another decade or two.

## **Educational Reforms**

In the Madras province, the pioneer of educational enquiry was Sir Thomas Munro. Thanks to Munro's efforts in 1822 the British government took her maiden steps to collect the educational statistics in order to initiate educational reforms. Munro proposed collectorate and Tahsildaree schools for Hindus and Muhammadans respectively. Though these schools were abolished in 1836, they laid a foundation for later development of Vernacular education and formation of a committee of public instruction. In fact these schools supplied the basis for Madras High schools and ultimately developed into the Presidency College.

Despatch of 1830 urged the Madras government to provide higher education. Maccalay's Minute influenced Lord William Bentinck to pass his resolution on March 7, 1835. In this resolution he firmly stated that the great object of the British government ought to be promotion of European literature and science among the native of India, and that all the funds be appropriated for the purpose of education alone.

Lord Elphinstone gave a fresh start to education in Madras, by establishing a University Board in 1840 with a Central Collegiate Institution or University in Madras which was to be sident and 14 governors of whom seven were to be natives. Elphinstone proposed Collegiate Institution or University consisting of two departments such as Collegiate Institution to impart

higher branches of literature, science and philosophy and high school teaching English Literature, vernacular languages, elementary science and philosophy. High school was opened in 1841. E.B.Powell was appointed as Headmaster of the High School.

During the period of Marquis of Tweeddale, Council of Education was appointed to organise and supervise the examinations. This council proposed the establishment of nine provincial schools in the mofussil area. The council recommended the Bible Instructions. The Court of Directors abandoned this council and its scheme. This council lasted for two years, from 1845 to 1847. Sir Henry Pottinger proposed the appointment of a new council with 20 members. He recorded his Minute on June 6, 1851. His Minute advocated the need to establish a school for training teachers, eight provincial schools in the mofussil and adoption of the system of grant-in-aid. The proposal Pottinger could not see the light of the day.

## **Department of Education**

In accordance with the recommendation of the Wood's Despatch, a department of education was set up by the Government of Madras and the grant-in-aid system was introduced. The city of Madras witnessed educational progress at different levels. A Director of Public Instruction was appointed for the Presidency of Madras, with a staff of Inspector and Assistant Inspector under him. The Educational Department in each province acted directly under the orders of the respective provincial Government and had developed a system of working, more or less distinctively its own. It took over the Government of the Board instructions which had grown up under the earlier efforts of the East Indian Company.

## **Official Support to Women Education**

As a result of the Despatch of 1854, the indigenous schools began to function in a better manner in imparting element art education in the Madras city. The Despatch propounded a series of propositions of first rate importance concerning elementary education. The Governor of Madras, Lord Elphinstone, did not make any reference to the problem of women's education in his Minutes in 1823. Lord Dalhousie, on

the contrary, declared: "It is the opinion of the Governor General-in-Council that no single change in the habit of the people is likely to lead to more important and beneficial consequences to famous Wood's Education Despatch of 1854, which laid down 'the encouragement of female education' as that of the Company's policy. It was for the first time an official decision was made to give frank and cordial support for female education.

The Despatch though it stressed the importance of female education, was silent about ways and means to promote it. Even fourteen years after the passing of the Despatch, the government at Fort St. George did not have any concrete proposal for fostering female education.

On the basis of recommendation made by this Despatch, three major universities were established in India in 1857 in Madras, Bombay and Calcutta which created a great land mark in the field of education. Western ideas of education in general and female education in particular received special attention under these universities.

### **Department of Education**

In accordance with the recommendation of the Wood's Despatch, a department of education was set up by the Government of Madras and the grant-in-aid system was introduced. The city of Madras witnessed educational progress at different levels. A Director of Public Instruction was appointed for the Presidency of Madras, with a staff of Inspector and Assistant Inspector under him. The Educational Department in each province acts directly under the orders of the respective Provincial Government and had developed a system of working, more or less distinctively its own. It took over the Government or the Board instructions which had grown up under the earlier efforts of the East India Company.

### **Educating and Training Women**

It was a major landmark in the evolution of the status of women in India. The policy addressed not only the issue of equality of educational opportunity for women, but commanded the entire educational system to work for women's equality and empowerment. The

policy gave overriding priority to the removal of women's illiteracy and obstacles inhibiting their access to and retention in elementary education.<sup>63</sup> The policy of non-discrimination was pursued vigorously to eliminate sex stereotyping in vocational and professional courses and to promote women's participation in non-traditional occupations, as well as in existing and emerging technologies.

### **Schools for Girls**

After the transfer of power to the British parliament in 1858, the subject of female education came under the serious consideration of the government, though previous to that year, several missions had taken practical steps towards the establishment of elementary school for girls. Secular schools had been springing up in various parts of the presidency. The normal school established at Madras for the education of teachers for native girls became a great measure. The Despatch recommended that the British government should support women's education, and grants should be made to the established private schools. The Sarah Tucker Women, Training School named after the sister of the C.M.S. Secretary in Madras was opened at Palayamkottai in 1858. It passed into the capable hand of Mr. and Mrs. Lash.

The Big Parcharry, Madras, consisted of eight divisions, but had no girls school within its limits although one of the many good works of the Rev. C.R. Drury was the establishment of a school for this place. It was opened in 1860 in Church Street. In Black Town, Madras, school for the education of girls was begun in 1860. It was altogether a self-supporting school. Only later it was put under government inspection, and obtained a grant

The first Caste girl's school of the London Mission Society appears to have been opened in January 1862. This was in black Town. Subsequently, three more were opened" but after a time the children of four schools or the greater part of them, were induced to assemble, in order that they might enjoy the more continuous oversight and instruction of the lady in charge. In 1866 a school for caste girls was started in Purasawalkam. It has been brought under inspection,

and a small grant on the result system has been obtained.

In conclusion it goes without saying that Woods despatch contemplated an educational system for India. One cannot underestimate the work of Charles Wood who encouraged the establishment of schools and colleges particularly for women grants-in-aid system and vernacular medium of instruction. To bring the entire educational system under the supervision of a government department is a unique task in this regard. Owing to the emphasis made by Charles Wood towards female education, women who were denied the privilege of education, were enlightened through western system of education. This despatch was, no doubt, a specific directive to encourage female education.

Despite this fact the path laid by Wood's Despatch was a basic factor to achieve tremendous change in the progress of women through education which brought self-confidence and courage in them to face the challenges till.

## Reference

1. Shakuntala Devi, *Women's Status and Social Change*, Jaipur, 1999.
2. Anita Arya, *Indian Women Society and Law*, New Delhi, 2000,
3. Sathianadhan, *History of Education in the Madras Presid* Chennai, 2016
4. Naik and Syed Nurullah, *A Student's History of Education in India 1800-1973*, New Delhi, 1945
5. Boag, *Madras Presidency*, 1891-1931, Madras, 1933
6. Chaudhuri, *History of Modern India*, Calcutta, 1983.
7. Shakuntala Devi, *Women's Status and Social Change*, Jaipur, 1999.
8. Santha, *Changing Role of Women in Indian Society and its Implication on Education*, New Delhi, 1985.
9. Subramanian, *The Introduction of English as the Educational Medium in the Madras State in the Nineteenth Century*, Madras, 1983.

## Role of Christian Missions for Social Transition in North Arcot

**B. Naveen Kumar\***

North Arcot is located in Tamil Nadu, India. Arcot was the capital of Arcot State (Subha) under Mughal rule. The city is today in Vellore district. When the Mughals lost their power in South India in the late 17<sup>th</sup> century, local Arcot Nawabs came to rule the Arcot region. Arcot Subha was acquired by the British East India Company in 1801. It was divided into two districts namely North Arcot and South Arcot for its administrative convenience.

In 1901, when North Arcot district was functioning with Chittoor as its headquarters, it included Vellore, Arcot, Arani, Polur, Vandavasi, Gudiyatham and Walaja circles. 1911 Chittoor district was separated from North Arcot district. After that the boundaries were rearranged and the North Arcot district took over the old circles and created new circles with Vellore as

the headquarters. Namely, it included the taluks of Arkadu, Vellore, Walaja, Arani, Polur, Sengam, Tiruvannamalai, Vandavasi, Thiruvathipuram, Gudiyatham, Arakkonam, Tirupathur, and the revenue divisions of Arani, Tirupathur, Tiruvannamalai, Ranipet, Vellore were created and operated for administrative convenience. Again in 1989 North Arcot district was divided into two for administrative convenience namely North Arcot Sambuvarayar District (today: Thiruvannamalai District) and North Arcot Ambedkar District (today: Vellore District). Also for administrative convenience, Vellore district has been divided into Tirupathur district and Ranipet district on August 15, 2019.<sup>1</sup>

### Christianity in North Arcot district.

The Portuguese had control over coastal areas of

\*Ph. D. Research Scholar, (Full Time), Department of History, Annamalai University, Annamalai Nagar

Tamil country and Santhome (Mylapore) in the 16th and the first half of the 17<sup>th</sup> centuries. Whenever the Portuguese exercised any authority or influence, it was always favourable to the spread of faith. The innards of Tamil country were held by Mughal ruler Akbar with his friendly attitude to all religions and similarly by Tirumala Nayak and Queen Mangammal of Madurai and Kathirava Narasmiah Raj Udayar of Mysore. They were to give authorization to the Christian priests to preach freely in their territories and Christians the people.

The last great prince Venkatapathy Deva Raya of Vijayanagar conquered the kingdom of Vellore in 1604 and he kept two Jesuit priests in his court, first at Chandragiri and later at Vellore and allowed them to build a church at Vellore Fort. Unfortunately the first Portuguese Jesuits were called back by King Philip III due to their scandalous life, and this hindered the evangelizing process. Fr. Rubino wrote to the Jesuit general, "The Indian customs adapted by Christian Missionaries". In Chandragiri court of king Rayalu they were the same Jesuit fathers. Rayalu established a new court at Vellore. Shortly after his arrival, the Arcot Mission was formally organized and the Arcot Classic constituted. Dr. John Scudder, the father, was present at the organization of the Mission and was largely instrumental in shaping its policy, although he never officially became a member. He was, however, one of the charter members of the Classis of Arcot, and its first President.<sup>2</sup>

The Christian Missionaries and their immense service to the people without caste creed or class differences, in the educational and medical spheres, merit admiration and appreciation. The missionary should preach to all to convert people to Christianity. Both the Hindu and Christian ideas of Arcot were to be combined. A major issue unique to India is the caste system. When people converted to Christianity they refused to give up their caste, especially if they belonged to a higher caste. There were many problems and to solve this problem they set guidelines for people who want to convert. This involves people having to renounce the use of caste forever and the person having to renounce their caste again before they go to

communion. These rules became one of the most important principles of the Arcot Mission and were strictly followed. When the Arcot Mission was established, women could not be missionaries. Hence, the founding members of the mission were men only. Officially, Henry Martin Scudder, William Waterbury Scudder, and Joseph Scudder were the founding members of the Mission. However, their wives played an equally important role in the establishment. The mission built a native church with Indians as full members and equals. Francis Clarke, head of Christian Endeavour, visited Arcot. By 1950, the mission claimed 35,000 Indian converts. Since independence was granted in 1947 there were restrictions imposed on missionary activities in India. The collection includes books, pamphlets, pamphlets, journal articles, maps, pamphlets and reports. "Preaching of the Gospel", "Preparation and extensive circulation of regular tracts and books", and "Education of those who join us".<sup>3</sup>

#### **Policy of the Arcot Mission:**

The Arcot Mission was established as a preaching Mission. The oral proclamation of the Gospel in the vernacular constituted its foundation stone. For some years, a good deal of discussion had arisen among the Missionary bodies as to the place that education should occupy in Mission work. Two methods had been adopted. The one made education subordinate to the great work of preaching, and established schools only in such communities as had been proselytized to the Christian faith.<sup>4</sup>

This was called the "preaching method." The other plan was to make schools the chief means of evangelization, by imparting in them a Christian education, principally through the medium of English. This was styled the "educational method." The founder of the educational method was Dr. Duff, who arrived in Calcutta in 1830. Finding that few of the educated natives had accepted Christianity, he conceived the idea of founding educational institutions, in which the English language should be the medium of instruction, and where, along with the western sciences, the word of God also should be taught. Preaching method and the principle on which the Arcot Mission was founded was



a strong protest against the assumptions of the educational brethren. The Mission in its constitutional rules, disclaimed that “any educational or other preparative human instrumentality” was needed to bring the Hindus into a condition of fitness to receive the truth ; and, “believing the way to the triumph of Christianity would most effectively be prepared, by its public proclamation,” resolved not only to make the preaching of the Gospel its chief work, but also to limit education to the children of proselytes, and that in their own tongue, English being rigidly excluded from the schools.

### **Missionaries**

It is fitting that further mention should be made of Missionaries who have had but slight notice in this sketch. Associated with Dr. Henry Scudder from the beginning of the Mission was Dr. William Scudder. These two men were not only brothers in blood relationship, but also in unity and devotion to their common work. As God sent out the apostles two by two, so the Scudder brothers were associated in pairs. Henry and William; Samuel and Joseph; Ezekiel and Jared; Silas and John, being coupled together. The first pair, Henry and William, supplemented each other in a remarkable way. Henry possessed great learning, to William was given great wisdom; Henry’s quick impulsive temperament was balanced by William’s calm and careful judgment. Thus during the formative period of the Mission did these two brothers, though differing in gifts, but of the same spirit, fill up what was lacking in each other, and with one heart and purpose lay sure foundations for us who have come after, to build upon. Dr. William continued several years in the Mission after Dr. Henry left, and was long its able Secretary and Treasurer. He left the service of the Board in 1874, and for a number of years was the beloved Pastor of the first Church of Glastonbury, Conn., but returned in 1884, and spent the last decade of his life in the Mission to which he had given the best strength of his youth. Mrs. William Scudder, so many years associated with her husband in the Mission field, and who resided with her daughter at Glastonbury, published a valuable work on Missions.<sup>5</sup>

Joseph and Samuel, the second pair of brothers, studied together in the Theological Seminary at New Brunswick, N. J., but Joseph only was permitted to come to India, Samuel passing to the higher service above, just as he was completing his Theological course. Joseph reached India in 1853, but on account of feeble health had soon to remove to Coonoor,<sup>16</sup> and a short time afterwards was obliged to leave India altogether. Ezekiel and Jared studied in the same College and Theological Seminary and came to India together. Ezekiel laboured with great faithfulness in the Mission for twenty- one years, but in 1876, on account of his children, went home and took charge in America. After Dr. William’s departure he officiated as Secretary and Treasurer.

He was a man of saintly character and scholarly attainments. Some of the most flourishing of the village churches were established by him. His work was distinguished for its thoroughness and spiritual power. Dr. Jared, saw the longest service of any of the brothers. Dr. John, laboured together with Dr. Silas at Ranipett for some years, and then accepted the most responsible positions at Vellore that the Mission could afford, passing away to his rest in May 1900, greatly honoured and beloved, after a continuous service of nearly forty years. His name was remembered by his spouse still in the mid-century year of her service in the Mission of Arcot.<sup>6</sup>

### **Church of Scotland Mission**

In the month of February 1796, two Missionary societies were formed in the Church of Scotland, they were called the Glasgow and the Scottish Missionary Societies. In 1822 the latter Society sent to Western India the Rev. Donald Mitchell, who arrived in January 1823, but died about eight months subsequently. Shortly before his death there arrived three other missionaries, the Re. Messrs. John Cooper, James Mitchell and Alexander Crawford and these were joined in February 1824 by the Rev. John Stevenson. John Anderson came to India as the Missionary of the Church of Scotland. He was the pioneer of higher education in South India.<sup>7</sup>

He established the famous Christian College. The challenge of the Missionary Alexander Tough brought

him to Indian soil. He had education as his primary focus and laid the foundation for English education. He taught the Bible truths to the students in a simple manner, at one stage a few parents approached him with a suggestion that the students be given the English lessons alone and not the lessons of the Bible. Anderson refused the request. He was strong in his opinion that Bible truths alone can be the foundation of life. Many students repented, accepted Jesus in their hearts. This gave way for strong opposition. They ruthlessly condemned Anderson. But Anderson was not to be perturbed. He corrected the community which was caught in the social and caste inequalities. He highlighted the need for women's education. He started a publication called Native Herald and evoked the Godly thoughts in them. The Anderson Church (Kirk) in Chennai not only speaks of his service, but challenges us to the ministry

### **The Danish Missionary Society**

The Danish Missionary Society was founded on June 17<sup>th</sup> 1821. The founder was the Danish minister Bone Falk Ronne, vicar at Lyngby about 12 km to the north of Copenhagen proper. He conducted the affairs of the society until his death in 1833.<sup>30</sup> It was a very modest undertaking. It took more than 40 years before real progress set in. All those years the D.M.S. had no Mission field of its own, and the money collected was utilized for supporting the Mission in Greenland and the work of the Basel Missionary Society in the Danish colony in Africa at present Ghana. Ronne made great efforts to promote understanding for the Missionary cause and published several articles 'Dansk Mission-sblad, Danish Missionary Magazine. But during the first period after the founding of the D.M.S. his efforts evoked very little interest. The reason for the slow progress was, mainly, that the Grundtvigians hesitated to support the cause.<sup>8</sup>

### **The Missouri Evangelical Lutheran India Mission**

America and The first institution established by the Saxon immigrants in Chicago in the United States of America was the 'German Evangelical Lutheran Synod of Missouri, Ohio and other States' later on it came to be called the 'Lutheran Church-Missouri Synod' (LC-

MS). The historic origin of this organization was recorded on 26<sup>th</sup> April 1847 A.D. The evidence show that their settlement in America was due largely to religious interests. The Saxons left Germany in the middle of the nineteenth century as a reaction against rationalism in their homeland that reigned supreme in the whole of Europe.

### **Missouri Mission's entry into India**

The changing political trend in Japan followed by the 'Sino-Japanese war' made the Missourians choose India for its first foreign venture. In the meantime, the news of the expulsion of the Missionaries Rev.Karl Theodore Naether and Rev. Franz Mohn from the Leipzig Evangelical Lutheran India Mission reached the Missouri Synod in the United States of America. In no time, the Board for Foreign Mission in the United States of America invited both of them to America, where they were examined and found suitable for Mission work in India. They were inducted into the membership of the Missouri Synod.<sup>9</sup>

The Board extended an official call to them to serve in India. After their initiation, clear instructions were given to them in the matter of preaching, teaching and distribution of tracts. They were instructed strictly not to build anything on ground occupied by other Missions, but to select an area or a territory where the gospel had not been preached before. Accepting the offer, they returned to Germany and among them Rev.Karl Gustav Theodore Naether, sailed first for India and reached Tuticorin on, 20th January 1895. On his arrival at Tuticorin, he was met by his old colleague Rev.Kempff who took him to Yerkad in the Shevaroy hills in Salem District. In order to start the work, without any hindrance, especially from the members of the London Missionary Society that was working in many parts of South India, Rev. Naether, immediately approached, Rev. Charles George Marshall, the area promoter of the London Missionary Society at Tirupattur, North Arcot District. After obtaining the permission from the Missionary, Rev.Naether started his Mission work in Krishnagiri. Thus, Krishnagiri, a taluk in the Dharmapuri district became the first Mission station of the Missouri Evangelical Lutheran India

Mission, later on called the India Evangelical Lutheran Church.<sup>10</sup>

### Conclusion

The Christian Missions in North Arcot region recorded an outstanding performance and exceeded the works of any Mission in any other region in India. There were Protestant Missions, the notable among them were the American Arcot Mission, the Church of Scotland Mission, the Danish Mission Society, the Missouri Evangelical Lutheran India Mission and the Australian Presbyterian Mission. All of them were foreign missions which took keen interest in spreading the Gospel and uplifting the people in the process. Many Christian missionaries, foreign and native, rendered meritorious Missionary service in the North Arcot region. They were much devoted to the missionary cause. They preached the Gospel and spread Christianity in North Arcot district and also in different parts of Tamil Country. Protestant Missionaries American Arcot Missionaries, Dr. John Scudder and Dr. Henry Martyn Scudder, Dr. William Water Waterbury Scudder and Dr. Joseph Scudder, had achieved a memorable place in the hearts of the people of North Arcot District. Rev. John Anderson is the father of the Church of Scotland Mission. The Danish Mission Society Rev. C.C.E. Ochs and Peter Anderson succeeded the Church branch into North Arcot District. Missouri Evangelical Lutheran India Mission and Rev. Theodore Franz Mohn did the Ambur Mission works. Miss. Mary Mclean of Australian Presbyterian

Missionary spread the Gospel message to the nook and corner of the North Arcot region and brought many to the path of Christianity.

### End Notes

1. Charlotte, C.Wyckoff. A Brief History of The Arcot Mission in India of RAC Centenary Souvenir of American Arcot Mission, Vellore, 1954, p.3.
2. Report of the South India Missionary Conference in Ootacamund, April 19- May, 5, 1858, Madras, 1958, p. 31.
3. John J.Deboer, The Story of the Arcot Mission, National Press, Madras, 1912, p. 11.
4. Second Annual Report. American Arcot Mission, Arcot Mission Press, Vellore, 1855, p.5
5. Report of the South India Missionary Conference in Ootacamund, op. it., p. 27.
6. Seventh Annual Report of the American Arcot Mission, Arcot Mission Press, Vellore, 1860, p.3.
7. Eighth Annual Report of the American Arcot Mission, Arcot Mission Press, Vellore, 1861, pp.11-12.
8. J.W. Scudder, Historical Sketch of the Arcot Mission, Arcot Mission Press, Vellore, pp. 14-16.
9. Report of the Allahabad General Missionary Conference 1872-73, paper presented by the Rev. E.C. Scudder on 'the mode of gathering Native Congregations', Madras, 1873, pp.236-237.
10. J. Fenger Ferd, History of Tranquebar Mission, Evangelical Lutheran Mission Press, Tranquebar ,1863), pp.3-9.

## Madurai during the Great Famine (1876-78)

**S. Bharathi\* and G. Palanivel\*\***

### Introduction

In 1876-78 Madras Province, which was part of British India, was hit by a severe famine. This famine is variously known as the Great Famine of 1876-78, the Great South Indian Famine of 1876-78, the Madras Provincial Famine of 1877, and the Mineral Year

Famine. Lasting for two years, the famine hit the southern parts of India (Madras, Mysore, Bombay, Hyderabad) in the first year. In the second year, it spread to parts of the United and Central Provinces in North India. Fifty lakhs to one core people died of starvation and disease in two years. As a result of this

\*PhD Research Scholar (Full-Time), Department of History, Annamalai University, Annamalai Nagar., Chidambaram. 608 002

\*\*Assistant Professor (History), Department of History, Thiruvalluvar Government Arts College, Rasipuram, Namakkal District,

famine, the British government created the Famine Commission and formulated the Famine Code. After the Sepoy Mutiny in 1858, Madras Province came under the direct control of the British Monarchy from the control of the East India Company. The British rulers introduced many modern systems in India like railways, grain speculation, new cash crops and exports. As a result, local markets were weakened and the sale of grains became heavily marketed.<sup>1</sup>

In 1876, due to the El Niño climate change, the monsoons failed across the Deccan Plateau. The yield of food grains had decreased drastically. Although food grain production declined, exports did not. The colonial rulers, who had an unshakable faith in a market economy, were reluctant to ban exports and eliminate shortages. As hoarding became widespread and food grain prices spiralled, farmers were forced to eat the next year's seed paddy. As a result, the amount of cultivated land decreased drastically the following year, and the food shortage intensified. Famine Relief Committee member, William Digby, has stated in his book *Famine Campaigns in South India*, that even Thanjavur district, which is considered the rice granary of Tamil Nadu, had a high death toll from starvation.

By late 1876, the severity of the famine had become clear to the colonial government. At that time Sir Richard Temple was the Famine Commissioner of the Government of India. He was accused of spending too much money on relief work when there was a famine in Bihar a few years ago. So, this time Temple was reluctant to undertake large-scale relief work in Madras province. He refused to ban grain exports. As the famine worsened, relief efforts began slowly – but those receiving reliefs were subject to strict rules. Only the elderly, physically challenged and children were given free food. Others were given relief instead of hard labour.<sup>2</sup> Many structural works were carried out with relief workers. This is how the Buckingham Canal near Madras was built. In the relief scheme called Temple Wage, adult men and women were given one anna (6 paise) and 450 grams of grain daily for working without rest all day. This is because Temple and other market economists assumed that people would become lazy and more people would seek relief if they did not buy hard

work from those on relief. Lord Lytton, Viceroy of India, gave them full support. Humanists such as Florence Nightingale in England urged the government to increase funding for relief. But because of the war in Afghanistan, Lytton refused to increase the relief budget. Relief workers staged a protest in Bombay against the extremely low wages of the commissioner of the health department in Madras. In March 1877, the government agreed to raise the daily allowance due to the efforts of a doctor named Cornish. This was followed by 570 grams of grain and 53 grams of pulses (for protein) daily, but by then several lakhs were starving. Famine hit not only the Madras province but also the princely states of Mysore and Hyderabad, as well as Bombay and the United Provinces. Despite the return of monsoons in 1878, malaria struck the famine-weakened population; Hundreds of thousands more died. A total of about nine core rupees was spent on relief in two years. 60 lakh rupees tax exemption was given to famine-affected areas. And British humanitarians personally collected donations of up to 84 lakh rupees and gave them for famine relief.

### **The severity of the famine**

Millions of people died due to this famine. The death toll has not been accurately estimated. According to government estimates, 52 to 55 lakh people died in the British provinces alone. But estimates by other scholars put the death toll much higher. Ronald Siwai estimated the death toll at 61 lakhs, Arup Maharatna at 82 lakhs, and Digby at a maximum of one crore three lakhs. Awakened by the loss of life, the colonial government enacted famine laws to deal with future famines. Many South Indians migrated as indentured labourers to other British colonies like Mauritius, Fiji, Sri Lanka, and Burma to escape the severity of the famine. Their descendants are still living in those countries. The severity of the famine and the indifference of the British government created an awakening among the nationalist Indians. Nationalists like Dadabhai Naoroji, who realized that they could not fully rely on the rulers of Delhi for the welfare of Indians, formed the Indian National Congress to take the people's problems directly to the British government. Madras province suffered a drought in

1876-77 after the monsoon failed.<sup>3</sup> The then Madras province also included parts of present-day Andhra and Orissa states. The onset of the famine is officially reported as November. But without waiting for this official notification, the prices went up wildly, strangling the necks of the landless farmers, especially in Salem, Vadagardu, Coimbatore, Madurai and Ramanathapuram districts. As of May that year, the price of 5 kg (about 28 sers in those days) rose to one rupee. Let it be remembered that the rupee of that day had a high purchasing power. There may be those among us who remember the commoners lamenting, 'Isn't rice eight per rupee.'<sup>4</sup>

In October of the same year, the situation worsened further. The amount of cash available for one rupee decreased to 1.5 kg. As the days went by, it became rare to see the grain. Starvation deaths increased. No exact figures are available on the number of people who died in this famine. However, the information provided by Srinivasa Raghava Iyengar, who wrote 'Development of Madras under British Administration' around 1890, about the death toll leaves us shocked. As many as 40 lakh people may die of starvation, he says. The information provided by David Arnold, a researcher who studied this famine, also confirms the account of Srinivasa Raghava Iyengar. Arnold says that the total number of those who died in this famine cannot be ascertained, but at least 35 lakh people may have died, according to the information given by those who lived during this famine.<sup>5</sup>

### **Impact of Famine in Madurai**

Madurai is one of the most important districts in Tamil Nadu and has many ancient specialties. Madurai is a place that has been the cause of various political changes in the history of Tamil Nadu. Although the Madurai region had a significant urban structure during British rule, the people living there lived as very simple people. Especially during British rule, the severe famine caused great damage in many parts of Tamil Nadu. Many regressive measures during British rule caused major famines in India due to administrative inefficiencies and exploitation of the Indian nation. To be specific, oppression had created a bad situation

where only crops are cultivated in Indian farmlands. As a result, there was a shortage of food crops and there was a huge problem in the production of food items throughout India. And the Madras province saw a situation where there was no rain for many years and agriculture failed and the water dried up and there was no water to drink. People were forced to hunt and eat animals, killing and eating creatures like rats. People died due to a lack of sanitation, and women bled their babies instead of milking their breasts. Famines have affected people and their domestic animals to such an extent that all life begins and a biological cycle stops. Madurai and its surroundings were left with no rain, crops failed, and animals like goats and cows languished in the streets without water or food and piled up dead. Hot air blew everywhere in Madurai.<sup>6</sup>

First people gave away their possessions to get replacements, then to make things worse they sold their possessions, then they sold their belongings, and after this, they plowed through hunger and begged. Porridge bins were opened. After begging, the moves of survival went to the next stages like stealing and brigandage. While a crowd waited in Madurai to sell their Kuruni rice at a rupee a step, and to buy houses, cows, plots, and land at low prices, the fall of human values was unabashedly staged. Many canals were cut to provide employment to the famine-stricken people. That's how the Buckingham Canal was dug in Chennai. Rice is shipped in from foreign countries and sold for one pada (12.8 kg) of rice. There was a situation where the government and traders made strict security arrangements to transport goods from town to town.<sup>7</sup> From the ports, grain was sent to all towns by trains. But because the number of trains was very few, the cargo was piled up at the ports and railway stations. People started stealing grain here and there. In this two-year famine, 1.9 per cent of the Gounder caste in the Coimbatore district, 23.0 per cent of the agricultural labourers and tenant farmers belonging to the Vanniya caste, died. 10.1 per cent of the weavers, Kaikolars, and 8 per cent of the lower classes were killed. This is also Arnold's information. When the grain famine occurred, rumours spread like wildfire among the panic-stricken people, adding to their fear.

The result was grain robberies and riots. Rumours are not the only cause of riots. The reasons were that trader's hoarded grain and increased the price by about ten times. The enraged people were disappointed, hoping that the government would put an end to the profiteering activities of the merchants. The government, as usual, left the looting of the traders undetected. Only when the situation got out of hand did the government intervene. Two incidents of such grain riots in the Madras and Nellore district are examples.<sup>8</sup>

### **Kunjarathamammal**

There is an interesting story of a woman named Kunjarathamammal who provided relief to the starving people of Madurai. In Madurai, prices rose uncontrollably. The husband and wife are staring at each other blankly, not knowing who will die first. People were suffering as there was no way to bury and cremate the bodies, and Kunjarathamammal could not contain her pain when she saw these scenes. Kunjarathamammal, who belonged to the Tasi clan, was a woman who lived in Madurai with great wealth. Kunjarathamammal made a decision in the second week of the previous year, her house was in an alley near Madurai North Avani Moola Road. So that no one in Madurai should die of hunger, she started brewing porridge and pouring it. Porridge was poured daily. This news spread throughout Madurai city. People queued and waited since morning for this porridge. Lines stretched with skin and bone children. Kunjarathamammal's two big houses on Vadakavani Moolaveedi were sold and turned into mush. It was only in the second month after the one year's famine that her stove went out.<sup>9</sup>

She started living in a nearby log house, became bedridden, and the whole town talked about Kunjarathamammal. The news of Kunjarathamammal's death spread like wildfire throughout the city of Madurai. When Kunjarathamammal's body left his house for the Dattaneri crematorium, a wave of people thronged North Avani Road. Apart from the temple festivals, Madurai collector George Proctor wrote in his note that he saw such a large number of people gathering in Madurai today. The people of Madurai worshipped Salangan in droves to Kunjarathamammal who lived in

dance and song. In Madurai and its surrounding villages, the custom of naming female children Kunjaramm continues even after a century.<sup>10</sup>

### **Conclusion**

During these famines, the Indian Famine Code was enacted in 1880 under the rule of the East India Company. Through this, administrative arrangements were made to anticipate the arrival of famine, assess its extent, and take preventive measures to prevent it. A Madras Famine Commissioner was appointed for Madras. A huge decline was evident in the census, and millions of people died. But even though hunger and starvation killed people, the East India Company's taxation did not stop there. Officials forced and threatened people to pay taxes even during famines. During the 120-year rule of the East India Company, there were 34 famines. During the Bengal Famine, the price of rice rose about 40 times. In the 19<sup>th</sup> century alone there were 9 great famines across India. Panchalakshana Thirumugavilasam is a Tamil book published in 1899 in detail about the hypocrisy and falsehood of soothsayers, jewellers, and jewellers. The Madurai god Sundareswara refers to the famine-stricken zamindar Duraisingha with open arms and open arms saying that he is unable to solve their woes.

### **Notes And References**

1. Bhatia, B. M. (1991), *Famines in India: A Study in Some Aspects of the Economic History of India with Special Reference to Food Problem, 1860–1990*, Stosius Inc/Advent Books Division. Pp. 383, ISBN 81-220-0211-0
2. Ibid
3. McAlpin, Michelle B. (1979), "Dearth, Famine, and Risk: The Changing Impact of Crop Failures in Western India, 1870–1920", *The Journal of Economic History*, 39 (1): 143–157,
4. Ghose, Ajit Kumar (1982), "Food Supply and Starvation: A Study of Famines with Reference to the Indian Subcontinent", *Oxford Economic Papers, New Series*, 34 (2): 368–389,
5. Singh, Deepti (2018), "Climate and the Global Famine of 1876–78", *Journal of Climate*, 31 (23): 9445–9467,
6. Digby, William. *The Famine Campaign in Southern India (Madras and Bombay Presidencies and Province of*

- Mysore) 1876-1878. United Kingdom: Longmans, Green, and Company, 1878.
7. Ibid
  8. Roy, Tirthankar (2006), *The Economic History of India, 1857–1947*, 2nd edition, New Delhi: Oxford University Press. Pp. xvi, 385, ISBN 0-19-568430-3
  9. Ibid
  10. Dutt, Romesh Chunder (2005) [1900], *Open Letters to Lord Curzon on Famines and Land Assessments in India*, London: Kegan Paul, Trench, Trubner & Co. Ltd (reprinted by Adamant Media Corporation), ISBN 1-4021-5115-2

## Traditional Industries and their Economic Activity in Andhradesa

J. Chalapathi Rao\*

Production of Jaggery, a sweet and golden red coloured substance made from sugar cane juice, was an agro-based industry. Francis Buchanan described meticulously the manufacturing process. The sugar cane that was raised in black soil produces more juice than that was cultivated in that of the sand. All owners of the sugar cane in a village worked together a day each at one field on rotation, until the whole process was completed, perhaps for cost effectiveness. As per the established practice, the sugarcane was cut into pieces of six inches long to extract juice by using a mill driven by oxen. The mill worked day and night and would produce fifty six pots of juice. After completion of the extraction of every three pots of juice the pair of oxen was changed. The juice was constantly boiled on a hearth. When the juice had been evaporated to a proper consistency, it was put into a long thick plank, in which a hundred holes were formed, each in the shape of a ‘quadrilateral inverted pyramid’. The thickened jaggery juice poured into the plank and kept it for four hours. Then the plank was turned over, the balls of Jaggery fell down which were placed on leaves for a day and then fit for sale.<sup>1</sup> The cultivators of the Ankapalli region are still following the same method for the preparation of jaggery even now.

### Preparation of coconut oil

Buchanan explained the preparation of coconut oil which is known as ‘*Cobri* oil’ in Telugu. Nearly six *maunds* weight of the dried kernel of the *Cobri* and eleven *Cucha* (may be *Cuncham* (seers)) of water

poured into the oil mill drawn by a single or pair of oxen produced three *maunds* of oil which was used for smearing hair, skin and sometimes used for lamps. The cake of the residue of coconut was used in various ways by the natives like fodder to animals or fertiliser for the fields.<sup>2</sup>

### Indigo manufacturing

Indigo was an important colouring agent used for dyeing of the clothes. There were two methods of manufacturing Indigo. In the first method the plants were soaked in water immediately after cutting. In the other method after the cutting of the indigo plant, it was exposed to the sun till the leaves were dry so that they could be detached from the stalk easily to soak in water. The indigo was manufactured by immersing the leaves for about six hours, then sieving the water and beating in the former method. The only difference was using the dry leaf in its place of the green in the latter. In this process the great advantage to the manufacturer was saving much time and labour by fifty per cent upon the mode of manufacturing with the green leaves.<sup>3</sup> This process had been long in use on the coast practised by the natives and famous for the finest blue dye upon cotton. Heyne distinguished that “it is not unlikely that both the boiling process and the dry leaf, yield a colouring matter which does not admit of the same compression as that from the green leaf by fermentation”.<sup>4</sup> Benjamin Heyne also informs that at many places of Cuddapah district, indigo was farmed and practised in the Roxburgh method of boiling or

\*Assistant Professor of History, Kasthurba College for Women, Villianur Puducherry- 605 110

scalding. Among the hills, where the *Nerium tinctorium* (*Ankudu*) grew plenty, the native people mixed the plant leaves with real indigo for the production of enduring indigo. It was left to dry after it was strained either in powder or a small size of chunks which was very spongy and light. He also differentiated that it “contains far less colouring matter than that which has been prepared by fermentation and which has undergone the different processes instituted for refining and compressing it for the European market”.<sup>5</sup> Anonymous author mentioned that the villages around Kondapalli, Masulipatnam; Naglawance (Nagulavancha), Sandrapatla, Game, Gelupondy (Gollapudi), Ecour (Eluru?) were important places where the bulk of Indigo was produced in Andhra.<sup>6</sup> But the best indigo was made at Nagulavancha in Khammam district.<sup>7</sup> Benjamin Heyne informed that in the Guntur *circar* a number of people got employed in blistering and manufacturing of indigo after the rains.<sup>8</sup>

### **Tobacco and Snuff**

Tobacco, introduced in India in the seventeenth century, is mostly used for smoking in the form of cheroot and inhaling snuff, a powdered form of the leaf. Methwold informs that the tobacco ‘they only dry the leaves in the sun, and use it so, without further sophistication’ and they would not care in curing the tobacco.<sup>9</sup> James Holman informs that the quality of tobacco grown in Krishna district emitted ‘exquisite fragrance’. He also described the manufacture of snuff. The snuff was dampened with arrack which was the only article used in its preparation. He informs that Masulipatam was renowned for the peculiar manufacture of snuff. The best was made in the town and extensively manufactured at Kaza, a village near Masulipatam.<sup>10</sup>

### **Varieties of Cotton Cloth**

The travellers gave a vivid description of cotton textiles produced in Andhra informing about different kinds of clothes, their dyeing and colouring. The varieties of clothes that were frequently mentioned were *buckrams*, *betilles*, *Salempores*, *Percales* and *Dungarees*. *Bukram* was a fine cotton cloth. In the words of Marco Polo ‘in sooth they look like tissue of

spider's web’ and was stated that in Kakatiya kingdom ‘the best and most delicate buckrams, and those of highest price’ were manufactured and ‘there is no king nor queen in the world but might be glad to wear them’.<sup>11</sup> *Betilles* was the trade name for the muslin woven in Andhra region. *Salempores* were fairly stout calico which was an important item of export to Western Europe. It derived from an anonymous ‘weavers- town’ though it was woven in many places later, not at one centre. Nellore was a noted centre of Andhradesa in its production. The *chites* (*chintzes*) or painted cotton clothes were also known as *calmendar*<sup>12</sup> that was to say that the cloth was painted with a brush with designs featuring flowers and other patterns in different colours, typically on a light plain background. The *chintzes* were made in the Golconda Kingdom, especially in the vicinity of Masulipatam.<sup>13</sup> Another kind of cotton cloth that was manufactured in Andhra was long cloth.<sup>14</sup> The other varieties of clothes manufactured as mentioned in the travelogues were *pintado* (printed cloth), *murees*, (Blue cloth), *lungies* and painted *calicoes* of diverse sorts, *percales*, a very light wear similar to the Bengal cloth, *palampores*, linen, hand-kerchiefs *dungarees*, coarsest grades of cotton cloth, used for sails and that was for packing other goods etc. The numerous sorts of nomenclature of clothes were forthcoming from a dozen different languages or the place name of trade item descriptions having no reference to their original meaning.

W. H. Moreland mentioned that the cotton goods were classified into plain and patterned. The plain goods might be conveniently subdivided into *muslin* and *calico*. *Muslin*, a thinner cloth, may possibly have been brown, bleached or dyed. Chiefly it was made in Warangal exclusively for export. Mostly the Persians demanded it for turbans and girdles which were of exceptional importance.<sup>15</sup> The patterned goods or a stout cloth was produced in various qualities depending on the fineness of the yarn and the number threads to the inch. The pattern goods of general type described as ‘prints’, were made of either calico or muslin. The coloured patterns produced is an indigenous processes.<sup>16</sup> The patterned clothes produced in India were named by the Portuguese as *pintado*, i.e., painted and the English



merchants either used the Portuguese name or a translated word i.e 'printed'; the Dutch usually translated it as *geschildert*.

### Weaving Centres

Weaving was practised at many centres all over Andhra mainly for domestic consumption as well as for export. Anonymous author informed that in the district of Rajahmundry, large quantities of *betilles*, *salempores* and *percales* were manufactured. In Tatipaka (East Godavari District) many superior white *dungarees* called *Peta dungarees* and *betilles* were produced. The good quality of cloth like *percales* produced in Narsapur and Kondapalli and *calicoes* from Masulipatam.<sup>17</sup> Methwold informs that calicoes of all sorts were cheap and plentiful in Golconda kingdom than any other part of India and distinguishable from those of other countries.<sup>18</sup> Tavernier mentioned that the production of *chintzes* was very meagre and 'when one made to request on all the manufacture of cotton cloths workers with involvedness that he could acquire three bales only'.<sup>19</sup> Similarly, Thevenot informs that the English and Dutch established their factories at Bagnagar (Hyderabad) to buy *chintzes* and other clothes which were brought to the European factories by using pack bullocks.<sup>20</sup> Thomas Bowrey stated that very sizeable quantities of longcloth, *murrees*, *lungies* and painted *calicoes* of diverse sorts were brought from Motupalli area (Prakasam district) and sold to the foreign merchants at Golconda.<sup>21</sup> Streynsham Master informed that a sort of fine *betilles* was manufactured at Komaravolu in the Vizagapatam district which was commonly called *Comerweley*.<sup>22</sup> The best patterned cloth was produced at Pulicat (Nellore district). Heyne informed that at Produtur (Cuddapah district) a kind of cotton cloth called *percales* was manufactured and sent to Madras to sale for the southward. He appended that the much coarser kind of *chintz* was manufactured along the banks of the river Pennar chiefly from Gutty. Varieties of *muslins* were made among the hills from Gurramkonda to Cumbum.<sup>23</sup> Fine long cloth was manufactured from Modapalem and Ammalapuram.<sup>24</sup> James Holman apprised that the best quality of *palampores*, *calicoes*, *linen* and hand-kerchiefs (*poolikats*) were manufactured at Masulipatam.<sup>25</sup> He

added that a considerable quantity of linen was manufactured in the district of Vizagapatam.<sup>26</sup> Abbe Carre testifies that Andhra region acquired large amount of wealth by the manufacturing and trade of cotton and silk goods.<sup>27</sup> However, it is not out of place to mention that the weavers were poor but independent and worked in their homes. The poor depended on advances of capital known as *Dadni* system in which the buyers could dictate the nature, quality and quantity of the goods produced by providing the raw material or money in advance.<sup>28</sup>

### Manufacturing of Carpets at Eluru

Streynsham Master informed that Eluru, forty miles from Masulipatam, was renowned as one of the greatest towns in the country for manufacturing of the famed carpets by a group of Persians in the same method as was practiced in Persia.<sup>29</sup> He was an eyewitness to the manner of making carpets at Eluru and described the process thus. "The loom is starched right up and down, made of cotton thread, and the carpet wrought upon them with the woollen yarn of several colours by young boyes of 8 to 12 years old a man with the pattern of the work drawn upon paper, standing at the back side of the carpet and directing the Boys that work it how much of each colour of yarn should be wrought in. And every thread being wrought, they share it with a pair of scissors, and then proceed to the next".<sup>30</sup> James Holman praised the carpets that were manufactured at Eluru as of a good quality both in colour and workmanship. However, he mistook that they were an imitation of those of Brussels.<sup>31</sup>

### Manufacture of *Combaly* (Shawl)

Benjamin Heyne stated that Hyderabad was producing very thick woollen cloth known as *combaly* of a fine kind for the covering of horses. The manufacture might have been improved and made the texture of the common shawls for middle class people. As per the available sources they were manufactured by the people of shepherd communities like Kurubas and Yadavas. He informs that 'I have not heard of any places in the Company's dominions where they are made'.<sup>32</sup> It is not out of place to mention that the

Kakatiya kingdom had the largest herd of sheep in the world as evidenced by Marco polo.<sup>33</sup>

## Conclusion

During the mid mediaeval and early modern period many travellers visited India in general and Andhradessa in particular. When they toured the country found many traditional agro- based industries which had been run by the native farmers while working the farmers mutually helping each other and they would not provide employment to any others. These kind of small scale industries were working as cooperative assistance among the farmers in the villages and most of the workers in these industries had been employed by the family members only.

## Foot Notes

1. Francis Buchanan, A Journey from Madras Through the Countries of Mysore, Canara, and Malabar, Vol.- II, Asiatic Society of India, London, 1807, pp. 161, 162.
2. Ibid., pp. 229, 230.
3. Benjamin Heyne, Tracts, Historical and Statistical on India; with Journal of Several Tours through Several Parts of Peninsula, Black, Parry and Co., London, 1814. p. 240; P.Sitapati & V. Purushottam (Ed.), & (Tr.), Enugula Veeraswamy's Journal (Kasiyatra Charitra), Andhra Pradesh Government Oriental Manuscript Library and Research Institute (State Archives), Hyderabad, Andhra Pradesh, 2000, pp. 319- 320.
4. Ibid., p. 320.
5. Ibid., p. 319.
6. W.H. Moreland, (Ed.), Relations of the Kingdom of Golconda in the Early Seventeenth Century, The Hakluyat Society, London, 1931, Anonymous Relations, pp. 79- 80.
7. W.H. Moreland, (Ed.) Antony Schorer's Relations, Op.cit., p. 61.
8. Benjamin Heyne, Op.cit., p. 241.
9. W.H. Moreland, (Ed.), Methwold Relations, Op.cit., p.36.
10. R.N. James Holman, Travels in Madras, Ceylon, Mauritius, Cormoro Islands, Zanzibar, Calcutta, Etc. Etc., Vol. III, Second Edition, George Routledge, London, 1840, p. 441.
11. Col. Henry Yule, (Tr.,) and (Ed.,) The Book of Ser Marco Polo, The Venetian concerning the Kingdoms and Marvels of the East Vol. II, John Murry &co, London, 1871, p.296.
12. Properly qalamdar, derived from qalam, Hindustani, a pen or brush. The Persians use the form qalamkar.
13. William Crooke, (Ed.), V. Ball, (Tr.), Travels in India by Jean Baptise Tavernier Baron of Aubonne, Vol.- II, book- ii, Oxford University Press, London, 1925, p. 4.
14. Richard Carnac Temple, (Ed.), A Geographical Account of Countries Round the Bay of Bengal 1669-1679 by Thomas Bowrey, Asian Educational services, New Delhi, Madras, 1993, pp. 55- 56.
15. M.H. Moreland, (Ed.), introduction, Op.cit., p. XVII.
16. Ibid., p. XIX.
17. W.H. Moreland, (Ed.), Anonymous Relations, Op.cit., pp. 80- 81.
18. W.H. Moreland, (Ed.), Methwold Relations, Op.cit., p. 35.
19. William Crooke, (Ed.), V. Ball, (Tr.), Jean Baptise Tavernier, Vol-II, book- ii, Op.cit., p. 4.
20. Surendranath Sen, (Ed.), Indian Travels of Thevenot and Careri, National Archives of India, New Delhi, 1949, p. 135.
21. Richard Carnac Temple, (Ed.), A Geographical Account of Countries Round the Bay of Bengal 1669-1679 by Thomas Bowrey, Asian Educational services, New Delhi, Madras, 1993, pp. 55- 56.
22. Richard Carnac Temple, (Ed.), The Diaries of Streynsham Master, 1675-1680, Vol- II, John Murray, London, 1911, p. 110.
23. Benjamin Heyne, Op.cit., p. 326.
24. Ibid., p. 186.
25. R. N. James Holman, Vol-III, Op.cit., p. 44.
26. Ibid., p. 446.
27. Charles Fawcett (Ed), Lady Fawcett (Tr), Travels of Abbe Carre in India and the Far- East 1672-1674, Vol. - II, Asian Educational services, New Delhi, Madras, 1990, p. 326.
28. W.H. Moreland, (Ed.), introduction, Op.cit., p. xvii; For details about dadni system see Dharma Kumar and Tapan Roychoudari, Eds. Cambridge Economic History of India, Vol. II, Cambridge, New Delhi, 2008, p. 23.
29. Richard Carnac Temple, (Ed.), The Diaries of Streynsham Master, Vol-II, Op.cit., p. 171.
30. Ibid., pp. 171, 172.
31. R. N. James Holman, Vol-III, Op.cit., p. 441.
32. Benjamin Heyne, Op.cit., p. 273.
33. Col. Henry Yule, (Tr.,) and (Ed.,), Marco Polo, Vol-II, Op.cit., p.298.

# A Study on Agricultural Land Measures in Tamilnadu

**T. Sathishprabu\* and N.Rameshkumar\*\***

## Introduction

After the abolition of Zamindari System during British rule, permanent land revenue settlement was the major revenue system. Through this system, the Governments derived enough income for administration.<sup>1</sup>

In 1948, Zamindari Abolition Act was passed by the Madras Legislative Assembly, and it was accepted and implemented by the Governor-General, C. Rajagopalachari in 1949. Under this Bill, all Zamindari estates and Inam villages were taken by the Governments. At that time there were 2,810 Zamindari estates and 3,500 Inam villages in Tamil Nadu. The Governments made sure surveys gave the lands to poor farmers through the data system. In 1949, six higher officers were appointed by Chief Minister P.S. Kumarasamy Raja in Inam Villages Account Council. This council worked for about four months and submitted its report. There were 20,800 Inam villages located in the Madras Presidency. All Inam villages were taken by the Estates Land Act through this tribunal. These villages were divided into two parts viz., cultivable land villages and uncultivable land villages. These villages were surveyed and thus 20,000 ZaminInam villages were changed through the Ryotwari Patta System. Land Development Agricultural land was the means of production and was the basis for all agricultural development. Hence the trends and patterns of land utilisation were of paramount importance.

In 1947, many parts of the country were governed by the system of land tenure under which the State had no direct contact with the owners. During the colonial period, the Governments had appointed intermediaries under the Zamindari system to appropriate revenue. The earliest programmes of land reforms implemented with some measure of success were the abolition of these intermediaries. Madras Land Utilisation Order of 1950

was passed. This order empowered the District upon the holder of any waste or arable land which had not been cultivated during the cultivation season. Immediately preceding the date of notice to cultivate it with food crops either personally or through lease within three months from the date of service of the notice. Food crops included all cereals, grams, pulses, vegetables and such other crops as Governments may specify. In 1950, Governments formed the Land Revenue Reforms Committee in the matter of undertaking reforms in the land tenure and land revenue systems prevailing in the ryotwari areas of the State. The committee submitted its report, the Governments examined the committee's report.<sup>2</sup>

The land ceiling legislation was introduced by the State Governments during the First Five Year Plan period. In the year 1955, the Madras Land Utilisation Order was issued. The land reform policies had been formulated in the right direction, but the basic purpose of introducing land reforms was adversely affected because of the various shortcomings in the legislation and poor implementation. The Madras Land Utilization Order of 1955 was in operation in the entire State of Madras. The provisions of the order were enforced by the collectors of the District. This order was very useful in accelerating food production, as it made it obligatory on the part of landholders and the tenants alike, to bring under plough all uncultivated lands which were fit for cultivation. The multiplicity of Land Uses Land had a multiplicity of uses. The pattern of its distribution, the use of pasture, agriculture, roads, railways, airports, mining, industry, commerce, residence, recreation and others were mainly determined by the social, economic and demographic conditions. Apart from the State of industrial development, the order of importance in the utilization of land was governed by consumption factors like the size of the population, their standard of living, the quantum of exports and also by the production

*\*PhD, Research Scholar, Department of History, Government Arts College (A), Kumbakonam – 612 002*

*\*\*Assistant Professor & Research Advisor, Department of History, Government Arts College (Autonomous), Kumbakonam– 612002.*

factors like fertility of the soil, agricultural techniques, transport facilities and so on. The lands were classified into different categories like forest, land not available for cultivation, cultivable waste (excluding current fallow) current fallows and areas under food crops and non-food crops. The Governments contemplated introducing the legislation in the line with the British Agriculture Act.<sup>3</sup>

The main objectives of this Bill were to vest Governments with the power to compel owners of the land to raise crops required by the State, to assure landholders a fair price and a good market for their production, to empower Governments to prescribe and enforce reasonable standards of efficient management and good husbandry and to empower Governments to take charge of the land and arrange for its efficient cultivation, wherever cultivation failed to reach the prescribed minimum standard of efficiency. Tanjore Tenants and Pannaiyal Protection Act: 1952 The Tanjore Tenants and Pannaiyal Protection Act: 1952 reproduced the Provisions of Madras Ordinance VI of 1952 with certain modifications and purports to remove the causes of friction that have led to agrarian crimes and disturbances in the Tanjore District. It provided for the installment of cultivating tenants who had been evicted by the landowner either in favour of other tenants or in favour of his *pannaiyals*. It gave security of tenure for five years to each tenant and devised machinery for settling disputes. It also provided machinery for enquiring into the dismissal of farm labourers and for their restoration on just and equitable terms if the dismissal was wrongful. Provision was made for the division of the gross production between the tenant and the landowner in the ratio of 2:3 or such higher proportion favourable to the Act further entitled the tenant to raise at his risk any catch crop and to retain the production after giving one-fifth thereof to the landowner. The Act also fixed the minimum wages which had to be paid to agricultural labour. The Governments passed Madras Act XXV of 1955 or the Madras Cultivating Tenants Protection Act 1955, which sought to protect cultivating tenants from eviction for one year from September 1955 by or at the instance of

landlords whether in the execution of a decree or order of a court or otherwise.<sup>4</sup>

A cultivating tenant was not entitled to protection if he was in arrears of rent or had done any Act or had been guilty of any negligence which was destructive of or injurious to, the land or any crop thereon or had ceased to cultivate the land or had used it for any purpose not being an agricultural or horticultural purpose, denied the title of the landlord to the land. Every cultivation tenant who had any land on 1 December 1953 was entitled to be restored to possessions. The Act also specified the circumstances under which a landlord after evicting a cultivating tenant was entitled to cultivate the land by his labour or any other member of his family or by hired labour under his supervision of control. Demonstration on Farmers on Own Lands This was the best method of impressing ryot regarding several improvements.

The following demonstrations were conducted on ryots on their lands. Relief Measures to Agricultural Labourers The number of landless labourers in Madras Presidency, according to the Census of India 1951 Vol.III was estimated to be 1,908,600. It was stated that the relief should be restricted to those landless labourers whose aggregate earnings do not exceed a specified figure say Rs.240 per year. Agrarian Reforms Committee, estimated the extent of indebtedness of landless labourers as Rs.84 of which consumption expenditure on social purposes alone accounted for Rs.80 nearly. The Ramamurthi Committee had stated that the majority of agricultural workers borrowed money only from their friends and relatives, constituting 69 per cent of the overall average debt. The assumption is that the persons against whom relief was to be given mostly the principal employer seem to fall to the ground violating the case for outright cancellation. It was easy to carry out this reform where mutually antagonistic classes were concerned, but not in the case of the same class differentiated only by more fortunate and less fortunate brethren. “Bhoodan Yagna” means the acquisition of lands through the voluntary gifts for the distribution to landless poor persons. It provided for the establishment of a State Board for carrying out the

provisions of the Act, its constitutional membership and matters connected therewith.<sup>5</sup>

The Tamil Nadu Land Reforms (Fixation of Ceiling on Land) Act 1961 This Act helped to fix the ceiling on agricultural land holdings and guided certain other matters also. The Act had been enacted adhering to the Directive Principles of State Policy enunciated in clauses (b) and (c) of Article 39 of the constitution that the State should, in particular, direct its policy towards securing that, the ownership and control of the material resources of the community were so distributed as best to subserve the common good and that the operation of the economic system did not result in the concentration of wealth and means of production to the common detriment.

The Act also gave effect to the recommendations of the Planning Commission contained in the Second Five Year Plan for reducing the glaring inequalities in the ownership of agricultural lands. The Act fixed a ceiling limit of 30 standard acres for individuals and families of five members and an additional 5 standard acres for each member over five, subject to a maximum of 10 standard acres. It also restricted the future acquisition of land by any person over the ceiling area.<sup>6</sup>

The Act provided for the acquisition of the excess land and payment of compensation in respect of lands so acquired. In addition to the general ceiling area, the Act also imposed a further ceiling area about lands that may be held by a cultivating tenant partly as cultivating tenant and partly as owner or wholly as cultivating tenant. This ceiling area called the cultivating tenants ceiling area was fixed as standard acres. The Act authorised the Governments to make regulations in which lands acquired under the Act should be disposed of special provisions had also been made in the Act for holding or acquisition of land over ceiling area of dairy farming or livestock breeding, or for extension or ancillary purposes like plantations or the cultivation of sugarcane, with the permission of the Land Board or the Sugar Factory Board, as the case may be. Land held by religious trusts of a public nature, charitable or educational institutions of a public nature and other

trusts and certain other categories of lands were exempted from the operation of the Act.<sup>7</sup>

The Governments sanctioned the continuance of the scheme of crop cutting experiments on paddy in seventeen Districts of this State. The Indian Council of Agriculture Research (hereinafter cited as ICAR) stated that the Governments of India decided that, in pursuance of their economy, their share of expenditure in cutting experiments was restricted to 33.33 per cent in the case of states where crop cutting experiments on the above basis on paddy during the year 1949-50 did not exceed Rs.58,200 as proposed by the ICAR. It was one of the efforts to increase food production by the way of extensive and intensive cultivation. The extensive cultivation in new areas brought under food crops.<sup>8</sup> It paved way for double-crop cultivation. Intensive cultivation was adopted for increasing the yield from the area already under After the implementation or introduction of the Grow More Food Campaign, 168 schemes have been sanctioned at a cost of about Rs.2.8 crore for irrigation to about 197,531 acres and provided better irrigation facilities to about 41,597 acres including land under Cauvery -Mettur Project, of these 85 schemes had been completed up to 1948. In 1949, the campaign was intensified by the three-year plan of intensive cultivation. In 1951, the Governments of India announced to stop the import of food grains. This Three-Year Intensive Cultivation Plan was merged with the Five-Year Plan of the Planning Commission in the year 1951-52 under the intensive cultivation 'grow more food grain'.<sup>9</sup>

Tamil Nadu has a variety of soils and they can be classified based on several criteria. The acceptable classification has been provided by the Indian Council of Agricultural Research. The preservation and maintenance of soil the proper utilization are termed soil conservation. Proper use of l, therefore, is the most important aspect of conservation in cropping and soil ameliorating measures against losses.<sup>10</sup> The physical removal of soil mainly by heavy rain or strong winds is termed soil erosion which creates wasteland and it will take thousands of years to set it right. Special soil conservation measures were implemented in various parts of the State for protecting valuable topsoil from

erosion and also for conserving soil moisture, for producing better crops. The food production plan consisted among others of the following agricultural scheme. River pumping schemes and supply of oil engine pumps set to ryots on hire purchase were arranged. The schemes were designed or intended to give maximum assistance to the ryots, to enable them to complete the works and increase food production on both intensive and extensive scales. The Governments introduced another important measure called the Hire Purchase System. It was very useful for the development of agriculture.<sup>11</sup> The oil engines and electronic motors were provided to ryots by this system. The Governments adopted the community project areas through Agricultural Department and oil engines and electronic motor pump sets were supplied to the farmers following the procedures framed by the Governments In connection with the improvement of irrigational facilities in the community project areas it was suggested that oil engines and electric motor pump sets might be supplied to agriculturists in the community project areas on the hire-purchase system and the entire amount with interest would be recovered from them in four equated annual the Governments sanctioned loans for seeds and manures.<sup>12</sup>

i) To increase agricultural facilities in community project areas, it was suggested that the rules under the Agriculturists Loans Act might be made applicable to loans, to be granted to ryots in community project areas for the purchase of agricultural implements and necessary powers might be delegated to the Assistant Project Officers.<sup>13</sup> ii) It was given on personal security and interest at the rate of 4½ per cent per annum was to be paid within two years, and iii) The loan was usually disbursed only by cheque.<sup>14</sup> The Governments provided a sum of Rs.120 as short-term loans to agriculturists for the purchase of seeds and manure extent from controlling crop pests. Representation about the shortage of sprayers was submitted to the Governments for sanctioning the purchase of ten sets. The Governments allotted a sum of Rs.12,500 for disbursement as loans for the purchase and supply of engines and pump sets, under the hire purchase scheme in community project areas. The Governments

sanctioned a recurring expenditure of Rs.5,850 including a sum of Rs.1,800 towards the purchase of raw materials. It was increased from Rs.1,800 to Rs.3,600 in the following year.

### Conclusion

This scheme continued for another year. Development of Dam Irrigation Facilities in Tamil Nadu Irrigation, particularly dam irrigation played a significant role in the development of the agricultural economy of any nation. In 1966-67 the year of the Agricultural Revolution, Governments created a new agricultural strategy. Because of the heavy harvest in their green lands, it was named as Green Revolution. In the same year, the first Green Revolution commenced. This resulted in supplying quality seeds, chemical manures, insecticide medicines, modern mechanics and new techniques of cultivation had been introduced. Land fertility was protected. It resulted in good production, self-sufficiency and food materials were exported to other countries. In addition to these food materials, sugarcane, cotton, oilseeds and tea production had also increased. Tamil Nadu occupied the second position in sugarcane cultivation and production along with agricultural development. These social measures served as the foundation for future social developments and welfare measures. Again these measures made an indelible impression on Tamil society and they contributed substantially to raising the status of the Tamils. This has become a memorable chapter in the social history of Tamil Nadu.

### End Notes

1. Somalay, Vivasaya Amaichar (T), Vedaranyam, 1979, pp.178-180.
2. P. Sarveswaran, Abolition of Zamindari System, Proceedings of the ICHR Seminar, Trivandrum, 1982.
3. G.O.No.211, Legal Department, dated 18 Nov.1949.
4. V. Venkatraman, P.S. Kumaraswamy Raja 1898-1957 (T), Rajapalayam, 1998, p.128.
5. B.Natarajan, Food and Agriculture in Madras State, Madras, 1953, p.171.
6. V. Venkatraman, Selected Speeches of P.S. Kumaraswamy Raja 1932-1956, Rajapalayam, 1999, p.136.

7. Progress of the Plan, Planning Commission, Governments of India, 1954, p.19.
8. Tara Chand, General Studies Manual, New Delhi, 1995, p.30.
9. G.O.Ms.No.2326. Food and Agriculture Department, dated 31 July 1957.
10. Tamil Nadu Code, Vol. IV, Law Department, Madras, 1984, p.247.
11. Legislative Measures on Popular Ministries, Twelfth Ministry from 7.4.1949 to 9.4.1952, pp.158-159.
12. G.O.No.3089, Revenue Department, dated 7 Oct.1955.
13. K.Venkoba Rao, Tamil Land Reforms Containing Madras Land Reforms, Madras, 1975, pp.400-402
14. M. Naganathan (ed.), Tamil Nadu Economy Trends and Prospects, Chennai, 2002, p.186. 15.S.SubhaNayagam, Land Reforms and Economic Development, Part II, Madras, 1973, p.515.

## R.Muthu Kannammal : The Last Heir of Devadasi Tradition in Tamilnadu

C.Priyalakshmi\*

### Introduction:

R.Muthukannammal is from the seventh generation of a family of *Sathir* dancers. to highlight the auspicious service of Muthukannammal towards *Sathir* dance and to celebrate for her recognition and visibility by our Indian Government such as Padma Sri Award at her 84<sup>th</sup> age. She is one of the last few Women who identify themselves as ‘Devadasi’ or ‘Devaradiyar’ from the hereditary dancing communities of Tamilnadu. They were involved in the performance and practice of the art form that is popularly known as Bharatanatyam today. Muthukannammal has chosen to call her art form *Sathir*, making her the only *Sathir* exponent today.

### Early Life:

Muthukannammal was born in 1937 in Viralimalai, 28 Km from Trichy into a hereditary Isai vellalar family of dancers and musicians. Her father was Ramachandra Nattuvanaar and he also a most popular respected dance teacher in Viralimalai. So as Muthukannamma belonged to dencer’s family at the age of seven itself, she had ‘*pottu kkattutal*’ performed at Viralimalai Murugan temple and she had her *Arangetram*. Later she was trained extensively in dancing by her father and grandmother.

### About Her Family:

Her family was closely associated with temple

dance practices in the Viralimalai Murugan Temple and other temples, and also with the Pudukkottai Palace. Her family was under the patronage of the Pudukkottai Kings. King Rajagopala Tondaiman, the ninth last ruler of the princely state of Pudukkottai had gifted agricultural lands to her family for their temple services. She got both sides of her nose pierced when she was a little girl in keeping with her profession’s aesthetic.

### Devadasi System:

Devadasi system is a religious practices whereby parents marry a daughter to a deity or a temple by *Pottukkattu* which means the ceremony in which the girl is married to the deity is also known as “*Pottukkattu*” These devadasis used to perform traditional ‘*Sathir*’ dance performance which involves acrobatics which she did with easy. It is a pre-colonial temple dance in Tamilnadu. This dance from *Sathir*, variously called as *Sathirattam* or *Parathaiyar aattam* or *Thevarattam* is a classical Indian dance form which was reinvented, modified and rechristened as Bharathanatyam of today.

### Muthu Kannammal As Devaradiyar:

Muthukannammal is the only surviving person among the 32 Devadasis who served the deity at Viralimal Murugan Temple. However, Muthu Kannammal has chosen to call her art form *Sathir* making her the only *Sathir*exponent today she makes

\*Guest Lecturer, Dept. of History, Govt Arts College For Men, Krishnagiri -635001,Tamilnadu.

the social and political choice of calling her art form *Sathir* making her the performance brings forth the unique aesthetic of singing while dancing, something connoisseurs of the art.

But despite her courtly lineage and the legitimacy it offers to her art, she re-invented Bharatanatyam. She is the keeper of a number of rare and historically relevant pieces of snake charmer dance in Hindustani and Tamil the “note swaram” a large group of localized temple wedding songs such as unjal, lali, nalangu and many other drama and the compositions have been exclusively performed by the hereditary dance as their cultural heritage.

#### **Anti-Devadasi Movement Of Muthu Kannammal:**

In 1947, the year of Indian Independence the Madras Devadasi (Prevention of Dedication) Act outlawed dedication in the southern Madras Presidency. This system was formally outlawed in all of India in 1988.

So, due to the strong Anti-Devadasi movement then raging in Tamilnadu, especially in Viralimalai, there was a steep decline in interest among the general public and temple administrators in the ritualistic traditional performances of dance and music by Muthu Kannammal and members of her family. This resulted in the dwindling of a regular income and her family had to go through severe hardships. Perhaps this forced her to embark on a new life with performances at weddings and other social functions. She continued to dance across rural Tamilnadu even after the reform because her repertoire is vast and deep.

#### **Recognition:**

1. In 2017, G.Chandrasekaran, former Principal of Government College of Fine Arts, Chennai, made a sculpture of Muthukannammal in clay at his art school for the disabled in Tirunelveli.
2. In 2018, “Dakshinachitra Virudhu” an annual award instituted by the Madras Craft Foundation and the Friends of Dakshinachitra to honour folk performing artists.
3. In 2019 by director S.Shanmuganathan Films Division of India released the biopic entitled “Devaradiyar in Sathir the life and Art of Muthukannammal.

4. And finally In the year 2022, Govt of India conferred the Padma Shri award the third highest civilian award in the Padma series of awards, on R.Muthukannammal for her distinguished service in the recognition of her services as a ‘Veteran seventh generation *Sathir* dancer from Viralimalai, Custodian of the early tradition of Bharathanatyam.

#### **Conclusion:**

By analyzing the life history of Muthukannammal, even though sadir underwent many challenges artists like her did it give up. Without any sponsorship and support, she tried to make *Sathir* popular. She continued to perform *Sathir* over many years in spite of the diminishing patronage from temples. The characteristic style of *Sathir* is that the performer dances and sings at the same time, as against the modern practice.

Finally I have concluded my study that devadasi Muthukannammal herself is a ritual person, who is the most significant marker of her cultural tradition. And also there are many research gaps to expose and analyze the untold life histories of artists like Muthukannammal for future research studies.

#### **References**

1. Amrit Srinivasan, “Reform and Revival: The Devadasi and Her Dance”, Economic and Political weekly Vol. xx, No.44, 2 November 1985, PP.1869-1876.
2. “The Story of a Women whose life blood is Sathir”. The Hindu March 20, 2018.
3. Nithya pillai. “A Padma Shri for 84-yr Old dancer Muthukannammal: Long overdue but Welcome”. The News minute Jan 26, 2022.
4. Daves Soneji, Unfinished in South India, Chicago, The university of Chicago Press.P.174.
5. “Padma Awards 2022”. Padma Awards. Ministry of Home Affairs, Govt of India. 29-01-2022.
6. “Last of Trichy Sadhirs, Muthukannammal, to be feted”. The times of india, March 8, 2018.
7. Ilangoan.R “Seeing beyond Sadir”, Frontline, December 27, 2013.
8. “From Sadir Attam to Bharatanatyam”. Indian culture. Govt of India. Retrieved 28 March 2022.



# Feminist Approach to Abortion in Tamil Nadu - A Study

P.Pavithra\* and K.M.Subramaniam\*\*

## Introduction

Tamil Nadu is one of the states with the highest number of abortions in India. Abortion pills have been sold in large numbers in Tamil Nadu in the last two years. We are now forced to realize that many statistics point to the background of this shock. Through this study we can realize that there are many shocking and mysterious sociological criminal backgrounds behind the rhetoric of abortion. Many of these abortion-related statistics also indicate that a great deal of injustice against women is taking place implicitly in society. A woman goes through a lot of pain until the fetus is formed in the womb and the fetus grows for 10 months and gives birth to a child. We see many crimes against women in daily news. Amidst these miseries we can point out that injustice is being done to women very indirectly. In the background of this we have explained many reasons and some reasons have led to a high crime rate. In that way, what are the reasons for women to have an abortion, what are the regulations and to what extent are they observed in Tamil Nadu.<sup>1</sup>

## Abortion

Abortion has a long history. In the past, abortion was performed through various methods. These include the use of abortifacient herbs, use of sharp weapons, infliction of physical injuries, and many other traditional methods. In modern medicine, abortions are performed through medication and surgery. Laws and cultural attitudes regarding abortion vary widely around the world. Debates between pro- and anti-abortion are taking place all over the world. Opponents of abortion argue that a foetus, young or adult, is equal to human life, and destroying it is equal to murder. Proponents of abortion say that it is the woman's right to let the fetus grow and destroy it. Nowadays, in developed countries, abortions are usually carried out under the legal procedure of each country, using medically safe

methods. However, around 70,000 pregnant women worldwide die from unsafe abortions every year. Globally, about 45% of the approximately 56 million abortions performed annually are unsafe abortions.<sup>2</sup>

There was no significant change in this rate between 2003 and 2008, but there had been a decline in the rate in the previous few decades as a result of years of education about family planning and contraception. As of 2008, 40% of women were not legally restricted from obtaining an abortion of their choice. However, among countries that do allow abortion, different countries have different time limits on how early in the labour period an abortion must be. Abortion refers to the use of certain medicinal substances that can terminate the fetus.

## Legal Feminist Approach

Western feminism has traditionally taken the position that the right to abortion is a fundamental and non-negotiable demand. However, the debate in India illustrates the problematic nature of liberal rights discourse in feminist politics. The women's movement in India has consistently campaigned for legislation to curb the practice of selective abortion of female fetus. However, it is clear that, given the imperatives of the Indian government, particularly in the area of reproduction, little if any possibility exists for achieving truly feminist and transformative legislation. In addition, it is philosophically incoherent to argue for abortion in terms of the rights of women to control our bodies and at the same time demanding that women be prevented by law from choosing specifically to abort female fetuses. Partly as a result of this incoherence, India's feminist movement is both using the rhetoric of women's choice to enhance access to abortion while demanding that women be prevented from aborting female fetuses. Therefore, the women's movement must rethink both the role and the conceptualization of rights.

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

\*\*Assistant Professor, Department of History, Annamalai University, Annamalai Nagar 608 002.

Section 312 of the Indian Penal Code, 1860, makes it an offense to voluntarily cause an abortion, even if the abortion is with the consent of the pregnant woman, unless the abortion is to save the life of the woman. The woman has also challenged Section 3B of the Medical Fertility Act, 2003. This law allows termination of pregnancy between 20 and 24 weeks only for certain categories of women. This case raises very important questions about reproductive rights and recognition of female autonomy and female agency in India. This case raises very important questions about reproductive rights and recognition of female autonomy and female agency in India. Raised.<sup>3</sup>

### **MTP Act**

In 1971, the Medical Fertility Act (MTP Act) was introduced to liberalize access to abortion. Because this prohibitive criminal law has led to the use of unsafe and dangerous methods of abortion Survivors of sexual assault or rape or sexual assault, or those who become pregnant through illicit relationships are eligible for termination of pregnancy. Girls below 18 years of age are eligible for termination of pregnancy Change of marital status (widow and divorce) during pregnancy; Women with physical disabilities [are eligible for termination of pregnancy if they have a major disability as per the criteria specified under the Rights of Persons with Disabilities Act, 2016. Mentally challenged women, including those with mental retardation; Women who are pregnant in humanitarian situations or in disaster or emergency situations declared by the government to have a fetus with a significant risk of being incompatible with the woman's life, or a child whose birth may be severely handicapped by such physical or mental abnormalities The law recognizes a change in the circumstances of the relationship status between a pregnant woman and her partner – in the case of divorce and widowhood but it does not envisage the situation for unmarried women. It is this lacuna in the law that the petitioner in the Supreme Court claims.<sup>4</sup>

### **Abortion-related rates in Tamil Nadu**

Reports say that sales of abortion pills have increased in Tamil Nadu recently. Abortion pills can be used to terminate unwanted pregnancies in women. The

Drug Control Board has said that the sale of this pill has increased recently in Tamil Nadu. Misoprostol and mifepristone are two types of drugs being sold for abortion. Women's health can be affected to a great extent when these drugs are used continuously. Therefore, these abortion pills are not allowed to be sold without a doctor's prescription. However, some drug stores are desperate for money and sell it thinking that they are helping the victims. To prevent this, the Drug Control Board is taking many measures to prevent it. They also said that action has been taken against 30 drug shops in Anmai for providing abortion pills without doctor's advice. Apart from that, it is also said that the sale of such pills in hospitals other than hospitals can be reduced.<sup>5</sup>

In India, a woman dies every two hours from an unsafe abortion. According to a study, India sacrifices 48 girls every day to unsafe abortions. According to the World Health Organization, more than half of all unsafe abortions worldwide occur in Asia, particularly in South Asia and Central Asia. This means that most of the unsafe abortions are happening in India. Tragically, abortion is not illegal in India. Abortion. It is a medical procedure permitted by Indian law. Abortion law in India is not today. India has had a safe abortion law for over 50 years. The Act brought in 1971 was amended in 2002, 2003 and 2021. According to the amendments, abortion is legal for certain reasons. For women who do not have reasons, the law does not help. Activists say the confusion in this list of reasons causes pregnant women seeking abortions to resort to unsafe abortions. That is why in the effort to 'eradicate unsafe abortion in India' they are prioritizing awareness of the causes of the law as the first priority.<sup>6</sup>

### **Access to medical abortion in rural Tamil Nadu**

A fundamental prerequisite for women's control over their own bodies and reproduction. Achievement of sexual and reproductive health and rights A woman's ability to stop an unwanted pregnancy is considered an exercise of her reproductive rights. This study reports on interviews with 15 women who underwent a medical abortion in rural South India. It examines the circumstances of their choice to have an abortion and

their views on medical abortion. Women in this study, many factors such as the lack of a partner for child care contribute to the decision to have an abortion. Contraception, hostile in-laws, economic hardship, ill health of women, wife violence, Lack of access to appropriate contraceptive methods, and social norms regarding reproduction and sexuality united to suppress them. Availability of easy and affordable methods like medical abortion although the pills were temporary, they helped women get out of difficult situations. Medical abortion also accomplished their special needs by ensuring confidentiality, minimal disruption to their domestic schedules, and providing for respite or caregiver needs. The study concludes that medical abortion can help Women in oppressive situations. However, it does not provide gender equality or empowerment of women; Social conditions must change for that.<sup>7</sup>

### **Characteristics of the women**

The 15 women interviewed, ten were aged 25–29 years, three were aged 20–24 and two were 36 and 37 years old. All the women had been to school; 11 had 8–10 years of schooling; three had post-secondary degrees or diplomas, while the oldest woman had had five years of schooling. In spite of significant education, nine of the women, including one who had qualified as a nurse, did not work outside the home. Three were agricultural wage labourers, one worked in a dress-making factory, one was a pharmacist and one was a church preacher alongside her husband. All the women were married and were co-residing with their husbands, except one, who had recently separated from her husband due to domestic violence.

The interviews did not probe into the circumstances of their marriages nor whether they could exercise any choice in the matter of when or who to marry. Women's descriptions of their marriage and family were dominated by the burden of their daily domestic routine with no time for themselves. This was a recurring theme in almost all interviews. This was compounded by the fact that even while living in large families (*11 of the women lived in joint families with one or both of their husbands' parents and sometimes*

*their husbands' siblings and their families*), many of them reported that they were solely responsible for the majority of household chores and received little help from their husbands or other family members. This was especially true if the woman's relationship with her marital family members was not cordial.<sup>8</sup>

### **Women's decision to have an abortion and Selection of provider**

97 in most cases women Key decision makers in their own affairs Abortion, and 20 of them went on their own their pregnancy should be done away with counselling their husbands or other family members. This is contrary to popular interpretations Women's subordination and lack of decision-making power in Indian households. The women we interviewed generally felt that Husband should be consulted, his approval Obtained to have an abortion. However, many of them took the initiative to discuss Arrangement of pregnancy and abortion. 75 out of 97 women progressed to higher levels Qualified and safe (47) or intermediate (28) providers, 22 unqualified or insecure providers, four of them have gone Traditional practitioners. One of these four Women are the wife of a very poor man Shoemaker; the other three appeared to be marginalized, illiterate women District health facilities

On Tamil Nadu, is part of a larger study titled Unintended Pregnancy and Abortion in India (UPAI), which was conducted to provide much-needed information on the incidence of induced abortion and pregnancy, as well as access to and quality of safe abortion services, in six Indian states. This report first provides detailed findings on facility-based abortion and postabortion services in the state; it then draws on these and other data to formulate estimates of the incidence of abortion and unintended pregnancy. The final section of the report offers recommendations to facilitate planning for improvements in the accessibility and provision of safe, high-quality abortion services.

### **Conclusion**

This study has concentrated on rural women because they are often described as having less access to safe abortion services, compared with their urban counterparts. It also focused entirely on married women.

The proportion of unmarried women among abortion seekers in India is relatively small, but they are particularly vulnerable to dangerous abortions from unqualified providers because of their concerns about cost and secrecy, the tendency to delay seeking services and the unwillingness of qualified providers to help them. more attention needs to be paid to their situation.

#### End Notes

1. Government of India. The Medical Termination of Pregnancy Act. Act No.34 of 1971, Acts of Parliament, 1971 Ministry of Law, Justice and Community Affairs, 1973.
2. Passano P. Legal but not available: the paradox of abortion in India. Manushi 2002; 126. At: [www.Indiatogether.org/manushiN](http://www.Indiatogether.org/manushiN). Accessed September
3. Mohr, James C. (1978). Abortion in America: The Origins and Evolution of National Policy, 1800–1900. New York: Oxford University Press. pp. 3–4.
4. Dharmapuri District. Family Welfare Programme. General Information Book. 2001.
5. Chhabra R, Nuna C. Abortion in India: An Overview. New Delhi7 Ford Foundation, 1994
6. Thangapandian, Thamizhachi (11 February 2021). "Denying women the right over their bodies". The Hindu. ISSN 0971-751X. Retrieved 2 August 2021.
7. Chandra, Jagriti (31 January 2021). "Medical board on abortion 'unfeasible', says study". The Hindu. ISSN 0971-751X
8. "AYUSH docs, paramedics may not be allowed to perform abortions". theweek.in. Retrieved 2 July 2018.

## Cultural Aspects of Narikuravas in Erode District – A Study

K. Yasotha\*

### Introduction

The Narikuravar is an Indigenous community from India state of TamilNadu. They have a distinct Culture that has been passed from generation to generation. The main occupation of the people were hunting birds and animals. But as they were prohibited entry into the forests to pursue this livelihood. They were forced to take up other alternatives such as selling beaded ornaments. Narikuravar are widely known as nomadic communities having their own unique way of life and beliefs. The Narikurava are an indigenous group of people, living in Tamil Nadu. The name Narikurava is composed of the Tamil words “Nari” and “Kurava” – Nari means jackal and Kurava means people. So Narikurava means “Jackal People”. The name relates to the former livelihood of the Narikurava-the hunting of wild animals. The ethnic group of the Narikurava holds an extremely underprivileged status within current Indian society. They neither have access to necessary resource for survival, such as drinking water or sanitation facilities, nor to formal education

### Language:

The Narikuravas speak an Indo-Aryan language called Vagriboli. Vagriboli is a Western Indian language of the Indo-Aryan family. Due to this reason, they are also known as Vagris or Vagrivalas. Almost all Narikuravas are well-versed in Tamil. However, most of the Narikurava hymns and folk songs are in Vagriboli.

### Child Marriage

Narikuravar children get married in their own community in the same area or other area. Child marriage is one of the major menaces confronting this community. Female children get married as soon as they attain puberty. Pathetical enough, without getting awareness about how to lead their life, children became young parents. Even though a number of laws are available to prevent the menace of child marriage, these laws do not blind the Narikuravar community or eradicate this social problem

### Rituals and Ceremonies

Narikuravar , have their own ritual of worshipping

\*Assistant Professor, Department of History, Erode Arts and Science College, Erode

God. Usually they have Ceremonies in the month of August each year and mainly worship Goddess Kali, Marimmal, Meenakshi Amman and God Madurai Veeran.

They appease these god's through different types of sacrifices such as Buffaloes, Goats and Pigs, each Narikuravar clan has a bundle of clothes called *Sami mootai*, meaning God's bundle. It is filled with blood of animals they sacrificed and cloth dipped in their sacrificial animal's blood. The *Sami mootai* as one clan should not be shared by other clans. Upon the death of the head of the family his eldest son inherits the *Sami mootai*.

This practice continues for generation's altogether; a clan leader's prestige and standing depends on the antiquity of his *Sami mootai*. They invite their relatives from other areas for functions and rituals

Least caring for their poor economic condition, they spend beyond their means in these functions. For that they borrow huge money on high interest from money lenders and later they struggle hard to repay the debt most often, they only manage to pay the interest, while the principal amount keeps mounting.

On the brighter side, unlike other people who pay and care for their welfare, the Narikuravar worship for their welfare of the country, their soil and for the bountiful nature

### **Child Marriage**

Early marriage is a big threat for this community. 90% of the children get married before the age of 14 years. It denies the young an opportunity to grow and empower themselves. It challenges the basic right of these children to education, health, protection and development. The girls are forced into it a lot more, in comparison to their male counterparts which consequently impacts girls with more intensity.

### **Lack of Empowerment.**

The nomadic communities have been at the margin of the political system. Since they do not have a permanent residence, they have not been able to obtain an 'Identity Card', or any other proof of their being a citizen of the state. Their names do not exist in the

voters lists List in any area. As a consequence of this, they are debarred from all those ventures that require a proof of their citizenship. They are denizens of the nation without the rights of citizenship Welfare Measures In 1996, a Social Welfare Organization named 'Narikurava Seva Sangam' was formed in order to educate Narikurava children and facilitate them towards leading a settled life. Other social-welfare organizations, too, have poured in their efforts to improve the lives of the Narikuravas. In May 2008, the creation of a Welfare Board for the Narikuravas headed by the Backward Classes Minister was authorized by the State Government. However the enrollment is very low and slow. All those with membership would be eligible to the various government schemes for the minorities including marriage grant, educational loan, maternity loan, accident insurance, old age pension, etc. But most of these people do not have the awareness about the scheme implemented by the welfare board. Sensitizing them and bringing them into the mainstream society are very important for facilitating them to lead a dignified life. The undeniable demand to remove them from the Backward Classes list and include them into Scheduled Tribes is a major need that is yet unfilled.

### **Narikuravar Welfare Board**

In May 2008, the creation of a welfare board for the Narikuravar headed by the backward caste minister was authorised by the state government in Chennai. Tamilnadu's Narikuravar included in ST category as union government approved proposal for inclusion of Narikuravas under ST category through the introduction of a bill in parliament to amend the constitution (Scheduled Tribes) order 1950

Pointing out the reason for seeking the inclusion of these communities in the ST list, the CM had noted that Narikuravars are one of the most deprived and vulnerable communities in Tamilnadu and therefore, desire all the constitutional protection and welfare measures offered under the list

### **Conclusion:**

We live in an era of global social life where every ethnic community are being recognized and acknowledged that their inclusion into the social

mainstream is not an 'option' but a 'compulsion' for the respective Governments and other stakeholders. In this scenario the plight of the Narikuravar Community is very pathetic as they are subjected to various kinds of discrimination; as a result they are living in poor social conditions, particularly when the cause of Human Rights and Human Development is debated as an imperative agenda of Social Development. What we need is a strategic system of Social Welfare Administration to ensure that the Narikuravar Community has a focussed intervention to bring them out of their existing cycle of poverty and deprivation. If the Narikuravar Community has to be given a fair chance to develop themselves and lead a socially satisfactory life, then there must be a concerted effort on the part of the Government, Civic Organizations to play

an enabling role in their uplift to an Empowered Status in the Society.

## References

1. 2007:262, in Abusalesh Sharif and Maitreyi krishnaraj, eds, *State, Markets and Inequalities*, Orient Longman, New Delhi
13. <https://narikuravarnews.wordpress.com>
14. <http://indiatogether.org/news-children>
15. <http://www.newindianexpress.com/cities/chennai/Narikuravar-Get-Their-First-Engineer/2016/03/12/article33222>
16. <http://www.fourthwavefoundation.org/cms/wp-content/uploads/2015/05/Final-Annual-Report-2013-14.pdf>
17. <http://angelarohnest.blogspot.com/2011/06/nests-work-with-news-and-narikuravar.html>

## Crimes Against Women on Villupuram District: A Special Reference to Dowry Issues

**Dhanalakshmi\***

The violence against women has increased rapidly in India and Tamil Nadu. Both physical and sexual harassment has been called as violence against women. Moreover, women are affected in by forms of violence like rape, polygamy, murder, sati, infanticide and feticide, acid attacks. Traditional beliefs and male-centric attitudes might be the root cause of the women's issues.<sup>1</sup> From birth to death, they face many obstacles both from the family and the society. Though the society consisted of half of the women population, indeed their development should not be avoided in terms of nations growth. <sup>2</sup>Generally, women are celebrated as Goddesses (Sakthi). But the reality differs from the documents. Perhaps, they are surviving every day Tamil Nadu, a welfare state from India that always utilized so many opportunities for women for their empowerment through education. Perhaps, the first state was to give suffrage to the women in India. Moreover, the educational status has signaled that their position

might be better to compare other States. Like that, the violence against women is also in the hit list, particularly dowry cases. Mostly, women are affected by the men for both cash and kind. This article mainly focused to reveal the status of women in Villupuram district and how they were affected in terms of dowry cases.

### Villupuram District

Earlier, Villupuram District was a part of South Arcot district. It is bounded on the north on Chinglepet and North Arcot districts, on the east by the sea and the west by the Salem District.<sup>3</sup> Villupuram alias Vizhupuram is the 32<sup>nd</sup> district from Tamil Nadu which has been formed in 30<sup>th</sup> September 1993. Villupuram district, being a big district to bifurcate for the administrative convenience and new district has formed and named Kallakurichi, acted as headquarter too. Villupuram district situated between 11° 38' 25" North

\*P.G in History, Arignar Anna Govt Arts College, Villupuram -605 602

and 12 20' 44" South 78 15'00" West and 79 42' 55" East with covered area 3725 sq.kms.<sup>4</sup> it has surrounded the on the west by Kallakurichi district (bifurcated from Villupuram ), on the north by Kanchipuram and Tiruvannamalai, then south and east as Cuddalore District.<sup>5</sup> This district consisted 2 major revenue divisions, 9 administrative taluks, have 932 revenue villages, 2 municipalities, 8 town panchayats with 13 blocks and around 693 village panchayats.

### Dowry issues

A nation's pride and prestige scaled by the position of the child and women. The country of India has termed 'mother country', 'mother nation', '*Bharata Matha*' (literal meaning India mother)<sup>6</sup> exhibiting the position of women in high status on nationwide. However, this thoughts and beliefs only in a actions not practically followed by the people both home and the society. The society are framed in the concept of patrimonial phenomenon<sup>7</sup>. The traditional customs restricted women in the society and social stigma over to move forward on the fields of education and employment.<sup>8</sup> Dowry is the foremost social evils in this society. It might be the unknown criminal offenses made by the individual or the society, even their own family members. Women are affected from all stages; indeed they lost their life in young age. Perhaps, the poor women are affected much due to lack of awareness on the legal measures. Some of them are affected without the proper educational qualifications. The Indian Constitutions has given the legal safeguard from dowry issues, especially the amendment of 1961.<sup>9</sup> All the family members and the society have given full rights to the male child, and completely neglected the rights of women ever. These are the primary reason which women affected more in the dowry issues. Moreover, women are concerned biggest burden of the family, while they are neglected to occur education, employment, share of assets. It leads dropout in the education and having the category of second grade citizens. At present, Government of India and State government of Tamil Nadu tried hard for uplift the women status through schemes and programmes, and provide the safety towards legal rights. People might attribute the situation easier to get the benefits for the

same. First up all, women are celebrated from home may change the society well.

These cases mostly happened for getting the cash or kind from the women's parents, bargaining or threatening. On the path, around 8 cases registered for getting jewellery, 11 cases for cash, 1 cash for two wheeler, 1 cash for car, 2 cases for second marriage, 1 cash for divorce between 2014 and 2021. Indian penal code Section 498A tells that those who involved in the dowry issues both husband or relatives of the women get three years imprisonment and fines.<sup>11</sup> However, some dowry acts are against the males.<sup>12</sup>

### Conclusion

Women are curtailed to develop themselves in this society from all fields. The only source to enhance their position soundly is education and freedom. Women are mostly affected by the men's activities, but some of the places women also punished the women too. Women are role played as daughters, wife, sister, and mother, who acted as the prime role for the development of men. But their vision and mission was not completely fulfilled which curtailed in forms of tradition and culture. The only solution for this causes both men and women to change their attitude and work for the growth of women's status in education and employment.

### End Notes

1. Shakuntala Gupta, *Women Development in India*, Anmol publications, New Delhi, 2005, p.1
2. *Ibid.*, p.1
3. J.H, Garistin, *Manual of the South Arcot District*, Asylum press, Madras, 1878, P.173
4. *G.O.(Ms) No.424*, Dated 12.11.2019
5. Usha, *Imperial Gazetteer of India: Provincial series* , Volume 2, 1985.P.131;www.Villupuram.nic.in
6. Sumathi Ramaswamy, *Online access with subscription*, Duke University press, 2010, p.1
7. Patriarchy is a concept which essentially means the rule of the father or the patriarch(male member)( Sekh Rahim Mondal, *Rural Muslim women :role and status*, Northern Book centre, New Delhi, 2005, p.3
8. Anil Kumar Thakur, Dalip kumar, *Gender Empowerment and development*, Deep & Deep publications pvt. ltd, New Delhi, 2008, p.179

9. *Dhinamani*, dated August 4, 2021

10. *FIR*, All women police station , Villapuram(2014-21)

11. *Indian Penal code*, section 498 A

12. *Dhinamalar*, dated December 7, 2014

## Traditional Method of Food Gathering of Primitive Tribes in Tamil Nadu

**D. Jeyachandraleka\***

Hunting-gathering tribes lead a nomadic or semi-nomadic life. They move in small groups, living in the outdoors during hunting expeditions, in leaf shelters or under overhanging rocks. When they settle down in an area (which affords them a plentiful supply of food), they live in a small community and in thatched huts. These huts are light enough to be carried and replaced as they move around in search of food during the lean season.

### **Implements:**

The hunting-gathering/ foraging tribes use indigenous implements like digging sticks, knives, traps and various baskets to collect food. Here are a few examples of implements used by different tribes. The principal hunting and gathering implements used by the Paliyans are the digging sticks. The Kadar collects roots and tubers with the help of iron-tipped digging sticks and billhooks and uses dogs to chase and hunt small animals and deer. On the other hand, different tribes use a variety of methods for fishing. The Paliyans use snares, traps and hooks, and also have developed a unique way to catch fish. They build small dykes to dam streams and then incapacitate the fish by placing poisonous bark in the water. As time passed by, the hunting-gathering tribes eventually started a systematic method of gathering and marketing forest produce like resin, wax, honey and a variety of medicinal plants, which they supplied to the forest contractors in exchange for grain, clothing and other essential commodities. Tribes like the Paliyan, Mudhuvan, Pulayas practice this marketing strategy to procure essential items required by them.

The external force entered into the forest and

made deforestation for their own use, which makes the disturbed ecosystem includes forest, grasslands, wetlands, and shoals, scrub lands that constitute the habitat for the tribal communities and the flora and the fauna which maintain the biological diversity. The indigenous communities have traditionally presented little threat to sensitive ecological zones because their production systems are sustainable. The major threat to the ecosystem is caused by the development and commercial agencies.

### **The Non Timber Forest Produce (NTFP) may be grouped into three major categories like,**

1. Reproductive parts of fruits, flowers and seeds
2. Vegetative parts like leaves and bark
3. Plant exudates like gums and resins

The NTFP are a source of nutrition, medicine and raw materials for various industries. Gathering and processing of NTFP provides employment and income to the tribal community. The tribals are not aware of the market potential of the medicinal species.

The minor forest products collected by the Paliyans include *Nellika*, *Kadukka*, *Sundaikka*, *Nei kottaika*, *Nannari*, *Naaval*, *Paei echangilangu*, *Ecchamaar*, *Kanvali Kilangu*.

Though, the Paliyans did not depend on the sale of jungle produce, which was collected by them. They expanded the Minor Forest Produce [MFP] and were selling them to the forest department and villagers during the early period. But at present, tenders are taken by external agencies and the Paliyans are employed by the external agent and paid daily wages as minimum. Also the agents cut down the entire trees for the collection of the fire woods, timber, flowers, fruits and

\*Ph.D. Research Scholar (FT), Department of Historical Studies, Quaid-E-Millath Govt. College for Women, Chennai – 600 002.



seeds. The Paliyans feel sorrow that due to the massive deforestation the availability of Minor Forest Produce has been reduced to a great extent.

### **Consumption of Yams.**

In early days *Dioscorea* yam (*Vallikkilanku*) was their prime food item, even now they consider it as their traditional and sacred food. Varieties of *Dioscorea* yam are used with them like, *Dioscorea pentaphylla* (Mulluvalli), *Dioscorea oppositifolia* (Noolvalli), (Vethalavalli), *Dioscorea tomentosa* (Nuulam patai or Caipam). Yams are used in four ways, roasted over an open fire, backed on heated stones (*kal avail*), boiling and raw. *Vetale valli* and *Nulam patai*, are grown at the high altitude of about 300 m up to 1,250m; which is extended from the very edge of the agricultural plain up to the forested flanks and mid-altitude plateaus of the mountain. The other type of yam, *Dioscorea pentaphylla* (Mulluvalli) grows abundantly on the lowest slopes of the mountains, sometimes fairly in deep forest. Sharp digging sticks (*kampu*) are used to strip off their barks. Paliyan tribes eat eight types of green leaves, eight species, five kinds of fungus, seasonally eight kinds of nuts and 30 fruits including wild jackfruit, wood apples, jujubes and figs for their regular food. They use entire parts of 66 plants as food. Nowadays they are using rice, *ragi* (finger millet), pulses etc. They eat the meat of hunted animals like sambar, wild boar, wood cock (*ullaan*) and rabbit. In the early days, Paliyans ate tubers and honey, but now they are accustomed to eating food like any other ordinary villager.

### **The collection of honey**

‘Honey is an important nutrition food for daily life’. Even the newborn baby is first given honey to taste. Our survival depends on it. The availability of honey used to be harvested during the month of *Vaikasi* and *Aadi*. Usually three to four men from groups go for collection during the day. Before the day they start going for honey collection they avoid having sexual relationships with women. They pray to their goddess *Palichiamma* for the harvest and to protect them from all the dangers they have to face. They collect the stems (runners) of *paal kodi* and strings are hooked at frequent

intervals. They spot the honeycombs on the rocks or on tree trunks and branches. They worship the tree and pray to their goddess. They make a fire with the available dry biomass on the ground. They take care to see that the fire doesn’t spread to the nearby places. The smoke from the fire below makes the bees go out of the comb. While the process is going on, the other men climb down the rocks or comb up the trees in the narrow valley. Every step they take puts their life in danger. Extreme care and concentration is to be observed by each of them. They cut the comb and leave some portion there itself, which will help in the reformation of the comb later.

### **Collecting forest produce for outsiders**

Contractor’s agents usually go to the Paliyan settlements early in the morning to collect efficient and skilled workers for collecting minor forest products. The contractors extract and exploit the tribal people by using them as cheap labour. The agents, however, find it difficult to get sufficient numbers of Paliyans to work in dangerous places for the Contractors. The Contractors never consider the difficulties of the Paliyans when recruiting them as cheap labourers. Since the Paliyans have no authoritative leaders or organizations to demand more wages for their hard work they become very submissive before the agents and are ready to do any risky task as they are committed to the assigned work. From day to day, it is possible to see one and the same agent yell, gesticulate in people’s faces, threaten blows, bang heads together, tease, recount amusing adventures that he and the Paliyans have had, and distribute betel leaves and snuff generously in order to mobilize team workers. Some speak quietly, but carry firearms. And, some try to use capable Paliyans as their agent to bring team workers, whenever there is a demand for workers. Unfortunately, the Paliyans agents have no knowledge about their rights and, therefore, their community has been exploited by the contractors and their agencies. A quiet and diplomatic Paliyan may be willing to do such recruitment work, depending on the nature of the day’s task, its location, and the size of the work party, agents may accompany the workers into the forest.

The Paliyans used to extract some specific valuable food items like Honey, *Jathikai*, *Piper longum* (Thippili), *Phyllanthus Emblica* (Nellikkaai), *Hemidesmus Indicus* (Kilakkai, roots of Nannari), *Mangifera Indica* (Mango and Mango fruit), Honey is a major item for marketing and the contractors are allowed to extract honey by the forest department by auction. The Paliyans are not legally allowed to sell honey but only allowed to collect honey for their personal use.

The Contractors also collect some spices and medicinal value products like, *Casuarinas Equisetifolia* (Sambrani), *Shorea Chelonoides* (Kunkaliam), *Acacia Concinna* (ingredient of soap Civakai) and ingredients for Hindu sacred images and for women. Private individuals also obtain products like roots of *Chrysopogon zizanioides* (Vetti veru), tubers of *Pulaam kilangu* and *koorankilangu* (Tamil) and *Curcuma Aromatica* (*kasthuri manjal*), for the contractors and the private individuals. The Paliyans are found occasionally to be supplying like roofing grass materials (a kind of grass) and precious woods (bamboo, dry woods) and, they collect miscellaneous items that are utilized by plain people in making such things as dyes *Terminalia Chebula* ((Kadukkai) use ink and dye, *Ventilago* (Vempattam Pattai) a cloth dye), and decorations, *Phoenix Farinifera*- Palm leaf (Eenchi, Malai Eenchi) oils (beeswax) and Glue (Stag antlers- Kompu, Porcupine Quills-Mmullam Panni, Kodivalliveru-a root, bamboo baskets (Perampa Kodi- a vine) uses of several of these were not ascertained.

## Hunting

Hunting and fishing play a small part for the survival of the Paliyans. When listing game animals, Paliyans usually begin with their largest-Sambar (*milaa*, *cervus unicolor niger*, a deer close in size to American elk) and Wild Pig (*panni*, *sus scrofa cristatus*), and Monitor Lizard (*udumbu*). The usual Paliyans game includes, in addition, three kinds of rodent, Porcupine, Hare, two medium sized Deer, Forest Hen and Dove and their eggs, Quail, Partridge, tortoise and its eggs, and freshwater fish. Composition of cooperative hunting

and fishing parties depends on the prey, band size, and personal choices.

## Hunting Techniques

Besides billhooks or the *aruval*, (which is a machete-like general implement of the region), sharpened sticks, hunting equipment consists mainly of small dogs and stones. Fire and thorn bushes are also used. Dogs are used to aid in tracking, to help drive large game into ambush, and to bring down small terrestrial game. They are not expected to attack large games. Three kinds of stones are used for hunting animals. Large stones are used for killing Sambar (deer). Small stones are thrown at birds and small mammals to stun them, and sheets of exfoliating granite are prospered and baited to form deadfall traps which are triggered either by the game or remotely with string by their makers. Both these kinds of deadfall traps are able to defeat the sonar of bats by swatting them behind with thorn bushes. During the last four decades, the expansion of plantations and the increase in the number of poachers and the invasion of cattle-herders and goat-herders into the jungle pastures have together tended to destroy the Paliyan nomads' habitat and its resources. Wild game has become scarce. The extension of plantations and the reservation of extensive areas of the forests have reduced the Paliyan food-gathering areas. So the Paliyans in increasing numbers have been forced to seek jobs as plantation labourers or as agriculture labourers under the plainsmen. They, however, get lower wages than non-Paliyan labourers as they are said to be less productive.

## Muduvan

The Muduvans are still food gatherers and hunters. They collect forest produce for sale or barter with local agents. They shun field work. In their agricultural operations, the Muduvans are very happy-go-lucky. They have no sacred crows to avert damage to crops or frighten away demons, but they employ many devices for keeping off pigs, sambar and barking deer from their crops. None of which appear to be efficacious for long. The Muduvans generally disdain work on farms or plantations not their own. They much prefer to cultivate small holdings of their own or taken

on lease, collect forest produce, rear goats and poultry for sale, distill lemongrass and hunt wherever possible. They are live on ragi or hill rice, and whatever vegetables they can grow and whatever meat they trap or shoot.

Farm community consists of small and marginal farmers. Cultivable lands have been purchased by outsiders and the lands are used to cultivate the following plantations: *Guava, Mango, Tamarind, Jackfruit, Coconut, Betel nut, Nutmeg, Pepper, Coffee, Vanilla, Banana, Cardamom, and Vegetables*. In addition to these income sources, local people also collect forest products like honey, *resins* from trees and sell them in markets. Agricultural land in the village and its surrounding is unique to mountains. Terrain cultivation method is used by farmers to cultivate paddy, ragi on slopes of mountains. The following villages are surrounded by the Muduvan Scatterly spread over *Kurangani, Top Station, Central Station, Muttam, Muthuvakkudi, Salapparai, Kottakudi, Naripatty, Kolukkumalai, Rasimalai*. The forest areas are prohibited by the Department of Forests and are Reserved Forests. Local people from these villages earn substantial income from medicinal and aromatic plants grown in slopes of hills surroundings of Muduvans, there are ample of herbs and medical plants, namely, *Wild pepper, Vallarai (three varieties), Peippudal, Kattupudal, Vasampu, Nannari, Poolangilangu, Kattu Karunai, Lavanga pattai, Lavanga Poo, Quina pattai, Alugani, Tholugani, Kalpasam, Raddish, Kal Thamarai (smilax ovalifolia)* Some of the medicinal herbs are rare and endangered.

The tribal community's values, spirituality, beliefs and strengths will be demonstrated through

awareness generation on the tribal acts of government of India such as rights to collect minor forest produce, social justice to treat the tribal community equally among other people, inculcating self-esteem among them and by establishing their IPRs on traditional medicine (for their values), facilitating the tribal community to pray the forest deity (Vana Dhevadhai – for spiritual customs and beliefs) while staying back in the forest for minor forest produce and by showing their solidarity through establishing network with the same tribal community members in others parts of Tamil Nadu.

## References

1. Stephen Fuchs, 'Aboriginal Tribes of India' Oxford University press, New Delhi, 1985, pg.33
2. Christopher von fuser- Haimendorf, 'Tribes of India' Oxford University press, New Delhi, 1985, P.33
3. Proceedings Ref. No. 29924/ 61 1962. Department of Forest.
4. Environmental Profile on Theni District' P.12
5. G.O. No. 917 Revenue Department dated 4th August 1880, and connected papers.
6. Madurai District Gazetteers 1906 Vol. I. P.136
7. A Case study of 'Paliyar Tribe' by. V. Dakshanamoorthy, year Dec 2004 pg.19
8. Thurston, 'Castes and Tribes of Southern India'. Page. 465.
9. Base line survey report by 'GREEN' PP. 51- 52
10. 'Ethnographic note on some major Tribes' By M. Sathyanarayana, 1990, pg.26.
11. Encyclopaedic profile of Indian Tribes' by Sachchidananda, 1996, pg. 335.

# Annai Meenambal Sivaraj-First Dalit Women President of Scheduled Caste Federation

**P Prabakaran\* and G Paranthaman\*\***

It was Annai Meenambal who rendered the title “PERIYAR” to E V Ramasamy a well-known leader of Tamil Nadu. She was active in public service till the year of 1980. She passed away on 30th November 1992. She was the first Scheduled Class women to become member of the Madras Corporation. She was an Honorary Magistrate for the Madras province and also a member of the member of post-war Reconstruction Committee.

## **Early Life & Education**

Born on 26th December 1904 to Mr. V.G Vasudevapillai and Meenakshi, her early childhood was spent in Rangoon, Burma where her family had migrated from Tamil Nadu in order to escape the oppression of the dominant caste system prevailing in colonial India. Annai Meenambal comes from a family of renowned Dalit leaders, her grandfather P.M Madurai Pillai, was a well known benefactor. Meenambal's father had been the first elected person to the Corporation of Madras from the Dalit community, He was a member of the Tamil Nadu assembly and had been involved in the Adi-Dravidic movements from an early age. Meenambal was thus aware of the struggles of the move ment from an early age. Finishing her Bachelor's in Fine Arts in Rangoon, Meenambal shifted to Madras in order to gain an insight on the political scenario of the country and to understand and put forward a Dalit women's Perspective within the existing political framework of the Indian struggle against caste system.

## **Political Career**

Meenambal's first attempt to engage with the caste struggle in the public sphere came in 1928 when she gave a speech in favor of the Simon Commission. As opposed to the upper caste leaders of the time, who

boycotted the commission citing that it did not represent the Indian interests by excluding them. She presented an appeal to the Commission for the recognition and implementation of affirmative action for the dalits in the years that followed. She became joined hands with Dr Ambedkar and E.V Ramasamy in spreading the Dalit consciousness, and the message of Anti-Caste revolution in Tamil Nadu. At the Thirunelvely Adi Dravidian conference which was convened on 31st January 1937 she said “it is said that a family without unity will perish, for this reason it must be known that a society, nation or anything else needs the strength of unity to gain its progress although it will take a long time to do away with this sin of caste consciousness from over country. All the people of our community must unite together with each other to prove that we are human beings too.” Meenambal became the first Scheduled Caste women to become a member of the Madras University Senate. Apart from this, she became the first Dalit women President of the all India Scheduled Caste Federation, the first all India political party exclusively for the Scheduled Caste class started by Dr Ambedkar. She presided the AISCFS national women's conference at Madras in 1944 alongside Dr Ambedkar and then the subsequent session on May 6 1945 held at Bombay, all the while strongly articulating the need for women's education. Meenambal held positions like the Honorary Magistrate for Madras Presidency, member of the Post-War Rehabilitation Committee, Director of Scheduled Castes Cooperative Bank and labour leaders. She gave the title of Periyar or The Great One to E V Ramasamy. She was married to Sivaraj, the known politician and the right hand of Dr Ambedkar.

## **Work And Later Years**

A strong proponent of the self respect movement

*\*PhD Research scholar (Full Time), Department of History Alagappa University, Karaikudi-3*

*\*\*Assistant Professor, Department of History Alagappa University, Karaikudi-3*

(started in 1925 by E.V Ramasamy ) and a feminist at heart,he encouraged the women on the importance of their active participation in the fight against untouchability, oppression and caste inequality through education. She tirelessly worked throughout her life for the dalit community, retiring at the age of 80, it was on 30th November 1992 that the Meenambal fondly referred to as Annai or Mother expired, leaving behind a rich legacy of her struggles which still serve as a beacon for the fight against caste oppression.

### **Annai Meenambal Sivaraj and Dr Ambedkar;**

Annai Meenambal Sivaraj initiated the women audience to actively participated in social uplift of the scheduled classes and they should impart education to their children, improve their confidence and inculcate in them good moral culture. She advised Women to fight and liberate themselves from untouchability, castes and oppression ,in spite of this, she was never hesitant to prove her individuality. There were hundreds of conference and meetings which she blessed with her presidency,

### **Periyar and Annai Meenambal**

She Gave the title Periyar (Great One) to E V Ramasamy in a Women Conference in Madras. But facts like these were covered up and did not reach the popular discourse. Her Husband N.Sivaraj was the President Of “All India Scheduled Castes Federation” AISCf was the first all India political party exclusively for the scheduled classes of India ,It was founded by Dr. Babasaheb Ambedkar in the National Convention of the scheduled class held at Nagpur during 17-20TH July 1942. It was presided by Thanthai N.Sivaraj and he was elected as its first president. When the Republican Party of India was founded in 1957, he was again elected as its first president and continued working to establish the party organization until he died in 1964. He served as a member of parliament once during British rule and once after independence on behalf of the republican party from 1957 to 1962.

Annai Meenambal Was the first President Of All India Scheduled Caste Women’s Federation; She was president over the first AISCf Women’s Conference held at Madras, in 1944, which was attended by Dr

Babasaheb Ambedkar. She also president over the second AISCf Women’s conference held at Bombay, on May 6th 1945.

### **Words of Annai Meenambal**

“I think the year was 1938, we were running an organization for Tamil Nadu’s Women. A person called Narayaniamma was a professor at Queen Mary’s college then. She told me “All important people in Madras Presidency have special titles but E.V. R alone does not have any such title, We have to have him some title though our association “ I gave the suggestion that as EVR shows us all the way and is the father of rationalism, He occupies a higher place than any others we can compare him to. Hence, we can give him the title of Periyar (the great one ) And so, we organized a meeting at the Victoria Public Hall that was near more a market then and announced this title formally E.V.R was in jail at the time, after having been arrested during the Anti-Hindi Agitation. After the meeting was over, we went to see him person and told him the news of having given him the title of Periyar ‘ He laughed, Meenambal Sivaraj says “Ambedkar was skilled at cooking. Once ,I participated in a meeting of the scheduled caste federation at Bombay. Returning from the meeting, we were really hungry Ambedkar took some of us who had participated in the meeting to his ‘Rajgira ‘ home and served us food with his own hands. the important thing here is he had cooked the food himself when he came to Chennai, the Chettinad Raja Sir Muthiah Chettiar would ask him teasingly, Do you have any dear ones in Chennai ?” to which Ambedkar would reply ,but my sister meenambal in madras.

### **The Tamil Dalit Leader**

Annai Meenambal Sivaraj was champion Dalit rights who fought against caste oppression alongside Dr Ambedkar and E.V. Ramasamy Annai Meenambal Sivaraj. India’s first Dalit women leader is one of the most important figures in the Indian Dalit history and the fight towards inclusion of dalit women at the national forefront. However very less is known about her contribution in the mainstream media.

## References

1. S.Anand, Navyana (2014) .Ambethkar, B.R.Annihilation of Caste: The Annotated( Critical Edition)
2. Valarian kodrignes (U.P.2002). The Essential Writings of B.R.Ambedkar. oxford.
3. Arnold, david and Stnart Black burn ( U.P 2004) Telling Lives in India Biography, Autobiography and Life History,Indian.
4. Alte, I.D. (1992)Rural Employment of Scheduled Castes. New Delhi. Deep & Deep Publications.
5. Appasamy, P., S. Guhan, R. Hema, M. Majumdar, and A.Vaidyanathan(1996). Social Exclusion from a Welfare Rights Perspective in India. Geneva: IILS/UNDP.
6. Chaurasia, B.P. Scheduled Castes and Scheduled Tribes in India. Allahabad, Chugh Publications.
7. Kabra, Lalitha.( 1991) Scheduled Caste Girls. New Delhi: Mittal Publications.
8. Nagar, V.D., and K. P. Nagar. Economic Thought and Policy of Dr. Ambedkar. New Delhi: Segment Books
9. Dalit Women Fight
10. Dr Ambedkar 's caravan
11. Karthi Narayanan
12. Ambedkssar Lambeth's
13. Our leaders by anbu ponnoviam
14. Siddhartha publications Chennai
15. Words of Annai's Meenambal 'taken from pare chelian article
16. Jaibeem

# A Study on Female Literacy and Economic Development in India After Independence

A.Sudha\*

Literacy is identified as one of the important requirements for obtaining qualitative change in the life of any individual. It is a basic human right. India is committed towards the goal of universal constitution stating. "The state shall endeavor to provide, within a period of ten years from the commencement of this constitution, for free and compulsory education for all children until they complete the age of 14 years' '. At the global level, over fifty years ago, the UNESCO constitution identified "Education For All" (EFA) as a key aspiration for all the countries. The efforts of the Indian Government towards Education For All, still, India has one of the lowest women literacy rates in Asia. In the Process of globalization, effects of economic reforms, India had different experiences in all fields including education sector in a greater way. The changes spearheaded by economic liberalization have an impact on women's education. In India the education system is experiencing good as well as adverse effects simultaneously.

Globalization made the education system a profit motive business. Many Private Institutions have been established and backward women have been affected by the increasing individual cost and unable to buy the course. Beneficiaries are the affluent society people and the losers are the backward people, especially backward women. Literacy is instrumental in boosting the economic development of any country and India is no exception to this. A country which has a higher women literacy rate always witnesses greater awareness about career opportunities among individuals and contribution from them in the economy. They are more careful about healthcare needs and actively involved in the cultural upliftment of the society. In view of this, women literacy in India assumes significance.

## Female Literacy In India After Independence:

After Independence the Government has taken different measures for increasing women's literacy. As a result women literacy rate has increased over the six decades (1951 census to 2001 census) and the growth

\*Assistant Professor & Head, Department of History, Gobi Arts & Science College, Gobichettipalayam, Erode Distric, 638453.

rate of women literacy has in fact been higher than that of male literacy rate. But the gender gap still exists as the women literacy rate is less than the male literacy.

#### Literacy in India after Independence

Year	Female Literacy Rate	Male Literacy Rate	Total Literacy Rate
1951	8.86	27.16	18.33
1961	15.35	40.40	28.33
1971	21.97	45.96	34.45
1981	29.76	56.38	43.57
1991	39.29	64.13	52.21
2001	54.16	75.85	65.38
2011	65.46	82.14	74.04

Source: Census of India 1951-2011

The above table presents the male women literacy rates from 1951 to 2011 in India. The Male literacy was 82.14% and women literacy was 65.46% in 2011. Women literacy has improved from 54.16% in 2001 to 65.46% in 2011; whereas the Male literacy rate has increased to 82.14% in 2011 from 27.16% in 1951. The Gap in male-women literacy vitiated from 26.62% in 1981 and 16.68% in 2011. With this it is concluded that there is an increasing trend in women literacy rate. But after the efforts of six decades India is not nearing to achieve this goal. Apart from this the status of women literacy is not equal to male literacy.

#### Education And Economic Development In India

United Nations and World Bank describe the 'poor population' as 'population which do not have any access to clean drinkable water, any access to facilities for therapeutic and pre emptive health care and therefore suffer from various rampant diseases, and additionally, they are unaware and ignorant or remain illiterate for lacking any access to using facilities for educating their younger generations and adults' (UNDP, 2008 and World Bank, 2008)). Government of India defines the poor as 'those population which are not getting enough energy in terms calories from cereals, cooking oil, sugar and such other eatable food items in

maintaining themselves in good health and also an official poverty line is defined, which essentially represents the price of bag of such commodities with the share of spending on food items of more than 80 % and 20 % for otheressential items such as housing and clothing.

Provision of 2400 calories in the rural areas and also 2100 calories in an urban area for each individual is measured as a standard. Similarly, the Planning Commission of India (1979) driven out these calories to the equivalent of Rs. 49.09 per day per person for the population in rural areas and Rs. 56.64 for the populations residing in urban areas, at the constant prices for 1973-74 year. Census of 2001, found at least a quarter of its population below poverty line. Recently in Census of India, 2011, asset-less population have been counted at district level. Around one sixth of its population is counted as asset less, which is 17.80 percent of the total population of India in 2011. For analyzing the economic development of India, asset-less population has been taken as a suitable indicator.

One sixth of its population is asset less, which means this population do not own any of the assets required in daily life, that means no bicycle or vehicle, no TV or radio, no refrigerator or washing machine, no phone or mobile or even bank accounts etc. Northern, southern and western districts are comparatively well off. Central and interior parts of India and the majority of North Eastern hill districts recorded higher proportions of asset less populations. Northern states of Delhi, Haryana, Punjab, Himachal Pradesh and surrounding parts of Uttar Pradesh, Jammu & Kashmir and Rajasthan have recorded less population below national average (17.80 percent). Most of these parts are having agricultural developments in plain areas and tourism in hill states. In the south, Kerala, Tamil Nadu and parts of Coastal Karnataka also recorded lower asset less populations. These areas are high in social development indicators. Coastal Maharashtra, Goa and Gujarat, industrial development is more pronounced in these states as Goa is the tourism hub in India. Amongst the North Eastern states, capital city districts and surrounding areas also noted low proportions of poor populations. All districts falling in the low asset less

population clusters depict spatial correspondence with districts having more than 50 percent literacy rates.

Compared to these clusters of well off areas, the majority of districts in Bihar, Jharkhand, West Bengal, Odisha, Chhattisgarh, Madhya Pradesh and Andhra Pradesh documented high proportions of asset less populations. These areas are noted for nasality insurgencies owing to lower levels of development, tribal concentrations and lower urbanization and infrastructural base. Advent of the red corridor in these states of India is a dire consequence of widening regional disparities in recent times (Singh, 2015). Majority of North Eastern hill districts also recorded high asset-less populations. These are also insurgency affected areas located in the high hills having fragile ecologies and lacking basic infrastructure and industries.

Certainly, the areas having high proportions of asset less populations are low in female literacy and overall literacy. There is no dearth of literature indicating that overall educational development leads to increase in national incomes and its economic development and especially female literacy. In developing countries generally the male literacy rate is quite high than the female literacy rate. So higher female literacy rates prove to be a sure bet for increased economic development. In the case of India, it has already been observed that a year's increase in the usual number of years of primary education of the workforce raised about a quarter of output. Examples of Kerala rightly exhibit how female literacy was useful in reducing poverty in the state. Contrast to Kerala's case are the backward states like Bihar and Jharkhand which are having lower female literacy rates, have higher poverty ratios and asset less populations. Positive association between female education and family planning is already verified. Controlled population certainly records for increased economic growth and higher levels of development in the long run.

### **Conclusion:**

Education in India has been one of the major issues of concern of the Government of India as well as the society at large. It is because of the fact that today

the educated women play a very significant role in overall development and progress of the country. Women hold a prominent position in Indian society as well as all Over the world. However, since the prehistoric times women were denied opportunities and had to suffer for the hegemonic masculine ideology. Thus, this unjustifiable oppression had resulted into a movement that fought to achieve the equal status of women all over the world. Women Education in India is the consequence of such progress and this led to the tremendous improvement of women's condition throughout the world. Nevertheless eradication of female illiteracy is considered as a major concern today. In the recent era, Indian society has established a number of institutions for the educational development of women and girls. These educational institutions aim for immense help and are concerned with the development of women. Kerala model of social development should be followed to achieve higher economic development and reducing poverty in the backward states of India. Increased female literacy would be very useful in controlling the population in the BIMARU states. Controlled population certainly lead to increased economic growth and higher levels of development in the long run. As a policy implication it may be suggested that efforts may be made to achieve higher literacy and female literacy along with the general literacy in backward parts of India. Literate women will lead higher social advancement and further leading to higher economic development in India.

### **References:**

1. Barro, A. M. and X. Sala-i-Martin (1995). Economic Growth. McGraw Hill, New York. ➤ Becker, G. S. (1993). Human Capital. The University of Chicago Press, Chicago.
2. Birdsall, N. et. al. (1992). Underinvestment in education: How much growth has Pakistan forgone? Paper presented at the Ninth General Meeting of the Pakistan Society of Development Economists, Islamabad, January 1994
3. Census of India, 2011. Primary census abstract data tables, 2011. New Delhi: Government of India. Retrieved from [http://www.censusindia.gov.in/2011census/PCA/PCA\\_Highlights/pca\\_highlights\\_india.html](http://www.censusindia.gov.in/2011census/PCA/PCA_Highlights/pca_highlights_india.html)



4. Debroy, B. (2012). Gujarat-the growth story. Indicus white paper series. New Delhi: Indicus Analytics.
5. Drez, J. and A. Sen (1995). India: Economic Development and Social Opportunity. Oxford University Press, New Delhi.
6. Fields, G. (1980). "Educational and income distribution in developing countries: a review of the literature", in T. King (ed.), Education and Income. World Bank Working Paper No. 402, Washington, DC. NCES-National Center for Educational Statistics.
7. Population census 1951 to 2011.
8. [www.childinfo.org](http://www.childinfo.org)
9. [www.educationalworld.com](http://www.educationalworld.com)
10. [www.free-ed.net](http://www.free-ed.net)

## **A Study on the Role And Work of Purisai Kalaimamani Dr. Kannappa Sambanthan Thambiran for the Development of Therukkoothu**

**P. Sivaji\* and P. Kumaran\*\***

### **Introduction**

Purisai Village, the village that preserves Therukkoothu art, it is the pride of the art that Purisai Village therukkoothu artists under the leadership of Kalaimamani Dr. Kannappa Sambandan Thambiran are performing the story of Purisai village through Therukkoothu. This art dates back to ancient times Today, in the world of modern technology and machine age, speech has become rare. The reason is that drama, cinema, music concert, dance and song, television serials, have become the factors that bring about change in people's minds. In this case, therukkoothu art is considered as the capital of his livelihood and therukkoothu is his life breath and traditional art and hereditary art. Purisai Duraisamy Kannappa Thambiran Paramparai Therukkoothu Training School to bring pride to himself and his family, the families of his team, his country and his mother and father by conducting therukkoothu all over the world without changing its legacy.

### **The Origin and Development of Purisai Therukkoothu**

It is said that in the beginning Parasurama thambiran tholpa was sung. After that, it was Veerasamy thambiran who created the Purisai

Therukkoothu Paramparai. Veerasamy Thampiran also continued his father's business of tholpa. But the income was low in Thopavai Koothu, so he chose to learn therukkoothu. Gathering tholpa was a village pastime without ceremony But because Therukkoothu was a ritual related to the Draupadiyamman temple, they fell to see Therukkoothu because of the ritualistic and recreational aspects of Therukkoothu. Veerasamy Thambiran was also a farmer because his income in agriculture was low! Maybe turning therukkoothu into a business.



**Purisai Kalaimamani  
Dr. Kannappa Sambantha Thambiran**

### **Dr. Kannappa Sambandhan's Early Life**

Purisai Kannappa Sambandhan Thambiran was born on 16th October 1953, as the youngest son of

*\*Assistant Professor of History, Wisdom College of Education, Cheyyattraivendran, Thiruvannamalai District.*

*\*\*Assistant Professor, P.G. and Research Department of History, C. Abdul Hakeem College (Autonomous), Melvisharam, Ranipet District.*

Purisai Kannappan Thambiran and Kannammal Ammaiyar in cheyyar Taluk, Purisai village.

Kannapa Thambiran taught his youngest son Sambandhan thambiran all the subtleties of therukkoothu and inherited it. At that time, Sampanthan Thambiran was 14 years old. At that time, he had completed his studies only up to the eighth standard. Sampanthan Thambiran took his father as his guru and learned all the intricacies of therukkoothu since 1967.

### Purpose of Study

“The history of an individual is the history of a nation”, says Carlyle. So a great achiever that too was born in a small village and studied little (up to eighth standard) and learned his hereditary profession of street rafting formally takes his father as his guru. Many years ago, this group, which was normally dancing in the streets and during the temple festival, in front of Swami's procession, made the world famous for therukkoothu.

He has adapted stories from Ramayana, Mahabharata, besides English novels, to himself, his people and the people of the world through therukkoothu. The purpose of this study is to show that he is making a record of traditional therukkoothu by following modern methods, preserving and reviving the perishing art, and why he chose therukkoothu when many industries are in modern times.

### Generation of Purisai Therukkoothu History

1 <sup>st</sup> generation	:	Parasurama Thambiran
2 <sup>nd</sup> Generation	:	Veerasamy Thambiran
3 <sup>rd</sup> Generation	:	Raghavan Thambiran, Vijaya thambiran, Krishna Thambiran, Duraisamy Thambiran
4 <sup>th</sup> Generation	:	Son No Raji thambiran Natesa thampiran Kannappa thampiran Dhanapal Dhampiran Janakiraman thampiran.
5 <sup>th</sup> Generation	:	Son No Son Nate Sasubramani Thampiran Kannapakasi Thampiran
6 <sup>th</sup> Generations	:	Kannappa Sambandhan Thambiran. They have been performing therukkoothu without

change. And he has been performing Terukoothu by infusing modern theater techniques in the art of therukkoothu. Therefore, it was Kannappa Sambandhan Tampiran, who introduced modern theatrical methods to the art of therukkoothu.

7<sup>th</sup> Generation : Kannappa Sambandhan's next successor was his son-in-law Palani Thambiran

### The roles played by Kannappa Sambandhan Thambiran in Terukkoothu

“From the point where the voice and body parts come together, the drama begins to move” – says Kalaimamani Purisai Dr. Kannappa Sampanthan Thampiran.

### Dramatic Roles

- Arjuna – The Bharatakutu of Bow Bending
- Duchadhanan – Bharati's Panjali Vow (a) Dutchathan
- Duryodhana - King Self-Sacrifice (Bharatakoothu)
- Karna - Karna Moksha (Bharatakutu)
- Bheeman – Veera Abhimanyu (Bharatakoothu)
- Keechaka - Keechaka Vatam (Bharatkoothu)

In Bharathi's Panjali Sapadam, the scene where Draupadi grabs the sari and takes the guise of Duchadhana turns out to be Duchadhana. He said, "I accept and act according to what people are staring at" says Kalaimamani Dr. P.K.S.

### Awards received by Purisai Kannappa Sambandhan Thambiran

Many awards came his way in recognition of the achievements of the famous Kalaimamani Dr. P.K. Sampanthan Thambiran through Therukkoothu.

- Young artists therukkoothu Award – 1980 (received at the age of 27) by the Tamil Nadu Painting Academy and Government Museum Campus Chennai.

- 1985 Received “Young Achiever Award” Scholarship. Received on behalf of Ministry of Arts and Culture, India.
- 2013 Awarded Memorial Prize by Pure Heart College, Chennai.
- Received Pondicherry Nataka Sabha Silver Jubilee Award (1988 - 2013) in 2013.
- Received Tamil Nadu Progressive Writer Kalai Sangha Award in 2014 Chennai.
- In 2014, he received the Salanga Pooja Jai Natya Festival Award.
- He received the National Drama Sabha Award given by the National Drama Council in the years 1978, 1979, 1986, 1989, 1996, 1998, 1999, 2000, 2002, 2006, 2008, 2009, 2010, 2011, 2012, 2013, 2014. These awards are given to the students of the National Training School on the day after they have properly taught street art and staged the play.
- He receives a monthly pension of Rs.6000 from Tamil Nadu Govt.
- 2020 – Doctorate award given of Tamil Nadu Fine Arts University Chennai.

#### **His Foreign Travels:**

He has visited many foreign countries includes France, Sweden, Singapore, Colombia, England and Sri Lanka to participate in so many art programs on behalf of the National Theater Council, conducting therukkoothu and teaching trained stage performances.

#### **Purisai Duraisamy Kannappa Thambiran Paramparai Therukkoothu School**

In 2005 Purisai Duraisamy Kannappa Thambiran Paramparai Therukkoothu School was inaugurated

under the leadership of Mr. A.E. Mohandas IAS and actor M. Pasupathi and Prof. S. Ramanujam. Through this training school, he has been training and performing Therukkoothu to students.

#### **Conclusion**

People may toil in poverty and economic hardship with no means of income, mindless rather than art. But today, the hard work and dedication of Tambirans descendants, who have overcome many risks, have created a group of people for them as they have a rich knowledge of Koothu and the songs and music of this Koothu. Passionate about art that makes everyone think forever. It is rare for a person to see through his art to perceive his presence and see everything. Therefore Purisai kalaimamani Dr Kannappa Sambandham is a rare man.

#### **Notes and References**

1. Interview: Kalaimamani Dr. Kannappa Sambandan Thambiran.
2. Interview: Therukkoothu artist Thiru. Sigamani Purisai.
3. G.O.Ms.No.280 of 2007.
4. G.O.Ms.No.268 of 2009.
5. G.O.Ms.No.121 of 2007.
6. G.O. Ms. No.5099 of 2007.
7. G.O.Ms .No 871 of 2009.
8. G.O.Ms. No.13 of 2009.
9. G.O.Ms. No. 274 of 2012.
10. The Sunday Indian, 23 December 2012, p.44.
11. Sangeet Nadaga Agadamy Agenda 2012.
12. Kalaimamani Award Agenda 1995.
13. N. Mutthusamy, Andrupootiya Vandi.

# Sustainability and Challenges of Transgenders in Tamilnadu

G.M.Sunder Singh\*

Transgender people in Tamil Nadu are called *thirunar* in Tamil, specifically *thirunangai* for transgender women and *thirunambi* for transgender men. The term *aravaani* in Tamil was widely popularised before the 1990s. *Aravaani* is a substitute term for *hijra*. Transgender Tamils are often discriminated against in jobs and daily life, forcing them to resort to begging and prostitution. In 1994, T.N. Seshan, the Chief Election Commissioner, granted voting rights to transgender people in India. In March 2004, advocate G.R Swaminathan appeared before the Madras High Court demanding voter identity cards for transgender people in Tamil Nadu. Responding to the case, the AIADMK Government informed the court that only 11 transgender people in the state had come forward to register their names in the electoral roll. After recording the submission, the court directed the State Government to publicise, through the media, the right of transgender people to get enrolled as voters. In December 2006, a government order was passed with the recommendations to improve living conditions for transgender people. The order favoured counselling as a means to deter families from disowning transgender people and making sure that such children get admitted in schools and colleges. Thereafter, in September 2008, the state constituted a welfare board for transgender people. In a pioneering effort to solve the problems faced by transgender people, the Government of Tamil Nadu established a transgender welfare board in 2008. The Social Welfare Minister serves as the president of the board. This effort is touted to be the first in India. The State Government has also started issuing separate food ration cards for transgender people, as well as special identity cards. The state of Tamil Nadu was the first state to introduce a transgender welfare policy. According to the policy, transgender people can access free sex reassignment surgery in government hospitals, free housing, various citizenship documents, admission

in government colleges with a full scholarship for higher studies and initiating income-generation programmes (IGP). In an additional effort to improve the education of transgender people, Tamil Nadu authorities issued an order in May 2008 to create a "third gender" option for admissions to government colleges. In 2017, the Manonmaniam Sundaranar University began offering free tuition to transgender students. In 2013, transgender and gender activists S. Swapna and Gopi Shankar Madurai from Srishti Madurai staged a protest in the Madurai collectorate on 7 October 2013 demanding reservation and to permit alternate genders to appear for examinations conducted by the Tamil Nadu Public Service Commission, the Union Public Service Commission, the Secondary School Certificate and Bank exams. Swapna, incidentally, had successfully moved the Madras High Court in 2013 seeking permission to write the TNPSC Group II exam as a female candidate. Swapna is the first transgender person to clear TNPSC Group IV exams. Along with 21 other trans women, K. Prithika Yashini received appointment orders from Chennai City Police Commissioner Smith Saran in April 2017. Pursuant to a judgement of the Madras High Court on 6 November 2015, directions were given to the Tamil Nadu Uniformed Services Recruitment Board (TNUSRB) to appoint Yashini as a sub-inspector of police as she is "entitled to get the job". The judgement further directed the TNUSRB to include transgender people as a "third category", apart from the usual category of "male" and "female". On 22 April 2019, the Madras High Court Justice G.R. Swaminathan issued a landmark judgement upholding the marriage rights of transgender women under the Hindu Marriage Act, 1955. In August 2020 the Ministry of Social Justice and Empowerment appointed Gopi Shankar Madurai as the South Regional representative in the National Council for Transgender Persons. On 22 April 2019, the Madurai bench of the

*\*Assistant Professor, Department of History & Research Centre, Nesamony Memorial Christian College, Marthandam., Affiliated to Manonmaniam Sundaranar University, Tirunelveli*

Madras High Court passed a verdict to ban sex-selective surgeries on intersex infants. Based on the works of Gopi Shankar Madurai, the Court took note of the rampant practice of compulsory medical interventions performed on intersex infants and children. The Court also expressed its gratitude to Shankar, noting that Shankar's work has been a "humbling and enlightening experience for the Court". In July 2019, Health Minister announced that guidelines complying with the court ruling and banning medical interventions on intersex infants would be drafted. On 13 August 2019, the Government of Tamil Nadu issued a government order to ban forced medical interventions on intersex infants. Asia's first Genderqueer Pride parade in Madurai with Anjali Gopalan and Gopi Shankar Madurai in 2012. Various LGBT organisations have been established over the years in Tamil Nadu. These include Nirangal ,Orinam, Srishti Madurai ,the Sahodari Foundation and Chennai Dost. These associations raise awareness of LGBT people, offer helplines to both LGBT people and family and friends, and campaign for sensitisation concerning education and workplace policies, among others. Transgender -specific welfare schemes funded and implemented by TGWB. These include small grants for self-employment and providing material support (such as sewing machines) for needy Transgender people. Some eligible Transgender people have also received support for their higher education. Furthermore, short-stay home was started in Chennai to serve as a temporary shelter for Transgender people in crisis and as a safe place for Transgender people to stay when they visit Chennai for medical care and sex reassignment surgery. Chennai Rainbow Pride has been held annually in the city of Chennai since 2009. In February 2009, the first lesbian phone helpline was launched by the Indian Community Welfare Organization (ICWO) following the high-profile suicide of a lesbian couple in Chennai. Similarly, in March 2009, a telephone helpline called "Manasu" was set up by the Tamil Nadu AIDS Initiative-Voluntary Health Services. Srishti Madurai launched a helpline for LGBT people on 2 October 2011 in the city of Madurai. In June 2013, the helpline turned to offer service for 24 hours with a tagline "Just having someone

understanding to talk to can save a life" .A painted wooden head of Iravan (Aravan), Asian Civilization Museum in Singapore. Ardhanarishvara, an androgynous composite form of male deity Shiva and female deity Parvati, originated in Kushan culture as far back as the first century CE. A statue depicting Ardhanarishvara is included in India's Meenkashi Temple; this statue clearly shows both male and female bodily elements.

Thirunar meet in Koovagam, a village in Villupuram district, in the Tamil month of Chitrai for an annual festival which takes place for fifteen days. During this festival, the participants worship Aravan and are married to him by temple priests, thus reenacting an ancient myth of Lord Vishnu who married him after taking the form of a woman named Mohini. The following days, dressed in white sarees, they mourn his death through ritual dances. In a monumental push in breaking taboos, the Tamil cable channel STAR Vijay started a talk show in 2008 hosted by a trans woman named Rose. The programme is called Ippadikku Rose, translated into "Yours Truly, Rose". Karpaga, a transgender person born in Erode, performed a lead role in the Tamil movie Paal, the first transgender person in India to achieve such a milestone. Kalki Subramaniam, a transgender person from Pollachi, performed a lead role in the Tamil movie Narthagi. Transgender activist A. Revathi played a role in the 2008 Tamil film Thenavattu.

Vaadamalli by novelist Su. Samuthiram is the first Tamil novel about the local aravani community in Tamil Nadu, published in 1994. Transgender activist A. Revathi became the first hijra to write about transgender issues and gender politics in Tamil. Her works have been translated into more than eight languages and act as a primary resource on gender studies in Asia. Her book is part of a research project for more than 100 universities. She is the author of Unarvum, the first of its kind in English from a member of the hijra community. She also acted and directed several stage plays on gender and sexuality issues in Tamil and Kannada. The Truth about Me: A Hijra Life Story by A. Revathi is part of the syllabus for final year students of The American College in Madurai. The American

College is the first college in India to introduce third gender literature and studies with research-oriented seminars. Naan Saravanan's *Alla* in 2007 and Vidya's *I Am Vidya* in 2008 were among early transwoman autobiographies. Kalki Subramaniam's *Kuri Aruthean* is a collection of Tamil poems about transgender lives. The American College in Madurai also introduced Maraikkappatta Pakkangal as a course book for "Genderqueer and Intersex Human Rights studies" as part of the curriculum for Tamil and English department students in 2018. It is the first book on the LGBT community in the Tamil language, launched in 2014. In January 2018, *Vidupattavai* was released at the 41st Chennai Book Fair. The book chronicles the life of a gay man in Chennai in the form of short stories, essays, poems and critiques. The book was co-published by Queer Chennai Chronicles and Karuppu Pradhigal. It was released by Tamil writer and actor Shobasakthi. C. Devi – first transgender woman in Tamil Nadu to contest in the Assembly elections.

Extending the financial assistance, Chief Minister M.K Stalin has announced today that Rs 2,000 as corona relief fund will be provided to transgender people in Tamil Nadu. As per data, out of 11,449 transgender people, only 2,541 transgender people have ration cards, so apparently, not all of 11,449 people could benefit from the rice ration card scheme. Therefore, currently, the government has announced financial assistance as COVID relief fund. Ministry of Social Justice and Empowerment has formulated a scheme "SMILE - Support for Marginalized Individuals for Livelihood and Enterprise", which includes sub scheme - 'Comprehensive Rehabilitation for Welfare of Transgender Persons'. Standing Finance Committee has approved the scheme on 30th November 2021. The focus of the sub-scheme is on rehabilitation, provision of medical facilities and intervention, counseling, education, skill development, economic linkages to the transgender persons. Several thirunangai were holding post in different sectors. They were K. Gunavathi – first transgender nurse in Tamil Nadu, Karpaga – transgender actor, Maya Jafer – transgender activist and doctor, Narthaki Nataraj – first transgender woman to receive the Sangeet Natak Akademi Award and the first

transgender person to be awarded Padma Shri India's fourth-highest civilian award, Padmini Prakash – first transgender news reader, A. Revathi – transgender writer and activist, Malini Jeevarathnam- An award-winning queer filmmaker, producer, actor, show host and activist. Gopi Shankar Madurai – youngest candidate in the 2016 Tamil Nadu Legislative Assembly election and also the first openly intersex and genderqueer person to run for public office[ Living Smile Vidya – Tamil writer, artist and actor Kalki Subramaniam – openly transgender entrepreneur and founder of the Sahodari Foundation Grace Banu – first transgender person to be admitted to an engineering college in the state of Tamil Nadu, Esther Bharathi – first transgender pastor, Dr. Sudha – first transgender person to receive an honorary degree in 2014, S. Swapna – first transgender Indian Administrative Service aspirant, Rose Venkatesan – first transgender woman TV host in Tamil Nadu, K. Prithika Yashini – first transgender woman sub-inspector of the Tamil Nadu police, Dr. Meena Kandasamy – Bisexual poet, fiction writer, translator and activist.

Thus the Transgenders were facing several challenges in their life. It has to be improved to the extreme level.

## References

1. Transwoman A 'Bride' Under Hindu Marriage Act": Madras HC; 23 April 2019.
2. The hindu. 22 December 2017.
3. The Indian Express. 6 September 2018.
4. BBC News. 6 September 2018.
5. India Today. 23 July 2019.
6. Transwoman A 'Bride' Under Hindu Marriage Act": Madras HC; 23 April 2019.
7. "Article 15 in The Constitution Of India 1949". 7 September 2019.
8. The Hindu 3 August 2020.
9. The Hindu 27 June 2009.
10. Deccan herald. 13 March 2015.
11. The Hindu. 5 May 2008.
12. New indian express on 7 April 2019.
13. The Times of India. 4 April 2019.
14. The Times of India. 8 October 2013.

15. The New Indian Express. 17 November 2015..
16. The New Indian Express. 25 August 2020.
17. The Times of India. 9 May 2019.
18. The New Indian Express. 24 September 2016.
19. The hindu 30 July 2019.
20. The Times of India 9 August 2019.
21. The Hindu. 14 March 2009.
22. Times of India. 10 July 2013.
23. Swami., Parmeshwaranand (2004). Encyclopaedia of the Śaivism (1st ed.). New Delhi: Sarup & Sons. ISBN 978-8176254274. OCLC 54930404.
24. Shankar, Gopi (March–April 2015). "The Many Genders of Old India". The Gay & Lesbian Review Worldwide. 22: 24–26 – via ProQuest.
25. Winter, Gopi Shankar (2014). Maraikkappatta Pakkangal: Srishti Madurai.
26. Akshatha Vinayak (25 April 2018). "Unique Transgender Festival in Koovagam".
27. Gayathri Prabhu. "Writing a Life Between Gender Lines Conversations with A. Revathi about Her Autobiography, The Truth About Me: Ashijra's Life Story" (PDF).
28. The Hindu. Chennai, 18 October 2015.
29. Deccan Herald. 18 August 2010.

## Socio Economic Welfare Measures In Tamil Nadu: Educational Reforms and Schemes

**R.Ganga\***

### **Introduction:**

Instruction plays an urgent assignment in lessening destitution and financial injustice in the country and metropolitan areas of India. It eliminates the financial differences and social disturbances in the country. Instruction has been answerable for human strengthening too. Schooling is the essential right of each and every resident in India. This paper centers around the development of the school system and the examples of advanced education in Tamil Nadu. It investigates people in general and higher instructive foundations and education levels of Tamil Nadu.

A huge number of public and confidential essential, center, and secondary schools are dissipated across the territory of Tamil Nadu. Furthermore, there are various expressions and science schools, clinical universities, design schools, polytechnic organizations, and modern preparation establishments. Among the most conspicuous of Tamil Nadu's colleges are the University of Madras (1857) and Tamil Nadu Veterinary and Animal Sciences University (1989), both in Chennai, Annamalai University (1929) in

Chidambaram; Tamil Nadu Agricultural University (1971) in Coimbatore; and Madurai Kamaraj University (1966) in Madurai. The Dakshina Bharat Hindi Prachar Sabha (1918) in Chennai and the Gandhigram Rural University (1956) in Gandhigram, in southwest Tamil Nadu, are the two foundations of public significance that are participated in advocating the Hindi language and Mahatma Gandhi's idea of provincial advanced education, individually. Tamil University (1981) close to Thanjavur, in the east, centers around the investigation of Tamil language, writing, and culture.

### **The Growth of the Educational System:**

Maulana Azad, India's first Minister for Education visualized solid focal government command over instruction all through the country, with a uniform school system. The social and phonetic variety of India, it was just advanced education managing science and innovation that went under the locale of the focal government. The public authority likewise held powers to make public arrangements for instructive turn of events and could control chosen parts of training all through India. The focal legislature of India formed the

*\*Assistant Professor, Ph.D., Research Scholar (Part-Time) P.G. & Research Department of History, Government Arts College for Men Krishnagiri -635 001 Tamilnadu.*

National Policy on Education (NPE) in 1986 and furthermore supported the Program of Action (POA) in 1986. The public authority started a few estimates the starting of DPEP (District Primary Education Program) and SSA (Sarva Shiksha Abhiyan, India's drive for Education for All) and setting up of Navodaya Vidyalaya and other particular schools in each area, progresses in female instruction, between disciplinary exploration and foundation of open colleges. India's NPE additionally contains the National System of Education, which guarantees some consistency while considering provincial instruction needs. The NPE additionally weights on higher spending on instruction, imagining a financial plan of over 6% of the Gross Domestic Product. While the requirement for more extensive change in the essential and optional areas is perceived as an issue, the emphasis is likewise on the advancement of science and innovation training framework.

### **Free Supply of Books and Slates:**

Poor pupils receiving midday meals in Standards 1 to 3 got course books free and economically disadvantaged students in Standard 1 got records additionally free. In excess of 13 lakhs of students got this free supply consistently. From the year 1972-73 the expense of course readings was met by the Tamil Nadu Text Book Society from its assets. The plan cost the Society about Rs. 25 lakhs consistently. About Rs. 5 lakhs are spent from State Government subsidizes consistently on the free stock of records to understudies in Standard I.

With the end goal of working on the instructing of science in grade schools, the schedules have been overhauled and allowances are likewise given for the Purchase of science gear at Rs. 300 for every Primary school and Rs. 1,000 for each Middle school. Up to this point, 12,620 Primary and 4,000 Middle schools have benefited. Under an exploratory plan executed by the Avinashilingam Home Science College, Coimbatore 5,700 essential educators in Coimbatore, the Nilgiris and Kanyakumari locale were given direction preparing in Nutrition and Health Education in the next couple of years.

So as to advance Health Education among Primary School kids, a plan has been authorized in Tirunelveli region (with CARE help) to direct an appropriate preparation program for Primary teachers in the locale, so they, in their turn will instill Wellbeing mindfulness among the 5 lakhs of students pursuing in Primary schools in that region. The plan will cost Rs. 4 lakhs, of which Rs. 1.80 lakhs will be borne via CARE.

### **Local Body Elementary Schools**

Out of 33,347 Elementary schools in Tamil Nadu in 1979-80 around 29,000 were arranged in Panchayat Union regions. Out of the 29,000 schools, 23,266 (20,193 Primary schools in addition to around 3,073 Middle schools) were controlled by Panchayat Union Councils. Under the ongoing example of monetary help to Panchayat Union Councils for rudimentary instruction, 4/9 of the nearby cess (required at 45 paise per rupee of land income) keeps on being paid to the Panchayat Union Elementary Education Fund. The Government is additionally giving a goliath determined at Rs. 6 for every head of populace in each Block, in light of the 1971 statistics. The equilibrium of consumption on Elementary Education is shared by the Government and the Panchayat Unions as per the changed arrangement: of Blocks.

The quantity of grade schools run by Municipalities and the Corporations of Madras and Madurai in 1979-80 was 1,494 (1,094 Primary in addition to 400 Middle). The Government endorses 50% of the Education charge acknowledged by a Municipality as Government commitment. They are likewise meeting the whole net shortage in the Municipal Elementary Education Fund Accounts, with the exception of the Madras Corporation.

### **Secondary Education**

Out of 16.51 lakhs of youngsters in the age bracket 14-16 in Tamil Nadu in 1979-80, 38.44% in particular 6.34 lakhs have been signed up for (Standards 9 and 10). There were 3,109 High schools in Tamil Nadu in 1979-80 of which 1,087 had Higher Secondary guidelines. Also, there were 117 schools associated to the Central Board of Secondary Education, and so on, of which 52 had Higher Secondary principles. Out of the



all out strength of 20.44 lakhs of understudies in those schools (12.69 lakhs in the Higher Secondary schools in addition to 7.75 lakhs in the High Schools) 11.60 lakhs were in Standards 8 and settle for the status quo 9-10 and 2.50 lakhs in the two Higher Secondary classes. The Government has endorsed in 1980-81 till now the kickoff of 42 Government High Schools separated from 20 Aided High Schools allowed by the Department to be opened.

### **High School Buildings;**

An arrangement of Rs. 9 lakhs has been made in 1980-81 for awards to Municipal and Aided High schools for setting up structures, other than an arrangement of Rs. 42 lakhs for building works of Government High Schools (Rs. 25 lakhs for spill over consumption and Rs. 17 lakhs for new works) The Government have sorted out for leading a nitty gritty overview of the current convenience offices in Government schools, so as to figure out a staged program for fulfilling the necessities of the most unfit schools before long.

### **Scholarship**

School Education in Tamil Nadu is free at all stages. Rural ability grants were granted from 1971-72. Under the plan, grants are granted consistently to four understudies in every one of the 374 Panchayat Unions in the State. The grants are valid for the whole school courses. The worth of the grants, when the understudy is concentrating on in chosen High schools endorsed for the object, is Rs. 1,000 for every annum for each line and Rs. 500 for every annum for every day researcher. Students who get these grants however are concentrating on in normal schools willingly are permitted Rs. 150 for every annum. The all out number of grant holders in 1980-81 will be around 3,000 including rechages. It was from 1978-79 that the quantity of new honors under these grants was multiplied (i.e., expanded from two to four in every Panchayat Union).

### **State council of Education Research and Training**

The S.E.C.R.E.T. formed in May 1975 by integrating the three units namely State Institute of Education, State Evaluation unit and State Institute

of Science Education, is in charge of Educational research and training upto Higher Secondary level. It organises several research oriented projects, Inservice Training Courses and Workshops. The Director of School Education is also the Director of the S.C.E.R.T.

S.C.E.R.T. is implementing the following experimental projects with UNICEF Assistance

(i) "Primary Education Curriculum Renewal Project" (PECR) : Under this programme innovative curricula suitable for rural areas are experimented in Standards I to V of 30 Primary Schools in three centers at Aduthurai, Ranipet and Tirur. This project will be expanded to 100 more schools in the State from 1980-81.

(ii) Developmental Activities in Community Education and Participation" (DACEP) : This caters to the educational and community needs of all age groups so that the school may become a catalyst for social change in other sectors of the community. This scheme is now implemented in two centers-viz. at Tirur and Ammoor Two more centers were planned in 1980-81.

(iii) "Comprehensive Access to Primary Education" (CAPE) (in the context of the programme for Universalisation of Elementary Education):- Under this project an attempt will be made to reach out to the out of school children and provide them with learning material aimed at improving their quality of life.

### **Welfare of Teachers and Non- Teaching staff of school**

The government assistance of the 2 1/2 lakhs of educators working in the Schools in Tamil Nadu, is constantly kept in view by the Government. The Government has declared their pivotal choice to change over every one of the instructors of Panchayat Union Elementary schools, who number around 95,000, into Government workers. Vital advances are being taken to carry out this significant approach decision. Higher Grade posts in Primary schools held by Secondary Grade qualified instructors were until now updated as Secondary Grade posts on a staged program. 42,950 posts were overhauled during the years 1967-68 to 1978-79. In April 1979 the Government gave standing Orders such that all Higher Grade instructors getting the

Secondary Grade capability in a year will consequently get the Secondary Grade scale from the first September in the following scholarly year.

### **Aided Schools**

The Tamil Nadu Recognized Private Schools (Regulation) Act, 1973 and the guidelines outlined thereunder, came into force with impact from first December 1974. Different minority establishments documented petitions against the utilization of the Act and Rules and the High Court held different areas of the Act and the significant principles unimportant to the minority organizations. The Government have favored requests with regards to this issue in the Supreme Court

### **Adult Education And Non-Formal Education.**

#### **Adult Education**

The proficiency rate in Tamil Nadu according to 1971 statistics was 39.39% (Men 51.68% and Women 26.83%) as against the all India figure of 29.34% (Men 39.51% and Women 18.44%). All in all, out of an absolute populace of 4.12 crores in Tamil Nadu according to 1971 registration, just 1.63 crores people were literate. They had Rural Functional Literacy program, state taxpayer supported initiative, intentional offices and different projects which were executed during 1980- 81.

#### **Non-formal Education;**

Non - formal Education communities were opened by the branch of Non-formal Education in 1976-77 at the pace of 1 in every one of the 374 Panchayat Unions

in the State. The quantity of focus was expanded to 2 of every 1977-78 and 4 out of 1978-1979. Each middle once opened, capacities for a long time and leads three societies every one of ten months with various arrangements of dropouts.

### **Collegiate Education**

The strength in 1978-79 was 2 lakhs and the Abolition Of the Pre-University course from 1979-80 has implied decrease in strength of the request for 80,000 yet the increment was balanced somewhat by the launch of new degree courses in Colleges with the goal that the net decrease was just 65,000 Besides, there are 23 Teachers Training Colleges and 23 different Colleges in the State, With which by-New colleges, Autonomous school, Continuing instruction, stipends, women education and training and numerous constitution of government assistance board of trustees was framed.

### **References**

1. Saini Shiv Kumar, Development of Education in India, Cosmo Publications, New Delhi, 1980,
2. Progress of Education in Madras State, Government of Madras, 1954,
3. Note on Demand XIII - Education, 1979-80, Govt of Tamil Nadu, 1979,
4. <http://14.139.60.153> › Progre TAMIL NADU - National Institute of Educational Planning and Administration
5. <https://files.eric.ed.gov> › fullt Access to Elementary Education in India: Politics, Policies and Progress – ERIC.

## **Evolution of Women Entrepreneurship in Indian History**

**D. Sriveni Devi<sup>\*</sup>, M. Ponniah<sup>\*\*</sup> and A. Sabarirajan<sup>\*\*\*</sup>**

### **Introduction**

This world was designed in such a way that every living and non-living thing on it maintains a state of equilibrium. Given the history and current situation,

humans play an important role in it as well. We have witnessed changes in the roles and statuses of human beings throughout history. Women have played a critical role in the overall stability and development of society.

<sup>\*</sup> Assistant Professor, Department of History, G.T.N. Arts College, Dindigul

<sup>\*\*</sup> Head and Associate Professor, P.G. and Research Department of Commerce, G.T.N. Arts College, Dindigul.

<sup>\*\*\*</sup> Professor, Department of Management Studies, PSNA College of Engineering and Technology, Dindigul

Despite playing such an important role, the importance of maintaining gender equality and a sustainable environment is always emphasised. The sole reason for this is the inequality and dominance of one gender in various domains such as the workforce, household, agriculture, education, and so on. Women's status has changed dramatically, but they still have to fight for basic human rights and needs.

### **Indian Women Entrepreneurship**

Women's development has long been regarded as critical to a country's overall long-term development. A woman entrepreneur is a female who plays an intriguing role in society by frequently interacting and actively adjusting herself with socioeconomic, financial, and support spheres.<sup>1</sup> A woman entrepreneur is someone who recognises moving apart to meet her needs and becomes financially independent. A strong desire to accomplish something positive is ingrained in entrepreneurial women, who are equipped to contribute qualities in both family and public life.

Women typically start businesses or start their own ventures as soon as they finish their education. According to a study conducted by Women and Entrepreneurship in India, 58% of female entrepreneurs are between the ages of 25 and 30. Most women-led organisations are typically small-scale ventures, export administrations, clothing and accessories, and food and beverages. According to various estimates, women make up 25-35% of new company employees, and the number is growing. According to financial speculators and other capital financial specialists, a growing number of women are being inspired by prominent startup examples of overcoming adversity in India and around the world.

A woman entrepreneur is someone who incubates new ideas, launches a business with these ideas, and adds value to society through their own initiative. Women in India face numerous challenges in advancing in their careers. Women entrepreneurs face numerous challenges in their efforts to grow their businesses. There are numerous issues that women face at various stages of their business, beginning with their initial start-up and continuing to run their business.

Despite many challenges, a woman entrepreneur is distinguished by her willingness to work hard. She must adhere to the principle that "hard work is the key to success." She works for a sense of accomplishment, challenge, and service to others.

### **Women Entrepreneurs' Changing Roles across the Decades**

Indians have always been entrepreneurs, regardless of the industry. We have seen businesses passed down from fathers to sons and businesses rise from rags to riches throughout history. The male dominance in society has never allowed women to realise their full potential. The existence of patriarchy and other societal norms prevented them from joining the family business or starting their own. The women were responsible for doing daily housework, caring for the children and elderly members of the family, and so on. The family is said to be a chariot with wheels, driven by both male and female members of the family. If one of the wheels is slow, the chariot, or the family, will be unable to grow and develop. Similarly, when we speak of a nation, women entrepreneurship plays a dominant role in economic development and makes significant contributions to the country's economic growth. If women's entrepreneurship is ignored and stops participating in productive activities, the country's development will be very slow. It was not until the 1960s that women brought about a change in their status and the evolution of female entrepreneurs in Indian society.

#### **During 1960's**

During this time, women were encouraged to start small businesses from the comfort of their own homes. Many of them started some of the businesses on their own. To supplement their income, they engaged in activities such as papad making, pottery, bangle making, and so on. There was also a need for children to be educated during this time period. Not only were male children sent to school, but some families began sending their female children as well. Ritu Kumar, a well-known international designer of Indian origin, brought about significant changes in the field of female entrepreneurship by establishing her brand. She

believed that India possessed a vast reservoir of artistic abilities that could be utilised to help transform the status of Indian women. She took a step forward to start her brand with her international experience and delicate skills present in Indian society. Due to societal constraints and a lack of funds, she began her journey with block printing in a small village in Kolkata.<sup>2</sup>

### **During 1970's**

Women's needs changed during this time period. In contrast to previous eras, when all women aspired to have a home, marriage, and children, they now aspire to have a job. They were eager to take on the challenge of balancing their roles in the social and occupational sectors, balancing their personal and professional lives, and balancing taking care of their families and their businesses/jobs. The early 1970s also saw a surge in feminist activism, with women speaking out against issues such as gender inequality, rape, spousal violence, sati, divorce laws, political representation, and land rights. The wave of women demanding their rights started. The term "women entrepreneurship" was coined.

### **During 1980's**

The decade saw a significant increase in technological advancements as well as professional education. With the introduction of the fourth five-year plan, the emphasis shifted to education. The evolving nature of dealing with crimes against women was clear. Several non-profit organisations and political parties raised their voices, capturing the attention of the media. The notable change was brought about by Mary Roy, a female activist who won a lawsuit that made a girl child have equal rights to property/land inheritance as a male child. The lawsuit bore fruit in Kerala, where literacy has grown in importance for both genders over time.

### **During 1990's**

For women in the country, the era of independence began. They were self-assured in their abilities and became goal-oriented. In this century, approximately 1,96,000 women entrepreneurs emerged, outnumbering men in society. The zeal of women entrepreneurs drew foreign aid from all over the world to support the establishment of women enterprises and

non-profit organisations. Previously, females were looked down on for running small businesses such as xerox stores or grocery stores; however, the industrial policy of 1991 created a pool of opportunities for both males and females in the country. Liberalization, globalisation, and privatisation were all promoted by this policy. Women can now be found in every sector/industry, whether it is a service industry or a trading business. The reasons for women entering the industry changed as the industry evolved. While some entered to expand their family business or to start something on their own in order to become financially independent, others entered to help their families get out of debt.

This decade saw many changes, as well as the greatest achievement for female entrepreneurs. The planning commission and the Indian government recognised these entrepreneurs' efforts and shed light on the importance of women entrepreneurs to the country's economic growth. The formulation and implementation of a number of policies to assist these women was viewed as the only effective and efficient strategy for reducing urban and rural poverty levels. Subsidies, tax breaks, and concessions for the production of goods and services were also extended to them. The eighth five-year plan, developed at the start of this decade, identified the need to develop specific programmes to assist rural women in engaging in income-generating activities and pursuing new employment opportunities.

### **During 21<sup>st</sup> Century**

With the difficulties faced by entrepreneurs over time, they are now recognised as innovators and innovating new things to compete with others, which is recognised as the most difficult task an entrepreneur faces. According to research conducted in the early twentieth century, women-owned firms may have underperformed at aggregate levels compared to men-owned firms, but they are more likely to stay in business for a longer period of time. The underperformance is the result of various challenges that a woman faces while establishing her business in the market.<sup>3</sup> Previously, there were only three Ks for women: Kitchen, Kids, and Knitting, followed by three Ps:

Powder, Pappad, and Pickles, and now there are four Es: Electricity, Electronics, Energy, and Engineering. Indian women have come a long way and are now more visible and successful in all spheres, having progressed from the kitchen to a higher level of professional activities.

### **Push and Pull Factors**

When studying the cases of famous female entrepreneurs, one thing that they all had in common was their determination. According to a study, the majority of women were drawn to the market in order to have a better life, be financially independent, and support their families with additional income.<sup>4</sup> Over the years, certain pull factors (motivational factors) have captivated many women in the entrepreneurship field.

1. Because men dominate society, women feel compelled to take action in order to maintain their self-esteem and personal development.
2. They are driven enough to take risks and face challenges in order to establish them in the market.
3. Their determination and perseverance have aided them in every endeavour.
4. Over time, government assistance and rule simplification have made it easier for women to start their own businesses.

According to history, women have been confined to the four walls of their homes to carry out their daily activities. Women may have moved out of those homes over time, but they have remained confined within the four walls of society, where they struggle and fight the people's orthodox beliefs and thoughts. The group's push factors and challenges are quite similar: 1) Social Norms, 2) Education, 3) Poverty, 4) Lack of Self-confidence, 5) Conflict between work and domestic commitments and 6) Family and Tax policies.

### **The Future Scenario**

It is clear that the patriarchal characteristics of society have had a significant impact on the lives of women entrepreneurs in various countries. It is critical to recognise the impact of male-centric society on the lives of women and their changing roles thus far. To

improve the situation for women entrepreneurs, public policies can be developed that take into account the following critical points:

- With the help of various role models and world ambassadors, assist women in developing a positive attitude and self-confidence. The goal is to raise women's awareness of the potential of entrepreneurship.
- Training women in the skills needed for successful entrepreneurship and venture leadership, so that they can work efficiently with proper risk management and optimum use of management resources.
- It has been observed that women have faced several financial barriers, so it is necessary to teach them financial literacy so that they can make informed decisions about their ventures. Efforts should be made to close the wage disparity between men and women.
- Entrepreneurship relies heavily on networking. It facilitates the acquisition of business ideas, customers, and investors, among other things. Women should be assisted in developing strong networks with people in their field of interest.
- For women to be successful entrepreneurs, policymakers must work to create policy frameworks that ensure that tax policies and family law do not stifle their growth. Removal of economic disincentives in tax benefits, stronger policy in addition to the family and social policy to ensure that women are not subjected to discrimination.

### **Conclusion**

One question that arises after a thorough examination of the evolution of women entrepreneurs and the assistance they require to thrive is whether women should be assisted through special agencies or by incorporating it into mainstream programmes. In its framework for women's empowerment and entrepreneurship support, the European Union employs both approaches to address these issues, depending on societal attitudes toward women and the labour market

situation. More efforts should be made to create an environment in which social security can be provided with fewer barriers. It is necessary to implement a gender-neutral education system that can impart entrepreneurship learnings to society in order to eliminate gender-related issues in the field. It can be seen that the status of women entrepreneurs has improved over time, but the main issue is the patriarchal system that has existed in India for centuries. With the passage of time, women have also become breadwinners in the family, and some are receiving financial assistance from their families. Despite the obvious positive changes, there are many more that must be made to make a woman feel valued in society.

## References

1. P. Pirakatheeswari, "Problems and Prospects of Women Entrepreneurs in India in the era of Globalization", *Pacific Business Review International*, vol.8, no.2, 2015, p.129 <[http://poster.pacific-university.ac.in/2015/2015\\_month/August/15.pdf](http://poster.pacific-university.ac.in/2015/2015_month/August/15.pdf)>
2. M. Charantimath, *Entrepreneurship Development and Small Business Enterprises*, Pearson Education India, 2013, pp. 1-3.
3. S. Pahwa and S. Chakraborty, *Women Entrepreneurship and Economic Development*, Sarup & Sons, 2007, pp.1-3.
4. A. Ibemcha Chanu, "A Study on Motivational Factors of Women in Entrepreneurial Ventures of Assam Hills", *International Journal of Research and Analytical Reviews (IJRAR)*, 2018, p.1050.

## Dr. Prema Kasthuri Endowment Prize for Women

### Women in Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) – Pathway for Social Transformation in Tamilnadu

Dr.V.Chitra\*

In India, Women constitute half of the population and a major share of chronically poor population. There is inequality and vulnerability of women in all sphere of life. They need to be empowered in all ways of life. Without active participation of women, establishment of a new social order may not be a successful one, and they should realize that they have constitutional rights to quality health care, economic security, and access to education and political power.

The Government has framed different schemes to uplift the women from poverty and vulnerability of life. One such woman friendly Programme is Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) that was enacted in 2005. MGNREGA has provided a unique opportunity to the people from rural India to earn their own income without any discrimination of caste or gender. The stunning feature of NREGA is that, it pays equally to the women, as

same men were paid, is virtually appreciable act in rural India. However, this scheme had benefitted very low percentage of women workers in Tamilnadu under MGNREGA in initial years.

In Tamilnadu, Mahatma Gandhi National Rural Employment Guarantee scheme<sup>1</sup> was launched initially in six districts viz ., Cuddalore, Nagapattinam, Sivagangai, Thiruvannamalai and Villupuram from 02.02.2006 onwards and in four more districts viz., Thanjavur, Tiruvarur, Tirunelveli and Karur from 01.04.2007 onwards. The scheme was further extended to remaining twenty districts of the state. The main objective of the scheme was to guarantee 100 days of employment in a financial year to any rural household whose adult members are willing to do unskilled manual work<sup>2</sup>. This scheme is an important step towards the realization of the right to work it also enhances people's livelihoods on a sustained basis, by developing social

\*Assistant Professor, Department of History, Madras Christian College (Autonomous), Tambaram, Chennai 59

and economic infrastructure in rural areas. The village panchayat will issue job cards to every registered individual. Payment of the statutory minimum wage and equal wages for men and women is an important feature of the scheme. The cost of the scheme will be shared between the Centre and State in the ratio of 90:10. The central government will provide financial assistance for entire cost of wages for unskilled manual workers and 75 percent of the cost of the material and wages for skilled and semi-skilled workers. The state government will bear the 25 percent of the cost of material and wages for skilled and semi-skilled workers. Priority of women carried out by the MGNREGA members are renovation of existing ponds, formation of new ponds and other water conservation and soil conservation measures. From the assumption of the programme, the government was quickly identify the issues and bottlenecks that were responsible for the progress in the implementation of the programme and came out with a series of initiatives to address those issues and to remove the implementation bottlenecks. As a result, about 82% of the work force comprises of women. According to the Guarantee<sup>3</sup> Act, Priority shall be given to women in such a way that at least one third of the beneficiaries shall be women who have registered and requested to work. Efforts to increase the participation of single women and disabled shall be made.<sup>4</sup>

Slowly the performance of the scheme increasing and it reflected in beneficiaries of the programme. The Government of India has been initiated for the first time providing awards for the best performing states during 2012-13. Tamilnadu had bagged the best performing state award in the category of social inclusion and it had been the only state under that category for the year 2014-15. Tamilnadu also bagged the best performing state award in the category of sustainable livelihoods through convergence. For 2016, Tamilnadu also bagged Award in the category exhibition on best practices under MGNREGS.<sup>5</sup>

## **WOMEN IN MGNREGS**

Mahatma Gandhi National rural Employment Guarantee scheme is a Gender positive programme, which promotes participation of women by providing

wage parity with men. The scheme enshrines the 'Right to work' and livelihood security in rural areas by providing guaranteed employment in a financial year. The main objective has been to encourage women's effective participation, both as workers and as administrators' provision for separate schedule of rates of wages for women, facilities for crèche, work side shed for children and childcare services, which facilitates the participation of women. The scheme has provision to provide work near the residence of the beneficiaries. These measures enhance the participation of women. Their participation has been growing since its inception in Tamilnadu. The scheme increases the household income since earlier women used to get fewer wage than men. Women take up this opportunity for economic freedom. More than the wage parity, they can take up work in their fields and are paid for that. More than 90% of woman workers are farm labourers. A substantial part of their work is unpaid because they work in their farms. MNREGA has changed this. Like digging a pond in their own farms are paid for.<sup>6</sup>

In 2008, the central government ordered all wage payments to be made directly to workers bank and post office accounts, as an anti-corruption measures. Under the scheme, a household in guaranteed 100 days of manual employment in a year. Adult member can share this guarantee and the wage is same for man and women. Tamil Nadu is the only state that continues to make wage payment in cash, it helps to avoid delays. More than 90% of women workers are farm labourer. A substantial part of their work is unpaid because they work in their farms MGNREGA has changed this now parts of women's non-paid jobs, like land leveling and digging a pond in their farms, are paid. This has attracted women to the programme. In Tamil Nadu, history of women mobilization for schemes and campaigns seems to have contributed to their higher participation. It is now mandatory to have 50% women panchayat representations that have nodal roles in the program's implementation including preparing the village developmental plan<sup>7</sup>. Therefore, if the supervisory roles in presence as workers converge, it will be a win-win situation for the programme as well as villages.

The increasing number of women participation in the programme can be used for effective delivery of its objective as local ecological revival. It is mandatory for 50% of women are from Panchayat representative who have nodal role in the programmes implementation. Significantly, female share of works under MGNREGA is greater than their share of work in the casual wage labour market across all states. Women are participating in the scheme much more actively than they participated in the others forms of work. However, there are wide variety of differentiation and variations across the districts within the state, but still the rate of participation shows a higher rate over the years. The variations in women participation can be attributed to many factors ranging from socio- cultural norms around female participation in labour force, mobility and intra household allocation of roles and responsibilities. This programme has also created a development interface for women to negotiate with the local governments and power structures, giving new meaning to participatory governance.

Under MNREGA, the clause of equal pay for men and women has been resulted in shaping out better socio-economic scenario for rural women. The scheme has reduced the traditional wage discrimination in public works. Women have looked upon the scheme, where minimum wages are to be paid as a viable alternative. Improved access to economic resources and paid work has had a positive impact on the socio-economic status of women. It revealed that women exercise independence in collection and spending of MGNREGS wages, indicating greater decision-making power within the households. The mandatory transfer of wage payment through bank accounts has ensured a greater financial inclusion of women. Despite these improvements, certain factors such non availability of work site facilities like crèche, long work hours, gender relations continue for the women participation. The success of the programme is entirely dependent on the participation of the community in general and women in particular since the share of the women in employment is almost 50 percent. This programme has several gender sensitive features that are attractive to women workers. The scheme given priority to women. In terms

of implementation, it mandates that a minimum of one third of the beneficiaries are to be women who have registered and have requested for work<sup>8</sup> the scheme empowers people to pay an active role in the implementation through Gram sabhas, participatory planning and other means.

## **PATH WAY FOR SOCIAL TRANSFORMATION**

In Tamilnadu, MGNREGS has benefitted the poorest of the poor, especially providing a safety net and tool for poverty alleviation. It has particularly benefitted rural women and other who depend on low paid agricultural work. The scheme has produced transformative outcomes for the rural poor. It has a significant indirect effect on agricultural wages, creating a positive impact on women.

MGNREGS comprised provision to ensure women participation. Women working under the scheme were not only having financial gains but also getting significant motivation, enhancement in their self-esteem, power within household and control over resources. Women were independently handling the mobility issues in their district. They worked with great enthusiasm and earned income for increase their competence. The scheme is vehicle for influencing women in their decisions that affect the lives of citizens and an avenue for their power. It provided an access and control over money. The women workers had independent bank accounts in their names in nearby banks. They used to withdraw their money and saved it for the future.

Participation is another major strategy to help women to acquire power. It could be political participation (through voting, contesting and winning elections at different levels), economic participation (in the labor market through employment, skill training, finance and marketing), social participation (in major social and cultural institutions through membership and through holding positions of decision-making) or participation in other spheres. Participation is likely to help women in being active members of the society and economy, in acquiring positions of decision makers. It also helps them in acquiring confidence in their own capabilities. Human development, through improving



human capabilities of women as well as through ensuring basic needs and primary services/ infrastructure is another important approach that can empower women and change the power relations in favor of women. It helps human capital formation among women, improves their productivity and reduces their vulnerability through improved health and nutrition. Basic infrastructure can reduce women's drudgery and can improve quality of their life, opening new opportunities for them. Mobilization of women to acquire collective strength for improved bargaining in the economy. It can be an important strategy for empowerment of women in society. Collective strength of women challenges their subordinate status and inferior power, and removes certain critical barriers to empowerment, such as diffidence, isolation and feeling of powerlessness. It helps women to acquire confidence and self-esteem. There are various factors which encourage the women worker's participation under this scheme include nature of work, which do not need skilled worker, the limited hours of works, availability of work locally, reduction of migration of male member, substantial jump in the wage rate etc. Participation of women varies widely across states. Women participation under MGNREGS is measured in person days.

This scheme had the potential to not only alleviate poverty and vulnerability, it also generate more transformative outcomes in terms of empowerment and social justice. The scheme has benefitted poorest of the poor especially in terms of providing a safety net and as a tool for poverty alleviation. The scheme also resulted in transformation in rural labourers such as increasing rural wage levels, enhancing the workers bargaining power in the labour market and reducing their dependency on moneylenders. This scheme also empowers the rural women through the processes of both increased wage levels and strengthened bargaining power of rural wage labourers. This enhanced bargaining power is significant among low caste women. It also strengthens the natural resource base and act as a growth engine in agricultural economy

MGNREGA has produced transformations that are meaningful to those who the scheme intends to

benefit. The scheme seeks to foster condition to inclusive growth ranging from basic wage security and recharging the rural economy to a right based process of democratic empowerment. Socially, it helps them to escape from poverty, dependency and marginality altogether.

## Conclusion

Mahatma Gandhi National Rural Employment Guarantee scheme is flagship programme for women and it benefitted the poorest of the poor woman households and it provide safety net and as a tool for poverty alleviation as well. The scheme has positive impact on employment pattern of women and it promises from the perspective of women's empowerment as well. Women have benefitted both individual and community. They are able to earn independently, spend some money for their own needs, contribute in family expenditure etc. The gained benefits of women as community can be understood by increased presence in the Gram sabha, increasing number of women in speaking out in the meetings, increasing capacity of interaction etc. But the poor implementation across the nation (such as lack of child care facility, worksite facility and illegal presence of contractors) accrued the gender sensitization. Certain initiatives and changes should be taken to remove the specific problem highlighted in order to uplift the status of women and overcome poor implementation of the programme. Most boldly, in a rural milieu marked by stark inequalities between men and women in the opportunities for gainful employment afforded as well as wage rates. It has also produced a transformative outcome for rural women labourers as pushing up wage level and in turn it contribute to the empowerment of rural poor in Tamilnadu.

## End Notes

1. G.O.M.S.No 89, Rural Development & Panchayat Raj (CGSI) dt 2.8.2006
2. Ibid
3. Para 15 of schedule II of MGNREGA scheme
4. G.O.(Ms).No 52, Rural Development and Panchayat Raj (CGS-!) department dated 25.06.2012

5. Rural development and panchayat Raj department, Government of Tamilnadu
6. Chari.S., Women at the crossroad: a study of MGNREGS implementation in rural Tamilnadu' Economic and political weekly ,2020
7. G.O.No.146, Rural Development and Panchayat Raj (CGS-1) department dated 01.01.2016.
8. [www. Mnrega.nic.in/](http://www.Mnrega.nic.in/) schedule II section 6 of mnrega scheme .

## Impact of Green Revolution on Indian Agriculture

**V.Amudharasi\***

The term Green Revolution has been used to mean two different things. Some experts in agricultural geography use it for referring to a broad transformation of the agricultural sector in developing countries to reduce food shortages. The Green Revolution was introduced in the form of a package programme as it focused on irrigation, fertilizers, high-yielding variety seeds and pesticides. Green Revolution aims to promote both agriculture production and productivity. Others use it when referring to specific plant improvement, notably the development of high-yielding varieties. Modern scientific knowledge and technology were thus introduced to Indian agriculture through the Green Revolution. Green Revolution Programme was started with the help of the US-based Rockefeller Foundation and was based on high-yielding varieties of wheat, rice and other grains that had been developed in Mexico and the Philippines. The Green Revolution among other factors has greatly increased the output of Indian agriculture.

### **Agriculture:**

The Indian economy is primarily agricultural. The agricultural sector formed the backbone of the economy of the country as it covers nearly sixty percent of the available land for agricultural activities. It employs about 62 percent of the working population of the country. The people are very proud of their agrarian heritage. After Independence, the Indian government started to give primary importance to agriculture and food production through the five-year plans. Agriculture remained the basis of their economy. The very existence of economic activities of the entire people is bound with

the state and health of this sector. In villages above 80 percent of the people earn from cultivation and allied agro-industries. Indian agriculture has been characterized by extensive cultivation during the pre-1965 'Green Revolution' era, and by intensive cultivation in the post-Green Revolution period. There has been a significant increase in the use of modern inputs in Indian agriculture. The output of all crops increased at a compound growth rate of 3.15 percent per annum during 1949-65. However, the source of growth has changed from area expansion in the pre-Green Revolution period to yield growth in the later periods. Agriculture remained the basis of their economy. During the pre-independence days, agricultural operations were mostly controlled and regulated by the landlords known as Zamindars. Before independence, agriculture followed the traditional method of cultivation. Towards the beginning of the last century, they began to clamor for an equitable distribution of the land, abolition of tenancy systems, better living conditions and the reorganization of the agrarian relations based on modern socialistic and scientific lines. After independence, there has been a steady development in all aspects of agriculture. A series of legislations were initiated for the betterment of the tillers of the soil. High-yielding varieties of paddy have brought about a Green Revolution in agriculture. Agriculture supports 73.37 percent of the rural population. Agriculture is the dominating sector of the state's economy and contributes in several ways to the state's economic progress.

*\*Assistant Professor, PG. Department of History, Khadir Mohideen College, Adirampattinam, Thanjavur (Dt)*

**Green Revolution:**

In the early 1960s developments in agriculture production, sponsored by international funding agencies, led to what came to be called the Green Revolution. The term "Green Revolution" seems to have been coined in opposition to the notion of "red revolution" and this reflects the political and economical context of the time. It refers to the introduction of new methods in agriculture and the subsequent increase in agriculture production. Green Revolution refers mainly to a dramatic increase in cereal-grain yields in many developing countries beginning in the late 1960s, due largely to the use of genetically improved varieties. The Green Revolution was based on the assumption that technology is a superior substitute for nature, and hence a means of producing growth unconstrained by nature's limits. The bulk of food grain production has come from a relatively small area of the so-called Green Revolution belt. Green Revolution refers to the development and use of such HYV seeds during the decade 1960 which led to a phenomenal increase in the output of food crops. Green Revolution is the short-hand reference to a complex of seed and management improvements adapted to the needs of intensive agriculture that have brought larger harvests from a given area of farmland. The increase in production of cereal crops in developing countries after the introduction of high-yield varieties and the application of high-yield varieties and the application of scientific and planned methods to their cultivation.

**Origin:**

Green Revolution refers to a breakthrough in the application of genetic science to agricultural production during the 1960s, which first produced hybridized dwarf varieties of wheat and rice that were very responsive to high application of fertilizer and produced yields two to three times higher than the varieties they replaced. The "Green Revolution" refers to the transfer and adaptation of modern agricultural technology for use in developing nations. The Green Revolution refers to the great and rapid increase of crop production in the mid-fifties and the sixties of the twentieth century by the combined use of increased chemical fertilizers and high-yielding varieties of grains. Green Revolution signifies all the

foods which are rich in colored pigments like red, green, yellow, orange, purple, etc., thus providing all the necessary vitamins, minerals, antioxidants and fiber which are required for a healthy body. There was a significant increase in agricultural productivity following the introduction of high-yield varieties of grains and improved management techniques. However, the term "Green Revolution" is applied to the period from 1967 to 1978. Green Revolution has created new momentum and many times it was considered that modern technology was the major attributing factor for increased production. This revolution refers to the introduction of genetic manipulation into life science and in particular agricultural research. As a result of a technological revolution in agriculture, new varieties of seeds, new cropping patterns, new crops and techniques, new fertilizers and pesticides and new implements and machinery are fast appearing on the scene. Since the mid-1960s traditional agricultural practices are gradually being replaced by modern technology and farm practices in India also underwent far-reaching changes. As such it paved the way for a veritable revolution in our country. Initially, the new technology was tried in 1960-61, as a pilot project in seven Districts and was called the Intensive Agricultural District Programme. Later the high-yielding varieties programme was also added and the strategy was extended to cover the entire country.

**High Yield Seeds:**

The introduction of high-yielding varieties of seeds after 1965 and the increased use of fertilizers and irrigation led to the Green Revolution, which provided the increase in production needed to make India self-sufficient in food grains. The introduction of high-yielding variety seeds and perhaps most important of all, the welcome response of the farmers to the modernization of agriculture production of foundation seeds of paddy millets, hybrid millets, hybrid maize and to some extent cotton and pulses alone were taken up during the fifth plan. In 1960 the first of a generation of internationally funded and international staffed crop research institutes, the International Rice Research Institute was established in the Philippines. The high-yielding varieties would be much more beneficial than

the traditional varieties. Mechanization became widespread and necessary and with the introduction of high-yielding rice varieties. The post-culture and field trials were conducted to find out whether green manuring has any direct manorial value for paddy. The high-yielding variety programme envisaged a planned approach for the introduction of a newly identified high-yielding variety of paddy, jowar, bajra, maize, etc, application of the inputs at optimum level and provision of credit facilities. The production and distribution of high-yielding varieties of paddy and millets including hybrid seeds have been included in the States Programme for seed distribution. The object of the distribution of improved seeds scheme is to produce and distribute good quality seeds to the farmers. The possibility of reducing the number of strains of paddy and millets in the state, consistent with farmer preferences and suitability of the varieties for the seasons and agro-climatic conditions in the state, is receiving constant attention.

#### **Impact:**

The impact that Green Revolution technologies can have on farming and farmers' decision-making is brought to life in the Green Revolution game, a sophisticated gaming simulation of the drama of rural development and technological change in agriculture based on original fieldwork in India. The introduction of the Green Revolution helped the farmers in raising their level of income. With the increase in farm production earnings of the farmers also increased and they became prosperous. The Green Revolution promoted the development of the non-farm sector directly, and its effects on poverty reduction and overall economic development continued to be further rain-fed. The Green Revolution has made a worthwhile impact only on a portion of the national cultivated acreage. High-yielding varieties of crops need regular moisture supply and because of this impact of the Green Revolution has been very high in regions with developed irrigation facilities. The Green Revolution may lead to impoverishment and malnutrition.

#### **Economic Growth:**

The Green Revolution lifted many people out of poverty, started economic growth and saved large areas of forest wetlands and other fragile lands from conversion to cropland. The impact of the Green Revolution on equity was questioned in early critiques. The technology involved can be seen to be selective and biased in favour of resource-rich regions and wealthy farmers. In Tamilnadu, a Green Revolution would have reached many remote villages in the Dry Zone. Changes in consumption of diesel pumps and tractors occurred between 1979-80 and 1984-85 in the major states due to the Green Revolution. The result, known as the "Green Revolution, "has been quite remarkable, "miracle wheat" and "miracle rice" are splendid technological achievements in the realm of plant genetics. The high agricultural yield is achieved by the application of high input-high output technology viz use of fertilizers, pesticides and extensive irrigation. The effects of the Green Revolution technology have been positive for agricultural growth and distribution. The major benefits of the Green Revolution were experienced mainly between 1965 and the early 1980s the programme resulted in a substantial increase in the production of food grains mainly wheat and rice. Especially in the 1970s, social scientists joined the debate to evaluate the impact of the Green Revolution on income distribution, employment potential and social differentiation in the countryside.

#### **Conclusion:**

The architects of the Green Revolution sincerely tried to ensure the welfare of the farmers. The genesis and spread of the Green Revolution are calculated to assist the farmers in enhancing their level of income and standard of life. With the increase in farm production earnings of the farmers also increased and they became prosperous. In every successful agriculture sector, the use of the largest portion of the cultivable area became possible. The lands once left uncultivated due to unfriendly factors were brought under cultivation. Effects of the Green Revolution expertise have been constructive for agricultural growth and distribution. For the production of quality seeds with genetic purity, physical purity and good germination, a series of quality

control procedures are adopted right from the selection of variety till it is processed and distributed to farmers. The Green Revolution led to large-scale production of grains, rapid advancement in income, better nutrition and improvement in the standard of living for small and large-scale farmers and even for the landless poor.

### Reference

1. Adam Szirmai, The Dynamics of Socio-Economic Development, Cambridge, 2005.
2. Agarwal, A.N., Indian Economy: Problems of Development and Planning, New Delhi, 1976.
3. Albert Rohrabacher, J., Hunger and Poverty in South Asia, New Delhi, 2010.
4. Anlet Sobitha Bai, W., Contemporary History of India (1947-2004 A.D), Marthandam, 2005.
5. Anilkumar De, Environmental Education, New Delhi, 2007.
6. Arnold, The Green Revolution "The Companion to Development Studies, London, 2002.
7. Arunkumar, Encyclopaedia of Teaching of Agriculture, New Delhi, 2003.
8. Arunendu Mukhopadhyay, Crops, Costs and Variations, New Delhi, 1990.
9. Barwale B.R., Hybrid Rice: Food Security in India, New Delhi, 2000.
10. Bernhard Glaeser, the Green Revolution Revisited, New York, 2011.
11. Bhatia, B.S., Batra, G.S., Rural Development Management, New Delhi, 2000.
12. Bums, W., Technological Possibilities Agricultural Development in India Punjab, 1944.
13. Desai, A.R., Rural Sociology in India, Mumbai, 2005.
14. Devadas Pillai, Aspects of Changing India, Bombay, 1976.
15. Duntwala, M., Indian Economic Journal, December, Madras, 1970.
16. Gita Gopalakrishnan, M.S., Swaminathan: One Man's Quest for a Hunger, Chennai, 2005.
17. Gopalakrishnan, M., Gazatters of India, Tamilnadu State Kancheepuram and Tiruvallur District, Madras, 2000.

## A Study on the Educational Services of the Sisters of the Sacred Heart of Jesus in Tamil Nadu

**M. Gladis Prabha\* and Dr. Regi, S.\*\***

### Formation of the Congregation:

The congregation of the Sisters of the Sacred Heart of Jesus was founded in 1952 as a pious association with the name "The Little Sisters of Jesus". Today they have travelled a long way ahead and they have reached the status of a Papal Congregation. In the beginning of 19th century, the missionary sisters of Canonesses of St. Augustine" arrived in India having Mulagumoodu as their Mother House. They engaged themselves in the ministries of evangelization, education and service to the poor in the present diocese of Kottar and Kuzhithurai. Sister Scholastica having the name "Yesuvalial" (Servant of Jesus) joined the

congregation of the Missionary Sisters of Canonesses of St. Augustine. She pronounced her first vow on 21 November 1941 as an auxiliary sister and served the people at Mulagumoodu and Palliyadi for many years.

According to the decision of the III General Chapter of the Missionary Sisters of St. Augustine they decided to keep all Indian sisters as auxiliaries in the Congregation and asked the aspirants and postulants to go back home or to join other congregations. The young Scholastica was sad hearing this news and wanted to help them in their religious vocation. In addition to that Pope Pious XII advised all the congregations not to have two categories of sisters in the same congregation

\*Ph. D Research Scholar, Research Center of History, Holy Cross College (Autonomous), Nagercoil

\*\*Assistant Professor of History, Holy Cross College (Autonomous), Nagercoil – 4

and this forced all the foreign sisters to go back to their own country. In this new situation the desire for the missions in young Scholastica became more ardent and she decided to think of a new congregation. In the year 1951 Sr. Scholastica was doing her annual retreat and on the 4th day of her retreat, she was inspired by the Holy Spirit and after receiving the Lord in the Eucharist. She felt a call to collect all the auxiliary sisters to start a new congregation. The young nun Scholastica revealed this desire to the retreat preacher and he, after prayerful discernment, advised her to go ahead if this is coming from God. When she revealed this to other candidates in the formation house, they expressed their happiness to join this new group.

Fr. Aloysius Navamoney was the then Parish Priest of Azhagappapuram. As he heard of Sr. Scholastica, he came forward to help, for the new congregation. His Excellency the most Rev. Dr. Roche SJ, the Bishop of Tuticorin also gave his permission for this new venture. They started the new congregation with the name, "The Little Sisters of Jesus". The candidates Rosammal Margaret and Agnes became the first members of this new congregation and Rosammal was appointed as the Sister in charge of the community.

The new congregation was officially started in Azhagappapuram on 21 June 1952. Sr. Scholastica continued to remain as the member of the congregation of St. Augustine for 5 more months and on 21 November 1952, she also joined the new group. She was elected as the new Superior General of the Congregation and on, the candidates Rajam, Annammal and Veronicam joined the group. For fifteen long years, the Little Sisters continued their mission in Azhagappapuram without much growth. During this time, they faced a lot of difficulties in the diocese, Mother Scholastica requested the assistance of Rev.Fr. Antony Muthu, the Parish Priest of Kurusady, Kottar diocese. He helped them to get the approval of the Most.Rev. Agniswamy, the Bishop of Kottar. Thus, the group shifted its headquarters to Kurusady from Azhagappapuram. In 1968 the group became a registered Society. Later, the name of the congregation was changed to Sisters of the Sacred Heart of Jesus.

### **Aim of the Congregation:**

The congregation of the Sisters of the Sacred Heart of Jesus was founded for the services of the poorest of the poor. In Indian society the people are classified as upper class, middle class and lower class. Especially in the lower class, there are the poorest of the poor. There are many orphan or semi orphan children. Some are widows without houses, land and job. So, they dedicated themselves to serve these poorest of the poor and their primary objective is to educate these poorest of the poor. Most of the schools started by the Sisters of the Sacred Heart of Jesus was are in the villages or the outskirts of the cities. Geography of these institutions itself speaks about the purpose of their services. In such places only the poorest of the poor live. Government schemes are not available for them like that of city people. Educational and job availability are almost nothing, compared with cities. Going in search of them, bringing them to the residential schools, giving them special dignified formation and making them the best citizens of the nation are the concerns of the congregation. In course of time, the beneficiaries are also inspired to help them to continue the mission for ever and ever.

### **Educational Services:**

As already explained, the main objective of the congregation is to serve the poor. Therefore, they have started many orphanages, semi orphanages and homes for the destitutes and children. Along with these missionary activities, they wanted to import quality education to the poor. So, they started many schools wherever they started their missionary work. Important among them are as follows on the basis of chronology.

#### **RC Middle School, Sengadu, Villupuram:**

With a unique motto of 'Poor children teaching' 'RC Middle School Sengadu school in Villupuram aims to ardently work for the upliftment of poor children in the area. It is a primary school with a total of 132 students. It is a very old school established way back in the year 1911 in the month of September. It is run by the diocese and is aided by the government. There are only 57 girls studying here with only 6 teachers.

**St. Antony's Primary School, Kurusady:**

St. Antony's Primary School, Kurusady works with the motto 'Towards the Speak'. It has 50 students with 30 boys and 20 girls. It was started in the year 1918 on 21st May. It aims to develop the rural students. Run by the diocese and aided by the government this school strives for the better future of the students.

**RC Primary School Thirumalapuram:**

RC Primary School Thirumalapuram in Tenkasi works with the motto 'Service to the Poor'. Tiny tots from the poor and marginalised of the rural community are selected and given admission here. It has a total of 67 students with 40 boys and 27 girls with 3 teachers. It was established on 9th January, 1931. It is run by the diocese and has classes from 1st to 5th.

**St. Joseph's Girls High School Azhappapuram:**

St. Joseph's High School works with the motto 'To Work, To Pray, To Rise'. There are 134 students studying in this school and there are 12 teachers. The school started in the year 1952 on January 6. It is managed by the diocese and gets aid from the government. There are classes from I to X in this school. It strives to transform the lives of the rural students.

**George Primary School, Thirumoolanagar:**

George Primary School Thirumoolanagar in Kanyakumari works with the motto 'Service to the Poor People'. It is a primary school. It encourages the students to work hard with dedication. It is a management school with government aid. It has classes from 1<sup>st</sup> to 5<sup>th</sup> and is located in a rural area. A total of 21 students are studying in this school, 15 girls and 6 boys. Three teachers are working in this school. It was established in the month of September 1952.

**RC Primary School, Sathampatti:**

RC Primary School, Sathampatti in Tenkasi works with the motto 'Look Up and Aim High'. It is a primary school that encourages the students to work hard with dedication. It is management school with government aid. It has classes from 1<sup>st</sup> to 5<sup>th</sup> and is located in a rural area. A total of 111 students are studying in this school, 53 girls and 58 boys. Only four teachers are working in

this school. It was established in the month of January in 1957.

**St. Catherine's Primary School, Kappiarai:**

St. Catherine's Primary School, Kappiarai works with the motto 'Service to the Poor'. It aims to help the poor children and give them a good education. It was started in 1964. It is government aided and is located in a rural area. There are only 12 students with 5 girls and 7 boys.

**St. Xavier Higher Secondary School, Kanyakumari:**

St. Xavier Higher secondary school in Kanyakumari district shows the motto 'Love and serve'. It was established in 1969 on 24<sup>th</sup> February. It is a government aided school run by the management. There are 7 teachers who strive to develop the career of the students. It has classes from 1<sup>st</sup> to 12<sup>th</sup> and is located in a rural area.

**St. Xavier Primary School, Pattrivilai:**

St. Xavier primary School, Pattrivilai, Kanyakumari District also works with the motto 'Love and Service'. It was established in the year 1975 on June 3<sup>rd</sup>. It is run by the management and receives support from the government. There are 46 students with 22 girls and 24 boys and 2 teachers are working in this school at present.

**St. Mary's Primary School, Murasancode:**

St. Mary's Primary School in Murasancode, Kanyakumari District works with the motto 'Rise and Shine'. It was established in the year 1985 on September 3<sup>rd</sup>. It is run by the diocese and receives monetary support from the government. As it is situated in a rural area it is striving for the benefit of the children.

**Sacred Heart Matric Higher Secondary School Azhappapuram:**

Sacred Heart Matric Higher Secondary School works with the motto 'Arise and Shine'. There are 1240 students studying in this school and there are 63 teachers. The school started in the year 1985 on June 6. It is managed by the congregation and gets aid from the government. There are classes from 1<sup>st</sup> standard to 12<sup>th</sup>

standard in this school. It strives to transform the lives of the rural students.

**St. Antony's Higher Secondary School, Kurusady:**

St. Antony's Higher Secondary School in Kurusady works with the motto 'Service to Love'. There is a total of 110 students with 74 girls and 36 boys. There are 17 teachers here. It was started in the year 1988 and is run by the diocese with the government help upto 10<sup>th</sup> standard. It has classes from 6<sup>th</sup> to 12<sup>th</sup>.

**Mount Carmel Higher Secondary School, Kolvel:**

Mount Carmel Higher Secondary School is located in Kolvel. It was started in the year 1988. It serves with the motto 'In Truth and Wisdom'. It has a total of 481 students with 244 boys and 237 girls. It has a large infrastructure and is a well built school. There are classes from 1<sup>st</sup> to 12<sup>th</sup>.

**Punitha Arulandhar Higher Secondary School, Agarakattu:**

Punitha Arulandhar Higher Secondary School, Agarakattu in Tenkasi has a student strength of 712 with 362 girls, 350 boys and 28 teachers. It was established in the year 1988 in the month of July and has classes from 1<sup>st</sup> to 12<sup>th</sup> and is located in a rural area. It is run by the diocese and has the motto 'Panpadu, Payanpadu' meaning "Get moulded, Be useful". It aims to make students useful to society.

**St. Theresa Primary School, Aruguvilai:**

St. Theresa Primary School, Aruguvilai aims to create a change in the present education with the motto 'Education with Freedom' as only a free mind can learn. It was established in the year 1990, on June 6. It is run by the diocese and is unaided. There are 63 students studying in this school. Among them 27 are boys and 36 are girls. There are 7 teachers working in this school.

**St. Little Flower Matriculation School, Kanjampuram:**

St. Little Flower Matriculation School in Kanjampuram works with the motto 'Let Your Light Shine' with a band of teachers who strive to spread development everywhere. It was established in the year 1994 in the month of June. It has classes from 1st to 10th and is in rural location. There are 201 students, 109

girls and 92 boys. There are 15 teachers and the school is run by the management.

**St. Xavier Higher Secondary School, Pattrivilai:**

St. Xavier higher Secondary School, Pattrivilai, Kanyakumari District works with the motto 'Love and Service'. It was established in the year 1995 on November 24th. It is run by the management and receives support from the government. Though it is situated in rural area it is striving for the benefit of children. There are 114 students with 59 girls and 55 boys.

**RC Primary School Ariyur, Trichy:**

It is situated in Ariyur, Trichy. There are only two teachers working here. The school has a total of 35 students with 17 boys and 18 girls. The school was established on 10th September 2002 and is run by the management. It has classes from 1st to 5th. It aims to inculcate discipline in the budding minds of this rural area with the motto 'Learn Discipline'.

**St. Antony's Primary School, Chengalpet:**

St. Antony's Primary School is in Sengalaneermalai, Chengalpet. The aim of the school is to render service to the society by educating the students and equipping them in a way that they will become great and useful to the world. It was established in the year 2003 on September 6. It is a primary school with classes only up to 5th standard and is located in a village. It is managed by the diocese and has 208 students among them 116 girls and 92 boys.

**Sacred Heart Matric Higher Secondary School, Kamarajapuram:**

Sacred Heart Matric Higher Secondary School works with the motto 'Arise and Shine'. It is located in Kamarajapuram of Chengalpet District. There are nearly 1104 students studying in the school with a teacher strength of 50. It was established way back in 2003 in the month of June by the congregation. It has classes starting from 1st standard to 12th standard.

**St. Francis Higher Secondary School, Nagercoil:**

St. Francis Higher Secondary School, Nagercoil works with the motto 'Let our Light Shine'. It is run by the diocese and is aided by the government. It was



started in the year 2013. It has 166 students with 59 girls and 116 boys. There are 20 teachers. It has classes from 1st to 12th and is the only one located in an urban area in Kanyakumari District.

#### **St. Theresa's Middle School, Thoothukudi:**

St. Theresa's Middle school is located in Thoothukudi. It is a middle school in a rural area. It has started only in the year 2021 on September 22 and has already received government aid. It is run by the diocese. There are only 5 teachers so far. There are totally 51 girls and 45 boys. It serves with the motto 'Spread fragrance and be beneficial with your good qualities.

#### **St. Antony's High School, Thoothukudi:**

'Truth, Hard work, Greatness' is the motto of the school St. Antony's High School, Thoothukudi with this lofty ideal, managed by the diocese and aided by the government is dedicated towards the upliftment of the live of its students. It has a total of 144 students with 69 boys and 75 girls. It has classes from 1st to 12th and was established in a rural area of Periyasampuram in the year 2022 in the month of November.

#### **Sacred Heart Nursing College, Dindugal:**

Sacred Heart Nursing College is in Dindugal with the motto 'Selfless Service'. It is run by the congregation and has not received government aid though it was established in the year 2012 on 15th August. It is located in a rural area and aims to make the nurses selfless in their service. There are 240 students in this college with a teacher strength of 15.

#### **Annai Scholastica Arts and Science College:**

Annai Scholastica Arts and Science College for Women is located in Pamban, Thangachimadam of Ramanathapuram District. It aims to bring a change in

the society by encouraging the women to dream and dare and hence has the apt motto 'Dream, Dare and be the Change'. It has 21 teachers with a student strength of 220. It was established in the year 2020 on September 1. It is a private college of this congregation situated in a rural background.

#### **Conclusion:**

Education is the tool of transforming humans to responsible citizens of the world. The education system aims at academic excellence, development of skills and character formation to produce intellectually trained, morally upright, socially committed and spiritually inspired persons. The integral development of persons is inevitable in sculpting tomorrow's game changers innovators.

#### **References:**

1. A March Towards the Marginalized- Annai Scholastica.
2. Vairavizha Malar (1952-2012) – Sisters of Sacred Heart of Jesus Congregation, Vellore.
3. Immaculate Philip, Ibid., pp. 92-97
4. Personal interview with Sr. Perinaba Bai, S.S.H.J., Superior of the House at Kurusady, dated 20th August 2022
5. Personal interview with Sr. Maria Nesam, S.S.H.J., Member of the House at Aruguvilai, dated 2nd September 2022.
6. Education Service (2015-2021)- Sisters of Sacred Heart of Jesus Congregation, Vellore.
7. Mupurum Vizha Malar as on dated 25-10-2017, Sisters of Sacred Heart of Jesus Congregation, Vellore.
8. <https://forms.gle/hyMVDQKFMcnSH94h6>
9. Personal interview with Sr. Alphonsamma, S.S.H.J., Superior of the House at Anaikarai, 8th September 2022.
10. Personal interview with Sr. Ezhil Vinnarsi, S.S.H.J., Superior of the House at Vellore, 12th September 2022

# Educational Empowerment of Irular Tribes In Manguzhi Village at Palamalai Hills

V.Edith Shoshani\* and Sr.S.Emelda Mary\*\*

Palamalai is a small hill near the sub-urban areas of Coimbatore. From the center of the city, it is located at around 25 KM distance. Irulars are a tribal community who live in southern India, mainly in Kanchipuram, Nilgiris and Villupuram districts of Tamilnadu. Ethnically they belong to negritos race and their language is Irula which is a mix of Tamil and Kannada. Irulas are one among the primitive tribal groups in TamilNadu. The name Irulas are derived from the Tamil word “Irula” meaning dark which refers to their skin tone. Irula people have their own language which is again called as “Irula”. This language is a mix of Tamil and Malayalam and it has its own dialect. Education is the key for socioeconomic development of human beings and an input issue for decisive of national development. Usually, the Indian traditional educational system was chiefly the worldview of the tribal people. But, these groups have been traditionally economically and socially marginalized, Illiterate, lacking of income earning skills and were in general not accepted by the larger society. Irulars are one of the most backward tribes who are facing innumerable challenges.

Empowerment can be viewed as means of creating a social environment in which one can make decisions and make choices either individually or collectively for social transformation. Various efforts have been made by the Government as well as Non-Government Organizations to educate the masses, but still the literacy rate of the disadvantaged community is very low. Despite of the various constitutional safeguards and different schemes by the state government and Central government the literacy level of the tribal is found to be much lower than that of the rest of the society. There are several hindering factors such as socio-economic condition, parental attitude, interest of the parents to educate their children,

awareness regarding education and others.

## REVIEW OF LITERATURE

Balamurali and Prathiba (2016) observed that most Irula tribe middle adolescent school students experienced average level of education due to the poor infrastructure in school, didactic mode of teaching and less role of parents. Children were having favorable positive attitudes towards their education found by Baskar and Karthikeyan (2015). From the findings of Rajasenana et al. (2013) that among the various tribal communities, Kuruma and Kurichya communities have a perceived medium level of education. Mythili (2019) found Todas have more awareness about various tribal development schemes in Nilgiris district when compared to others. In view of Mary Angeline (2018) revealed that educational status does not have any significant influence on insecurity feelings of the Irular women but whereas it occurs from age at the time of marriage. From the research of Singo Hembram and Ratnakar Mohapatra (2021), it was shown that girl students or children were not interested in education for which they were engaged in household works in the early period. Now-a-days, the educated Santals of Mayurbhanj had been able to organize their socio-cultural relations for preservation of their traditional culture. Additionally, the literacy rate of the children of Santal community / society of the Mayurbhanj district was satisfactory in comparison to other tribal children of Odisha in Eastern India.

## NEED FOR THE STUDY

Generally, education status plays an important role in all economic, social and cultural activities in particular among tribes. In comparison with other tribal populations, Irulas are still backward in educational empowerment. Only education can transform a

\*Ph.D. Research Scholar, Department of History, Nirmala College for Women (Autonomous), Coimbatore

\*\*Assistant Professor, Department of History, Nirmala College for Women (Autonomous), Coimbatore

community at large. The educational level of individuals in Irula society is influenced by a number of factors. The central and state governments have launched a number of incentive programmes to promote education among the scheduled tribes. These include free education, scholarships, housing options, Ashram schools, free books, and fixed reservations of seats in educational institutions based on population. Education takes the centre stage, but for a long time, most women especially in the tribal areas have been denied this right and have been subjected to very degrading practices and responsibilities. Educational empowerment is the essential part in any society, state or country in particular tribal areas. It has a dominant role in the basic life of a child among tribes. Education as means of empowerment of tribes can bring about a positive attitudinal change in their life. So, it is essential to know the status of educational empowerment of Irular tribes in Manguzhi village in Palamalai hills.

### OBJECTIVES OF THE STUDY

- To explore the demographic profile of Irular Tribes in Manguzhi village in Palamalai hills.
- To examine the educational empowerment status of the Irular Tribes in the study area.

### RESEARCH HYPOTHESIS

- There is no significant relationship between educational status and attitude towards higher education for Women Irular Tribes.

### RESEARCH DESIGN AND TECHNIQUE

The research design utilized in this study is a descriptive method. In order to collect the opinion of the sample respondents, a self-structured questionnaire has been developed and distributed to the Irular Tribals who have educated and have the knowledge of reading and writing at Manguzhi village in Palamalai hills. By using random sampling methods, around 50 tribes were selected in this research work. The received information from sample tribes have been entered into MS-Excel software and computed by using the statistical techniques like percentage analysis, Mean, Standard deviation and Chi-Square by approaching SPSS 22.0 software.

## RESULTS AND DISCUSSIONS

### Section 1: Demographic Profile of the Irular Tribes

The following table shows the demographic profile of the respondents.

**Table 1 : Gender of the Respondents**

S.No.	Gender	No. of Respondents	Percentage
1	Male	26	52.0
2	Female	24	48.0
	Total	49	100.0

From the above table, it is indicated that 52.0% of tribes are male and 48.0% of the tribes are female.

**Table 2 : Age of the Respondents**

S.No.	Age	No. of Respondents	Percentage
1	Less than 30 years	10	20.0
2	30 – 40 years	18	36.0
3	40 – 50 years	15	30.0
4	Above 50 years	7	14.0
	Total	50	100.0

From the above table, it is explored that 20.0% of tribes are less than 30 years aged, 36.0% of tribes are 30-40 years of aged, 30.0% of tribes are 40-50 years aged and 14.0% of tribes are above 50 years aged.

**Table 3 : Educational Status of the Respondents**

S. No.	Educational Status	No. of Respondents	Percentage
1	Primary education	9	18.0
2	Middle school education	16	32.0
3	Secondary education	11	22.0
4	Higher secondary	8	16.0

	education		
5	Under graduate	4	8.0
6	Post Graduates	2	4.0
	Total	50	100.0

From the above table, it is inferred that 18.0% of the tribes are with primary education, 32.0% of the tribes have middle school education, 22.0% of the tribes educated secondary level, 16.0% of the tribes educated higher secondary, 8.0% of the tribe are under graduates and 4.0% of tribes are post graduates.

**Table 4 : Occupational Status of the Respondents**

S. No.	Occupational Status	No. of Respondents	Percentage
1	Agriculture	9	18.0
2	Private Employee	12	24.0
3	Daily wager	5	10.0
4	Animal Husbandry	10	20.0
5	Collection of Forest Produce	8	16.0
6	Others (Student, House wife, Old age, Unemployed, etc.)	6	12.0
	Total	50	100.0

From the above table, it is inferred that 18.0% of tribes are doing agriculture work, 24.0% of the tribes are private employees, 10.0% of the tribes are daily wagers, 20.0% of the tribes are committed in animal husbandry, 16.0% of the tribes are collecting the forest produces and 12.0% of the tribes belong to others (student, house wife, old age, unemployed, etc.).

**Table 5 : Family Monthly Income of the Respondents**

S. No.	Family Monthly Income	No. of Respondents	Percentage
1	Below Rs.10,000	27	54.0
2	Rs.10,001-20,000	15	30.0
3	Above Rs.20,000	8	16.0
	Total	50	100.0

From the above table, it is confirmed that 54.0% of tribes have below Rs.10,000 as family monthly income, 30.0% of the tribes as Rs.10,001-20,000 and 16.0% of the tribes as above Rs.20,000 as their family monthly income.

**Table 6 : Availability of Government Schemes for Education**

S. No.	Availability of government schemes for education	No. of Respondents	Percentage
1	Yes	29	58.0
2	No	21	42.0
	Total	50	100.0

From the above table, it is proved that 58.0% of tribes avail government schemes for their education and 42.0% of tribes not avail government schemes for education.

**Table 7 : Knowledge on Read and Write**

S.No.	Opinion	English	Tamil
1.	Read	31	62.0
2.	Write	19	38.0
	Total	50	100.0

The above table shows that 62.0% of tribes are having reading knowledge and 38.0% of the tribes are having writing knowledge.

**Table 8 : Respondents' Children Studying School**

S. No.	Opinion	No. of Respondents	Percentage
1.	Government School	38	76.0
2.	Private School (State Board)	12	24.0
	Total	50	100.0

The above table confirms that 76.0% of tribes' children are studying in government school and 24.0% of the tribes' children are studying in private school (State board).

**Table 9 : Motivating Factors for Studying Higher Education**

S. No.	Factors	No. of Respondents	Percentage
1.	To acquire job	21	42.0
2.	To improve position	9	18.0
3.	To become equal with other castes	13	26.0
4.	For self-dependency	7	14.0
	Total	50	100.0

The above table indicates that 42.0% of tribes' motivating factors for studying higher education as 'to

acquire job', 18.0% of tribes' motivating factors as 'to improve position', 26.0% of tribes' motivating factors as 'to become equal with other castes' and 14.0% of the tribes' motivating factors as 'for self-dependency'.

**Table 10 : Attitude towards Higher Education for Women Tribes**

S. No.	Opinion	No. of Respondents	Percentage
1.	Favourable	18	36.0
2.	Unfavourable	32	64.0
	Total	50	100.0

The above table explores that 36.0% of tribes are favourable towards higher education for women tribes and 64.0% of tribes are unfavourable towards higher education for women tribes.

## Section 2: Hypothesis testing (Chi-Square analysis)

This section discussed hypothesis testing by using Chi-Square analysis for examining the significant relationship between educational status of the tribes and their attitude towards higher education of women.

## Education Status of the Tribes and Attitude towards Higher Education of Women

There is no significant relationship between the educational status of the tribes and their attitude towards higher education of women.

**Table 11: Education Status of the Tribes and Attitude towards Higher Education of Women**

S. No.	Education Status	Attitude towards Higher Education of Women		Total	Mean Score	Chi-Square Value
		Favourable	Unfavourable			
1.	Primary education	9 (100.0%)	0 (0.0%)	9	1.00	
2.	Middle school education	4 (25.0%)	12 (75.0%)	16	1.75	
3.	Secondary education	0 (0.0%)	11 (100.0%)	11	2.00	
4.	Higher secondary education	3 (37.5%)	5 (62.5%)	8	1.63	23.416* (0.000)
5.	Under graduate	1 (25.0%)	3 (75.0%)	4	1.75	

6.	Higher Education	1 (50.0%)	1 (50.0%)	2	1.50
	Total	18	32	50	

It is examined from the analysis that the tribes who hold secondary education have maximum level of attitude towards higher education of women. Hence, the 'p' value is lesser than 0.05 and the null hypothesis has been rejected. So, there is a close significant relationship between educational status of the tribes and their attitude towards higher education of women.

### Conclusion

This study has been conducted to examine educational empowerment of Irular tribes in Manguzhi village at Palamalai hills. Education is considered as a basic necessity and a fundamental right for the whole people in particular tribes. Educational empowerment is a powerful tool for reducing inequality as it can give tribes the ability to become independent in society. This study indicated that most Irula tribes are unfavourable towards higher education for women tribes. Although many government schemes are implemented to promote higher Education among the tribal students still there are many tribal students who are not utilizing these opportunities. So, the government should provide special attention to make higher education easily accessible to the Irual tribal students in the study area.

### References

1. Balamurali, K., & Prathiba, N. (2016). Assessment of Socio-Educational Status of Irula Tribe School Students in Coimbatore, Tamil Nadu. *The International Journal of Indian Psychology*, 4(1/82), 25-35.
2. Baskar, R., & Karthikeyan, A. (2015). A study on educational awareness among Irula parent's in Tholampalyam & Velliangadu Panchayat in Coimbatore District, Tamil Nadu. *Indian Journal of Applied Research*, 5(12), 28-29.
3. Gupta S.P. (2000). *Statistical Methods*. New Delhi, ND: Sultan Chand & Sons Publications.
4. <http://livingismyright.blogspot.com/2011/06/palamalai-quaint-little-hilltop-temple.html>
5. <https://www.newsclick.in/sufferings-irular-tribal-community-tamil-nadu>
6. Kothari C.R. (1990). *Research Methodology*. New Delhi, Willy Eastern Ltd.
7. Mary Angeline(2018). Insecurity among Irular Tribal Women. *International Journal of Scientific Research*, 7(2), 3-5.
8. Mythili, C. (2019). Impact of Education on Women Empowerment – With Special Reference to Toda Tribes in Nilgiris District. *IOSR Journal of Humanities and Social Science*, 24(02), 77-82.
9. Rajasenana, D., Bijith George Abraham, & Rajeev, B. (2013). Health, Education and Employment in a Forward-Backward Dichotomy Based on Standard of Living Index for the Tribes in Kerala. *Journal of Economics and Sustainable Development*, 4(7), 100-107.
10. Rajendra Nargundkar, (2019). *Marketing Research - Text and Cases*. 4th Edition, McGraw hill Education (India) Private Limited, Chennai.
11. Singo Hembram, & Ratnakar Mohapatra, (2021). Indian Tribal Educational System for the Santal Children of Mayurbhanj District of Odisha: A Psychosocial Analysis. *Psychology and Education*, 58(2), 940-952.
12. Steven G. Newmaster, Ragupathy Subramanyam, Nirmala C. Balasubramanyam & Rebecca F. Ivanoff (2007). The Multi-Mechanistic Taxonomy of The Irulas in Tamil Nadu, South India. *Journal of Ethnobiology*, 27(2), 233-255.

# History of Higher Education of Muslim Women and the Pioneer Government College for Muslim Women, Madras.

R. Abida Begum \* and T. Abdul Khadar\*\*

Education has been regarded as the most significant instrument for changing women's subjugated position in society. Though Muslims in India constitute the largest minority population, they represent one of the most backward communities and Muslim girls and women lag behind their male counterparts, especially in education which is quite evident from the Report of the Sachar Committee. But Madras city, during the colonial period, witnessed the centre of Muslim women's learning. It was due to the outcome of the strenuous efforts of Christian missionaries, Muslim social reformers, Members of the Legislative Assembly and Council, women's associations, elite Muslim women representatives, etc., the movement for the higher education of Muslim Women of Madras gained momentum. The present study is a modest attempt toward exploring and analyzing the origin and growth of Muslim Women's higher education, which was highly supported by the pioneer Muslim Women's College in Madras, and its early closure resulted in a gradual setback to the higher education of Muslim women in Tamil Nadu, immediately after independence, which is rightly expressed by the Sachar Committee in its report in 1996. The women of the Muslim community recently demanded the re-establishment of the same Muslim Women's College in Chennai, which is considered a need of an hour.

## Origin of Muslim Women's Secular Education in Madras

In India, during the colonial period, the missionary women devoted themselves to the work of teaching in the homes of native families, both Hindus and Muslims called it the "Zenana System" or Home Education. The Church of England Zenana Mission organized home educational classes for Muslim girls, where 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 toward the conversion of Muslim girls.<sup>1</sup> Alhami, a popular Muslim newspaper, also advised Muslims to start their schools<sup>2</sup>.

## Zenana Agencies

The zenana education system was not a great success because of the conservative and orthodox nature of Muslims. The British rulers felt that secondary education for Muslim women should be undertaken by the government as well as private agencies. So, a new class of Zenana Agencies on a secular basis was conducted by mixed committees of Indians and Europeans with the object of imparting the zenana system of education without any element of religious teaching.

## Special Agency School

In May 1872, Lord Hobart appointed as Governor of Madras took a keen interest in Muslims' education. Mary Lady Hobart took a personal interest in the education of Muslim women because they were found more backward in the state than other races.<sup>3</sup> Therefore, Lord Hobart established the "Special Agency System", and established a school for Muslim girls near Royapettah Post Office, Madras in 1873. Within a short time, the school had grown and searching 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 school.<sup>4</sup>

## Beginning of the Hobart Muslim Girls School

Lady Hobart first to conceive the idea of a school for purdah observing Muslim girls.<sup>5</sup> In January 1875, a

\*Assistant Professor, Department of History, Queen Mary's College (A), Chennai – 600 004.

\*\* Associate Professor of Historical Studies, The New College (A), Chennai – 600014.

committee consisting of about 10 members, 7 Europeans, and 3 Muslims, presided over by Mary Lady Hobart discussed the education of Muslim girls and proposed to establish a Muslim girl's school in which the girls were to be taught about their languages, like Arabic, Persian, Hindustani, and needlework, and other industrial skills and a teacher's training program.<sup>6</sup>

Mary Lady Hobart gave the school a donation of Rs.10,000/-<sup>7</sup>. On 7th December 1875 Ruler of Thanjavur, Tulsaji, and granddaughter Vijaya Mohana Muktambal, the Princess of Thanjavur visited the institution and donated Rs. 7,000/- to run the school.<sup>8</sup> The school received a large Grant-in-aid from the government, donations, and subscriptions. The management of the school was under the care of an efficient superintendent.<sup>9</sup> Later English was added slowly to its curriculum. It is remarkable that the Hobart School was the only secular school in the country for Muslim girls and figured among the English Schools in 1881-82 appeared in the vernacular list.<sup>10</sup> The Hobart School started as a primary school and quickly raised to high school status.

### **Contributions of the Hobart School to Higher Education**

Muslim women's collegiate education improved very slowly. The existence of the purdah system prevented Muslim women from availing of higher education. Due to the efforts of the social reformers, some enlightened Muslim families began to send their daughters to colleges for higher education. In Madras, only two colleges were functioning during the period. The Queen Mary's College for women was established in 1914 and the Christian College for Women was established in 1915.<sup>11</sup> During the year 1923-1924, the first Muslim woman undergraduate entered Queen Mary's College, which was a great stride of progress made by Muslims in the field of higher education.<sup>12</sup> This was the only government college in the Madras Presidency where the 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.<sup>13</sup> By the 1940s, 68 Muslim

women were studying in Arts and Science Colleges.<sup>14</sup> As the strength of Muslim women in college increased, demand was raised for separate Muslim women's colleges in Madras.

### **Early Efforts for Opening Government College for Muslim Women**

The Muslim members of the Legislative Assembly and Council put forward the demand for starting a college purely meant for Muslim women. Malang Ahamed Batcha, the President of MEASI, and Justice Basheer Ahamed Sayeed, the Secretary of MEASI in the year 1940 wrote a letter to Sir Thomas Austin, adviser to the Governor of Madras representing the early establishment of a separate college for Muslim women in the city of Madras and the construction of a hostel attached to the said college.<sup>15</sup> But the government rejected the request stating that the strength of Muslim women had not reached even 100. The Muslims felt grieved that Muslim women's education was neglected by the government and proposed to get admission in the Government Muhammadan College for men, Madras.<sup>16</sup>

A public meeting of Muslims was conducted by Itehad-i-Millath Association at Wallajah Mosque, Madras on 14th May 1944. The Mufti Mohammed Habibullah presided over the meeting, which strongly opposed the proposal of the government to admit girls into the Government Muhammadan College for men, which then existed.<sup>17</sup> Begum Sultan Mir Amiruddin, a London-educated woman and a nominated member of the Madras University Senate also opposed the policy of co-education of the government. Abdul Hameed Khan Sahib Bahadur in the Legislative Assembly also demanded a separate college for Muslim girls.

### **Memorandum for Separate College for Muslim Women**

Basheer Ahmed Sayeed, the Secretary of the MEASI, submitted a memorandum dated 25th 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.<sup>18</sup> 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.”<sup>19</sup> 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’.<sup>20</sup> He wanted to establish the college at the Hobart Training School.<sup>21</sup> Thereafter the Government of Madras approached the Government of India for 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.<sup>22</sup> 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.<sup>23</sup>

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.<sup>24</sup> It was a separate college for Muslim women and was the first of its kind in the province. Based on the recommendation of the University of Madras, the government proposed to admit sixty students in the junior intermediate class and forty students in the Junior B.A. class. Among the total seats, 75% were reserved for Muslims.<sup>25</sup> Miss L. Philips was appointed as the first principal of the Government College for Muslim Women.<sup>26</sup> 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 in abolishing the B.A. classes and postsanctioned staff in the Government College for Muslim Women so that it wanted to save Rs. 24,816/- in

the year. Abolition B.A. Class in Government College for Muslim Women From the inception of the college, there was no substantial improvement was seen in Muslim girls joining the courses. As there were only five students in the Junior B.A. class in the year 1946, the government decided to abolish the Junior B.A. class. Over this question, the Principal of the Government College for Muslim Women in her letter dated 4th November 1946 remarked that the money gained from the abolition of the class would be just a few hundred rupees. She also felt that the abolition will lower the status of the college from Grade I to Grade II at a time when the women students were clamouring for more colleges and

Muslim sentiment would be deeply hurt. She also gave the reasons for the smallness of the Junior B.A. class such as, the newness of the instituteion, lack of sufficient publicity, misapprehension among the public that the college was Muslim and no non-Muslims were admitted, and failure to provide hostel facilities, etc. Regarding the smallness of the number, she further stated that other colleges which were then premier institutions in the city started life with an even smaller number.<sup>27</sup> Hence she requested the government not to give effect to the abolition proposal. The view of the principal was endorsed by the Director of Public Instructions.<sup>28</sup> He also recommended retaining Junior B.A. Class.

### **Closure of the Government College for Muslim Women**

Basheer Ahmed Sayeed 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.<sup>29</sup> But the unfortunate development which took place in the meanwhile did not allow the hostel to come.

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'.<sup>30</sup> 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.<sup>31</sup>

### **Impact on the Closure of Government College for Muslim Women**

In the Legislative Assembly, Begum Sultan-Mir-Amiruddin strongly opposed the proposal and exposed that the closure of the college would hamper 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. During the debate on education on 11th March 1948, Mrs. C. Ammannaraja also regretted and pointed out that the Hindu girls were more in number than Muslim girls studying in the college and requested to run the college by the government itself instead of handing it over to a private body.<sup>32</sup> But, T.S. Avinashilingam Chettyar, 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.<sup>33</sup> 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.<sup>34</sup>

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 in the classes.<sup>35</sup> Instead of all the hurdles, Muslim women's education registered gradual progress in Madras.

### **Conclusions**

The development of female education provided an 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. Education started playing a great role in the emancipation of women from traditional dependencies. Women became more vocal, articulate, and assertive.

### **References**

1. Native News Paper Reports / Khasim-Ul-Akhbar, Madras, 27-6-1889
2. Native News Paper Reports / Alhami /22-12-1895
3. Journal of the National Indian Association in Aid of Social Progress and Education, Vol. No. 173, May, 1885, P 231
4. Centenary Souvenir of Hobart School, 1873-1973.
5. Mary Frances Billington, Woman In India, Chapman & Hall, London, 1895, p. 38
6. Report on Public Instruction in Madras Presidency for 1875-76, Para 107, p.702.
7. J. B. P. More, Political Evolution of Tamil Muslims in Tamil Nadu and Madras, 1930-47, Orient Longman, Hyderabad, 1997, p. 53.
8. Samuel Sathianadhan, History of Education in the Madras Presidency, Srinivasa Varadachari &Co., Madras, 1894, Pp. 226-27
9. Centenary Souvenir of Hobart School, Madras, 1873-1973.
10. Report on Public Instruction in Madras Presidency for 1881-1882.
11. G.O. Nos. 199-200, Education Department, 17th February, 1917.
12. Report on Public Instruction 1926-1927 and for the Quinquennium 1921-1922 to 1926-1927, p.123.
13. G.O. No.10, Education Department, 3rd January 1942.

14. Report on Public Instruction for 1944 - 45, Vol. I, Government of Madras Publication, Madras, 1946, p. 14.
15. Letter No. G. 180/45, MEASI dated 25th August, 1945
16. Pandit S. K., Women in Society, Rajat Publications, New Delhi, 1998, p. 180
17. Indian Express, 21st May 1944.
18. G.O. No 1480, Education and Public Health, 19th September 1945.
19. G.O. No. 1758, Education Department, 30th October 1945.
20. G.O. No. 1758, Education Department, 30th October 1945.
21. G.O. No. 831, Education Department, 17th April 1946.
22. G.O. No. 831, Education Department, 17th April 1946.
23. Forty Sixth Annual Report of the MEASI, 1947-1948, Madras, 1948, p.25.
24. Madras Administration Report for 1946- 47, Government of Madras Publication, Madras, 1948, p. 109.
25. Government Order No.1334, Education Department, 8th July 1946.
26. Government Order No. 1381, Education Department, 17th July 1946.
27. G. O. No 1407, Education Department, 3rd July 1947.
28. G. O. No 1407, Education Department, 3rd July 1947.
29. G.O. No. 557, Education, 18th March 1948.
30. G.O. No.155 Education dated 23-1-1951.
31. G. O. No.256 Education dated 3-2-1951
32. Proceedings of Members of Legislative Assembly., Vol. X March, 1948, PP.400-715
33. Proceedings of Members of Legislative Assembly, Vol. X March, 1948, PP. 720-729.
34. adras Administration, Vol. 1 No, 19, August 3- 1947, P
35. Madras Information, Vol. I No. 20, September 13-1947

## Educational Schemes and Development of Tribes In Tamil Nadu

**M. Dhanapakkiam\* and B. Karthikeyan\*\***

### **Tribal Training in India**

Tribal people's schooling is state difficulty, and the simple obligation of promoting education has been cast upon the kingdom Governments. The authorities of the Tamil Nadu Government and Union Government have taken several steps for the instructional improvement of tribes, including establishing colleges, academic establishments on precedence foundation, provision of incentive scholarships, reservation of seats in academic institutions, etc. Nevertheless, many elements are to be stepped forward. The time, money and efforts spent on tribal education have proved terrible investments.<sup>1</sup> The tribals did not attach much value to education because they now do not find immediate results and pride in receiving modern education.<sup>2</sup>

### **Position of Tamil Nadu Government**

The literacy stage is one of the critical indicators

of the socio-financial circumstance of the society, and the relative employment possibilities primarily rely on this. There is a significant hole between the literacy level of the Tribes with that of the standard literacy level. In Tamilnadu, the general literacy stage is 72%, consistent with the 1991 Census. However, the corresponding literacy level in most agenda Tribes is 27.89%. The space inside the lady literacy remains glaring, reflecting the high illiteracy and dropouts among the Scheduled Castes and Tribes. Consequently, authorities of Tamil Nadu are attaching greater significance to implementing schemes promoting education among Scheduled Caste and Tribes, mainly many of the woman children.<sup>3</sup> In Tamil Nadu, there are 36 Tribal groups. The entire tribal populace is 574 lakhs, representing 1.03 % of the nation's entire population. The schooling fee appointed in 1882 became the first to take initiatives to define the tribes and endorse policies for their upliftment. Later the

\*Ph.D. Research Scholar, Department of History, Arignar Anna Government Arts College, Villupuram - 605 602.

\*\*Assistant Professor and Head, Department of History, Arignar Anna Government Arts College, Villupuram - 605 602.

Board of Revenue advocated appointing a unique organisation to channel the various welfare works for the depressed classes after severe consultations with various governments. Hence the Tribal welfare work was entrusted to the Labour branch in 1920.

### Problems of Tribal Schooling

Some strategies exist to legislate and implement the schemes and plans for tribal welfare in appropriate dimensions. Without finding the proper area and tribal group as the scheme's beneficiaries, the plans will hardly render fruitful results. Some of the problems are for the view. 1) Percentage rate of literacy among the tribal students is not par with the level of the non-tribal students, and variation is facing fluctuations. 2) As the population status of the tribes has differed with one state and another, it causes backwardness for framing schemes.

### Increase in Higher and Excessive Secondary Schooling

Eight high colleges and six higher secondary colleges are specially working for the Tribals in Tamilnadu students in standard X and XII who are of average and below average trends are recognised. Particular interest is given to improving the performance of special education to all X and XII college students so they could perform adequately within the public examinations; exceptional guides were prepared and dispensed to all of the college students of X and XII fashionable freed from cost. Training is given to Tribal students to look for Tamilnadu expert path entrance examination beneath the centrally backed scheme of coaching and allied scheme.<sup>4</sup>

### Faculties for Tribals up to Higher Secondary Level

For teaching the Tribal youngster's Tribal faculties are being run through authorities. Present power of all of the Tribal Welfare schools is as follows:

**Table No.1 Tribal Welfare School, 1999 2000**

S. No.	Category	No.	Strength
1.	Primary Schools	199	13902
2.	Middle Schools	21	3362
3.	High Schools	8	1284

### 4. Higher Secondary 6 5156 Schools

Source: Annual Report on Teaching Staff and Government Hostel for Tribals in Tamil Nadu, Government of Tamil Nadu, 1999-2000.

It is vital to offer centres for better training nearer to the habitation of Tribals, for you to cater to the needs of the people of the locality. With this result in view, the colleges are upgraded to the subsequent level in a phased way, relying on the need and availability of price range. The authorities within the training branch have constituted an excessive-level Committee for this cause.<sup>5</sup>

### Steps to Improve Preferred Training

To attain the aim of enhancing exceptional schooling in colleges, some steps are being taken. They are given under unique training college students in widespread X, and XII who is of standard and under average general are identified, and unique attention is paid to his or her better performance. All X and XII standard college students receive special training to carry out well in the Public Examinations. Not unusual examinations, strictly at the strains of Public Examinations, are carried out to discover the under averages and to pay unique interest; special publications have been organised and allotted to all college students of X and XI standards freed from fee.<sup>6</sup>

### Upgrading the Advantage of Scheduled Tribal Students

The insufficient academic training of scheduled Tribal college students prevents entry into all Indian services with IAS, IPS, IFS, IES and so on, where access is on the idea of competitive examinations. The principal objective of the scheme is to upgrade the benefit of Scheduled Tribe college students by providing them with facilities for all spherical improvement rough education in residential colleges throughout the United States of America. The whole expenditure below the scheme is borne of the presidency of India. The insurance in Tamil Nadu is for three Scheduled Tribe students. The intensive training starts from IX std and keeps up to XII std, i.e., for four years.<sup>7</sup>

### Library Centres in Excessive / Better Secondary Schools

The scheme of providing Library centres in colleges is in implementation right from 1981-eighty two, and books worth Rs.1000/-according to high/higher secondary faculty are supplied yearly.<sup>8</sup>

### Hostels for Tribal College Students

Hostel centres have persevered to be furnished to college students who examine in faculties, faculties and industrial education Institutes. Every 12 months, new hostels are opened based on the want and economic resources to be had. Admission is made in Tribal Welfare Hostels in the proportion of Scheduled Tribes 60%, Scheduled Castes 30%, and backward class training and maximum backward classes are 10%.

Now there are 26 hostels for the Tribal network with the electricity of 1305 borders inside the state. Out of these hostels, one at Dindigul and every other at Ambur are meant for kids whose mothers and fathers are engaged in unclean occupations. The district collectors have been authorised to admit college students in hostels 10% over and above the sanctioned capacity. The boarders of the hostels are supplied with boarding accommodations freed from rate. Folks who are analysing requirements up to X and staying inside the hostels are furnished with uniforms free of price. The girls three studying up to XII Standard are furnished with uniforms.<sup>9</sup>

New hostels for Tribals are opened with electricity for 50 students, consistent with the hostel. In addition, a hostel for submitting Graduate students has been opened in Chennai. During 1995-2000, forty new hostels were opened to deal with 2000 students. Now more than 2,500 students are staying in them. The students of the government Tribal Residential faculties and authorities Tribal Hostels placed in hilly supplied with woollen areas are sweaters as soon as in two years seeing that 1983-84.<sup>10</sup>

**Table No. 2 Details of Hostel Buildings Constructed**

Year	No. of Buildings	Total Cost (Rs. In Lakhs)	Govt. of India Share (Rs.in Lakhs)
1990-91	9	300.00	121.36
1991-92	5	229.96	70.77
1992-93	6	300.00	141.54
1993-94	6	300.00	111.21
1994-95	5	300.00	17.03
1995-96	6	400.00	200.00
1996-97	28	840.00	-

Source: Record on Scheduled Castes and Tribes in Hostels in Tamil Nadu, Department of Adi-Dravidar and Tribal Welfare, Government of Tamil Nadu, 1990 -1997.

Apart from Government Hostels for scheduled Castes and Tribals, there are 42 subsidised hostels for Scheduled Castes, and Tribes college students run through voluntary corporations; these hostels are given monetary assistance via the government of Tamil Nadu.<sup>11</sup>

### Conclusion

Agriculture is the principal life of the Tribals. Out of the general Tribal populace of Tamil Nadu, 16% are agricultural labourers. The subsidised Drought inclined areas Programme (DPAP) countrywide Watershed improvement assignment for Rainfed regions (NWDPR) and desert improvement Programmes are being applied thru the watershed technique. In the Nilgiris district, this scheme was created with the goals of stopping soil erosion inside the sloping hill regions and retaining the eco-gadget of the hill areas via diversifying the region from annual plants to perennial horticultural vegetation like tea, espresso, fruits, spices and different monetary vegetation further various schemes are being carried out. The schemes aim to enhance the economic reputation and first-class lifestyles of the Tribes throughout Tamil Nadu. Due to those measures, the Tribal network is marching toward a higher destiny.

Although the essential and State Governments and non-governmental groups are making efforts to legislate and implement diverse schemes and measures for enhancing the tribal existence gadget, their society, financial system and training are positioned below the poverty line.

#### Foot Notes

1. T. Patel, Development of Education among Tribal Women, p. 17.
2. J. Shah Vimal, The Education Problem of Scheduled Caste and Tribes, p.36.
3. S. Vaikuntan, Education and Social Change in India, p.15.

4. Ibid., p.114.
5. Annual Performance Budget, Adi-Dravidar and Tribal Welfare Department, Government of Tamil Nadu, 1995-2000.
6. Citizen Charter, Adi-Dravidar and Tribal Welfare Department, Government of Tamilnadu, 1995-2000.
7. Ibid.
8. Ibid.
9. Ibid.
10. Tribal Sub-Plan Report-Adi-Dravidar and Tribal 31 Welfare Department, Government of Tamil Nadu, 1995-2000.
11. Ibid.

### வள்ளல் அழகப்பரின் கல்விக் கொடை: ஒரு வரலாற்றுப் பார்வை

ஆறு. சரவணக்குமார்\* க. கிருஷ்ணமூர்த்தி\*\*

உலகமெல்லாம் சென்று கல்விப் பயின்று பயின்றக் கல்விக்கு முக்கியத்துவம் கொடுக்கும் வகையில் நாடெங்கும் சென்று பட்டம் பெற்றாலும் நாம் பிறந்த மண்ணை மறவாது வாழ்ந்து வந்த நகரத்தார்களில் ஒருவரான கல்விக் கடலில் கலங்கை விளக்கமான பட்டம் பெற்ற தொழிலதிபரான வள்ளல் அழகப்பர் அவர்களின் கல்விப் பணியை வெளிச்சவீடு என்றுக் குறிப்பிடப்படும் கலங்கரை விளக்கத்தைப் போல எங்கும் கடல் போன்று பரந்து விரிந்து காணப்படக்கூடிய கல்விப் பெருங்கடலை சிவகங்கைமாவட்டத்தில் செட்டிநாடு என்றுப் பெயர் பெறக் கூடிய காரைக்குடியில் கல்வி என்றக் கடலுக்கு ஓர் கலங்கரை விளக்கத்தை காட்டியவர் வள்ளல் அழகப்பர் என்றால் அது மிகையாகாது. இத்தகைய சிறப்பியல்புகளை தன்னகத்தேகொண்டமைந்த வள்ளல் அழகப்பர் அவர்களின்வாழ்க்கை வரலாற்றையும் கல்விக்காக அவர் செய்த அற்பணிப்புகளையும் பெரும்பணி முன்னெடுப்புகளையும் அதன் வளர்ச்சியைப் பற்றியும் விளக்குவதாக இக்கட்டுரை

அமையப்பெறுகிறது.

#### வாழ்க்கை வரலாறு

வரலாற்றுச் சிறப்புமிக்க சிவகங்கை மாவட்டத்தில் உள்ள செட்டிநாடு எனக் குறிப்பிடப்படும் காரைக்குடியில் கோட்டையூர் என்னும் ஊரில் இராமநாதன் செட்டியார் மற்றும் உமையாள் ஆச்சிக்கும் இரண்டாவது மகனாக 06.04.1909 - ல் அழகப்பர் பிறந்தார். தொடக்கக் கல்வியைக் கோட்டையூரிலும், பின் காரைக்குடி எஸ்.எம்.எஸ் உயர்நிலைப் பள்ளியிலும் பயின்று,சென்னை மாநிலக்கல்லூரியில் ஆங்கில இலக்கியத்தில் முதுகலை வகுப்பில் படித்தார். அப்போது அங்குஆசிரியராகப் பணியாற்றிக் கொண்டிருந்த, தத்துவ மேதை சர்வபள்ளி இராதாகிருட்டிணனோடு இவருக்குத் தொடர்பு ஏற்பட்டது. நகரத்தார் சமூகத்தில் 1930-ல் முதுகலைப் பட்டத்தை முதன்முதலாகப் பெற்றது வள்ளல் அழகப்பர் என்பதுக் குறிப்பிடத்தக்கது.

பின்னர் ஐ.சி.எஸ். படிக்கும் நோக்கத்தோடு இங்கிலாந்து சென்றார். ஆனால் மருத்துவ சோதனையில் தேர்ந்தெடுக்கப்படாததால்

\*துறைத் தலைவர் (பொ), வரலாற்றுத் துறை, அழகப்பா பல்கலைக் கழகம், காரைக்குடி - 630 003.

\*\*துறைத் தலைவர் (பொ), வரலாற்றுத் துறை, அழகப்பா பல்கலைக் கழகம், காரைக்குடி - 630 003.

அப்பட்டப் படிப்பில் அவர் சேர இயலவில்லை மனம் தளராமல் மிடில் டெம்பிள் என்ற சட்டக் கல்லூரியில் சேர்ந்து வழக்கறிஞர் படிப்புப் படித்தார். அப்போது இந்திய சுதந்திரப் போராட்டத்தின் திருப்புமுனையாக அமைந்த இரண்டாவது வட்டமேஜை மாநாடு லண்டனில் நடத்துவதற்காக வந்தக் குழுவில் ஆங்கில மொழியில் சுவையும் நயமும் துடிப்பும் பொங்கச் சொற்பொழிவாற்றுவதில் உலகப் புகழ் பெற்ற தமிழர் வெள்ளி நாக்கு (Silver Tongue) என ஆங்கிலேயர்களால் விருதுப் பெயரிடப் பெற்ற ரைட் கானரபிள் சீனிவாச சாஸ்திரியும் ஒருவர் ஆவார். கற்றாரைக் கற்றாரே கழுறுவர் என்னும் முதுமொழிக்கேற்ப ஆங்கில நாவலரான சீனிவாச சாஸ்திரிக்கு இளைஞர் அழகப்பர் மீது தனிப்பற்று ஏற்பட்டது. அவருடைய பரிந்துரையின் பேரில் படிக்கும்போதேபகுதி நேரமாக, இலண்டனில் உலகப் புகழ்ப்பெற்ற சார்ட்டர் வங்கியில் பயிற்சியாளராகச் சேர்ந்தார். (Aikkan 2008) இதற்கிடையில் ஓய்வு நேரத்தை வீணடிக்க விரும்பாமல், விமானிக்கான ப.பயிற்றி வகுப்பில் சேர்ந்தார். இரண்டு வருடப் பயிற்சியில் சிறந்த விமானி ஆனார் 1933-இல் வழக்கறிஞர் (Barrister-at-Law) பட்டத்தோடு இந்தியா திரும்பினார்.

இலண்டனில் மூன்று வருடங்கள் படித்துவிட்டு, சிறந்த வழக்கறிஞர், விமானி மற்றும் அதேபோல் அவர் பங்குசந்தையில் லாபகரமாக நிதிமுதலீடு செய்வது ஆகியவற்றில் மகவும் திறமையானாரானார். பின்னர் சொந்த ஊருக்குத் திரும்பிய அழகப்பர் 1937-இல் திருச்சுருக்கு அருகே புதுக்காடு எனும் இடத்தில் கொச்சின் டெக்ஸ்டைல்ஸ் எனும் ஆலையை நிறுவினார். (Alagappa Chettiar Biographical Data, ACET Register, Karaikudi, 1957). அதுவே பின்னர் அழகப்பா டெக்ஸ்டைல்ஸாக உருவெடுத்தது. அதனைத் தொடர்ந்து கேளத்திலும், தமிழ்நாட்டிலும் பல ஆலைகளை அமைத்தார். பின்னர் பங்குச் சந்தையில் முழுமூச்சாக ஈடுபட்டார். பம்பாயில் ஜூபிடர் ஜெனரல் இன்சூரன்ஸ் கம்பெனி, ஈஸ்ட் அண்டு வெஸ்ட் இன்சூரன்ஸ் கம்பெனி. ரிட்சு ஓட்டல்

ஆகியவற்றின் நிருவாகப் பொறுப்பை ஏற்றார். ஜூபிடர் ஏர்வேஸ் எனும் விமானப் போக்குவரத்து நிறுவனத்தை நடத்தினார். 1943-இல் தம் ஒரே மகள் உமையானைத் தம் தமக்கையார் மகனான இராமநாதனுக்கு மணம் செய்து கொடுத்தார். இந்தத் திருமணம் தமிழகமே கண்டு வியந்த திருமணமாக அமைந்தது. இத்திருமணத்தின் போது தான் அழகப்பரின் மனத்துள் இருந்த வள்ளமை உலகறிய வெளிப்படத் தொடங்கியது.

### அழகப்பரும் காந்தியடிகளும்

அழகப்பர் அண்ணல் காந்தியடிகளிடம் அளவற்ற அன்புடையவர், சுதந்திரத்திற்கு முன்பு ஒருமுறை அழகப்பர் ஒரு மாநாட்டிற்குச் சென்றார். மாநாடு முடியும் நிலையில் அண்ணல் காந்தியடிகளால் சில பொருள்கள் ஏலத்திற்குக் கொண்டு வரப்பட்டன. மாநாட்டுக்காக இரண்டாயிரம் ரூபாய்க்குத் தயாரிக்கப்பட்ட அழகான கொடிகள், திரைச்சீலைகள் முதலியன காந்தியடிகளால் ஏலம் விடப்பட்டன. காந்தியடிகள் ஏலத்தின் முதல் தொகையாக ரூ.5000 என்றார். முதல் வரிசையில் அமர்ந்திருந்த அழகப்பர் உடனே ஏலத் தொகையை ஒரு இலட்சம் ரூபாய் என்று கூறினார். (அரு.சோமசுந்தரன் 1992) கூட்டம் வியந்து பாராட்டிக் கைதட்டி ஆரவாரித்தது. வேறுயாரும் ஏலம் கேட்க முன்வரவில்லை. உடனே காந்தியடிகள் அழகப்பரை அவைத்து, அன்போது அணைத்துக் கொண்டு அவரிடம் கொடிகளைக் கொடுத்தார். அழகப்பர் ஒரு இலட்சம் ரூபாய்க்குக் காசோலை வழங்கினார். அவரது நண்பர்கள் சிலர் அழகப்பரிடம் ஏலத் தொகை பற்றி விசாரித்தனர். கொடிக்கு ஒரு இலட்சம் ரூபாய் ரூபாய் மிகுதி என்றனர். அதற்கு அழகப்பர், காந்தியடிகளின் அன்புக்கும், அரவணைப்புக்கும் ஒரு இலட்சம் என்ன. எத்தனை இலட்சம் வேண்டுமானாலும் வழங்கலாம் என்றார். இந்நிகழ்ச்சி அழகப்பருக்கு காந்தியடிகளின் மீது கொண்டிருந்த அன்பினைப் புலப்படுத்துவதாக அமைந்துள்ளது குறிப்பிடத்தக்கது.

### கொடையார்

திருவாங்கூர்ப் பல்கலைக்கழகத்தில் தமிழ்த்துறையை நிறுவுவதற்கான ரூபாய்

இலட்சத்தொன்றும் மகள் உமையாள் பெயரால் சென்னைச் சேவாதளத்தில் மகளிர் விடுதி கட்ட ரூபாய் 75,000 வழங்குவதாக மகள் திருமணத்தன்று அறிவித்தார். அன்று முதல் இவர் வாழ்நாளின் இறுதிவரை இவரது நன்கொடைகள் தொடர்ந்தன. திருவாங்கூர்ப் பல்கலைக்கழகத்திற்கு இவர் அளித்த நன்கொடை தான் அங்கு இன்றும் வளர்ந்து செழித்துக் கொண்டிருக்கும் தமிழ்க்கல்வி மற்றும் ஆராய்ச்சி எனும் ஆலமரத்திற்குரிய வித்தாக அமைந்தது. அண்ணாமலைப் பல்கலைக் கழகத்தில் பொறியியல் கல்லூரி ஒன்றை நிறுவத் தாமே முன்வந்து நன்கொடையாக ஐந்த இலட்ச ரூபாய் வழங்கினார். (Valli, N.,2001) சென்னைப் பல்கலைக்கழகத்திற்கு ஐந்து இலட்ச ரூபாய் அளித்தார். அதனை ஏற்றுக்கொண்ட பல்கலைக்கழகம் கிண்டியில் அழகப்பச் செட்டியார் தொழில் நுட்பக் கல்லூரியை அவர் பெயரால் நிறுவியது.

1946-இல் சென்னை தியாகராய நகரில் உள்ள தக்கர்பாபா வித்தியாலயத்தில் அழகப்பா என்னும் பெயரில் மண்டபம் கட்ட இலட்ச ரூபாய் வழங்கினார். இம்மண்டப்பதிற்குரிய அடிக்கல்லை காந்தியடிகள் நாட்டினார். புது தில்லியில் தென்னிந்தியக் கல்விக் கழகத்திற்கு ரூ.25,000, கொச்சி அரசு மாணவர்கள் வெளிநாடு சென்று தொழில் நுட்பக்கக் கல்வி பயில உதவும் வைப்புத் தொகையாக ரூபாய் ஒரு இலட்சமும், திருச்சூருக்கு அருகே அழகப்பர் ஆலைத் தொழிலாளிகள் குடியிருப்பாகிய அழகப்பர் நகரில் மகப்பேறு மருத்துவமனை நிறுவ ரூபாய் ஒரு இலட்சமும், இந்திய மருத்துவ முறை ஆய்வுக்கென எர்ணாகுளம் மகாராசா கல்லூரிக்கு ரூ.80,000, கொச்சித் தனியரசில் பள்ளிச்சிறார் பகலுணவு பெற ரூ.1,50,000 ஆகியவை அவர் வழங்கிய கொடை வெள்ளத்தில் சில துளிகள் என்பதுக் குறிப்பிடத்தக்கது. 1947-இல் அன்னிபெசண்ட் அம்மையார் நூற்றாண்டு விழாவில் தலைமையேற்ற சென்னைப் பல்கலைக்கழகத் துணைவேந்தர் ஏ.எல்.முதலியார், அறக் கொடையாளராகிய செல்வந்தர்கள் பின்தங்கிய பகுதிகளில் கல்லூரிகளை நிறுவ முன்வர

வேண்டுமென ஒரு வேண்டுகோளை முன் மொழிந்தார். உடனே அழகப்பர் அந்த மேடையிலேயே தாம் காரைக்குடியில் ஒரு கல்லூரி நிறுவுவதாக அறிவித்தார். 15-8-1947 இல் இந்தியா விடுதலைபெற்ற நாளன்று அழகப்பா கலைக் கல்லூரி காரைக்குடி, காந்தி மாளிகையில் தமிழகக் கல்வி அமைச்சர் மாண்புமிகு தி.சு. அவினாசிலிங்கம் செட்டியாரால் தொடங்கி வைக்கப்பட்டது. 1948 இல் கல்லூரிக்கெனத் தனிக் கட்டடங்கள் உருவாகி, கல்லூரி அங்கே மாற்றப்பட்டது.

காரைக்குடியில் ஓர் ஆய்வுக்கூடம் அமைய வேண்டும் எனக் கனவு கண்ட அழகப்பர், மத்திய மின் வேதியியல் ஆய்வுக்கூடம் ஒன்றைக் காரைக்குடியில் அமைக்க இந்திய அரசு இசையுமானால் தாம் அதற்கு 300 ஏக்கர் நிலத்தையும், 15 இலட்ச ரூபாயையும் நன்கொடையாக நல்கத் தயாரென அறிவித்தார். அவரது இடைவிடாத முயற்சியாலும், கொடையினாலும், ஆய்வுக் கூடத்திற்கு 25-7-1949 இல் இந்தியாவின் முதல் பிரதமர் பண்டித ஜவகர்களால் நேரு அடிக்கல் நாட்ட, 14-1-1953 இல் டாக்டர். இராதாகிருட்டிணன் ஆய்வுக்கூடத்தைத் திறந்து வைத்தார் என்பதுக் குறிப்பிடத்தக்கது.

27-7-1950-இல் அழகப்ப செட்டியார் ஆசிரியர் பயிற்சிக் கல்லூரி தொடங்கப்பட்டது. இதன் இணைப்பாக மாதிரி உயர்நிலைப்பள்ளி ஒன்றையும் அழகப்பர் 1951 இல் தொடங்கினார். காரைக்குடியில் அழகப்பா பொறியியல் கல்லூரி தொடங்குவதற்கும் ஆவன செய்தார். 1952 ஜூலையில் அழகப்ப செட்டியார் பொறியியற் கல்லூரியைத் தொடங்கினார். இங்ஙனம் தமிழகத்தின் பொறியியற் கல்வி வரலாற்றில் மூன்று பொறியியற் கல்லூரிகள் முதலில் தோன்றுவதற்கு வித்தூன்றியவர் அழகப்பர் ஆவார் 27-7-1954-இல் அழகப்பா மகளிர் கல்லூரியைத் தொடங்கினார். (Manian T.V.S., 1973) இக்கல்லூரியை அழகப்பர், தாம் வாழ்வதற்காகக் கோட்டையூரில் கட்டிய ஸ்ரீதிவாஸ் என்ற தம்



இல்லத்திலேயே தொடங்கினார். இதனைப் பாராட்டும் வகையில் தான் அறிஞர் வசுப. மாணிக்கனார்,

### குடியிருந்து வீடும் கொடுத்த விழுத்தெய்வம்

எனத் தம் கொடைவிளக்கில் குறிப்பிடுகிறார். 1955-இல் அழகப்பா பல்தொழிற் பயிற்சி நிலையமும் (Alagappa Polytechnic) 1956-இல் அழகப்ப செட்டியார் உடற்பயிற்சிக் கல்லூரியும் தொடங்கப்பெற்றன. இவர் தோற்றுவித்த கல்வி நிறுவனங்கள் ஒன்றிணைக்கப் பெற்று 1985 இல் அழகப்பா பல்கலைக்கழகம் உருவாக்கப்பெற்றது. (Meyyapan, 1998)

### தமிழ்ப் பற்று

நகரத்தாரின் தமிழ்ப்பற்று நாடறிந்த ஒன்று. அவர்தம் அன்றாடப் பேச்சு வழக்கிலேயே தனித்தமிழ்ச் சொற்களும், இலக்கியத் தமிழ்ச் சொற்களும் மிகுதியாக இடம் பெறுவது அனைவரும் அறிந்த ஒன்று. தமம் தமிழ்ப் பற்று காரணமாக அவர்கள் தமிழகம் முழுவதிலும் நடைபெற்ற சில இயக்கங்களில் ஈடுபாடு கொண்டு முன்வரிசையில் நின்று தொண்டாற்றியுள்ளனர். (Chandrasekar. S, 1980). அவை தனித்தமிழ் இயக்கம், தமிழிசை இயக்கம், தமிழ் அருச்சுனை இயக்கம், தில்லைத் திருமுறை இயக்கம் என்பனவாம். இதைப்போல கல்விக்கு அள்ளிக்கொடுத்த அழகப்பர் சிறந்த தமிழ் ஆர்வலராகவும் விளங்கினார். அவரது முதற்கொடையே திருவாங்கூர்ப் பல்கலைக்கழகத்தில் தமிழ்த்துறை தொடங்குவதற்குத் தான் என்பதுக் குறிப்பிடத்தக்கது.

### தமிழ் வளர்ச்சிக் கழகம்

தமிழில் கலைக்களஞ்சியம் வெளியிடுவதையும், இன்னும் சில நோக்கங்களையும் கொண்டதாகத் தமிழ் வளர்ச்சிக் கழகம் என்ற அமைப்பு 1947 இல் உருவாக்கப் பெற்றது, இவ்வமைப்பில் இராசாசார். அண்ணாமலை செட்டியார், வள்ளல் அழகப்பர் ஆகிய இரு நகரத்தாரும் உறுப்பினராக இருந்து தமிழ்ப்பணி செய்துள்ளனர். தமிழ் வளர்ச்சிக்

கழகத்தின் செயற் குழுவிலும், அவ்வகையில் தமிழ்க் கலைக்களஞ்சியச் செயற்குழுவிலும் உறுப்பினராகப் பணியாற்றினார். தமிழில் கலைக்களஞ்சியம் வெளியிடுவதற்கு நிதி உதவியாக ரூ.10,001 வழங்கினார். (Ramanathan Vairavan, 2015) காரைக்குடி கம்பன் கழகத்தின் தலைவராகவும், குமுதம் வார இதழின் கௌரவ ஆசிரியராகவும் இருந்தார்.

### விருதுகள்

கோடி கொடுத்த கொடைஞனாம் அழகப்பரைப் பல பட்டங்களும் பிற சிறப்புக்களும் தாமாகவே தேடிவந்து அடைந்தன. 1943-இல் அண்ணாமலைப் பல்கலைக்கழகமும், 1944-இல் சென்னைப் பல்கலைக்கழகமும் இவருக்குக் கௌரவ டாக்டர் பட்டம் வழங்கிச் சிறப்பித்தன. 1953-இல் கேம்பிரிட்ஜ் பல்கலைக்கழகத்தில் நடைபெற்ற காமன்வெல்த் பல்கலைக்கழகங்களின் மாநாட்டுக்குச் சென்னைப் பல்கலைக்கழகத்தின் சார்பிலும், பின்னர் கிளாஸ்கோ பல்கலைக்கழகத்தின் ஐந்நூறாவது ஆண்டு விழாவிற்கு அண்ணாமலைப் பல்கலைக்கழகத்தின் சார்பிலும், 1954-இல் ஜப்பானில், கியோட்டோ நகரில் நடந்த 12ஆம் பசிபிக் நாடுகள் உறவுக் கழக மாநாட்டுக்கு இந்திய அரசின் சார்பிலும் அனுப்பி வைக்கப்பட்டார். (Ramaswami, A.1972)

அனைத்திந்திய அறிவியல் ஆராய்ச்சிக் கழகத்தின் செயற்குழுவிலும், தொழில் நுணுக்கக் கல்விக்கான வட்டார விதியமைப்புக் குழுவிலும், சென்னைப் பல்கலைக்கழகப் பொது மேற்பார்வைக் குழுவிலும் உறுப்பினராக அமர்த்தப் பெற்றார். பாரதச் சாரணர் படைக்கும், மத்திய மின் வேதியியல் ஆய்வுக்கூட ஆலோசனைக் குழுவுக்கும், 1954-இல் தமிழக அரசால் அமைக்கப்பட்ட தொடக்கக்கல்வி ஆய்வுக் குழுவுக்கும் தலைவராக இருந்து சிறந்த தொண்டு ஆற்றியுள்ளார். சென்னை, அண்ணாமலைப் பல்கலைக்கழகங்களின் ஆட்சிக் குழுக்களில் இவர் ஆயுட்கால உறுப்பினராக 1946-இல் பல்கலைக்கழக வேந்தரால் அமர்த்தப்பட்டார்.

காரைக்குடியில் சுழற்குழு (Rotary Club)-வின் கிளையை முதன் முதலில் உருவாக்கியவர் இவரே.

ஆங்கிலேய அரசு இவருக்கு 1946-இல் சர்பட்டத்தை வழங்கியது. இந்திய அரசு 1957-இல் பத்மபூசன் பட்டம் வழங்கியது. பண்டித நேரு சமதர்ம முதலாளி (Socialistic Capitalist) என்றும், அண்ணல் காந்தியடிகள் முன்மாதிரியான தர்மகர்த்தர் என்றும் இவரைப் பாராட்டிச் சிறப்பித்தனர். (Randargai, 2002) அழகப்பர் பிறவிக் கொடைஞராகவும், தன்னேரில்லாத் தமிழ்க் கொடைஞராகவும் திகழ்ந்ததைத் தமிழக வரலாறு பதிவு செய்துள்ளது என்பதுக் குறிப்பிடத்தக்கது.

### அழகப்பா கல்வி நிறுவனங்கள்

கோட்டையூரில் பிறந்த டாக்டர். இராம. அழகப்ப செட்டியார் தம் கொடைத்திறத்தால் காரைக்குடியைக் கல்விக்குடியாக மாற்றிய வள்ளலாவார். 1947-இல் முதன் முதலில் ஒரு கலைக் கல்லூரியைத் தொடங்கினார். அடுத்தடுத்துப் பல கல்வி நிறுவனங்களைத் தொடங்கும் திட்டம் அவருக்கு இருந்தமையால், அவற்றை நிருவகிக்க ஓர் அமைப்பு தேவை என நினைத்து அழகப்பா கல்வி அறநிலையம் ஒன்றை ஏற்படுத்தினார். அதன் நிறுவுநர் தலைவராக அவர் பொறுப்பு ஏற்றார். அதன் தாளாளராகத் தம் ஒன்றுவிட்ட தமையனார் க.வீ.அழ.மு. இராமநாதன் செட்டியாரைப் பொறுப்பேற்கச் செய்தார். பின்னாளில் இராச சர். அண்ணாமலைச் செட்டியாரின் மாப்பிளையும், கானாடுகாத்தானைச் சேர்ந்தவருமான க.வெ.சித.வெ. வெங்கடாசலம் செட்டியாரும், அவர் காலமானபின்அழகப்பரின் மகள் உமையாள் இராமநாதனும் இப்பொறுப்பை ஏற்றனர் என்பது குறிப்பிடத்தக்கது.

இந்த அறநிலையத்தின் சார்பாக அழகப்பர் ஒன்றன்பின் ஒன்றாகத் தொடங்கிய கல்வி நிறுவனங்கள் பின்வருமாறு குறிப்பிடப் பெறுகின்றன. அழகப்பா கலைக் கல்லூரி (1947), அழகப்ப செட்டியார் ஆசிரியர் பயிற்சி கல்லூரி (1950), மாதிரி உயர்நிலைப் பள்ளி (1951), அழகப்ப செட்டியார் பொறியியற் கல்லூரி (1952),

அழகப்பா மகளிர் கல்லூரி (1954), அழகப்பா அடிப்படைப் பள்ளி (1955), அழகப்பா ஆதாரப் பள்ளி (1955), அழகப்பா பஸ்தொழிற் பயிற்சி நிலையம் (1955), அழகப்பா மழலையர் பள்ளி (1955), அழகப்பா இசைப்பள்ளி (1956), அழகப்ப செட்டியார் உடற்பயிற்சி கல்லூரி (1956)

அழகப்பரின் மறைவுக்குப் பிறகு மகளிர் கல்லூரிக்குப் பதிலாகப் பெண்களும் அழகப்பா கலைக்கல்லூரியிலேயே சேர்த்துக் கொள்ளப் பெற்றனர். அடிப்படைப் பள்ளி, ஆதாரப்பள்ளி ஆகியவற்றிற்கு மாற்றாக அழகப்பா ஆயத்தப்பள்ளி தொடங்கப்பட்டது. பின்னர் ஆயத்தப்பள்ளியும், மழலையர் பள்ளியும் இணைக்கப்பட்டு அழகப்பா மெட்ரிக்குலேசன் மேனிலைப்பள்ளி உருவானது. இது ஒன்று மட்டுமே இப்போது அழகப்பா கல்வி அறநிலையத்தின் நிருவாகத்தில் உள்ளது. அழகப்பா இசைப்பள்ளி தொடர்ந்து நடைபெறவில்லை. அழகப்ப செட்டியார் பொறியியற் கல்லூரியும், அழகப்பா பஸ்தொழிற் பயிற்சி நிலையமும் தமிழக அரசிடம் ஒப்படைக்கப்பட்டன. தமிழக அரசு அவற்றை அதே பெயர்களோடு தம் நிருவாகத்தில் நடத்திக் கொண்டிருக்கிறது.

1985 இல் அழகப்பா பல்கலைக்கழகம் உருவாக்கப்பட்ட போது அழகப்பா ஆசிரியர் பயிற்சிப்பள்ளி, அழகப்பா உடற்பயிற்சித் கல்லூரி, மாதிரி உயர்நிலைப் பள்ளி இவற்றோடு அழகப்பா கலைக் கல்லூரியின் முதுகலைப் படிப்புத் துறைகளும் இணைக்கப்பட்டு, பிற பல்கலைக்கழகங்களைப் போன்ற தன்னாட்சி அமைப்பாக உருவாக்கப்பட்டது. அழகப்பா கலைக்கல்லூரியின் இளங்கலை வகுப்புக்கள் அழகப்பா அரசினர் கல்லூரி என்ற பெயரோடு தமிழக அரசால் ஏற்று நடத்தப்பட்டு வருகின்றன.

### அழகப்பா நகர்

கொடை வள்ளல் டாக்டர். இராம. அழகப்ப செட்டியார் 1937-இல் சிருச்சுருக்கு அருகே புதுக்காடு எனும் இடத்தில் கொச்சின் டெக்ஸ்டைல்ஸ் எனும் ஆலையை நிறுவினார்.

அதுவே பின்னர் அழகப்பா டெக்ஸ்டைல்ஸ் ஆக உருவெடுத்தது. அந்த ஆலையின் தொழிலாளர் குடியிருப்பு அழகப்பா நகர் என வழங்கப்பட்டது. அந்த அழகப்பா நகரில் இலட்ச ரூபாய் நன்கொடை வழங்கி மகப்பேறு மருத்துவ நிலையம் ஒன்றைக் கட்டினார் அழகப்பர். தமிழ் நாட்டுக்கு வெளியே ஒரு குடியிருப்புப் பகுதி நகரத்தார் ஒருவர் பெயரால் உருவானது என்ற சிறப்பு இந்த அழகப்பா நகருக்கே உரியது. (Sihappi, S. Dr.RM, 1988)

### அழகப்பா பல்கலைக்கழகம்

தமிழ்நாட்டின் பிற பல்கலைக்கழகங்களைப் போல, இதுவும் அரசு சார்ந்த ஒரு தன்னாட்சி நிறுவனம் தான் எனினும், இதற்குரிய வித்து ஒரு நகரத்தாரால் விதைக்கப்பட்டது. கொடைவிளக்கு அழகப்பர் ஏற்றி வைத்த கல்வி விளக்கின் புதிய பரிணாமமே இப்பல்கலைக்கழகம். கொடைவள்ளல் டாக்டர். இராம. அழகப்ப செட்டியாரால் காரைக்குடியில் தொடங்கப்பெற்ற 11 கல்வி நிறுவனங்களுள், அழகப்பா கலைக்கல்லூரியின் நான்கு முதுகலைப்படிப்புத் துறைகள், அழகப்பா உடற்பயிற்சிக் கல்லூரி, அழகப்பா ஆசிரியர் பயிற்சிக் கல்லூரி, அத்துடன் இணைந்த மாதிரி உயர்நிலைப் பள்ளி ஆகியவை இணைக்கப்பெற்று, 9-5-1985-இல் இப்பல்கலைக்கழகம் உருவாக்கப்பெற்றது. தமிழ்நாட்டின் பதினோராவது பல்கலைக் கழகமாகிய இது, தன்னோடு இணைக்கப்பெற்ற கல்லூரிகள் இன்றி இயங்கும், தனி முழுப் பல்கலைக்கழகம் ஆகும். காரைக்குடியில் 420 ஏக்கர் பரப்பளவில் அமைக்கப்பட்டுள்ள இப்பல்கலைக்கழகம் இப்போது, 48 துறைகளுடனும், 6 உறுப்புக் கல்லூரிகளுடனும், ஒரு மேனிலைப் பள்ளியுடனும், ஒரு தொலைத்தூரக் கல்வி மையத்துடனும் இயங்குகிறது.

### உறுப்புக் கல்லூரிகள் பள்ளி

அழகப்பா பல்கலைக்கழகக் கல்வியியற் கல்லூரி, அழகப்பா பல்கலைக்கழக உடற்பயிற்சிக் கல்லூரி, மாதிரி மேனிலைப் பள்ளி, தொலைதூரக் கல்வி மையம் 5 முதுகலைப் பட்டப் படிப்பையும், ஓர்

இளங்கலைப் பட்டப் படிப்பையும், 6 பட்டயப் படிப்புக்களையும் (Diploma Courses) நடத்துகிறது.

### மதிப்புரை

வள்ளல் அழகப்பர் அவர்கள் ஓர் இந்தியக் குடிமகனான தொழிலதிபர் ஆவார். இந்தியா விடுதலை அடைந்த நேரத்தில் தமிழ்நாட்டின் உயர்கல்வி வளர்ச்சிக்காக பல கல்விச்சாலைகளையும் ஆய்வுக்கூடங்களையும் தமது சொந்த செலவில் பலக் கல்வி நிறுவனங்களை நிறுவியதோடு தமிழகம் இந்தியாவில் கல்வியில் சிறந்த மாநிலமாக விளங்க வித்திட்டவர் என்பதுக் குறிப்பிடத்தக்கது. காரைக்குடி இன்று பெற்றிருக்கும் அத்துணை வளர்ச்சிக்கும் வள்ளல் அழகப்பர் தான் காரணம் என்றால் அது மிகையிலலை. காரைக்குடியை கல்விக் குடியாக மாற்றியதோடு, மத்திய மின் வேதியியல் ஆய்வகம் உருவாகவும் காரணமாக இருந்தவர் அழகப்பர். அடிப்படைக் கல்வி முதல், ஆராய்ச்சிக் கல்வி வரை படித்து முடிக்கும் பெருவாய்ப்பு காரைக்குடி மண்ணில் உருவாகிட முழு முதற் காரணமானவர் வள்ளல் அழகப்பர். தமது தொழில் துறையில் ஏற்படும் நஷ்டத்தைப் பற்றி கவலைப்படாமல் தொடர்ந்து நாட்டின் வளர்ச்சியில் கவனம் செலுத்த ஆரம்பித்தார். கை நிறைய பணம், மலேசியாவில் ரப்பர் தோட்டம், பர்மாவில் டின் சுரங்கம், கேரளாவில் நூற்பாலை, கொல்கத்தாவில் இன்ஷூரன்ஸ் பிஸினஸ், சென்னையில் விமான சர்வீஸ் நிறுவனம் என லாபத்தை அள்ளித்தர பலவிதமான தொழில்கள் இருந்தபோதும், அவர் மனம் தனது தாய் மண்ணின் மக்களுக்கு நன்மை செய்வதிலேயே முனைப்பாக இருந்தது என்பதுக் குறிப்பிடத்தக்கது. 1940-களில் ராமநாதபுரம் மாவட்டத்தைச் சேர்ந்தவர்கள் மேற்படிப்பு படிக்க வேண்டும் என்றால் மதுரைக்கோ, திருச்சிக்கோ தான் போக வேண்டியிருந்தது. இதனாலேயே பலரும் மேற்படி படிக்க முடியாத நிலையிருந்தது. இதற்கொரு தீர்வாக காரைக்குடியில் பல கல்வி நிலையங்களை அமைத்தவர் வள்ளல் அழகப்பர். அவருடைய வாழ்வில் தனது சொந்த நலனுக்காக எதையும்

செய்யாமல் கல்வி வளர்ச்சிக்காக அவர் ஏற்படுத்தியக் கல்வி குழுமங்களே அவரைப் பற்றிய நினைவலைகள் மக்களின் மனதில் என்றும் நீங்காத கடவுளாக உருவெடுத்து வாழ்கிறார் வள்ளல் அழகப்பர் அவர்கள். குறிப்பாக இந்தியா சுதந்திரம் அடைந்தவுடன் அன்றை காலகட்டத்தில் இருந்த தொழிலதிபர்களுள் வள்ளல் அழகப்பர் அவர்கள் நாட்டின் முன்னேற்றத்தில் கல்வி ஒன்றே பல மாறுதல்களைக் கொண்டு வரும் என்பதை நன்கு உணர்ந்து கல்விக்காக பல அறப்பணிகளைச் செய்தவர் உலகமே அதிர்ச்சியறும் அளவிற்கு பெருஞ்செல்வமும், புகழும் பெற்ற அழகப்பர் 1957-ஆம் ஆண்டு ஏப்ரல் 5-ஆம் நாள் காலமானார். ஆனால் மறைந்தது அவருது உடலே தவிர கல்வி என்னும் பூஞ்சோலையில் நம்முடன் வாழ்ந்துக் கொண்டிருக்கிறார் என்பதுக் குறிப்பிடத்தக்கது.

#### நூற்பட்டியல்

1. Aikkan, Alagappa, Alagappa University, Karaikudi, 2008.
2. Alagappa Chettiar Biographics Data, ACET Register, Karaikudi, 1957.
3. Chandrasekar, s. The Nagarathars of South India., Madras 1980.
4. Gowrishankar, m, (1979), Annamalai University Golden Jubilee Record, Annamalai University, Chitambaram.
5. Manian T.V.S. "Our Founder" in Souvenir, Karaikudi, 1973.
6. Meyyappan, Nagarathar Kalai Kalanjeevam, Chidambaram, 1998
7. Nagarajan, K., (1998), Dr.Rajah Sir Muthiah Chettiar-A Biography, Annamalai University Chitambaram
8. Ramanathan Vairavan, Alagappa A Beautiful mind., Asoka charitable Trust., Chennai., 2015,
9. Ramaswami, A. Tamil Nadu District Gazetteers Ramanathapuram, Government Press, Madras, 1972.
10. Randargai, Anndraiya Chennai Pramugarthal, Chennai, 2002.
11. Rudner, DAVID West., (1995) Caste and Capitalism in Colonial India – The Nattukkottai Chettiers, Munshiram Manoharlal Publishers Pvt Ltd. New Delhi,
12. Sihappi, S. Dr.RM. Alagappa Chettiar – A Study, University of Madras, Madras, 1988.
13. Valli., N., Nagaratharin Arapanikal., Karaikudi, 2001
14. அண்ணாமலை, பழ., (1986), செட்டிநாடு ஊரும் பேரும், மணிவாசகர் பதிப்பகம், சிதம்பரம்.
15. அண்ணாமலை, பழ., (1988), நகரத்தார் கணக்கியல் முறை, மணிவாசகர் பதிப்பகம், சென்னை.
16. அண்ணாமலை, பழ., (1984), நகரத்தார் பண்பாடும் பழக்கங்களும், பாரி நிலையம், சென்னை.
17. இராமநாதன் செட்டியார்., (1953), நாட்டுக்கோட்டை நகரத்தார் வரலாறு, கமர்ஸியல் பிரிண்டிங் அன் பப்ளிசிங் கவுஸ், சென்னை.
18. இனியவன்., (1993), நனிபுகழ் நகரத்தார், ஓளவை மன்றம், சென்னை.
19. சோமலெ., (1972), அலைகடலுக்கு அப்பாலும் நகரத்தார்களின் ஆலயப்பணிகள், சோமு நூலகம், சென்னை.

## Malayali Tribes Of Kolli Hills And Their Shift Towards A Fusion Lifestyle – A Study

Joseph Rohith D\* and Dr.S.Kamaladevi\*\*

#### INTRODUCTION

"Tribal are a very special people who must be kept separate from the rest of Indian society in order to conserve and preserve their ethnic identity, their tribal social structures, their culture and their way of life". – Verrier Elwin

The Kolli Hills were formerly a part of the Salem District but were later restricted to Namakkal after that district's establishment in the Tamil Nadu state. The Hill range stretches 29 kms from North to South and 19 km from East to West.<sup>1</sup>

\*Ph.D. Research Scholar (Full-time), Department of History, Queen Mary's College, (Autonomous), Mylapore, Chennai, Tamil Nadu

\*\*Assistant Professor, Department of History, Queen Mary's College, (Autonomous), Mylapore, Chennai, Tamil Nadu

Human habitation is spread out into 247 hamlets and the area is divided into 14 Nadus, which also parallel the jurisdiction of the 14 elected “Revenue Village” Panchyats, in accordance with laws for local village elected bodies and and governance of Tamil Nadu and Govt. of India<sup>2</sup>. The Inhabitants of Kolli Hills are known as “Malayali”. They make up about 98% of the population of Kolli Hills.

### **THE HISTORICAL PROFILE OF MALAYALIS**

The Malayali tribal community are found in different parts of Tamil Nadu. The Malayali tribes are an agrarian population who live in present day Salem, Namakkal, Tiruvannamali and Trichy districts’ hill ranges. It is understood that they are hill people who might have migrated to the hills of Trichy, Salem and South Arcot district for some reasons.<sup>3</sup> The Malayalis never describe themselves as an ancient hill tribe like the “Todas” of Tamil Nadu’s Nilgiris district. The Malayali tribe makes up the majority of the inhabitants of Kolli. There are numerous legends that relate to the origin theory of the Malayali tribal community. The Malayali ethnic group originated from the Holy City of Conjeeveram, which is the present-day Kanchipuram, under the dominion of the Muhammadans, and belonged to the Vellala caste of cultivators. When they left Kanchi, they look with them, according to their story, three brothers, of whom the eldest came to Shevaroy hills, the second to Kollimalais, and the youngest to the Pachaimalais (green hills).<sup>4</sup> Similar to this, there are few other hypotheses which exist regarding the Malayali tribe’s histoical origins. All of these legends continue to express a unique viewpoint. The Malayali tribe was formally recognised as a Scheduled Tribe in 1961. They were added to the Schedule of Tribes as a result of a presidential decision from 1956. They were listed in the S.Ts, which gave them access to a variety of social benefits. The Malayalis are listed as the twenty-fifth Scheduled Tribe. The Kollimalayalis normally conform to the norms and traditions of their society.<sup>5</sup> There are no written regulations; only the forefather’s way is observed.

### **BIRTH RITUAL**

A straightforward birth rite distinguishes first and second pregnancies among Malayalis. In the seventh month of pregnancy, Malayali women are taken to live with their parents. A doctor’s aid is typically required for a home delivery of a newborn. The naming ritual takes place the same day as the ceremonial wash the mother and child receive after delivery. They also have a simple ear-piercing ceremony where the Urkondan and the maternal uncle play important role. The family deities’ temple grounds are the locations of this ritual. At this celebration, pigs are sacrificed, and a hog feast is served to the guests.

### **MARRIAGE**

Marriage has been recognised as been very important in the life history of an individual.<sup>6</sup> Wedding customs are a reflection of the culture and traditions of the society. Simple marriages are valued by the Malayali tribe. In accordance with the Malayali clan, there are three systems, and a marriage procedure. Before the wedding, there were several steps: Oolai Eduithal (the engagement), Parisam (the bride price), and finally, marriage. At their house itself the marriage would be performed. Marriage ceremonies are conducted within the house if the temple of the village is found on the eastern side of the village.<sup>7</sup> If the temple is found on the western side of the village, marriages are conducted outside the house.<sup>8</sup>

Widows re-marriage is acceptable in the Kolli Hills’ native society. If the husband is not a close relative of the deceased husband, widows remarriage is permitted by this condition.

### **RELIGION**

On the Kollimalai’s Kali is also looked upon as village goddess, but she has no attendant Karuppanns, nor is she worshipped by shedding blood.<sup>9</sup> Malayalis are a “Hinduized People,” with their own traditions and ways of life. Each community has a Permul or temple image (Kovil). The Malayalis frequently worship Kali, but they do not associate her with Siva. Two other gods, Nachi and Kongalayi, are revered regularly in Kolli Hills.

## **OCCUPATION**

The Economic condition of the tribes primarily depended on agriculture, forest and labouring.<sup>10</sup> Agriculture is the main occupation of Malayalis. Some people use the collection of wild honey as a means of boosting their income. One more extra source of revenue is beehive honey. For food, they raise pigs, chickens, and goats. Because there are no suitable animals in the forest for them to pursue, they don't hunt.

## **DRESS**

Men to used wear only dhotis in the past. The custom of wearing shirts was unknown. During the winter season, they used their dhotis as shawls. They were also discovered to be wearing garments that resembled turbans on their heads. In the past, women used to wrap a 2 meter piece of white cotton fabric over their breasts. The majority of them didn't typically wear blouses at the time.

## **TATOOTING**

Both sexes frequently choose to get tattoos. But because young people loathe having tattoos on their bodies, the number of people with them is declining. Tattooing is characteristics of the Pachai Malayalis but is abhorred by the Kolli Malayalis.<sup>11</sup> The latter group prohibits people with tattoos from entering their due to the fear of upsetting the Gods.

## **MUSIC**

On the Kollimalais two other Goddesses, Nachi and Kongalayi, are commonly worshipped.<sup>12</sup> Nachi does not have an image and Kongalayi has an image. At the time of worship, silence is observed and women are not allowed to be inside the villlage at this particular time. The worship of Kongalayi is accompanied by music. During the time of processions, the proceedings are enlivened by a band of music. Musics were played at regular intervals throughout the performance.

## **DIET**

The usual diet of the Malayali is millet porridge with some vegetable curry.<sup>13</sup> At the end of the day, they cannot afford rice, which is marketed primarily to meet their daily needs. Pigs, birds, apes, and poultry are also eaten by them. When performing rituals, the Malayali

people frequently slaughter pigs and birds. But now they take Rice as their staple food.<sup>14</sup> Their eating habits have altered somewhat throughout the years, compared to thirty years ago when they were completely different. The Kolli Malayalis do not frequently eat monkey flesh. But they still cook up monkey flesh to treat skin and sexual issues. There have been noticeable alterations from what they normally eat.

## **DEATH CUSTOMS**

Dead are usually buried by the Malayali tribal clan. The practice of burning the dead is practiced in the suicide cases.<sup>15</sup> The lay the deceased person's body in a horizontal grave. On the third day after dying away, they eat chicken as a representation of cleansing their death filth. The last memorial services for Kolli Hills are held on the third day. The family is invited to a feast in memory of the deceased on the thirty-first day of the observance. If the doesn't happen, the dead's kin are required to keep a spear on the jack tree, perform an invocation ceremony for the deceased, and then host a chicken and mutton feast for their loved ones on the third anniversary of the death.

## **CONCLUSION**

In the conclusion of this article I would like to point out, Verrier Elwin held the opinion that tribal people ought to be kept isolated from the rest of Indian society in order to conserve and preserve their ethnic identity, tribal social structures, culture, and way of life. The majority of the changes that the Malayali clan has gone through throughout the years can be linked to contemporary world culture. The people of the Kolli Hills enjoy adjusting to the expanding influence of the modern world. They don't believe that these modifications render their steadfast beliefs incorrect. Currently, they are seeking to strike a balance between upholding their longstanding tradition and embracing the changes brought about by modernization.

## **Notes and References**

1. Velumani, K., "Tribals, Forests and Futures", Pavai Publications, March 2007, p.118
2. Ibid, p.118

3. Velmani, K S K., "Gazetteer of Tamil Nadu", Tiruchirapalli District, Vol – I, Government of Tamil Nadu, 1998, p.296
4. Thurston, Edgar, "Caste and tribes of Southern India" Vol – iv, Cosmo Publication, New Delhi, 1975, p. 407
5. Naseer, C. Prem. "Administration Functions of Malayali Tribes in Eastern Ghats of Tamil Nadu." Historical Research Letter 25, 2015, p.2
6. Roche, Paul., "The Marriage Ceremonies of the Malayalis of the Pachaimalais." Asian Folklore Studies, 1980, p.125
7. Govindan, Pulavar, Ti., "Customs of the Malayalis of Kolli Hills" Proceedings of the South Indian History Congress, iii session, pp.236
8. Ibid., pp.236
9. Thurston, Edgar, op.cit, p.431
10. Nazeer, C. Prem, "Tribals in Tamil Nadu with special reference to Tribes of Pachaimalai Hills", Historical Research letter, Vol 18, 2015, p.51
11. Ayyappan, A, "Report on the Socio-Economic Conditions of the Aboriginal Tribes of the Province of Madras", Government Museum, Madras. 1948. p.145
12. Thurston, Edgar, op.cit, p.41
13. Ayyappan A, op.cit, p.145
14. Kathiresan, B, Rajendran, Soma, "Malayalis of Kolli Hills in Tamil Nadu – A Case Study", Shanlax International Journal of Arts, Science and Humanities, Vol 3, April, 2016, p.134
15. Ibid., p.138

## மன்னர் திருமலை நாயக்கரின் வைணவ சமயப்பணிகள்

து.பாரதி★

இந்தியாவில் கி.மு. ஆறாம் நூற்றாண்டில் இந்து வைதீக சமயங்களில் உள்ள சீர்கேடுகளை சரி செய்வதற்காக சமணம், புத்தம் போன்ற சமயங்கள் தோன்றின. இதன் விளைவாக இத்தகைய வைதீக சமயம் தம்மை செம்மைப்படுத்திக் கொள்ள விளைந்ததன் வாயிலாக சைவ - வைணவ சமயங்களாக உருவெடுத்தன. கி.பி. இரண்டாம் நூற்றாண்டு வைணவ சமயம் ஸ்ரீ நாராயணன் வழிபாட்டில் இருந்து புதிய உருவம் எடுத்தது. இதன் விளைவாக பாஞ்சராட்சரம், பாகவதம் என உட்பிரிவுகள் தோன்றின. நாராயணனும் விஷ்ணுவும் ஒன்றே என மகாபாரதம் தெளிவாக்குகிறது.<sup>1</sup> கி.பி. மூன்றாவது நூற்றாண்டில் பெண் தெய்வமான ஸ்ரீ லெட்சுமி வைணவ தெய்வமாக சேர்க்கப்பட்டது என ஆய்வுகள் கூறுகின்றது.<sup>2</sup>

இந்திய மன்னர்களில் குப்தர்கள் தங்களின் நாணயத்தில் வைணவ சமய குறியீடுகளை பதித்து வைணவ சமயத்தை புதுப்பிக்க

தொடங்கினார்கள்.<sup>3</sup>

தமிழகத்தில் வைணவ வழிபாட்டில் புதிய பாணியைக் கொண்டு வந்தவர்கள் பல்லவர்கள் ஆவார்கள். மகேந்திரவர்மனும் நந்திவர்மனும் விஷ்ணுவின் பல்வேறு அவதாரங்களை மகாபலிபுரத்தில் குடைவரைப் புடைப்புச் சிற்பங்களாக செதுக்கி வைணவ வழிபாட்டை தமிழக மண்ணில் இடம் பெறச் செய்தனர். நந்திவர்மனை வைணவன் என்றே கல்வெட்டுகள் குறிப்பிடுகின்றன.<sup>4</sup> இவனது ஆட்சி காலத்தில் வாழ்ந்த திருமங்கை ஆழ்வார், நந்திவர்மன் வைணவ கோயில்களுக்கு ஏராளமான பொருள் அளித்தான் எனக் குறிப்பிடுகின்றார்.<sup>5</sup> பல்லவர்களை பின்பற்றி முத்தரையர்கள் வைணவம் தழைக்கச் செய்தனர். குவாவன் சாத்தன் என்பவர் மலையடிபட்டியில் விஷ்ணுவிற்கு குடைவரை கோயிலை அமைத்தார்.<sup>6</sup>

நந்திவர்மனது பதினாறாவது ஆட்சி ஆண்டில் குவிலஞ் சாத்தன் எனும் விடேல் விடுகு

\* முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அழகப்பா பல்கலைக்கழகம், காரைக்குடி - 630 003, தமிழ்நாடு.

\*\* ஆய்வின் மேற்பார்வையாளர், உதவிப்பேராசிரியர் & தலைவர், வரலாற்றுத்துறை, பசும்பொன் திரு.முத்துராமலிங்கத் தேவர் நினைவுக் கல்லூரி, கழுதி - 623 004, தமிழ்நாடு.

முத்தரையன் திருவாலத்தூர் மலையை குடைந்து பெருமானை எழுந்தருளச் செய்தான் என மலையப்பட்டி வாசீசர் கோயில் மண்டப கல்வெட்டு ஆதாரம் பகிர்கின்றது.<sup>7</sup>

திருமெய்யம் ஸ்ரீ சத்ய மூர்த்தி பெருமாள் ஆலயம் முத்தரையர்களின் வைணவ சமய பணிகளுள் ஓர் சிறந்த எடுத்துக்காட்டாகும். திருமெய்யம் குடைவரைக் கோயிலில் பிற கூறுகளுடன் கட்டமைப்பு செய்து குடைவரை கோயிலாக மாற்றிய பெருமை பெரும்பிடுகு மன்னர் சாத்தன்மாறன் முத்தரையரின் மனைவி பெருந்தேவி விதேல்வி தேகு வேலுப்பேரதி என்பவரையே சாறும்.<sup>8</sup>

பாண்டிய மன்னர்கள் சைவ மரபினராக இருந்த போதிலும் வைணத்திற்கு பெரும் பங்காற்றியுள்ளனர். பாண்டிய மன்னர்கள் வைணவக் கோயில்களுக்கு வழங்கப்பட்ட நிலங்கள் திருவிடைப்பாட்டம் எனப்பட்டது. இத்தகைய இறையிலி நிலங்களுக்கு வரிவிலக்கு அளிக்கப்பட்டது.<sup>9</sup>

திருவரங்கம் பெருமாள் ஆலயத்தில் பொன்வேய்ந்து துலாபாரங்களையும் செய்து “ஹேமச்சந்தன் ராஜா” எனப் பாண்டிய மன்னர்கள் பெயர் பெற்றனர். முதலாம் மாறவர்மன் சுந்தர பாண்டியன் மதுரையில் இம்மையில் நன்மை தருவார் கோயில் என்னும் கோயில் எழுப்பியதை சான்றாக கூறலாம்.<sup>10</sup>

விஜயநகர - நாயக்கர் கால ஆட்சியின் கீழ் வைணவ சமயம் உத்வேகம் எடுக்கத் தொடங்கியது. வைணவ சமயத்திற்கு அளப்பரிய சேவையினை மதுரை நாயக்கர்கள் செய்தனர்;. பாண்டிய மண்டலத்தில் பல்வேறு பகுதிகளில் வாணாதிராயர்களும் வைணவத்திற்கு பெரும் தொண்டு செய்தனர்.

விஜயநகர மன்னர்களது பிரதிநிதிகளாக வந்து அரச மரபை தொடங்கியவர்கள் மதுரை நாயக்கர்கள். மதுரை நாயக்கர்களில் மிகச்சிறந்த மன்னராக திகழ்ந்தவர் திருமலை நாயக்கர் ஆவார். இவர்

ஆட்சிகாலத்தில் வைணவ சமயம் அரசோட்சியது.<sup>11</sup>

மன்னர் திருமலை நாயக்கர் மதுரை அழகர் கோயிலில் இராமாயண நிகழ்வுகளை வெளிப்படுத்தும் வண்ணம் வண்ண ஓவியங்களை வரைந்திட செய்தார். சித்திரை பெருவிழாவின் எட்டாம் நாள் திருமலை நாயக்கர் மீனாட்சி அம்மனிடம் இருந்து செங்கோலை பெரும் வரலாற்று நிகழ்ச்சியும் இக்கோயிலில் இன்று வரை நடைபெற்று வருகிறது. இந்நிகழ்ச்சி ஓவியமாகவும் இங்கு தீட்டப்பட்டுள்ளது. திருமலை நாயக்கர் காலத்தில், திருமால், ஸ்ரீ தேவி, பூதேவி ஓவியங்களும் மைய மண்டபத்தின் உள்விதானத்திலும் வெளியிலும் இடம் பெற செய்தார்.<sup>12</sup> இதுபோன்று ஓவிய காட்சிகளை ஸ்ரீரங்கம், இராமநாதபுரம், ஆழ்வார் திருநகரி ஆகிய இடங்களிலும் காணலாம். அழகர் கோயில் பகுதிகளில் தனது ஆட்சிக்கு பெரும் இடையூராக இருந்த கள்ளர் இன மக்களை வைணவ சமயத்தில் இடம்பெற செய்வதற்காக திருமாலிருஞ்சோலையில் உள்ள பதினெட்டாம்படி கருப்பர் வழிபாட்டினை இடைச்சொருகி கள்ளர் இன மக்களை வைணவத்தில் இடம் பெற செய்து வைணவ வழிபாட்டை அதிகப்படுத்தினார்.<sup>13</sup>

மதுரையில் ஆண்டு தோறும் நடைபெற்று வரும் சித்திரை திருவிழாவின் மூலம் சைவ - வைணவ மக்களின் ஒற்றுமையை வளர்க்கும் வகையில் மீனாட்சி திருக்கல்யாணத்தை நடத்திட திருமலை நாயக்கர் ஏற்பாடு செய்தார். வைகை ஆற்றின் தென்பகுதியில் மீனாட்சி அம்மன் கோயிலும் வடபகுதியில் அழகர் கோயிலும் அமைந்துள்ளது. இவற்றிற்கிடையே முஸ்லீம்கள் அதிகமாக வசிக்கும் கோரிப்பாளையம் அமைந்துள்ளதால் அம்மக்களின் ஆதரவை பெறுவதற்காக இஸ்லாமிய பெண்ணான துலுக்கநாச்சியார் வீட்டிற்கு பெருமாள் சென்று திரும்புவதாக கதை புனைப்பெற்று இந்து - வைணவ - முஸ்லீம் மக்கள் இடையே சமய நல்லிணக்கத்தை ஏற்படுத்தினார்.<sup>14</sup>



திருமலை சவுரி நாயினு அய்யலுகாரு என்னும் இயற்பெயர் கொண்ட திருமலை நாயக்கரின் தேவியரான கோணியம்மை மற்றும் உருத்திராபதி போன்றோர் இவரது சமய பணிகளுக்கு பேருதவியாக இருந்தனர். இவர்கள் திருப்பரங்குன்றம், திருமாலிருஞ்சோலை, ஸ்ரீ வில்லிபுத்தூட்ட; ஆண்டாள் திருக்கோயிலுக்கும், ஸ்ரீ ரங்கம் கோயிலுக்கு ஏராளமான திருப்பணிகளைச் செய்தனர். இக்கோயில்களின் தூண்களில் இரு மனைவியாருடன் கூடிய திருமலை நாயக்கரின் உருவச்சிலை பொறிக்கப்பட்டிருப்பதை இன்றும் காணலாம்.<sup>15</sup>

மீனாட்சி அம்மன் கோயில் மண்டபம், ரங்க மகால், ராயர் கோபுரம், ஸ்ரீ வில்லிபுத்தூர் ஆண்டாள் கோயில் கோபுரமும் மதுரை தெப்பக்குளமும் மதிநுட்பத்துடனும் அமைக்கப்பட்டதாகும். இக்குளத்தின் நடுவே உள்ள மைய மண்டபத்தின் நிழல் கீழே சாய்வதில்லை. திருமலை நாயக்கரின் அவையில் கேசவ தீட்சிதர், நீலகண்ட தீட்சிதர் என்பவர்கள் இராஜ குருவாக திகழ்ந்தார்கள். இவர்களின் ஆலோசனையின் பேரில் வைணவ பணிகளை சிறப்பாக செய்தார்.

சைவ - வைணவ சமயங்களை ஒருங்கிணைப்பதற்காக பரஞ்சோதி முனிவர் என்பவரின் உதவியோடு திருவிளையாடற் புராணத்தை உருவாக்கம் செய்து திருவிழாக்கள் சமயங்களில் நாடகமாகவும் நடக்க திருமலை நாயக்கர் ஏற்பாடுகளை செய்தார். மேலும் இவருடைய ஆட்சி காலத்தில் ஏராளமான புராணங்கள் எழுதப்பட்டு இலக்கிய பணிகள் வாயிலாகவும் வைணவத்திற்கு பெரும் பங்காற்றினார்.

வைணவ வழிபாட்டினை தொய்வில்லாமல் தொடர்ந்து நடைபெற தமிழ் மாதங்களில் திருவிழாவிற்கான ஏற்பாடுகள் செய்தார். சித்திரை திருவிழா, மீனாட்சி திருக்கல்யாணம், வைகாசி பெருவிழா, ஆனித் திருமஞ்சனம், ஆடிப்பூரம், ஆவணி அவிட்டம், புரட்டாசியில் நவராத்திரி, விஜயதசமி, ஐப்பசியில் தீபாவளி, கார்த்திகை தீப

திருவிழாக்கள், மார்கழி திருப்பாவை நிகழ்வு, தை மாதம் திருமலை நாயக்கர் பிறந்த நட்சத்திர தைப்பூச விழா, மாசி மகம், பங்குனி தேரோட்டம் என ஒரு சமூக விழாவாக திருமலை நாயக்கர் ஏற்பாடு செய்தார்.

ஸ்ரீ வில்லிபுத்தூர் பட்டாச்சாரியிடமிருந்து மலர் மாலைகள் வருதல், ஏர்வாடி பள்ளியிலிருந்து சாம்பிராணியும், வேலாளர் விபூதியை அளித்தல் என்று எல்லா சமுதாயத்தாரும் விழாவில் பங்கு கொள்ள திருமலை நாயக்கர் வழி வகுத்தார்.

திருமலை நாயக்கர் ஆட்சி காலத்தில் வைணவ கோயில்களுக்கு ஏராளமான நிலங்கள் திருவிடைப்பாட்டமாக வழங்கப்பட்டது. சிவகங்கை மாவட்டம் மானாமதுரை பெருமாள் ஆலயத்திற்கு திருவிடைப்பாட்டமாக வழங்கப்பட்டதனை மானாமதுரை அருகே துலுக்கனேந்தல் எனும் ஊரின் கண்மாய்கரை கல்வெட்டு ஒன்று சான்று பகிக்கின்றது.<sup>16</sup>

ஸ்ரீ வில்லிபுத்தூரில் பெண் ஆழ்வாரான ஆண்டாள் பெருமாட்டிக்கு தனிப்பெரும் கோயில் அமைத்த பெருமை திருமலை நாயக்கரையே சாரும். திராவிட பாணியிலான உயர்கோபுரத்தையும் அமைத்து தமிழகத்திற்கும் வைணவத்திற்கும் பெரும் பங்காற்றினார். தனது வாழ்நாளில் இக்கோயிலில் நடைபெறும் அர்த்த ஜாம பூஜை முடிந்த பின்னரே இறைவனை வணங்கி இரவு உணவு சாப்பிடுவதை வழக்கமாக கொண்டிருந்த திருமலை நாயக்கர் மதுரையிலிருந்து ஸ்ரீ வில்லிபுத்தூர் வரை 32 இடங்களில் ஓசை எழுப்பும் வகையில் நகரமண்டபங்களை அமைத்தார். ஸ்ரீ வில்லிபுத்தூரில் பூஜை முடித்த பின் அங்கு எழுப்பப்படும் மணி ஓசையை வழி நெடுகிலும் உள்ள நகர மண்டபங்கள் தகவல்களை கடத்தும் பணியை செய்து வந்தது. மன்னா; மட்டுமின்றி பொதுமக்களும் இந்த வழிபாட்டில் பங்குபெற வழிவகை செய்தார்.<sup>17</sup>

ஸ்ரீ வில்லிபுத்தூர் ஆண்டாள் கோயிலில் ஆண்டுதோறும் ஆடிப்பூரம் அன்று தேரோட்டம் நடத்துவதற்கு திருமலை நாயக்கர் ஏற்பாடு

செய்தார். இங்கு நடைபெறும் தேரோட்டத்தில் தேர்வடத்தில் ஐந்தில் இரண்டினை பெண்களுக்கென ஒதுக்கி தேரினை இழுத்துவரும் காட்சி மிக ரம்மியமான காட்சியாகும். இதுபோன்ற தேரினை இழுப்பதற்கு பெண்களுக்கென வடம் ஒதுக்குவதை வேறு எந்த கோயிலிலும் காணமுடியாது.

மதுரை நாயக்கர்களில் தலைசிறந்த மன்னராக திருமலை நாயக்கர் விளங்கி வந்துள்ளார். இவரது ஆட்சியினை பொற்கால ஆட்சி என்றும் வரலாற்று ஆசிரியர்கள் குறிப்பிடுகின்றனர். சைவ கடவுளாகிய மீனாட்சிக்கும் வைணவ கடவுளாகிய கள்ளழகருக்கும் எடுக்கப்பட்ட விழாக்களை சித்திரை திருவிழாவாக ஒருங்கிணைத்து சமய நல்லிணக்கத்தை உருவாக்கினார். விழாக்கள் கொண்டாடுவதால் சிறியவர் முதல் பெரியவர் வரை மனமகிழ்வு அடைந்து நலமுடன் வாழ்வதற்கும், சிறுகடை வியாபாரிகளுக்கும் பலவகை கைத்தொழில்கள் முனைவோருக்கும் பொருளாதார பங்கீட்டிற்கு பேருதவி செய்தார்.

#### அடிக்குறிப்புகள்:

1. சுவீரா ஜெயஸ்வால், வைணவத்தின் தோற்றமும் வளர்ச்சியும், நியூ செஞ்சுரி புக் ஹவுஸ் (பி) லிட்., சென்னை, 2019, பக்.எண்:103
2. R.V. Maxmuller, Ancient India, Oxford University Publications, P. 523
3. சுவீரா ஜெயஸ்வால், பின்னது, பக்.எண்:138

4. S.I.I. Vol II, P.515.
5. M.இராகவ அய்யங்கார் ஆழ்வார்கள் காலநிலை, பக்.எண் : 109 - 112.
6. மா.இராசமாணிக்கம்பிள்ளை, பல்லவர் வரலாறு, செல்லப்பா பதிப்பகம், மதுரை, 2009, பக்.எண்: 203.
7. Chronological list of Incrisptions of the Pudukkotta State, P. 2.
8. Inscription No. 402, (A.R. No. 402 of 1906)
9. சதாசிவ பண்டாரத்தார், பாண்டியர் வரலாறு, பக்.176.
10. ந.க.மங்கள முருகேசன், பாண்டியர் ஆட்சிமுறை, பாரி நிலையம், சென்னை, 1987. பக் எண்: 98.
11. A. Mahalingam, The Vijayanagara – Nayakas Art and culture, Sharada Publishing house, Delhi, 2012, P.-43.
12. நடன. காசிநாதன், தமிழக நாகரிகம், தமிழ்நாடு அரசு, தொல்பொருள் ஆய்வுத்துறை, சென்னை, 1994, பக்.எண்: 37.
13. தொ.பரமசிவன், அழகா; கோயில், ரிதம் வெளியீடு, சென்னை 2022, பக்.எண்: 152 - 154.
14. K. Rajaram, History of Thirumali Nayak, Ennes Publications, Madurai, 1982 P.77.
15. நா.எத்திராஜ், தமிழக நாயக்க மன்னர்களின் வரலாறு, ராமையா பதிப்பகம், சென்னை, 2006. பக்.எண்: 68
16. தினமணி, 28.09.2022, மதுரை பதிப்பு, பக்.9.
17. K. Rajaram, History of Thirumalai Nayak, OP. Cit, PP. 75-76.

## Temple Idols : Illegal Robberies in Tamilnadu: An Analysis

S. Rajagopal\*

### Introduction

India is the richest cultural heritage country in the world and has enormous archaeological antiquities. South Indian states have various styles of stone and metal sculptural antiquities in ancient temples which belong to the Chola, the Pandya, the Pallava, and Vijayanagara periods. It was either donated by rulers or devotees of the region. Particularly, the Chola period

idols were creative production of bronze images of the Utsava Murthi.

These temple antiquities conservation, preservation, provide regular employees, security through CISF and allotted fund for annual maintenance.<sup>1</sup> But at the same time, there are so many theft cases registered, we lost so many objects from Centrally Protected Monuments and state government

\*Assistant Professor, Department of History, Mannar Thirumalai Naicker College, Pasumalai, Madurai-625 004

temples. Also, some protected monuments and sites have been illegally encroached by private agencies and Non-Governmental Organisations (NGOs) in south India.

### **Protected Monuments**

The Indian Government has declared that there are 3,693 protected monuments and sites. It has administered by the Archaeological Survey of India.<sup>2</sup> The Government and private agencies managed 135 sites in Andhra Pradesh, 506 sites in Karnataka, 29 sites in Kerala, 7 sites in Pondicherry, 412 sites in Tamilnadu and 8 sites in Telangana. Out of 1097 monuments and sites, 448 are Temples.<sup>3</sup> Out of 448 temples, there are 6 temples illegally encroached in south India.

Also, throughout India there are 321 cases were noticed of illegal encroachments in centrally protected monuments by private groups or NGOs.<sup>4</sup> Out of these 74 illegal encroachments, cases are found in Tamilnadu.<sup>5</sup>

### **Allocation of Funds for Maintenance**

For the Conservation, Preservation and maintenance of the Monuments in the Country, the government of India has allotted funds every year. For maintenance of Chennai circles in Tamilnadu and Pondicherry branches, Union Government has allocated Rs.596 lacs and expended 583.98 lacs for the year 2016-17; Rs.460/- lacs allocated and expended Rs. 460.05 lacs for the year 2017-18; Rs. 810/- lacs allocated and expended Rs.809.50 lacs for the year 2018-19; Rs. 925/- lacs allotted and expended Rs. 850/- Lacs for the year 2019-20<sup>6</sup> and Rs 15 Crore allotted for the year 2022-23.<sup>7</sup> For maintenance of Chennai circles in Tamilnadu and Pondicherry branches Union Government has allocated Rs 800 lacs and expended Rs. 371 lacks as on status as on 27.01.2022 and Trichy circles in Tamilnadu has allotted Rs. 400 lacs and expended Rs.279 lacs for the year 2020-21.<sup>8</sup> This allotment was expended for general maintenance but more allotment is needed.

### **Establishment of Idol Wing CID**

In many places of Tamilnadu, it was recorded that the stolen cases of many metal and stone idols from the temple. So, the Government of Tamilnadu initially set

up an Idol theft investigation team CB CID was established as a small team in 1980. But, a larger number of metal idol theft cases were noticed. So, the investigation wing was reorganized as Idol Wing CID in 1983.<sup>9</sup> Subsequently, in the year 2000, it was bifurcated and Idol Wing was brought under the control of the Economic Offences Wing.<sup>10</sup> The Government of Tamilnadu Idol Wing had dealt with the theft cases of Idols of a value of over 5 lacs rupees and at least 100 years old antiquities. This wing had recovered 878 idols so far as on 1<sup>st</sup> June 2022.<sup>11</sup> Also, a lot of antiquities' idol recovery processes are in the pipeline abroad.

### **A Mahaveer Jain Stone Idol Theft Case in Alathur.**

On 5<sup>th</sup> August, 2004, a light vehicle van parked by the name of breakdown at Sivan temple in Alathur, Pudukkottai district in Tamilnadu. At late night, a team steals a meter height unprotected Mahaveer Jain sculpture which was kept in an open place under a tree near the temple. This stone sculpture was under the protection of the Archaeological Survey of India (ASI). Regarding this, Malaiyandi, the Caretaker of ASI registered a case at Illupur police station of Pudukkottai.<sup>12</sup> Meanwhile, the stolen idol was planned to sale to Pondicherry-based foreigners. Regarding the case, 42 years old Kanniarasan son of Sundrathevar of Bodinayakkanr was arrested by Idol Wing CID on 10<sup>th</sup> October, 2004. Accused were remanded by the Judicial Magistrate Court at Keeranur and recovered the Mahaveer Jain idol sculpture Stone and placed in the same place for worship.

### **12<sup>th</sup> Century 2 Metal Idols Theft Case in Arakkonam.**

On the night of 27<sup>th</sup> April, 2007, Yuvaraj son of Selvam a resident of Arakkonam Town of Vellore district and his friend Hussain saliently crossed 10 feet high wall and stole the 12<sup>th</sup> Century CE, 18 inches height Goddesses Valli and Deivanai Panchaloga Idols in Balasundravinaayar Temple, Arakkonam. The Idol Wing CID to enquire about the investigation of the case. The metal idols robber Yuvaraj along with idols, tried to move Chennai by train at Arakkonam Railway Station and tried to sell the idols on 12 June, 2007. Both metal

idols were retrieved and the accused was arrested for interrogation undertaken by police.<sup>13</sup>

### **Thiruengoimalai Temple A Stone & Metal Idols Theft Case.**

Lord Thiruengoimalai Maragadachaleswarar Temple is located at Thiruengoimalai village in Thottiyam Taluk of Tiruchirappalli district. On a dark night on 3<sup>rd</sup> December 2004, some culprits break the door of the temple, and they steal the metal idol Pradosa Amman and the stone sculpted Sivalinga 'Banam'. Regarding the theft of Thiruengoimalai Maragadachaleswarar Temple, a report was filed by Chandrasekar, an executive officer of the temple at Thottiyam Police Station.<sup>14</sup> The local police team efficiently investigated the case and enquired more but the case was transferred to Idol Wing on 22<sup>nd</sup> January, 2005. They seriously investigated and five suspects Rajasekar, Rajendran Sankar, Karnan and Paulraj were arrested on 19<sup>th</sup> July 2007 and retrieved the metal Idol and produced the Judicial Magistrate at Musiri.

### **A Maragatalingam Theft Case from Thiyagaraja Swamy Temple.**

On 8<sup>th</sup> August, 1992, Valivalam Police Station filed a Maragatalingam stolen case from Thiyagaraja Swamy temple of Thirukkaravasal in Thiruvallur District.<sup>15</sup> The case was later transferred to Idol Wing CID for further investigation on 11<sup>th</sup> November, 1994. The team tracked the serious investigation but due to a lack of evidence, the case was closed on 25<sup>th</sup> November, 1999. But unfortunately, by investigating another case the Idol Wing CID team recovered around 201 grams of weighing Maragatalingam Idol of Thiyagarajaswamy temple. The culprits Devasenathipathy of Thiruvannainallur; Karthikeyan and Velmurugan of Villupuram District were arrested in Villupuram Bus stand on 6<sup>th</sup> December, 2009.<sup>16</sup> By examination and confirmation of the Maragathalingam donor to the temple, the Idol was further handover to the Executive Officer of Thiyagaraja Swamy temple at Thirukkaravasal on 14<sup>th</sup> December, 2009.

### **13 Metal idols Theft Case from Naraumpu Nathar Temple at Palavoor**

On 19<sup>th</sup> June, 2005, Palavoor Police Station registered 13 metal idols stolen case by executive officer K.Velsamy from 6<sup>th</sup> Century C.E.Naraumpu Nathar Temple at Palavoor village in Tirunelveli District.<sup>17</sup> In this case, Shakti Mohan and Arumugam initially stole all the idols. This case for a special investigation was transferred to Idol Wing CID on 20<sup>th</sup> August, 2005. Regarding the case two accused Shajahan and Arunachalam of Madurai were arrested. Five Metal Idols viz., Subramaniyar, Veiyal Katha Amman, Sivagami Amman, Krishna & Asthira-devar were recovered on 13th September, 2006. Subsequently, the other four accused Saudi Murugan, S.Balaji, Dhinakaran and Deenadalayan were arrested 10<sup>th</sup> July, 2007 & 1<sup>st</sup> August, 2007. Another four idols Nataraja, Valli, Manikkavasagar and Karikkal Ammaiyar were recovered from Deenadalayan of Chennai. In this case, the remaining idols were cut into small pieces to the finding of gold by the initial stealer.

### **8 Metal Idols Theft Case From Sivan Temple, Sripuranthan**

A dilapidated 11<sup>th</sup> - 12<sup>th</sup> Century Chola period Sundareshwarar Temple at Suthamalli in Ariyalur district, antiquities are kept at the nearest mar Varadharaja Perumal Temple in the same village for safety. The idol thieves broke into the Sripuranthan Siva temple three times steal 8 temple idols from January 2006 to May 2006. International Idol smuggler Kapoor's agent Asokan transported Sripuranthan temple idols illegally to New York from Chennai port on 30<sup>th</sup> January, 12<sup>th</sup> May and 28<sup>th</sup> July 2006 respectively. The theft was noticed in August 2008 and made a police complaint in Vikramangalam in August 2008.<sup>18</sup> Then the case was transferred to Idol Wing CID on 3<sup>rd</sup> November, 2008<sup>19</sup> and idol smugglers Sivakumar, Arunachalam, Sriram, Pitchaimani, Marisamy, Kandasamy and Albert Immanuel were arrested. As per the smuggler's statement, the Jeyamangalam Court issued a non-bailable warrant against the main accused Subash Chandra Kapoor and the same was sent to Interpol for red alert.

## **20 Metal Idols Theft Case From Varadharaja Perumal Temple in Suthamalli**

In an old partially dilapidated Chola period Varadharaja Perumal temple in Suthamalli village metal antiquities are kept in temple custody. That information was smelled by Asokan through Marisamy, an antique shop dealer. Marisamy along with his associates committed the theft of 18 idols from the Suthamalli Varadharaja Perumal temple in February 2008. Marisamy sold over 10 idols to Asokan. Further, Asokan exported the idols to Subash Chandra Kapoor's, Hong Kong agency on 6<sup>th</sup> March, 2008 through Chennai port. Meanwhile, Marisamy disposed of the remaining 8 idols to unknown foreigners through his antique shop in Pondicherry. After all, idols were illegally exported to foreign countries, then the 20-idols theft was coming into the light on 14<sup>th</sup> April, 2008, when the temple persist opened the temple strong room to perform Tamil New Year pooja and on the same day a case was registered in Udayarpalayam police station on 14<sup>th</sup> April, 2008.<sup>20</sup>

## **5 Metal Idols Theft in Nadanapureeswarar Temple**

Nadanapureeswarar Temple is located in Thandanthottam Village in Thanjavur district of Tamilnadu. The temple at a time was having Panchaloga Parvati, Ayyanar, Sambandhar, Agthiyar & Krishna Idols and it was robbed on 12.05.1971. Due to a lack of proper documentary evidence, it was not traceable. In 2019, the temple administration had a 67-year-old Mr. Vasan give an obligation letter to officials of Idol wing CID regarding the recovery of Nadanapureeswarar Temple's robbed idols. The Idol Wing CID re-started the investigation process with evidence and acquired photo evidence from the Indo-French Educational trust about the temple idols. Tamilnadu Police CID was identified that a Parvathi Idol and a Sambandhar idol found in a museum in New York, America. The retrieval process is under process.<sup>21</sup>

## **2 Metal Idols Recovery in Chennai**

On 29<sup>th</sup> August, 2022, Idol Wing CID recovered 300 years old two metal idols, a Mariamman in sitting posture and Natarajar idols in dancing posture at

Annanagar, Chennai. The idol holders have no proper documentation shreds as evidence. Possessed idols have some slots markings which are used for fixing idols on temple procession during the festive session.<sup>22</sup>

## **Antiquities Recovered from Abroad**

Since independence, It is estimated that there are 210 theft cases are found and 486 objects have been missing in India from Centrally Protected Monuments in 19 States/UTs. Out of 486 stolen artifacts cases, the government has recovered only 91 objects so far.<sup>23</sup> Union Government, the ASI is continuously making efforts to recover illegally exported antiquities/sculptures from India. The recovered antiquities were given to their home state ceremony conducted by G Krishana Reddy, Union Cultural Minister of India on 1<sup>st</sup> June 2022 in New Delhi. On the occasion, he informed that from Independence till 2013 the stolen 13 antiquities were recovered only by the ruling government of that period from overseas.

## **Discussion**

As per the Union government statement, in the last 75 years of the history of India, there are 210 theft cases are registered and 486 objects have been lost in India and recovered only 91 objects from Centrally Protected Monuments. At the same time "from the year 1992 onwards up to 2017-18, it has been noticed that 1204 idols were stolen from 387 Tamilnadu temples". Tamilnadu Idol Wing CID has investigated so many cases and recovered 878 idols so far on 1<sup>st</sup> June 2022 and also more idol recovery processes are in the pipeline. But at the same time, frequently many cases are onstage. The recovered Mahaveer Jain, sculpture theft case at Alathur in the Pudukkottai district is pre-planned with the intention of money. Balasundravinayagar Temple, Arakkonam idols recovered, on the same time the theft case involved by the daily wage', behind some hidden agent so more monitory needed. Thiruengomalai Maragadachaleswarar Temple in Thottiyam Taluk of Tiruchirappalli district case, the culprits were misguided by somebody in the temple Lingam a 'Maragatham' a precious stone. It may too costly for an international illegal market. But they found it is an ordinary lingam

so, it was thrown into the canal. Both metal and ordinary lingam recovered. In the Naraumpu Nathar Temple at Palavoor case, 9 idols were recovered and the remaining idols were cut into small pieces by findings of gold. By using poor temple protection, Sivan Temple, Sripuranthan and Varadharaja Perumal Temple in Suthamalli idol theft cases have occurred. Also, idol smuggler Subash Chandra Kapoor's involvement is too clear. He was arrested and put into Puzhal Jail. Nadanapureeswarar Temple, at Thandanthottam in Thanjavur district idol theft case found in 1971. Reopened the case with the assistance of old photographs of Indo-French institutions, two idol retrieval may be possible at the earliest. In two metal idol recovery cases at Annanagar in Chennai in 2022, hidden secret information may not come to light.

### Conclusion.

For the prevention of antiquities such as Stone sculptures, terracotta, metals, ivory and bone, paintings, manuscripts and wooden sculptures the Indian Treasure-Trove Act 1878. Ancient Monuments Preservation Act, 1904, Parliament passed the Antiquities (Export) Control Act, 1947, Ancient Monuments and Archaeological sites and Remains Act 1958, the Customs Act 1962, the Antiquities and Art Treasure Act, 1972 came into force on 5th April, 1976, and more Amending Act of the Antiquities and Art Treasure Act in 1976 was implemented.

### End Notes

1. Lok Sabha Unstarred Question No.168 raised by K. Muraleedharan; Answered on 18.07.2022 by Shri G. Kishan Reddy, The Minister of Culture, Tourism and Development of North Eastern Region.
2. Ibid.
3. Lok Sabha Unstarred Question No.2898 raised by Shri Anurag Sharma; Answered by Shri G. Kishan Reddy on 21.03.2022.
4. Lok Sabha Unstarred Question No.226 raised by Shri Anurag Sharma; Answered by Shri G. Kishan Reddy on 29.11.2021.
5. Lok Sabha Unstarred Question No.4582 raised by Mrs. Meenakshi Lekhi et.al; answered by Shri Prahlad Singh Patel, Minister of State (Independent Charge) for Culture and Tourism on 22.07.2019.
6. Lok Sabha Unstarred Question No.1788 raised by Dr. Nishikant Dubey; Answered by Shri Prahlad Singh Patel, on 02.03.2020
7. Lok Sabha Unstarred Question No.2498 raised by Dr. Vishnu Prasad M.K; Answered by Shri G. Kishan Reddy on 01.08.2022
8. Lok Sabha Unstarred Question No.768 raised by Ms. Debasree Chaudhuri; Shrimati Poonam Mahajan; Answered by Shri G. Kishan Reddy on 07.02.2022
9. G.O. MS.No. 2098 Home Department (Police-IV) dated 07.10.1983.
10. Chief Office Proceedings Rc.No. RAI (2)/273552/1998 dated 30.12.1999.
11. Statement by Shri C.Sylendra Babu, Tamilnadu DGP in New Delhi to Press News on 1st June, 2022.
12. Crime No. 127/2004 Under Section 379 of IPC.
13. Idol Wing CID Crime No. 03/2007 dated 16.06.2007.
14. Police Station Crime No 489/2004 under sections 457 & 380 of IPC.
15. Crime No. 339/1992 under sections 454 and 380 of IPC.
16. Crime No.10/2009 under sections 41(d) and 102 of IPC.
17. Crime No.114/2005 under sections 457 and 380 of IPC.
18. Crime No.133/2008 under section 380 (1) of IPC.
19. Crime No. 12/2008 under sections 41(d) and 102 of IPC.
20. Crime No. 65/2008 under sections 457, 380 of IPC. Later, the case was transferred to Idol Wing CID on 12th June, 2009.
21. Daily News Thanthi (Tamil), Chennai dated 21st August, 2022.
22. Daily News Thanthi (Tamil), Chennai dated 31st August, 2022 p.3.
23. GoI, Lok Sabha Unstarred Question No.3455 raised by Shri Kanumuru Raghu Ramakrishna Raju; Answered by Shri G. Kishan Reddy on 08.08.2022.

# Historicising Traditional Festivals In Kerala and Tamilnadu

M. Anulakshmi\* and P. Rajan\*\*

## Introduction

India is a multi-lingual country with many traditional historical features. That is why India is called a subcontinent. All of these cultures are different or cohesive. Despite the fact that more than one billion people in India are divided into different categories such as caste, religion, and language, India is still a gallery where one can read about the human race. There are many religions in India there are many languages In India the sense of unity is enhanced even though there are many differences among the people.

India is the Land of Hundred and more Festivals. India is a Multi-linguistic ,Multi-cultural and multi-religious society. People enjoy complete freedom of thought and speech. In Indian constitution also promote the secular thoughts and the right to freedom of life and beliefs of religion and their own wishes. Our country India is the place of Diverse moral values and ritual practices etc. Unity in diversity is the basic nature of the Indian constitution. We can see different parts of India, regional people celebrated diverse festivals in different names. These festivals also promote the unity among diverse people. These type of festivals also help to develop the charactership of socialization and Democratic personality among people. Festivals are provided perfect opportunities for one to experience the cultural diversity of different states of India

All the festivals have represents our composite culture. Participation in most of our festivals are not restricted to particular community. Members of all the communities participate in the festivities attached to a festival. Onam, Pongal, vishu and Baishaki involve all the people at one level or the other. Therefore, our festivals represent our commonness, forge our unity and encourage a social bound. Human relationship and love are also reflected in some festivals like ‘ Reksha Bandhan’, which shows the love of sisters and brothers.

However several states and cities celebrated their own characteristic of festivals. Secular festivals or regional festivals celebrated by the entire nation irrespective of their religion barriers. Secular festivals are connected with the love of people. Many festivals are regional in origin and are celebrated only in a particular region of the country.

## Festivals

The Indian culture is filled with rich beliefs and emotions. Festivals are an integral part of Indian lifestyle. Festivals are very important to understand the customs and culture of India. Also people from abroad also celebrated their regional or secular festival in current place. Because festivals also closely related to culture and tradition of India.

## Pongal

It is the important festival of Tamil people more over these festival also celebrated in other states of India like kerala , Karnataka ,Anthra Pradesh, Telegana etc. Thai as per Tamil sun oriented schedule , and this is the ordinaly about the 14<sup>th</sup> January. The Pongal celebrations are called Bhogi pongal, suryan Pongal, Mattu Pongal and Kaanum pongal. The bull –taming events like the Jallikattu or Manjuvirattu are commonly conducted. All over Tamilnadu community feasts were arranged in which people from irrespective of caste and religions participated. Pongal festival indicated by custom , the celebration of 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 (caricorn). Pongal is perhaps the main festival celebrated by Tamilnadu. It is additionally a significant Tamil celebration in Sri Lanka, Singapore, Malaysia, and Mauritius.

## Onam

The history of Kerala is closely associated with

\*Ph.D. Research Scholar (Full - time), Department of History, Annamalai University, Annamalai Nagar, 608 002,

\*\*Professor and Head, Department of History, Annamalai University, Annamalai Nagar, 608 002

Tamil Nadu, which means that ruled under their leadership and declared themselves as petty kings. Adisankar was born in 759 AD in Kerala and developed the Advaita philosophy. This can be referred to as the period of the renaissance of the Vedic religion due to the spread of the dominance of the Sanskrit language and the emergence of some new strict religious rites in Kerala.

Kerala was part of the province of Chennai during British rule. After independence, Kerala was formed on November 1, 1956, by the State Reorganization Act. The relationship between Kerala and Tamil Nadu is closely related to that of the community and politically. This change took place due to the Sanskrit system which made it easier for the Malayalam language to understand the Tamil language for the Tamils and the Malayalam language for the people of Kerala. Until the 9<sup>th</sup> century AD, Tamil was the only language in Malayalam. Later Sanskrit literatures the influence of the Vedic religion Hinduism led to the literary case of Maniprivalam.<sup>1</sup>

The Namboodiri community developed the Malayalam language mixed with Tamil and Sanskrit to promote it the hybridization of the Sanskrit language can be traced back to the 14<sup>th</sup>-century grammar book *Leelathilakam*. Based on these sources, it can be said that the people of Kerala are Tamil people.<sup>2</sup>

These changes took place after the settlement of the Brahmin community in Kerala. We can see that there is a similarity between the Malayalam script and the Tamil script. Most of the Kerala literature written before the 9<sup>th</sup> century is in Tamil.<sup>3</sup> In Tamil Literature We can learn a lot about Kerala in many Tamil kinds of literature there are references to Kerala in literature like Pathupattu, Madurai Kanchi and in literature like Nalaiyira Divya brabhandam. Cultural similarities Tamil Nadu follow a 12-month calendar from Chithirai to Panguni, as well as the Malayalam people. The contents are very similar. In 823 AD Venad King Udaya Marthanda Varma began to follow a 12-month Malayalam calendar, including the first Chingam to Karkadakam. Although it has many cultural interactions, religions, and geographical connections, the festivals

and their contents are very similar. Many religious Vaishnava revisions<sup>4</sup>

The Mogini dance is one of the traditional dance forms of Kerala today. Vadivelu, a dance teacher from Thanjavur, created the Mohini Dance with the Bharatanatyam style, which is now the traditional dance of Kerala.<sup>5</sup> Siddha medicine also has an impact on the Tamil language in the Varma arts. We learn that there are similarities between such cultural elements through the festival. Many festivals such as Onam and Capricorn Lantern are examples of this.<sup>6</sup>

### **The Similarity Between The Onam And Thai Pongal**

Thai as per Tamil sun oriented schedule, and this is ordinarily about 14<sup>th</sup> 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.<sup>7</sup>

The four days of the Pongal celebration are called Bhogi Pongal, Suryan Pongal, Maattu Pongal and Kaanum Pongal.<sup>8</sup> 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).<sup>9</sup>

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.<sup>10</sup> 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.<sup>11</sup> 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.<sup>12</sup>



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 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 Vishnu. The Tamil people celebrate the 14<sup>th</sup> day of Chithirai as the Tamil New Year. On this day, Malayalees dress up in new clothes and worship with cucumbers, betel leaves, turmeric flowers, lamps, etc. and 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.<sup>13</sup>

### **Magara Vilaku and Karthikai Dheepam**

In Kerala, it is customary to light a lamp on a hill called Maha Sankranti on 14<sup>th</sup> 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**

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.

### **References:**

1. A. Sreedhara Menon (1978) Cultural Heritage of Kerala: an introduction. East-West Publications
2. The Jews of India: A Story of Three Communities by Orpa Slapak. The Israel Museum, Jerusalem 2003 p. 27 ISBN 965-278-179-7
3. Srinivas, Narasimhachar (1980) India: social structure. ISBN 0-878-55415
4. Thirayattam", (Folklore Text -malayalam, Moorkkanad Peethambaran) State Institute of language, Kerala ISBN 978-81-200-4294-0
5. Kozhikode: P. V. Chandran, Managing Editor, Mathrubhumi Printing & Publishing Company Limited, Kozhikode. 2018. p. 453.
6. Menon, A. Sreedhara (2008). The legacy of Kerala (1st DCB Ed) Kottayam, Kerala: D C Books. ISBN 978-81-264-2157-2
7. Ann Morrill (2009). Thanksgiving and Other Harvest Festivals Infobase Publishing pp. 46, 49–50 ISBN 978-1-4381-2797-2
8. Cush, Denise; Robinson, Catherine; York, Michael (2012) Encyclopedia of Hinduism Routledge pp 573–574. ISBN 978-1135189792
9. M. Nazeer (10th August 2010). "The abiding lore and spirit of Onam the Hindu Retrieved 26th September 2013
10. N. Satyendran (10th August 2010). "Onam on a leaf The Hindu Retrieved 14th September 2016

11. Ayyar, Ramaswami (1936). *The Evolution of Malayalam Morphology* (1st Ed) Cochin, Kerala: Cochin government press. p. 1-37.
12. S. Kunjan Pillai (1965) – *Malayalam Lexicon*, pg xxii–xxiv
13. S.V. Shanmugam (1976). "Formation and Development of Malayalam", *Indian Literature*, Vol. 19, No. 3 (May–June 1976), pp. 5–30. JSTOR 24157306

## **The Impact of Christian Missionaries in Tranquebar Region – A Study**

**P.Arumugasamy\***

### **Introduction**

Tranquebar has been glorified as “Queen of Coromandel” for natural assets of location and climate. Throughout the world, Tranquebar had been known well for Danish settlement for fort, residence, trading advantages, protestant missionaries, (Lutheranism)<sup>1</sup> and power. Perhaps it’s referred as ‘mother of Indian mission’.<sup>2</sup> Danish desired to establish their settlement on Ceylon at Sri Lanka. But the small skirmish between Portuguese diverted the attention of Danish in nearby areas, especially eastern coast of India. Fortunately, Danish got the asylum; by Thanjavur Nayak at Tranquebar, dubbed as “wave singing village”.<sup>3</sup> The strange story prevailed that, “Danes could not select this place, but the place selects the Danish”. On the eastern coast of India, Danish had only two major settlements viz., Tranquebar at Tharnagambadi and Serambur at Bengal.<sup>4</sup> Indeed, Danish had only important settlement with Fort at Tranquebar, the name still existed popularly among the natives.

### **First missionary**

After publishing the 95 theses by Martin Luther from Germany there are numerous protestant Christianity principles like Lutheranism, Calvinism, Swingliam, and Anglicanism. Two evangelicals<sup>5</sup> (Lutheran Christians) from Germany travelled to Tranquebar; namely Bartholomeaus Ziegenbalg and Pluethsahu. Beside the merchandise and politics, the major activity in Tranquebar by Danes was preaching Christianity. Ziegenbalg and Pluethsahu, who landed at Dansborg fort, aged 24 and 29 respectively, for preaching Lutheranism<sup>6</sup> (Lutherans) in India.

Ziegenbalg contributed his life to the society and religion, also the Tamil Languages. He started to translate the holy bible (New Testament) into the Tamil Language on October 17, 1708 A.D. He took three years of time and completed the bible on March 31, 1711 A.D.<sup>7</sup> Apart from this service, he desired to setup the printing press in Tranquebar the first printing press in India. Tranquebar not only produced the printed documents but also made the paper in 1712 A.D. Earlier, he brought a refreshing change to Tamil scripts by suggesting reforms and printed the first ever Tamil version of the New Testament in 1715 A.D.<sup>8</sup> Also he prepared the dictionary called the ‘Malabar Dictionary’ consisting of more than 40000 Tamil words.<sup>9</sup>

### **The Church of Zion**

Danish had the important church in Tranquebar named the church of Zion, which was restored the chapel of Dansborg during 1701 A.D. The officials and the servants conjointly organized a congregation for religious service and construct the church there.<sup>10</sup> The church was constructed under the sterile of observatory form. After the foundation of the church, the Danish actively converted the natives. The first baptism happened during the month of May on 1707 A.D. In the act of baptism, 5 slaves embraced Christianity who spoken the Portuguese.<sup>11</sup> Zion church had been renovated on numerous times in 1782 A.D., 1800 A.D., 1839 A.D and 1919 A.D., Hence it lost the originality and shrieked into small church over the years.

### **First Printing press**

Ziegenbalg and Plutschau wrote to the Zealots (Society for Promoting Christian Knowledge) in

*\*Ph.D Research Scholar, Department of History, Annamalai University, Annamalai Nagar-605 602*

England, for offering a printing machine. SPCK sent the printing machine, printing paper and font in 1712.<sup>12</sup> Danish King Fredrick IV, pleased with this donation, ordered the mastery to print Christian books without censorship.<sup>13</sup> Soldiers helped printing at Tranquebar. In the act of printing, the letters (Tamil) were made in Germany and sent to Dansborg with some persons such as Johan Berlin, Johan Adler and his brother. The foremost part of the translation of the New Testament by Bathalomeous Ziegenbalg was printed in these types. Though, it was very exorbitant to import paper from Europe to Tranquebar. A paper mill (*Kagithapattrai*) was set up at Porayar by Adler, but later it was given up for the unknown reasons, then the Tamil press was sent to Dansborg fort. This day the paper mill street remains in people's memory. The printing press was moved towards the Madras Museum after British occupation.

Tranquebar catered to the British while the hostilities rose between Denmark and British on 1801 A.D. Tranquebar and Seampore were confined from the British, after till the treaty of Amines. Six year later, both places were captured by the British once again. However, these reverted to the Danes in 1815 A.D. Finally, Danish a holding in India was transferred to upon the British for 1.25 million rupees (1.1 million Rigdollars) through a treaty signed on 22<sup>nd</sup> Feb 1845.

The government house situated opposite the fort now used as salt inspector's office also went to the British. A consignment of other residences like the Governor's House at Porayar, A bungalow at Tillayadi, A hospital building and the medical officers residence, Both at Tranquebar, were also transferred to the English. However Jerusalem Church, the Bethlehem Church, the Roman Catholic Church and the Chapel at Tranquebar were permitted to exist under the ownership of the respective congregation and societies. The treaty also recognized the authorship of Danes in the Indian ports. The treaty was endorsed by Peter Hansen, the Governor of Tranquebar and Sir Henry Hardinge, then

governor general of India. This treaty was prepared by David and handed over to M.N. Chinasamy Chetty, a cloth merchant on 12<sup>th</sup> January, 1887.

## Conclusion

The Danish were the first to settle in India. Then they gradually preached the faith to the local people, and constructed the Church for the praying. On the path, Tranquebar was the greatest possession to reach the goals for the missionaries in India. Moreover, it gave shelter to the missionaries to do social service, medical service, and service for the language. Being a Danish fort, it given great possibilities to missionaries to achieve their mission and vision.

## End Notes

1. Grolier incorporated, *Academic American Encyclopedia*, Vol.12, 1995, p.458.
2. E. Arno Lehman, *It began at Tranquebar*, Madras, 1956, p.16
3. An interesting tale explains that the Danes actually set sail to reach the shores of Sri Lanka, but the rough sea brought them to Tamil Nadu (Indian navy, *Maritime heritage of India*, New Delhi, 1989, p.5)
4. K.Subashini, *German Tamiziyal(T)*, Madras, 2018 p.10
5. Sivakandan T, "The protestant Lutheran mission and missionary activities in Tranquebar region", *International Journal of Recent scientific Research*, Vol.8, Issue.1, January 2017, pp.15220-15224
6. Thenmozhi, *Nool Nayam(T)*, Chennai, 2021, P.152
7. J.Ferd Fenger, *History of Tranquebar mission*, Madras, 1863,p.4
8. Daniel Jeyaraj, *Op.cit.*, P.xiv
9. Arno Lehman, *Op.cit.*,p.44
10. J.Ferd Fenger, *Op.cit.*,P.35
11. J.Ferd Fenger, *Op.cit.*,P.87
12. Dana L. Robert, (ed.),*Converting Colonialism*, London,2008, p.29
13. K.R.N. Swamy, Mughals, **Maharajas, and the Mahatma**, New Delhi,1997, p.193

# The Firework Labourers

K.Karuppasamy\* and P.Senrayaperumal\*\*

## Introduction

Virudhunagar district is located in the southern part of Tamil Nadu. The District was carved out of the erstwhile Ramanathapuram district and formed as a new district. There are hundreds of small scale firework factories operating in Sivakasi, Sattur, and Vembakottai surrounding areas of Virudhunagar district. It is the source of livelihood for thousands of families living in its surrounding areas. In the last five months (1 January 2022 to 31 May 2022) alone, there have been 9 explosion accidents in Virudhunagar district. It is noteworthy that 19 firework labourers have died in these accidents so far. Although various committees have been set up to prevent series of accidents, such accidents are often persistent.

## Necessities for firework labourers

The Factories Act also lays down several guidelines on safety. Sections 21 to 41 of the Factories Act, 1948 lay down what kind of safety arrangements should be made in every factory. The Factories Act, 1948 provides that it is the duty of the employer to provide the necessary environment for labourers to work in an industry. It should be visited by the Labour Officer in person and supervised frequently. In view of this it is incumbent upon the inspectors to make every effort to take legal action against the industry management in case of violation and to punish them.

The study also reveals that the government officials visit once to inspect in fireworks industries. Out of 35 respondents 5, (14.28 percent) of the respondents said they come across government officials visiting once in three months. 6, (17.14 Percent) of the respondents said they witness the government officials visiting once in a month. 4, (11.42 percent) of the respondents said they don't find any government officials visiting their workplaces. 3, (8.57 percent) of the respondents said the government officials do not

seem to be visiting. 17, (48.57 percent) of the respondents registered their view that government officials visit only in the Diwali season. The study has brought to light that a majority of labourers 17, (48.57 percent) opined that the government officials visit the fireworks industries once in Diwali season.

The *Chaitanya prasad Committee*, which examined, among other things, statutory and administrative short comings that led to the death of 40 workers at OM Sakthi Fireworks Industries in 2012, noted the "conspicuous absence" of proper inspection mechanisms at various Government Departments. It also found a lack of coordination between Central and State authorities dealing with the regulation of fireworks industries. The Government Officials, and whenever someone comes to inspect, they make some arrangements in a financial transaction and make sure that the unit continues to run without any licenses. The Labour Welfare Act requires that the deputy Chief Inspector of Factory visit and inspect the fireworks factory's job security and lab our safety once every three months. *State Labour Minister T.M.Anbarasan* said in the "Policy Note on Labour, Factories, Employment and training for 2009 -2010" that Match and fireworks factories were inspected once in every three months in view of the risk involved in the nature of work.

## Reasons for accidents

The Labourers are working in the firework industries for various reasons. It is inferred from the data that reasons for the choice of the employment in the fireworks industries. Out of 35. 3, (8.57 percent) of the respondents have said that accidents occurred because of not having knowledge. 3, (8.57 percent) of the respondents said that accidents occurred due to carelessness of labourers. 4, (11.42 percent) of the respondents said that accidents occurred because of no

\*Ph.D. Research scholar (Full time), Department of History, Manonmaniam Sundaranar University, Tirunelveli – 627012.

\*\*Assistant Professor, Department of History, Manonmaniam Sundaranar University, Tirunelveli – 627012.

training or protection. 2, (5.71 percent) respondents said that accidents occurred because of absence of safety device. 3, (8.57 percent) of the respondents said that there were large number of labourers in single shed. 4, (11.42 percent) of the respondents felt that working conditions are poor. 7, (20.00 percent) of the respondents opined that there is delay in using the mixture that causes accidents. 3, (8.57 percent) of the respondents said that there are mishandling of articles leading to accidents. 4, (11.42 percent) of the respondents felt that mixing of chemicals causes accidents and lastly 1, (2.85 percent) respondents regarded inexperience of works causes accidents.

The majority of about 7, (20.00 percent) respondents opined that there is delay in using the mixture leading to accidents. Speaking at the awareness launch in TANFAMA, Principal Superintendent *Shagu* said, “Human error is the cause of firecracker accidents. Workers are affected when an accident occurs. Create trained workers to make factories safer. The licenses of 36 illegal factories have been revoked this year. Accidents cannot be prevented by such action alone. Plant owners need self-regulation for workers. *Vijayakumar, Director of HRF*, Said, “The district manufacturing units are not following any proper norms and employees are not properly trained to handle the explosives and this lack of knowledge is the main reason for accidents”. *M.Seethanathan*, the owner of a firework unit, told IANS, “If a mishap occurs you must understand that two things would have happened. One there was no proper inspection or even If such an inspection had taken place, the authorities had turned their back for various reasons. Secondly, untrained manpower is the root cause of such accidents and if proper training and strict licensing are not done, such mishaps will continue.”

### **The fireworks labourers family situation after accident**

If firework and liquor are happy for children. Life for many thousands of families who depend on it. But that is what kills lives in an accident and leaves innocent children orphaned blood – curdling tragedy. It is evident from the data that, Out of 35, 27, (77.14 percent) of the

respondents said that their family members are orphaned after accident. 3, (8.57 percent) of the respondents said that accidents occurred after the children are relieved. 5, (14.28 percent) of the respondents said that accidents occurred after the money has been spent. The large numbers of the people are having 27, (77.14 percent) of the respondents have opined that are orphaned. *A Chandrabose* is the author of “*Aakasa Kanavugal*”, a short story that vividly depicts the life and struggle of the labourers of the firework industry. He said local people like him were aware of the agony and anguish in their lives and called for urgent measures to rehabilitate the injured and the orphaned, which are scattered in many villages.

### **The Compensation for the victims of the accident occurred in the Firework Industry**

The Employer must pay the labourers compensation as soon as the labour is disqualified. If the worker dies, it can be paid on the same day. The employer does not have to wait until the commissioner decides the compensation. When the employer agrees to pay his compensation but does not agree to the amount of compensation demanded by the labour, he must immediately pay the amount of compensation he or she agrees to as a temporary arrangement to the worker seeking compensation or to the commissioner of compensation. The labour who has received the minimum amount of compensation provided by the employer may later request an additional amount from the commissioner. Labour Compensation Act 1923, Section: 4A the researcher tried to know whether compensation was paid or not to labourers in case of accidents. The data shows that out of 35, 4, (11.42 percent) of the respondents said that the compensation given to them is enough. 9, (25.71 percent) of the respondents said that it is not enough. 22, (62.85 percent) of the respondents openly said that they have a rehabilitation. The majority of the people 22, (62.85 percent) of the respondents said that they have been provided with rehabilitation. The Tamil Nadu government has recently set up a separate fireworks welfare Board to provide compensation to accident victims as also to those who are injured in the mishaps.

## Conclusion

Safety and well-being is very essential for firework employees because in fireworks they are handling dangerous things every day. So the safety measures are most important in the fireworks industry. Employee's welfare measures and Job security should be given utmost importance, so that the employee's turnover may be restricted. The organizations need to modify the reward system of the employees and promotions must be given based on merit, educational qualification and experience, and if these factors are given little more care, the company can maintain good workers with high level of satisfaction, organizational commitment and involvement. Government must ensure the safety and basic requirements that are readily available in every industry that has to be verified by the Labour officers by their field visit.

## Reference

1. Personal interviews from 2.9.2019 to 23.11.2020
2. Sheeba Ahad, Utkarsh Kumar Singh, A Socio-Economic Study of Agricultural Labourers with Special, International Journal of Applied Social Science, Volume 7 (7&8), July & August (2020), P.328
3. <https://journalppw.com>
4. Rajathilagam.N, Rajathilagam.N, Azhagurajan.A Accidental Analysis in Fireworks Industries for the Past Decade in Sivakasi, International Journal of Research in Social Sciences, P,171.
5. Vinita Puri, "Fireworks Injuries: A Ten Year Study", Journal of Plastic, Reconstructive & Aesthetic Surgery, Vol.62, No.9, 2009, pp.1103-1111.
6. Sekar.T, Ramasamy.S.N and Nampoothiri, "Accidents and Disaster Management in Fireworks industries", Technology and Society Magazine, Volume: 30, Issue: 4, 2011, pp. 55-64.
7. Prof.P.Jeganathan, Environmental Law, Usha Jeganath Satta veliedugal, Madurai, P.156.
8. Prof. Ma. Nallathambi, (2017), Tholizhar Sattankal, Chitra Nallathambi, Law Book Publisher, 12, EVRA Street Meenambakkam, Chennai- 600027, Pp.402-403.
9. Nallathambi.Ma.,Op.cit, P.400.
10. The Hindu, Dated on, 25 Mar 2020
11. <https://medium.datadriveninvestor.com>
12. Keetru, Dated on 9 January 2017
13. Frontline, (Sep 11, 2009), India's National Magazine, P.36.
14. Dinamalar News Paper, Madurai, Dated on, 6.9.2013.
15. [www.daijiworld.com](http://www.daijiworld.com)
16. Frontline – (11 Sep 2009), India's National Magazine, Pp.35-36

## Development of Cottage Industries in Kanyakumari District From 1947 to 1987

**J. Amala Thanka Kumar\***

### Introduction

A cottage industry, by definition, is a mode of production in which goods and services are produced in small quantities at home rather than on a big scale in a factory. The cottage industry's majority of industries focus on producing one-of-a-kind goods and services that necessitate a large number of part-time producers. Furthermore, this industry does not require a large quantity of cash to begin, implying that the business earns a moderate amount of revenue.

### Handloom Industries

Handloom Industry in the district is a traditional and labour intensive industry which is the largest in the unorganized sector. Here in the district every weaver's house is a mini handloom Industry. So besides agriculture, handloom plays a pivotal role in the district's economy. This Industry is concentrated in places such as Kottar, Vadaseri, Elankadai, Eraniel, Palliyadi and Valvachagoshtam. Kottar is a suburb of Nagercoil town. Eraniel in Kalkulam taluks from very

\*Assistant Professor of History, TBML College, Porayar

early times have been famous for their handloom textiles, particularly laced cloth and turkey towels. In olden days this industry was not only meeting the entire local requirements, but was also meeting the requirements of the other parts of India and even abroad. The government, therefore, has come to the aid of the weavers by setting up the Tamil Nadu State Handloom weavers' co-operative society at Nagercoil. The society supplied yarn to weaver's societies and procured the finished goods and marked them. A sales emporium has also been opened at Nagercoil to popularize handloom fabrics. The Tamil Nadu government introduced schemes for the welfare of the weavers, such as Rebate subsidy, special component plan, cluster development scheme, integrated rural development programme and weavers housing scheme. These schemes also provide for loans to various weavers co-operative societies.

### **Wood Carving**

This is very popular in the district which is evident from the fact that even today one can see the workmanship in the temple doors and the furniture in the monumental palace at Padmanabhapuram. However, lack of encouragement and increase in production costs has led to the wane of this traditional craft. The Tamil Nadu Handicrafts Development Corporation Limited in order to encourage and promote industries, have set up a Poompuhar Temple Car Training Centre at Nagercoil to impart training in wood crafts such as wood carvings, building temple cars and carved wooden doors. To market the finished products, a showroom with sales centre in Kanyakumari has been set up by the Poompuhar. This product commands good demand at Kanyakumari. In Kanyakumari district, the value of wood carving articles produced in the year 1999-2000 stood at Rs.36400006. Sandal wood is used to make portraits of god and goddess, panels and the like. The value of sandal wood carvings produced in Kanyakumari district in the year 1999-2000 was Rs.250000.

### **Stone Carving**

Suchindrum is a standing monument of the ancient architectural marvels. This traditional art has

found its way into the 20th century also, for example the Vivekananda Rock Memorial was constructed meticulously with blue and red granite. The red granite used for the shikharams of the mandapam is very unique and imposing. It has won the appreciation of one and all the world over. These two constructions thus reveal the traditional standards and the perfection attained in architecture. In fact it is a harmonious blend of traditional art and architecture. These arts still have roots in Mylaudy Thirupathisaram and Aralvoimozhi.

### **Lace and Embroidery Work**

This craft was popularized in Kanyakumari district by the early missionaries. The workmanship of the needle craft practiced in the district is superb. The craft is now so important especially for its prospects in employing the largest number of rural women folk. The artisans have their own designs, colours and patterns. Lace and embroidery manufacturing centers are found concentrated in Nagercoil, Marthandam, Neyyoor, Mulagamood, Kanjiracode, Irenipuram, Kiliyoor, Rajakkamangalam, Kuruthancode, Thuckalay and thiruvattar. The C.S.I. Lace and Embroidery unit, Nagercoil is the pioneer institution, which manufactures and exports the lace and the embroidery products of village women.

### **Kora Grass Mat**

Kora Grass Mat is one of the most popular crafts of this district. This is a cottage industry which employs a large number of womenfolk and children. The kora grass is not available locally but procured from Karur in Tiruchirappalli district and Vellore is not equal in quality as that of in karur. The popular kora grass varieties used here are koolamattam and marmattam. Mat weaving centers are at Thuckalay, Madavalayam, Soorangudi, Thittuvilai, Ethampoly, Irenipuram, Killiyoor, Athicode, Thiruvancode, Kanyakumari and Kottar.

### **Palm Leaf and Screw Pine Articles**

This is also one of the important crafts in Kanyakumari district. Mostly, adivasis and backward communities living along the slopes of western ghats have taken up to this avocation such as baskets and mat weaving out of palm leaf and screw pine which are used

in packing betel leaves, fruits, flowers, fishes, jaggery etc. for transportation. These baskets are in big demand locally. Fancy bags are also manufactured. Palmyrah leaf products are largely manufactured in all the blocks. These industries are amply found in Edaicode, Mecode, Thiruvithan code, Palugal, Azhagiamandapam, Mettukadai and Thuckalay. Fancy articles which attract the attention of the tourists such as baskets and boxes with coloured leaf are manufactured on a large scale in tourist place like Kanyakumari. On an average, an artisan can weave 4 to 6 mats a day.. Palm leaf product is also used to produce fancy caps, trays, bags of different designs and varieties. The total value of palm leaf products produced in the year 1999-2000 was estimated at Rs.3034000 in this district.

### **Laminated Wood Works**

With a background of years of experience in turning out artistic items in pure wood the Handicrafts Marketing and Service Extension Centre at Nagercoil has successfully introduced articles made of laminated wood. The tools and techniques have been provided to the manufacturing units here by the Central Handicrafts Development Centre. The most popular items produced are laminated wooden bangles, beads, key chains candle stands, coasters, paper cutters, door curtain hangers, and other gift articles.

### **Articles from Wax**

In and around Nagercoil, replicas of vegetables, fruits and the like made out of bee wax, are available for sale in most of the fancy shops. Financial and technical assistance are made available to them every now and then by the government. Wax products are still produced at the cottage level.

### **Khadi and Village Industries**

In Kanyakumari district, the khadi scheme was first implemented in September 1957 by establishing one khadi production centre and one khadi kraft sales depot at Nagercoil for marketing the khadi and village industries products of the district. With a view to promote and develop the khadi and village industries products in the state, the Tamil Nadu khadi and village

industries board set up in April 1960. The board generates employment opportunities in rural areas by utilizing the raw materials available in the areas concerned which in turn help alleviate poverty. Village industries are developed through the units of the khadi and village industries board as well as through the industrial cooperative societies registered by the board.

### **Conclusion**

Cottage industries are not defined by the investment criteria as in the case of small or large scale industry. However, the cottage industries are characterized by certain features. Cottage industries organised by individual people with private resources. Normally uses family labour and locally available talent. The equipment used in the cottage industry is simple, Capital investment is small, Produces simple product, normally in their own premises and Production of goods takes place using indigenous technology. Thus it is evident that there is plenty of scope for the existing rural, cottage and small-scale industries. Further the environmental background of the district is such that many more such industries could be started in the years ahead. The pace of industrial development is quite encouraging in Kanyakumari District.

### **References**

1. Credit Plan for Kanyakumari District, Tamil Nadu, Lead Bank Cell, Indian Overseas Bank, Madras, 1978.
2. District Statistical Hand Book Kanyakumari District.1990
3. Gopalakrishnan, M., Gazetteers of India, Tamil Nadu State, Kanyakumari District, Madras Printers Industrial Cooperative Society, Madras – 5, 1995.
4. Official Records of the District Industries Centre, Nagercoil
5. Maclean.C.D Annual of the Administration of the Madras presidency' Madras, Vol II,1885.
6. A.N. Agarwal, Indian Economy, Vikas publishing house Pvt.Ltd,New Delhi, 1978.
7. K.S. Venkadaraman., The Handloom Industry in South India,Government of Tamil Nadu Madras 1957.
8. V.M. Krishnamurthy, History of Tamil Nadu, Vol.1, Vijayalakshmi publication. Neyyoor, 1983.



# Historical Background of Noyyal Region

B. Praveena Devi\*

The Archaeological excavations, inscriptions and literary evidences were the significant sources for the study of early historical period of the Kongu region. Kongu region was divided into two main divisions namely Mala Kongu and Kuda Kongu or MiKongu. Tholkapiyam, the Sangam literature mentions the three divisions of Kongunadu as Cheetham, Panri, Malanadu.

Archaeological excavations of Kodumanal in the first segment yielded rich potteries, the code of writing (Chitra Vadiva) was dated to about first century. In second segment of excavation, ancient Tamil scripts were discovered. All the other inscriptions found in this bulky area were dated between first to third centuries BCE.<sup>1</sup>

*Kosar, Kongar, Adhiyaman, Ori, Aviyar, Kuthiraimalai Thalavan* were chieftains of Kongunadu. The Kongu Cheras had their capital at Kongu Karur, which was noted by Ptolemy.<sup>2</sup> The Noyyal region holds unique importance as part of Kongunadu.

*Arachalur* and *Pukalur* inscriptions of the third century BCE give clear information about the rule of the Cheras, Cholas and Pandiyas.<sup>3</sup> *Pukalur* inscriptions mention about the *Ponvanikan (Trader)* in Kongunadu. K.A. Neelakanda Sastri gave a clear picture about the trade association between *Kosar* and *Mouriyas*.<sup>4</sup>

## Kongar

In early period of the Kongu people were named well-organized works of Cattle breeding and they known about the nature of war.

## Adhiyaman

Adhiyaman Anji ruled over the present districts of Dharamapuri and some places of Vada Kongu. He had his headquarter at Adhiyaman kottai. Adhiyans wear the Panam flower garland like that of Cheras. Aranganathan opinions, that the Adhiyaman derived their lineages from

Cheras. Kuthirai malai Thalaivan was ruled over Tharamangalam was a feudatory of Adhiyaman Anji.

## Nannan

Nannan was one of the great ruler of Thulu kingdom who had his hold in western Island near Arabian waters. Nannan looted the western ships that were coming to Vanji with the help of Kadambas. Senguttuvan, the Chera King and the son Imayavaramban Neducheraladan waged war against the Kadambas of Banavasi.<sup>5</sup>

The Sangam literature *Pathittru Pathu*, speaks about the rivalry between Cheras and Thulu Dynasty over the supremacy of sea. In a war between Kalakaikanni Narmudi Cheral and Nannan – II, the ruler of Thulu dynasty accompanied by his able commander Mizhini, Kalakaikanni Narmudi Cheral was forcefully defeated.

Another Sangam literature, Agannuru (song 396) mentions the battle of Paali, where Mizhini, again gave a crushing defeat to Pranthalai Adi Eyian, the successor of Kalakaikanni Narmudi Cheral. In the intervening time Pasumpoon Pandiyan waged war against Thulu king where his commanders crossed the Noyyal river and captured the region and settled down at Annaimalai.<sup>6</sup>

Thagadur was a small and autonomous kingdom of Kongunadu. Adhiyaman Nedumidal Anji was the ruler of Thagadur. Kurunthogai (393) mentions that Mizhini killed Adhiyaman Nedumidal Anji who came under the dominance of Pandiyas.<sup>7</sup>

The Chera ruler Kalangai Kanni Narmudi cheral with the help of Chera senguttuvan and Adukottupattu attacked Mizhili at Thingalur due to his interference in trade activities of Cheras. Mizhili died due to ravaging wars. Finally the trade and commerce of the Kongu came under the control of the Cheras.

\*Assistant Professor, Department of History, Erode Arts and Science College, Erode – 09

The Chera, Chola Pandiya including chieftains of Kongunadu were ruled but finally the Cheras made supremacy of Kongunadu.<sup>8</sup>

### **Kalabras of Kongunadu**

The Kongudesa Rajakkal mentions about the Rattas and Gangas rule in Kongunadu. It was also referred by Arokiyaswami and Ramachandra Chettiyar.<sup>9</sup> Viranarayana Chakaravarthi was first ruler of Rattas mentioned in Kongudesa Rajakkal who ruled over Kongunadu.<sup>10</sup>

Rattas had their capital at Dharapuram. The Gangas also who succeeded Rattas ruled Kongu region. In interim period Cholas and Vijayanagar rulers also used Dharapuram as their headquarters. The name Dharapuram came from Paranthakapuram, named after Paranthaka - I. It was otherwise called Rasarasapuram finally as Dharapuram. Dharapuram and Vijayakandasapuram were capitals of the Gangas and Rattas. Vijayakandasapuram modern Thirumuruganpoondi, in Tiruppur district. It is situated on river the banks of Nallaru, a small tributary of the Noyyalriver.<sup>11</sup>

The *Pulankurachi* (500-600 A.D) inscription was says that three in numbers. The inscription, time Kongunadu get name it's the second and third inscription mentions about that the Nansei, Punsei lands and donation made to such as temples Bramadeya and Devadana lands which were under the control of Bhramins.<sup>12</sup>

### **Gangas of Kongunadu**

Gangas were the rulers of the Karnataka area. Gangas ruled some places of Kongunadu. Dharapuram was capital of Gangas in Kongu region.

### **Pandiyas continuous war against Kongunadu**

Velivikudi plates referred to the Kongu Pandiyas namely Kochadaiyan Ranatheeran whose period was(700-730)A.D. Ranatheran made Kongar Koman, also his ally Sivamangalam plates give sources about the war between Kudakongu and Mala kongu during the period of Varakunan-I a ruler of Kongu pandiyas. Mala Kongu which was under the control of Pandiyas after its defeat finally limited to the temple of the Malukku

Kundamannador in Perur at the river banks of Noyyalriver.<sup>13</sup>

Thenupurishwarar temple was constructed by Pandiya nearVellalore at Coimbatore. Vellalore was one of the great trade centers of Kongunadu, because it was situated on the bank of river Noyyal. Kongu Pandiyas used many methods to establish supremacy in Kongu region. The Pallavas did not do any changes in Kongu region.<sup>14</sup>

### **Cholas of Kongunadu Adiyam-I (870-907A.D)**

Thirpurambiyam war (885 A.D) was broke out between Cholas and Pallavas. In the war the Pallavas were defeated and Cholas become victories and claimed the engaged the supremacy of the Kongu region. The Sundakamuthur Rajakesari highways (Peruvali) inscriptions mentions about that the existence offroute to Kaveripoompattinam during his region. Arokiyaswmi Rajakesari peruvali and Sirukalanthai, which as close to Pollachi acted as trade route. It was says that also confirmed by Adithiya Esawarar temple.<sup>15</sup>

### **Paranthaka-I (907-955 A.D)**

Paranthaka-I was son and successor of Adiyam. Thiruvidadimaruthur inscription pointout that Karrinakkanaiyar was a Chola officer who worked at Rasarasapuram later this place called Dharapuram (Paranthakapuram).

### **Rajaraja-II (1012-1044 A.D)**

Vikramanan was the first chieftain of Kongunadu. It mention that the temple of Appirameshwarar in the neighborhood of Maravarmanpalayam in Dharapuram. Chola Purvapattaiyam talks about that Karikalan, Veera Rajendran, Rasathirajan-II, Kulothungan-II as are the rulers of Thenkongu. After Kulothungan-III, after his rule Hoysalas supported the Cholas. Later Rajaraja-I and Maravarman Sundra Pandiyan ruled in the Kongu region. According to Ramanathan inscriptions of Narashimha-II reveals the, evidence of Hoysala authority in Kongunadu.<sup>16</sup>

The Perur inscription mentions that MaravarmanVeera Pandiyan waged war against Muslims through the help of Vijayanagar ruler in 1334A.D. Idaikarai inscription also point out Veera

pandiyar and his victory. Rajakesai and Pandiya kesari of Cholas mention that Veera pandiya and Sundra pandiyar.

Kanchimanadhi is old name of the Noyyal river. In 12<sup>th</sup> century after it was called as *Naimanal* because of the soft sand later as called Noyyal River. Regarding Adi Peruku festival, Kabilar, a famous tamil poet praises the richest of the Noyyal river as was celebrated in great vigour where people gathered annually at the river bank.

The Kongu Pandiyas ruled Kongu country in 1265-1320. The Noyyal rivertanks were renovated and developed for irrigation conveniences to the people. The rulers gave more importance to construction of new check dams in between the Noyyal river.<sup>17</sup>

The Thirupukoliyur temple inscription (1322A.D) of the god Aludaiyanayanar mentions about Vira Ballala, the Hoysala ruler. Avinasi was referred to as Dhakshina Varanasi. It indicates Nallaru as the northern Kasi called which rises from up land of Annurtributary of Noyyal. Avinasilingam, a shiva deity was worshiped during the period of Viranaraya Udaiyar dated 1497A.D.<sup>18</sup>

Thoravalur plates were a contemporary of Nanjaraya Udaiyar. The inscriptionSircar Periyapalayam described the irrigation facilities from Nanjarayan pond, donation of land and gold etc, for conducting the functions and poojas.<sup>19</sup>

### **Mysore rulers**

In 4.5.1799 the Carnatic war was broke out between the Britishers and Nizam of Carnatic. After Tippu Sultan's defeat, Erode district passed fully under the control of East India Company. During the British period this territory was divided into two major parts. The south districts of the Noyyal region were called Dharapuram and West district of the Noyyal region were called as Bhavani. After few years Bhavani

became capital of Coimbatore, as it was situated to west of Noyyal.

Hardish was appointed as a collector of Dharapuram and Maliyat as a collector of Bhavani.<sup>20</sup> The Britishers gave importance to the enlargement of agriculture and industry.

### **End Notes**

1. Nilakanda Sastri.K.A, *The Mouryan Invasion of the Tamil land*, Q.J.M.S(16) Bangalore. 1925, p.23
2. Manikkam.V, *Tamilar valviyal* (upto A.D 300) (Tamil), Clio publication, Madurai, 2010, p. 3
3. Poongundran.R, Assistant Director (Retired), Department of Archaeology, Chennai proceeding on meeting in 10.9.2019.
4. Ramamurthy.V, *History of Kongunadu*. Madras, 1986, p.170
5. Manikkam.V, *Kongunadu (Till 1400A.D)* (Tamil), Coimbatore, 2014, p.95-96
6. Agananur-396.
7. Kurunthogai-393.
8. Manikkam. V, Op.cit, p.96
9. Ramamurthy. V, Op.cit, p.293
10. Pulavar Kulanthai. M, *Kongunadu*, Madras,p.82
11. Manikkam.V, Op.cit, p.79
12. Purananur, Verse 373.
13. Personal interviewed with Poongundran. R, Assistant Director, Department of Archaeology, Chennai on 23.06.2019.
14. Poongundran. R, Assistant Director, Department of Archaeology, Chennai proceeding on meeting in 10.9.2019.
15. S.I.I(1927:625)
16. Manikkam. V,Op.cit,p.194
17. Pulavar Kulanthai, Op .cit,p.23
18. Subramaniam.N, *A Tamil Social History*, VolII, 1997, Chennai, p.362
19. Personal interview with the priest Mr. Ramaswamy Iyer in Sukeerswarar temple.
20. Rasu.S, Erode Mavatta Varalaru (Tamil), p.16

## Trade on the Coromandel Coast (C.E.1600 -1800)

V. Palanichamy\*.

### Ports on the Coromandel Coast

There were many big and small ports on the Coromandel Coast in the seventeenth century which starts from Point Calimer (Kilakarai) on the South to Arumugam on the North at present Nellore district of Andhrapradesh. There is ample knowledge of the topography and other natural features, and the evolution of European ports such as Pulicat, Madras, Pondicherry and Nagapattinam, we have no knowledge of the shape and structure of ports such as Sadrapattinam, Devanampattinam, Cuddalore, Porto Novo and Nagore. Of the Indian ports, our best knowledge is of Masulipattinam, as it had been observed and commented on by numerous contemporaries.<sup>1</sup> The ports certainly had an infrastructure to cope with the trading activities. The management of the port and its customs was a function of the bureaucracy which was controlled from the centre, or as was often the case, in the hands of regional authorities.<sup>2</sup> But there is no evidence the details of such administrative arrangement. Sinnappa Arasaratnam has mentions all the ports on the Coromandel coast had a trading activities along the east coast and the Southeast Asia.<sup>3</sup> The European merchants had more ships and carryout the cargos during the monsoon seasons. Most port provided minimal facilities. Shifting of home port from one to another was no problem and was necessary, depending on changing circumstances. A port was a good revenue raiser both by the activities within it and in those it generated in the neighbourhood.

Nagapattinam primarily a centre of Dutch trade with some permitted Indian shipping where it did not conflict with Dutch interests. With the growing Dutch hold on the South East Asian archipelago, Nagapattinam's flourishing trade there was severely constricted.<sup>4</sup> An ancient temple built of black stone about a mile and half north of the port was a good landmark for vessels entering the port.<sup>5</sup> Under the Dutch

the port handled the substantial Dutch trade in textile, rice and other country produce, and the import of Southeast Asian goods. In the eighteenth century Nagapattinam declined to a shadow of its former greatness as a port of the Bay of Bengal. There was a port in Adirampattinam south of Nagapattinam, about twenty-eight miles west of Point Calimere. It was a port of the Kingdom of Thanjavur. It was important in the trade of the Palk Straits and the Bay of Bengal of Madurai, and most sailings were to Malabar, Tirunelveli and Ceylon. The shipping was the small, light craft, suitable for the sheltered waters of the Indo-Ceylon straits. In the hinterland of Adirampattinam the swamplands of the east give way to densely populated villages producing rice and handloom textiles.<sup>6</sup>

### Trade in Early Modern Period on the Coromandel Coast

Beginning of the seventeenth century is a trade mark in the history of India due to increase the trade conducts with European countries and the Asia. The Coromandel coast had been played vital role for serving trading activities from the ninth century onwards. The mercantile communities were settled on the Coromandel coast and made trade contact with overseas trade due to the rich textile manufacturing hinterland up to several miles deep in the interior. The regions served by these ports were, Nellore, Chittoor, Madras, Chengalpattu, South Arcot, Thanjavur, Trichy and Salem, and these were areas of ancient settlement and cultivation. They had commercial links overseas which had developed over centuries and which were continued in our period of study. The Portuguese had a port of Porto Novo and export rice and textile trade with East Asia Muslim merchants were settled here and made tract contact with Malaysia. The Dutch had a factory in Devanampattinam, Kunimedu near Pondicherry and Alamparam, which is also known to have harboured some shipping. Kunimedu was situated at the mouth a

\*Assistant Professor, Department of History, Arignar Anna Government Arts College, Musiri – 621 211, Trichy District

small river which was navigable inland for some distance in small craft. Both the English and the Dutch settled factories here. There is little evidence of the nature of the trade carried on from the ports, but there is every indication that both the English and the Dutch were dealing with substantial merchants and shippers of this area. The French, Pondicherry was drawn into the East-Indian trade networks. However, its Indian shipping continued to operate independently and in partnership with the French. French activities during this period lacked the consistent support of capital, and this prevented French dominance over the trade of Pondicherry. Like Madras, Pondicherry, after its cession to the French, absorbed hinterland villages into an economic dependence and began its development as port-city.<sup>7</sup> Porto Novo was no doubt a substantial port with all with all the facilities. It was the home of a large fleet of large and small vessels. It had ship-building and repair docks. It was provided with navel stores, anchors, cordage, masts, sails and the like, Cordage was made from coir brought there from Malabar and Ceylon. It was one of the few port-towns of the Coromandel coast. Porto Novo and Cuddalore were the strongholds of the Chulia Muslim trading community, but there was considerable Hindu shipping there as well. The merchants of Porto Novo like Shaik Marakkayar and Shaik Ismail Marakkayar plied their ships in interport trade to Pulicat and Voilam and they had considerable trade with Tenasir. The English and the Dutch companies, and other Europeans, had factories which conducted a thriving trade. It continued into the nineteenth century as a major country port of the region. The Muslim merchants of Cuddalore and Porto Novo traded with Penang, Kedah and Aceh. When their vessels on voyage were in trouble, they used to approach the East India Company authorities for protection. Marakkayars were the traditional traders of rice and textiles with Sri Lanka, they turned to import elephants from Sri Lanka as there was heavy demand in South India. Some merchants like Khawaja

Marakkayar of Naggapattinam trading with Macao in China collected these cartazes from the Portuguese after paying the stipulated amount.

### Conclusion

The Coromandel coast is among the most important of Asian countries for trade. The Portuguese, Dutch, Danish, English and the French came and settled on the Coromandel coast and made relation with native rulers for contact with European countries. The Europeans made all the facilities in the thriving ports like Tuticorin (Thoothukudi), Madras, Pulicat and Masulipattinam. These ports were developed due to very busy and easily accessible canal navigation of the goods from interior areas to the Port and developed Port-Cities in the 17<sup>th</sup> and 18<sup>th</sup> centuries.

### End Notes

1. Sanjay Subramanyam, *The Political Economy of Commerce Southern India, 1500-1650*, Cambridge University Press, Cambridge, 2004, p.117.
2. Sinnappa Arasaratnam, *Merchants, Companies and Commerce on the Coromandel Coast, 1650-1740*, Oxford University Press, Delhi, 1986, p. 32.
3. Ibid., pp. 32-33.
1. Memoir of Jacob Mossel, 20 February 1744, Mack Collection, Private, 55.
2. Indian Directory, vol. I, p 538, see Nagapatnam, pp. 140-141 see Sinnappa Arasaratnam, *Companies and Commerce*, op.cit., p.29.
3. Imperial Gazetteer of India, vol. V, p.24, Adirampatnam, A Manual of the Madras Presidency, nd, p.159.
4. Sinnappa Arasaratnam, op.cit., p.25.
5. Fort St. George Diary and Consultation Book, 1754, pp.88,115,168, 176.
6. Raja Mohamad, *Maritime History of the Coromandel Muslims: A Socio-Historical Study on Tamil Muslims 1750-1900*, Director of Museums, Chennai,2004, p.170.
7. S. Jeyaseela Stephen, *Portuguese in the Tamil Coast: Historical Explorations in Commerce and Culture 1507-1749*, Navajothi, Pondicherry, 1998, pp. 186-187.

# The Cauvery Waters for Irrigation in Tamil Nadu : A Study

Vijayalashmi\*

## Sources of Irrigation in Tamil Nadu

There are three importation sources of irrigation in Tamil Nadu namely wells, tanks and canals, weel irrigation are an important and canals, weel irrigation are an important and dependable source of irrigation in Cauvery river. Importance of irrigation in Cauvery river, The rainfall is very much poor unequal in Tamil Nadu about 50 per cent of the rainfall occurs in only three months from September, The average Thus making a total of 1,85,000 acres. However, during the course of time and especially after the construction of the Mettur reservoir when regulated irrigation supply became available for the delta area the farmers gradually started replacing single long duration Samba crop with double crop system of Kuruvai followed by Thaladi. It appears that after 1934, gradually the are a under double crop increased to about 33% of the paddy cultivation in the entire delta including Lower Colerain System and new delta area. It has already been considered earlier as to whether for a just and equitable apportionment of waters of river Cauvery, this system should be continued, curtailed or confined to a limited area.<sup>1</sup> It is just and proper that the cultivation of double crop over 95,000 acres which was the practice prior to 1924 should be allowed to continue otherwise it shall dislocate and cause dissatisfaction amongst the cultivators of those areas. In the agreement of 1924, for Madras/Tamil Nadu extension of the double crop upto 90,000 acres was provided under the Mettur Reservoir Project. This was mentioned in of the agreement. There is no question of restricting the double crop on this area of 90,000 acres. Thus the State of Tamil Nadu has been held to be entitled to grow Kuruvai followed by Thaladi in about 1,85,000 acres in the areas specified.

The Mettur Reservoir Project permitted extension in two areas such double crop, the total being 90,000 acres, details whereof have been given in earlier chapters. The total yield in the Cauvery basin has been estimated to be about 740 TMC. The C.F.F.C.estimated

that by 1972 the demand of water for irrigation and other purposes works to about 1260 TMC by the riparian States, especially, the States of Tamil Nadu, Karnataka and Kerala. Before the Tribunal, Tamil Nadu has claimed 566 TMC which includes water for irrigation and other beneficial uses. On the other hand the State of Karnataka has claimed 465TMC for irrigation and other purposes.

The State of Kerala has claimed about 100 TMC, their contribution being about 147 TMC. The Union Territory of Pondicherry claimed about 9 TMC. How to reconcile these claims with the limited water available in the basin? In this background some restrictions had to be imposed. Reasonable reduction in the delta of water claimed by the States had to be made in order to make just and equitable apportionment of the water between Tamil Nadu and Karnataka.<sup>2</sup>

## Tamil Nadu Irrigation

As has been said earlier, in Tamil Nadu in the Cauvery basin different Paddy crops viz, Kuruvai, Thaladi and Samba are grown. Thaladi is grown in the same field after harvesting of Kuruvai which is a short duration crop. It cannot be disputed that growing of two crops in the same field require more water than one crop like Samba. We have provided for the Double crop area in 1,85,000 acres. The area of sugarcane which requires much more water throughout the year was also increased by Karnataka.<sup>3</sup>

That has also been limited to the terms of the agreement of 1924 i.e. to about 40,000 acres only. From the crop calendar submitted by Tamil Nadu it appears that the duration of the three varieties of the paddy is as under.<sup>4</sup>

- i. Kuruvai 105 days
- ii. Thaladi 135 days
- iii. Samba 150 days

It will be proper to say at the out set that this period of 150 days with Replacement of different

\*Assistant Professor, Department of History, Arasu College of Arts and Science for Women, Manmangalam, Karur-6

varieties of seeds of Samba paddy should be gradually reduced to 135 days or near about that. Tamil Nadu has shown in their crop calendar that 'Navarai' crop is grown between the period first week of December and last week of March. This has to be replaced by any light irrigated crop within the irrigation season June - January. Similar economy of water should be practiced in Amaravathy and Lower Bhavani Project.<sup>5</sup>

### **History of the Conflict**

The British controlled both Mysore and Madras for a short period in the middle of the 19<sup>th</sup> century. During their regime, numerous plans were drawn up for the utilization of the Cauvery by both states. However, the drought and subsequent famine in the mid 1870s put a hold on the implementation of these plans.<sup>6</sup> The plans were revived by Tamil Nadu 1881 by which time Tamil Nadu sawback in the hands of the while present day Tamil Nadu continued to remain a part of the Madras Presidency. Mysore's plans to revive the irrigation projects met with resistance from the Madras Presidency. State made a representation to the then British government as a result of which, the Agreements of 1892 was signed. Karnataka deems this agreement as having been between.<sup>7</sup>

### **Recommendations of the National Commission on India**

The Recommendations of the National Commission on Agricultural and Irrigation.

- In case of tank maintained by the Department the annual maintained grants often fall short of the requirement hence the commission recommended that these grants should suitably be increased in view of actual recumbent for proper sustained maintenance.
- The Commission also recommended that where panchayats are responsible for maintenance tanks they have to raise sufficient financial resources through water charges for the proper maintenance of tank and to employ sufficient staff for that purpose.<sup>8</sup>
- The circle system of inspection and repairs of tanks as in vogue in erstwhile madras state is to be

introduced in all state which have fairly tank irrigation.

- The commission was also of the opinion that progressive young farmers should be trained in handling mechanical and electrical equipment in carrying out petty repair on the spot for their pumps tube wells, concerned departments of the stat of organization should back up this programmer.<sup>9</sup>
- Commission recommended that the whole field of administrative and management of public tube wells and lift irrigation projects should be give special all emption to remove the existing deficiencies .The commission is of the view that drastic administer measures should be taken to control the thefts of transformers and conductors, Special water may be kept during the periods of keen irrigation demand.<sup>10</sup>

### **Conclusions**

There was wide range of crop and livestock outputs in all the river basins. Livestock is one of the major allied activities of agriculture. Irrigation base year i.e. 1976 there was increase in livestock population in all the basins. This was mainly due to sustained income from livestock and in most of the farms; family members only maintained livestock. Though net irrigated area increased over the decades, there was not much increase in net sown area. This was supported by the minimum of coefficient of variation. In addition, there was considerable increase in intake of fertilizers in all river basins. As the decades under consideration were after green revolution, the intake of inorganic fertilizers had increased due to increase in area under high yielding varieties and area under irrigation. There was tremendous increase in poultry population in Tamil Nadu especially in The Cauvery Water basin in irrigation in Tamil Nadu.

### **Endnotes**

1. Desai, R.G. Agricultural Economics, Himalya Publishing, 1998.
2. Department of Environmental Studies, University of California, Santa Cruz. 2007

3. Folke, S. Conflicts over Water and Land in South Indian Agriculture: A Political Economy Perspective, Economic and Political Weekly, 1998.
4. Fraley, T. & Kavoori P. A. Media, Terrorism and Theory, Rowman & Littlefield Publisher, Oxford, UK. 2006.
5. Gleick H.P, Journal of International Security Vol- 18. "Water and conflict, 1993.
6. Fresh water resources and international security Miller, F. & Hirsch, 2003.
7. Ramaswamy, R. I. Indian federalism and water resources', International Journal of Water Resources Development. 1994.
8. Ramasamy, R. I. Towards Water Wisdom'- Limits, Justice, Harmony – Sage Publication India Pvt Ltd, Mathura Road, And New Delhi. 2003.
9. Ramasamy, R. I. Water Perspective Issues and Concern Sage Publication India Pvt Ltd, Panchsheel Enclave, New Delhi. 2003.
10. Richards, A. & Singh, N. Inter State Water Dispute in India, Institutions and Policies. 2001.

## Early Agrarian Settlement of the Cholas

**K. Veerakkannu\* and K.M. Subramaniam\*\***

The agrarian condition of south India began to change significantly from the time of the Cholas. Most important changes took place in aspects of agriculture during the Cholas period were that of the forest and waste lands became cultivable land. The royal patronage was important factor for the expansion of agriculture in south India. The rise and spread of settlements clearly

show the spread of agriculture and other commercial activities. The patronage extended to tank buildings activities is a marker of agrarian expansion. These agrarian changes increase the production and the expanding economy led to the growth of trade and commerce and emergence of guild organizations.

## Taming The River and Charming The Valley: A Study on Irrigation in Ancient Tamilakam

**B. Vanaja\*\*\* and V.Raju\*\*\*\***

Irrigation is an essential input for agriculture and it is no way inseparable when we account food production. Rice is a predominant food production in Tamilnadu and hence irrigation became most vital. In 2000, 96 percent of rice production carried out by irrigation. The topic covers trend in irrigation development, devices and systems followed by Tamilians from Sangam period and many changes

happened over a period. Agriculture was treated as foremost vocation during Ancient Period. The Ulavar (Farmers) were given most prestigious status and placed at top of the social classification as they feed the country, we could realize this through one of great poet Mahakavi Bharathiyar' quotes **"Ulavukkum Thoolikkum Vanthai Seiyom"** and Poet Thiruvalluvar quotes in his Thirukkural **"Who Ploughing eat their**

*\*PhD Research Scholar (Full-Time), Department of History Department of History, Annamalai University, Annamalai Nagar*

*\*\*Assistant Professor, (Research Supervisor) , Department of History, Annamalai University, Annamalai Nagar.*

*\*\*\*Ph.D Research Scholar, Department of History, Annamalai University, Chidambaram.*

*\*\*\*\*Assistant Professor, Department of History, Bharathidasan University, Thiruchirappalli 620 024*



**food, they truly live, the rest to others bend subservient eating what they give”** (No.1033). Our Ancient Tamilians were well aware of effective methods of cultivation and type of soil and the cropping systems, one of our famous quotes “Aaadi Pattam Thedi Vithai” makes us to understand our ancestor’s sharp knowledge about scientific facts on good yielding period. The importance of irrigation and water resources were well recognized by rulers of Tamil Country, there

were many incidents which prove the above, for an example an anthology from Purananuru (No.18.28-29) quotes **“Verily he who has turned the bent (low) land into a reservoir to arrest the flow of the running water is one who has established a name in the world.”** Quotes about Monocots and dicots were available in Tholkappiyam almost 2700 years ago which is the strong evidence about our Tamilians deep knowledge on cultivation.

## **Terracotta Art – and its Economical Significance in Dharmapuri Region**

**A.Devaraj\***

Terracotta is a Latin word meaning ‘Fried clay’. In Tamil it is known as ‘Suduman’ The Terracotta figurines in Tamil is called as ‘Suduman Pavai’, and the art of making Terracotta is known as ‘Sudumankalai’ Terracotta figurines were referred to in Sangam literature. In ‘Ainkurunuru’ one of the eight anthologies a reference is mentioned in verse 246, about the terracotta figure of a tiger. In Silappadikaram there is a reference about terracotta artists According to the author of this epic many terracotta figurines were kept at the tower with seven stairs

Megalithic culture people were excellent in pottery making. In Dharmapuri region, the potteries in Darkish Red, Red, Black, and Purple color are identified. Cups, Pot, Wide mouthed Vessels, Jar, Lids, Stands, Ear lobes, Necklaces and many more articles are identified. Bowls, Cups, Kendies, and Graffiti marked Potsherds are collected from the places like Beemandappalli, Konganpalayam of Krishnagiri district.

## **Genesis of Thondaimans Dynasty of Pudukkottai**

**V.Sethy Manickam\*\* and A.Karkuzhali\*\*\***

The aim of this paper is to highlight the origin of Thondaimans dynasty of Pudukkottai in Tamil Nadu. Inscriptions inform that after the tenth of eleventh century, parts of the North of the Vellalar came under a number of chieftains called Araiyaars. The Central authority of the Cholas and the Pandyas was not much felt in these parts. The earlier institutions of village and

local assemblies were weakened or at least lost importance. The void created by the decline of the local assemblies and the absence of a powerful ruler was filled up by the Araiya chiefs. They became powerful by appropriating padikaval (protection) right at the expense of the local community. The demanded their dues both in kind and cash for enforcing protection of a locality.

*\*Assistant Professor & Head, Department of History, Kamaraj College, Thoothukudi*

*\*\*Ph.D Research Scholar, Department of History, Kunthavai Naachiyar Govt. Arts College for women, Thanjavur – 7*

*\*\*\*Assistant Professor of History, Kunthavai Naacchiyar Govt. Arts College for women, Thanjavur – 7, (Affiliated to Bharathidasan University, Tiruchirapalli, Tamil Nadu)*

they emerged as arasukkaval through kinship connection misappropriation of Padikaval right. They granted lands to their retainers. This was confirmed by the existence of a number of Padaip-parru (cantonment

villages) at Kiranur, Virachilai, Kurunthenpirai, Kottaiyur, Lambalakudi, Pulivalam and Ilanchavur. The Araiyaars were often identified as belonging to a particular Padaiparru.

## **Zamindars Under The Mughals**

**K. Packiyalakshmi\***

The zamindar class played a vital role in the political, economic, and cultural life of medieval India. During the Mughal period, its importance increased, and its position in society became more complex. The surplus of agricultural production, appropriated from the peasants, was shared among the emperor, his nobles. And the zamindars, and the power exercised by the zamindar over the economic life of the country -

agricultural production, handicrafts, and trade - was tremendous. In spite of the constant struggle between the imperial government and the zamindars for a greater share of the produce, the two became partners in the process of economic exploitation. Politically, there was a clash of interests between the Mughal government and the zamindars.

## **The Tamil Malayalees' political System in Sither Hills in Dharmapuri District**

**C.Chandrasekar\*\* and V.Gunasekaran\*\*\***

Our Nation India has one of the largest concentrations of Tribal population in the

World. In the census report of India 2011, the Tribal population is 67.76 million, which constitutes 8.08 percent of our Nation's total population. Mostly the Tribes live in well-defined and isolated hillocks. These mountainous regions are often inaccessible and relatively under developed and poorly integrated with the rest of the nation.

Here it is worthwhile to know the meaning of the term Tribe. The term 'Tribe' derived from Roman word 'Tribua' meaning a Political Unit, or Group of People.

Tribes are a group of people which possessed social institutions but not political unit.

A tribe is a social group following traditions, beliefs and customs illiberal of naturalization of ideas from alien sources. An above all a tribe is a social group conscious of a homogeneity of ethnic and territorial integration. Either they live in the relative isolation of the hills and the forests or they forced to live the above. In Tamil Nadu state, there are 36 Scheduled Tribes of which Malayalees are the largest populated community amongst Tribal communities

\*Ph.D. Research scholar, Dr. P.Tharumar, Associate Professor, V.O.Chidambaram College, Thoothukudi- 628008

\*\*Assistant Professor of History, Government Arts College, Dharmapuri-636705.

\*\*\*Assistant Professor of History, Alagappa Government Arts College, Kraikudi.

## ஒருங்கிணைந்த தஞ்சாவூர் மாவட்டத்தின் நகராட்சிகள் 1866 கி.பி. ஒரு ஆய்வு

மு.நாஜுமொய்த்தின்\*

நம்முடைய ஆய்வானது ஒருங்கிணைந்த தஞ்சாவூர் மாவட்டத்தில் 1866 ஆண்டு உருவாக்கப்பட்ட தஞ்சாவூர், நாகப்பட்டினம், கும்பகோணம், மயிலாடுதுறை மற்றும் மன்னார்குடி ஆகிய நகராட்சிகள் ஏன், எப்படி மற்றும் எதற்காக உருவாக்கப்பட்டன என்பது பற்றிய ஒரு சிறு ஆய்வு ஆகும். அதனை பின்வருமாறு காண்போம்.

தமிழகத்தில் சங்க காலத்தில் இருந்தே உள்ளாட்சி நிர்வாகம் சிறப்பாகவே செயல்பட்டு வந்துள்ளது.

அதற்கு முக்கிய காரணம் சங்ககால மன்னர்கள் உள்ளாட்சி நிர்வாகத்திற்கு அளித்த ஆதரவே ஆகும். குறிப்பாக பிற்கால சோழர்கள் காலத்தில் உள்ளாட்சி நிர்வாகம் உச்சக்கட்டத்தை அடைந்து இருந்தது. அதற்கு பிறகு வந்த விஜயநகர மற்றும் மராத்தியர் காலத்தில் உள்ளாட்சி நிர்வாகம் மோசமடைய ஆரம்பித்தது. ஆங்கிலேயர்கள் வருகைக்கு பின்னர் நகராட்சி முறை ஆங்கிலேயர்களால் அறிமுகம் செய்யப்பட்டது.

## Women Writers of Tamil Nadu in the 21<sup>st</sup> Century-A Study

G.Karthiga\*\*

Tamil Nadu is located in southern part of India. The state of TamilNadu is developing in Education, Industry, Textile, Agriculture, Science and Technology, etc. Educated women are working in many fields. Some women are Writers often are Social workers, Agriculturists, Media person, Entrepreneurs, Poets, Doctors, Engineers, Pilots, etc. Now in Indian Air force Women occupied the very key position of “Fighter Pilots” operation in frontline of Airforce.In corporate

companies, several women became managing directors and chairman of companies. In politics women Governor and Chief Ministers emerged from Tamil Nadu also. Women play a vital role in 21st Century as writers and we are going to present in this Article some of the Women writers like Dr.C.S.Lakshmi, G.Thilakavathi, P.Sivakami, Andal Priyadarshini and Bama etc.

## Colonial Judicial System in Madras Presidency with Special Reference to the Supreme Court of Madras

T. Sudharani\*\*\*

The three important organs of a state are the executive, the legislative, and the Judiciary. The legislative makes laws for the country, the executive

implements those laws and administers the country, and the judiciary punishes the law breakers and acts as the guardian of the society.

\*\*\* உதவிப்பேராசிரியர் மற்றும் துறைத்தலைவர் வரலாற்றுத்துறை , திருக்கோவிலூர் கலை மற்றும் அறிவியல் கல்லூரி, திருக்கோவிலூர்

\*Assistant Professor in History, Department of History, Sri G.V.G. Visalakshi College for Women, Udumalpet – 642128

\*\*Assistant Professor, Department of History, Servite Arts and Science College for Women, Thogaimalai.

The term Judicial was derived from the French word “Judex”, which means a Judge. The Judicial system was defined as the organization that extends to the acts and order of a competent authority which has power to impose a liability or to make a decision which determines the rights or property of the affected parties.

The administration of the territory which came under the British became their responsibility. The administration of Justice was a part of the administrative duty of the Company. It was remarkable that it started from infancy. The Justice of Indian inhabitants was

given by either Indian or European appointed by the Governor of the East India Company. They Introduced Choultry Court, Admiralty Court, Mayor’s Court and Recorder’s Court in Madras. This paper deals with the powers and functions of the Supreme Court.

The Supreme Court at Calcutta was very successful hence the British Parliament decided to establish similar Courts in Madras and Bombay. This paved the way for the uniform court systems in British India.

## **Animal Husbandry and Its Challenges of Kurumba Tribe in Attappady With Special Reference to Pudur Panchayat- A Study**

**Sijeesh .P\* and R.Malliga\*\***

This paper mainly focused on the animal husbandry and its challenges of Kurumba tribe. It highlights the dairy farming, poultry and honey collection. Animal diseases are also discussed. It discussed native breeds and its importance. Features of cow shed and goat pen were also discussed. This paper discussed the challenges they faced in animal husbandry

in the present scenario. Government subsidies, bank loans were also discussed. The period of honey collection is mentioned. It emphasizes the problem of illiteracy among the tribal communities. This paper concluded with suggestions to overcome the challenges in animal husbandry .

## **இடஒதுக்கீட்டின் தந்தை எஸ்.முத்தையா முதலியார் - வாழ்வும் பணிகளும்**

**ப. சிவா\*\*\***

எஸ்.முத்தையா முதலியார் அவர்களைக் குறித்த வரலாற்றினை அவர் ஆற்றிய சமூக நீதியின் அடிப்படையில் பிராமணரல்லாதோரின் வாழ்வு மேம்பாட்டிற்கும் முன்னேற்றத்திற்கும் ஓர் அடிப்படையை உருவாக்கித் தந்தவரின் வரலாற்றை ஆய்வு செய்வதே இந்தக் கட்டுரையின் நோக்கமாகும். முத்தையா முதலியாரின் காலத்தில் மூன்று விழுக்காட்டிற்கும் குறைவான எண்ணிக்கையைக் கொண்ட பார்ப்பனர்கள் நூறு

விழுக்காடு வரைச் சில பதவிகளைப் பெற்று வந்து பன்னெடுங்காலமாக நடைபெற்ற கொடுமைக்கு முற்றுப்புள்ளி வைத்த முதல் மாமனிதர் எஸ்.முத்தையா முதலியார் எனும் சாதனையாளர் ஆவார். வகுப்பரிமை ஆணையின் தாய் எனத் தந்தை பெரியாரால் அழைக்கப்பெற்ற எஸ்.முத்தையா முதலியாரின் வரலாறு நம் சமூகத்தில் வகுப்பரிமைக்கான போராட்டம் தொடரும் வரை நினைக்கப்பட வேண்டியதாகும்.

\*Ph.D Research Scholar, Department of History, Nirmala College for Women, Cbe-18.

\*\*Associate Professor & Head, Department of History, Nirmala College for Women, Cbe-18.

\*\*\*தியாகராசர் கல்வியல் கல்லூரி, மதுரை.

# Eradication of Child Labour in Tamil Nadu

A.Sakthivel\* and R. Panneerselvam\*\*

All children deserve a happy childhood and the opportunity to lead a life of dignity; safe from violence, exploitation, abuse, neglect, deprivation and discrimination. However, the world is changing faster than ever before, and so are the threats, challenges and opportunities facing its children. The problems faced by children across the globe remain largely interrelated and universal. India, the largest democracy in the world, is home to over 472 million children under the age of 18 years, representing 39% of the country's total population. The Constitution of India guarantees fundamental rights to all children in the nation and empowers the State to make special provisions for children. The Directive Principles of State Policy in the Constitution states that Children shall be given opportunities and facilities to grow and develop in a healthy manner in conditions of freedom and dignity. While the entire country marches slowly and steadily to

adhere to the tenets set by the Constitution of India, the State of Tamil Nadu (TN) has made fairly large strides in terms of overall indicators. TN is seen as a role model and a pioneer for its proactive implementation of child protection/welfare services that cater to the needs of its children. The innovative policies and programs developed by TN in the past have paved the way for it to emerge as a national front-runner. TN is also way ahead in terms of its child indicators, specifically socio-economic status, and health and education indicators when compared to other States of the nation. However, COVID-19 has exacerbated the already existing inequity in education, digital divide, learning crisis, violence against children, poverty and further increased the vulnerability of children. What is the current status of child labour in Tamil Nadu? This study indicates that steps need to be taken now to correct it.

## J.H.A Tremenheere and His Contribution to the Upliftment of Paraiyars in Madras Presidency

Po. Chezian\*\*\*

James Henry Apperly Tremenheere (30.Oct 1885– 28 Oct. 1912) was an Indian born English Colonial official and cricketer. His report recommended that the British government should allot lands for the Scheduled

Castes to overcome the social discrimination they faced. These lands were later identified as Depressed Class Condition lands.

**பண்டைய தமிழகத்தின் நீர் பாசன முறைகளும், தற்கால உலகின் நீர் பற்றாக்குறையும்-  
ஓர் வரலாற்று ஆய்வு**

**மு.தமிழ்மணி\*\*\*\***

சங்கம் மருவிய காலத்தில் மூவேந்தர்கள் ஆட்சி களப்பிரர்கள் ஆட்சி நடந்ததாகத் தெரிகிறது. அகற்றப்பட்டுத் தமிழகத்தில் பல்லவர்கள் மற்றும் பல்லவர்கள் தமிழகத்தின் வடபகுதியில் சுமார்

\*\*Ph.D. Research Scholar (Full-Time), Department of History, Annamalai University, Annamalai Nagar.

\*\*Research Supervisor, Associate Professor, P.G. & Research, Department of History, Govt Arts College, Salem -7.

\*\*\*Ph. D Research Scholar (Part Time), S.S.G Arts College, Tiruttani-631209

\*\*\*\*முதலாமாண்டு முதுகலை பட்டம், வரலாற்றுத்துறை, பாரதிதாசன் பல்கலைக்கழகம், திருச்சிராப்பள்ளி.

அறுநூறு ஆண்டுகள் ஆட்சி புரிந்தனர். முதலாம் மகேந்திரவர்மன் பல ஏரிகளையும், வாய்க்கால்களையும் அமைத்தான். மகேந்திரவாடி, மாமண்டூர். தளவானூர் போன்ற ஊர்களில் பெரிய ஏரிகளை அமைத்து நீர்ப்பாசனத்திற்கு வழிவகுத்தான். மகேந்திரவாடி என்னும் ஊரில் உள்ள ஏரி மகேந்திரவாடி என்று அம்மன்னன்

பெயரால் வழங்கி வருகிறது. நந்திவர்மன் 50 ஆண்டுகளுக்கு மேல் பல்லவப் பேரரசை ஆண்டான். திருச்சிராப்பள்ளியில் தன் பெயரில் ஏரியை வெட்டினான். வயிரமோகன் என்னும் நீண்ட வாய்க்கால் இவர் காலத்தில் வெட்டப்பட்டது.

## Education Systems in Tamil Nadu before Independence

**P. Vinoth\***

India's literacy rate has grown from 12 percent at the end of the British era in 1947 to 74.04 percent in 2011. Literacy is an important part of Tamil Nadu's economy. It is one of the most literate states in India. Even in the time of colonial rule, Sir Thomas Munro, Governor of Madras presidency was the first person,

who thought about the education of Natives and the essentials of teachers' training. He had conducted the educational enquiry and revealed the literate ratio as 1:1000. There is an interesting study of the reservation of certain seats for the backward classes from the 1860s.

## The Tribal Policy of Government with Special Reference to Nilgiris District

**R. Narmatha Devi\*\***

India has the largest concentration of tribal people in the world except Africa. The areas inhabited by the tribes constitute a significant part of the underdeveloped areas of the country. The tribal lives mostly in isolated villages or hamlets. Some tribal groups are still in an almost primitive stage. They continue to live in isolated villages and practice both primitive agriculture and most of them are still in the food gathering stage. The

majority of tribals constitute the workforce through the participation in work is declining. More than half of the rural tribal population is found to be below poverty line as per latest survey available with Ministry of Rural Development (1993-94). The per capita income of Tribal continues to be one of the lowest in the country.

## Criminal Tribes Act in Madras Presidency

**Ajithkumar K\*\*\***

Since the 1870s, various pieces of colonial legislation in India during British rule were collectively called the Criminal Tribes Act (CTA), which

criminalized entire communities by designating them as habitual criminals. In 1871, the central government enforced the Criminal Inheritance Act throughout north

\*II- M.A History, Department of History, Annamalai University,

\*\*Part- Time Research Scholar, Department of History, Periyar University, Salem.

\*\*\*Ph.D., Research scholar, PG History and Research Center, Govt. Arts College (Grade-1), Ariyalur. 621 713

India to control movement of certain tribes to prevent criminal activity in India. In 1911 this Act was implemented in Madras province. Since its enactment, the Act has undergone several amendments and was last amended by the Criminal Inheritance Act IV<sup>th</sup> Amendment in 1924.

The Act enacted in 1871 in India was introduced in Madras province in the early 20th Century. In the

intervening period, the Madras provincial Government worked to create criminal lineages. 68 castes were identified as criminals in Madras Presidency. The Kuraver people lived in the hilly and hilly areas known as Kurinji land or Kurar. They mostly lived in the foothills. Their main food is honey, tubers and hunting and eating deer, rabbit, wild chicken, and living in the forest. Their life depends entirely on the forest.

## **Paniyars of Nilgiri District - A Study**

**S. Soundarya\* and R. Subha\*\***

The Nilgiri district occupies the western part of Tamil Nadu and is characterised by a pronounced climate and a rich culture. Till 1877, Gudalur and Pandalur Taluks of Nilgiri District were part of Wayanad Taluk in Malabar District. Malabar district was the largest and Nilgiri district was the smallest, so for administrative purposes Gudalur and Pandalur were merged with Nilgiri district. Taluk - wise the Nilgiris district is divided into six divisions namely Udhagamandalam, Gudalur, Pandalur, Coonoor, Kotagiri and Kunta. Nilgiris is a special place for tribal people. Different types of tribes live here. Among

them, Toda, Kotha, Kurumbas, Irulars, Paniyas, Kattunayakans etc. are notable. Among them Paniya tribal community lives only in settlements in Gudalur and Pandalur Taluks. The Paniyas are a tribal people belonging to the Dravidian family whose physical features and appearance are considered to be closely related to Africans. Even today they follow their own culture and customs. Their way of life, administration, rituals, customs etc. are amazing and different when compared to others. This research paper focuses on the life style of Paniya tribe in Gudalur and Pandalur Taluks of Nilgiri District.

## **Problems Faced by Deep Sea Fishermen in Kanyakumari District**

**Pajisha. M\*\*\* and K.S. Soumya\*\*\***

Kanyakumari fishermen are often attacked by the Sri Lankan Army. Incidents of theft and killing of their possessions such as nets, fish, boats and business equipment such as telephones continue to occur. Also, fishermen have been shot dead many times by Sri Lankan Army and Iran pirates. Similarly, fishermen from Kanyakumari district were shot dead by pirates on the Saudi Arabian border. In this way fishermen belonging to 44 coastal fishing villages that live in Kanyakumari district are greatly affected. In particular, the deep sea fishermen are suffering in a very bad condition. Deep sea fishermen are greatly affected by

tsunamis, natural calamities, sea storms, earthquakes and disasters that can happen in the deep sea. Deep-sea fishing, an inherently risky business, is the main occupation of the area. Fishermen have a litany of concerns. The boats capable of fishing in deeper waters cost upwards of Rs 60 lakh each and government subsidies that are meant to help them get started don't mean much when the banks are not ready to help. Until 60 years ago the sea was seen as the livelihood of fishermen. The idea that ocean resources will never run out is time bound.

*\*Ph.D Research Scholar, Nirmala College for Women, Coimbatore*

*\*\*Assistant Professor, Department of History, Nirmala College for Women, Coimbatore*

*\*\*\*Department of History, Research Center of History, Holy Cross College (Autonomous), Nagercoil- 629004,*

# Participation of Students in The Swadeshi Movement of Tamilnadu

**M.A.Sugantha\***

The Swadeshi movement was one of the major significant events in the History of Freedom Movement in India. The Bengal presidency consisting of Bengal proper, Bihar, Orissa, and Chota Nagpur was indeed unwieldy. Boundary adjustments of Bengal had been a subject of discussion for decades prior to the arrival of lord Curzon in India. Alarmed by the growing Bengal of nationalism, Curzon decided to divide Bengal and destroy the fountainhead to freedom Movement. The implementation of the partition plan in October 1905 ensured the creation of two Bengals one predominantly for the Hindus and the other predominantly for the Muslims. On 16 October 1905. The day when Bengal was partitioned was declared a day of national Mourning throughout Bengal. That day witnessed fasting and mourning. Thus the Swadeshi Movement was born.

The Movement, having been born in Bengal, spread all over India. The students of Tamil Nadu rendered significantly towards the Swadeshi Movement. The student community all over Tamil Nadu rose in support of the movement. They participated in different anti-British programmes. They also attended meetings presided over by Bipin Chandra Pal, G. Subramaniya Iyer, Subramaniya Bharati, Chakkarai Chetti, V.O.Chidambaram Pillai and others.

The students were inspired by the patriotic speeches of the leaders. In September 1905, 3000 students attended a meeting held in Madras. In the meeting 2000 pamphlets were distributed. This was presided over by G.Suobramania Iyer, Resolutions were passed on that occasion sympathized with the Bengalis and congratulated the nascent young Bengal.

## Socio-Economic Status of Women in Tamil Nadu

**Athira M.P.\*\*, Lekha. D\*\*\* and K.S. Soumya\*\*\*\***

The status of women in India has been subject to many great changes over the past few millennia. From a largely unknown status in ancient times through the low points of the medieval period, to the promotion of equal rights by many reforms, the history of women in India has been eventful. For the purpose of understanding the changing position of women in India, it is essential for us to acquaint ourselves with the status and position of women in the ancient times, from the vedic period down to the Nineteenth century AD. A historical study of

women in India reveals that there were distinct stages of rise and fall in her status. Empowering women entrepreneurs is essential for achieving the goals of sustainable developments and the bottlenecks hindering their growth must be eradicated to entitle full participation in the business. Promoting entrepreneurship among women is certainly a short-cut to rapid economic growth and development. Empowerment is giving status and power to women.

*\*Assistant Professor, Khadir Mohideen College, Adirampattinam.*

*\*\*Ph.D Research Scholar, Research Centre of History, Holy Cross College (Autonomous), Nagercoil*

*\*\*\*Supervisor, Head and Associate Professor of History, Sree Ayyappa College for women Chunkankadai, Nagercoil*

*\*\*\*\*Joint Supervisor, Assistant Professor of History, Holy Cross College (Autonomous), Nagercoil*



# Socio-Economic Conditions of Paliyan Tribes in Tamilnadu

M.Gopi\* and K.M.Subramaniam\*\*

Indigenous people have for a long time followed the unique civilization, ancient culture, language and customs that they belonged to and set their standard of living based on it. The hill people, known as the aborigines, are accustomed to setting up their livelihoods on their land and living in challenging natural environments. A total of 370 million indigenous people are known to live around the world. According

to statistics, there are 645 tribes living in India alone and only 36 in Tamil Nadu. It is noteworthy that India ranks second in the list of countries with the highest number of indigenous people in the world. The life of the hill people is not as easy as the life of the city people. However, those people who live in harmony with nature are considered to be the nail root of our ancient civilization.

## Development of School Education In Pudukkottai District.

Thamilselvam.R\*\*\*, and Dr. P.Venkatesan\*\*\*

Education modifies the behaviour of a person from instinctive behaviour to human behaviour. Education is growth. Growth never stops. It goes on constantly throughout life. Education helps a person to avoid the social evils, which have crept into the society. In the process of time, it is an instrument of realizing the better hopes of man.

The Word 'education' is derived from the Latin word 'educare' which means to bring up, to rise or to elevate. In the Latin dictionary we find the word 'educare', which means to lead out. Edu means out and care means to lead or to draw out. The Latin term 'educatum' which means the act of teaching or training.

Education occupied an important position in the Ancient Indian social structure. The Ancient Educational system covers several centuries from the Prehistoric times of the Aryans and to the advent of the Muslims. The first is the Brahmanic education that was popular during the vedic period and in the succeeding centuries. It was followed by the Buddhist educational system from the early centuries of the Christian era and it flourished well from the fifth to the eleventh century. Education in the vedic age was a private affair, There was no state Department of Education. Education was not controlled and developed by the state. There was no well organised system of education from the primary to the university standard as it is in the present age

## முனைவர் பி ஆர் அம்பேத்கரின் பெண்ணியச் சிந்தனைகள் ஆய்வு

ம. சம்பத் குமார்★

அம்பேத்கர் ஒரு ஆணாதிக்கச் சூழலில்தான் தம் இளமைக் காலத்தைக் கழித்தார். குடும்பப் பொருளாதாரச் சூழல் காரணமாக அவர் தமது அத்தையின் பாதுகாப்பில் வளர்ந்தார். மேலை நாட்டில் அவர் பெற்ற ல்வியும், மானுடவியல் தொடர்பாக அவர் மேற்கொண்ட ஆய்வுகளும் உண்மைதே தேடுவதில் அவருக்கு இருந்த

தீராப்பசியும் இந்துச் சமூகத்தில் பெண்களின் நிலை என்ன என்பதைப் புரிந்து கொள்ள உறவியது. 1916-ஆம் ஆண்டு வெளியிட்ட “சாதிகளின் தோற்றம்” என்ற கட்டுரை வரலாற்றில் பெண்கள் ஆண்களுக்கு அடிமையாக்கப்பட்டதை குறிப்பிடுகின்றார்.

\*Ph.D., Research Scholar, Department of History, Annamalai University, Chidambaram-TN

\*\*Assistant Professor, Department of History, Annamalai University, Chidambaram-TN

\*\*\*PG & Research Centre, Department of History, Alagappa Government Arts College, Karaikudi - 630003

\*உதவிப் பேராசிரியர், வரலாற்றுத் துறை, அரசு மகளிர் கலை மற்றும் அறிவியல் கல்லூரி, கரூர் மாவட்டம்

## அற்புதங்கள் நிகழ்த்தும் குருவின் குரு - திண்டுக்கல் ஓத சுவாமிகள்

M. Mathivanan\*

சித்தர்கள் மனிதராய் பிறந்து, மனிதர் மேம்பாட்டிற்காக தங்களை அர்ப்பணித்தவர்கள். நிலையிலிருந்து மேம்பட்டவர்கள், சாகாக்கலை இவர்களில் ஒருவர் தான் திண்டுக்கல் ஒரு அறிந்த இவர்கள் மருத்துவம், வானவியல், சுவாமிகள். இவர் ரமண மகரிஷியின் குரு ஆவார். ஜோதிடம் என பல கலைகளை அறிந்து மனித குல

## Empowerment and Educational Status of the Muslim Women in Tamilnadu- A Study

B.Vijayalakshmi\*\*

This study tries to throw light on the Muslim's achievement and their empowerment in the field of education as well as the consequent impact of the political, social and economic activities. The study progress of education of the Muslims in Tamilnadu with its origin, growth, relevance, impact and place in changing socio- economic inquiry and quest of what had really happened. Education is a continuous process

indispensable for the proficient and balanced development of an individuals or society. It is a combination of proficient knowledge of Arts, Science, Values, customs and Traditions, an attainment transmitted to succeeding generations. The study also includes the educational development made by the Muslim community in the post-Independent India.

## தமிழக வரலாற்றில் சைவத் தொடக்கம் - காரைக்கால் அம்மையார்

ஜெ.கிருஷ்ண வேணி\*\*\*

புனிதவதி என்கிற காரைக்கால் அம்மையார் சமய உலகத்தில் கடவுள் குறித்த அடையாளத்தை தமிழ் மரபிற்கு ஏற்ப தெளிவாக கண்டு காட்டிய முதல்வராக நமக்கு அறியப்படுகிறார். வடிவ அடையாளத்திலும் சொல் அடையாளத்திலும் கடவுள் குறித்த குறிப்புகளை வரலாற்றின் அடிப்படையில் பதிவு செய்கிறார். இவர் வாழ்ந்த காலமானது மூன்றாம் நூற்றாண்டு எனக் குறிக்கப்பெறுகின்றது. இவர் காலம் களப்பிரர் வாழ்ந்த காலத்தை ஒட்டி வந்தது என

ஆய்வாளர்கள் கூறுகின்றனர். இவ்வாறாக நாம் கொண்டால் அக்காலத்தில் சைவம் என்ற ஒன்று தனியாக கிடையாது. இவரின் அகசான்றின் வழி காபாலிக சைவமே இருந்து வந்தது என்று தெரியவருகின்றது. காரைக்கால் அம்மையார் வேத மரபில் வேள்வி அமைப்பிலும் மருத்துவ தன்மையிலும் கூறும் சிவனை தமிழ் மரபு சார்ந்து கந்தழியையும் இணைத்து கடவுள் கொள்கையைத் தெளிவாகப் பேசுகிறார்.

\*Independent Researcher

\*\*Asst. Professor, P.G Department of History, KhadirMohideen College, Adirampattinam, Thanjavur Dt., 614 701.

\*\*\*முனைவர் பட்ட ஆய்வாளர், சைவ சித்தாந்த துறை, சென்னை பல்கலைக்கழகம், சேப்பாக்கம், சென்னை

## Kaveripuram: A Forgotten Town on the banks of the river Cauvery – Tracking from the 16<sup>th</sup> Century

M. Angamuthu \*

Kaveripuram means Cauvery town. This place was situated on the right bank of the river Cauvery. It stood at the mouth of one of the passes from Mysore region, entering into the Kangu region, situated at a distance of 32 miles north of Bhavani town and 82 miles north east from Coimbatore. It was a larger town in Bhavani taluk of Coimbatore district. This town existed before the Mettur Dam was built. It was submerged in

the Stanley Reservoir, Mettur Dam. When the construction work of the dam was taken up in 1925, Kaveripuram and its adjacent areas were transferred from Coimbatore district to Salem district. Probably, Colonel Alexander Read of (Salem District) and Dr. Francis Buchana were the prominent two persons who submitted first hand field reports on Kaveripuram.

### உலகம் போற்றும் பகுத்தறிவு சிந்தனையாளர்கள் தந்தை பெரியாரும் இங்கர்சாலும் - ஒப்பீடு

க.ராஜாகென்னடி \*\*

மதவாதிகளின் மனதில் தம்முடைய சொற் பொழிவுகளின் கொதிப்பையும் கோபத்தையும் பெருமளவிற்கு தூண்டிவிடும் என்றும், கருத்தை கருத்தால் அடித்துச் சாய்க்க வழிவகை தெரியாத மதவாதிகள் துப்பாக்கியை தேடவும், கத்தியை ஏந்தவும் செய்வார்கள் என்று அவர்களுக்கு நன்றாக தெரியும். எந்த நேரத்திலும் தம் உயிருக்கு ஆபத்து நேரிடலாம் என்பதை தெரிந்தே அவர்கள் மேடை

ஏறி பகுத்தறிவு கொள்கைகளை அள்ளி வீசினார்கள். மனிதன் இன்பமாகவும், சுதந்திரமாகவும் வாழ தேவையானவை எவை எவை என்று யோசித்தது. மனிதனின் முன்னேற்றத்திற்கு முட்டுக் கட்டைகளாக உள்ளவைகளை ஒதுக்கி தள்ளுவது எப்படி என்று தந்தை பெரியாரும் இங்கர்சாலும் சிந்தித்தார்கள்.

\*Retd. Dy. General Manager, BSNL, Idappadi, Salem

\*\* முனைவர் பட்ட ஆராய்ச்சியாளர் (பெரியார் சிந்தனை), பெரியார் மணியம்மை அறிவியல் தொழில் நுட்ப நிறுவனம், வல்லம், தஞ்சாவூர்.

# ARCHAEOLOGY, ART AND CULTURAL HISTORY THE SECTIONAL PRESIDENT ADDRESS

## The Political Geography of Manavil Kottam in Tondaimandalam

Dr. D. Kalyani\*

Respected General President, General Secretary, Distinguished Guest, erudite Historians, Dear Colleagues and Research Scholars.

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 XXIX Annual Session of the Tamilnadu History congress, being held at A.V.V.M. Pushpam College, Poondi, Tanjore District.

In this Session I Proposed to present on the title "*The Political Geography of Manavil Kottoam in Tondaimandalam.*" In general History as a discipline has been analysed and made research at macro level. Admittedly, history embraces different facets of study such as Political, Social, Economic Cultural, Local or Regional history. Sir Mortimer Wheeler, the renowned historian and Archaeologist, has emphasised "the policy of unfolding the sequence of cultures i.e., in Parts of the country and linking these regions with the aid of certain common diagnostic traits where they are discernible and associated finds an unmistakable character and thus obtain an outline of the cultural Map of the entire land". Recent historical writings shaped in a new dimension focussing due attention upon every micro region, which has its own due share in shaping the general history in proper perspective of any country. It also contributes to the proper understating of the basic unit of administration and the cultural sequence and heritage from its very roots. In a similar fashion, A.S.Altekar, the renowned historian has propounded that "it is indeed high time for scholars to realise that the real and the reliable history of the past can be reconstructed not by

wide generalisation but by Province by Province, Country by Country"

The land of ancient Tamil country was under the hegemony of the Cheras, Cholas and the Pandyas during the Age of Sangam. The Tondainadu, the Crown of Tamilcountry was ruled by the Pallavas subsequently by other dynasties which penetrated into southern region. The Cholamandala Sathagam and Tondaimandala Sathagam indicate the boundaries between the two countries, which were marked more or less by natural phenomenon such as mountains, forests, river, sea etc. Accordingly, Tondainadu was bounded on the north by Venkata hills, the ever roaring sea on the east, the river Pinagi on the south and the coral hills on the west. The above information is attested in Tondaimandala Sathagam, written by Padikkasu Pulavar and the poem runs thus .

Merkku Pavalamalai Venkata Nervadakkam  
Arkku Muvariani Kizhakku Parkkul Uyar  
Terkkku Pinaki Thigal Irupathin Kadam  
Nartondai Nadena Vae Nattu<sup>1</sup>

It is very clear from the above hymn the boundary of Tondaimandalam, which covers an area of 200 miles.

Tondainadu is acknowledged to have served as the gateway to the political activities and cultural growth of Tamilcountry and was governed by its own characteristic administrative units such as Kottams, Nadus and village units, the Brahmadeya Sabha, Ur Sabha and Nagara Sabha. These administrative units were very prominent during the ancient and medieval times. An attempt has been made on Manavil kottam, a micro region, which would shed bright light on the fascinating history of Tondaimandalam in particular and Tamilcountry in general. This Manavil Kottam was embracing the north eastern and western portion of

\*Associate Professor (Retd.), Department of Historical Studies, Bharathi Women's College (Autonomous), Chennai – 600108.

Kanchipuram, the capital city of the ancient Pallavas.<sup>2</sup>

### **Location of Manavil Kottam**

Manavi Kottam is situated approximately 55 kms west of Madras city and 14 kms to the west of Kanchipuram. No doubt, the extent of this kottam in the past remained more or less static, but now it is found split into pieces and incorporated with parts of various modern Taluks of Tiruvellore, Tiruttani, Kanchipuram, Sriperumpudur, of Chingleput M.G.R. District, and Arakkonam Taluk of North Arcot District.

Sporadic Works have been published on Tondaimandalam and Kanchipuram in general by historians like T.V. Mahalingam, *Kanchipuram in Early South Indian History* (1969) C.Minakshi's work on *Administration and Social Life under the Pallavas* (1977), R.Gopalan's *Pallavas of Kanchi*, have attempted to focus on the General History of Tondaimandalam. Besides, K.A. Nilakanta Sastri's *Studies in Chola History and Administration* (1932) M.Rasamanickam's "*A New Light on the Kottams in Tondaimandalam*" gives a graphic reference to the number of Kottams in Tondaimandalam Region. Dr.K.V.Raman's work on "*The History of Madras Region*" (1959) also provides sporadic information on Kottams and Valanadus of Tondaimandalam.

Besides, Works like "*South Indian History and Society, Studies from Inscriptions*" (850 – 1800 A.D) by Noboru Karashima and "*Peasant State and Society in Medieval South India*" by Burton Stein give a comprehensive idea on the study of Micro region viz., Kottam, Nadu, and village. Dr. Y. Subbarayalu's "*The Political Geography of Chola country*" (1973) superseded all the above works and has set a model to similar study on the Political Geography of a Country or Region.

Apart from the Published works, "*A History of Tondaimandalam*" by A. Kesavan, an unpublished Ph.D. Thesis enlists the number of Kottams in the said region. Despite, the long list of works stated above, a detailed study of a single Kottam was not pursued till

1987. A research work on Manavil Kottam and Sengattu Kottam has been carried out by scholars of the University of Madras. The research on other Kottams of Tondaimandalam are yet to be carried out. It is left for the research scholars to pursue their research on this model.

Nearly 380 epigraphs with in 27 sites, and three copper plate grants of the Pallavas, the Cholas and the Vijayanagar rulers, reported within Manavil kottam and its environs throw flood light on the topic "*The Political Geography of Manavil Kottam.*"

### **The Political Geography of Manavil Kottam**

The analysis of political geography in its proper perspective of a country or a region is a forerunner to understand its history in general and administration in particular. The division of land of Tamil country coeval with certain characteristic natural phenomena is known from ancient past. The land of Tamil country, during Sangam Age witness such five fold division viz., Kurunji (Hilly), Mullai (Forest) Marudham (Plain) Neidhal (Coastal) and Palai (Desert)

As far as the territorial division is concerned, the colophon to Pattupattu refers to Palkunra Kottam.<sup>2</sup> The Ahananurer mentions, that Tiraiyan ruled over the region in and around Pulicat lake, known as Kakkanthinadu of Pavittiri Kottam with Pavittiri as his capital.<sup>3</sup>

The Kurumbar, the inhabitants of Tondainadu prior to Tondaiman Ilatiraiyan, have evolved certain form of political organisation and divided the country into 24 territorial division or units called Kottams<sup>4</sup> as concurred by and enlisted in the copper plates of Krishnadevaraya in the year 1514 A.D. from Tiruvannamalai.<sup>5</sup> This statement is substantiated by Col.Mackenzie's<sup>6</sup> work and on the other hand Dr.M.Rasamanickam, based on stone inscriptions and copper plate grants, enumerates 26 Kottams.<sup>7</sup> Further, analysis of the stone inscriptions reveals the names of 29 Kottams, which is enlisted below.

Name of the Kottams of Tondaimandalam as gleaned from inscriptions are given below:

S.No.	Kottam	A.D.	S.No.	Kottam	A.D.
1.	Venkunra Kottam	550 A.D	16.	Sengattu Kottam	917 A.D
2.	Kalattur Kottam	668 A.D	17.	Damar Kottam	938 A.D
3.	Manavil Kottam	669 A.D	18.	Eyil Kottam	944 A.D
4.	Paiyyur Ilankottam	746 A.D	19.	Kunravardana Kottam	945 A.D
5.	Urrukkadu Kottam	753 A.D	20.	Kadambur Kottam	948 A.D
6.	Ammur Kottam	796 A.D	21.	Indoor Kottam	994 A.D
7.	Tiruvengkattu Kottam	846 A.D	22.	Paiyyur Kottam	995 A.D
8.	Pulal Kottam	852 A.D	23.	Pavittiri Kottam	1102 A.D
9.	Puliyur Kottam	863 A.D	24.	Vennikkottam	1187 A.D
10.	Paduvur Kottam	863 A.D	25.	Tirukkattu Kottam	1191 A.D
11.	Melur Kottam	875 A.D	26.	Sevur Kottam	1193 A.D
12.	Kaliyur Kottam	877 A.D	27.	Puttanur Kottam	1511 A.D
13.	Ikkattu Kottam	880 A.D	28.	Tirukkadigai Kottam	1386 A.D
14.	Palkunra Kottam	895 A.D	29.	Ichchangattu Kottam	1572 A.D
15.	Sembur Kottam	917 A.D			

### Derivation of the term Kottam

The word Kottam, derived perhaps, from the Tamil word “Kottai” evidently means “the fort” and was current in Tondainadu only.

The twin epics, the Silappathikaram and Manimekalai refer to the word Kottam, which in several contexts occurs to denotes “temple” in one sense and “prison” in a diametrically opposite sense.<sup>8</sup> Tamil Lexicon provides several other series of meanings.<sup>9</sup>

However, the Kottam with its specific headquarters connotes a definite territorial division which was bigger than the nadu, but smaller than the Mandalam.<sup>10</sup> The Kottam has also been taken to stand equivalent to Valanadu.<sup>11</sup>

The quote Burton Stein, “the term Kottam also occurs in Tondaimandalam and may not have been simple equivalent of Nadu. Kottam appears to designate physical sub regions of the central Tamil plain marked by the topographically prominent distribution of hills to

which the root of the word “Kot” may refer, here it means the “Prominent hill”.<sup>12</sup> Dr.Y.Subbarayalu has quoted that Kottam was a territorial unit above the nadu, was particular to Tondaimandalam.<sup>13</sup> Despite the divergent views propounded by various historians and scholars and meaning attributed to the term generally it denotes only the administrative unit, a distinguishing feature of Tondaimandalam.

### Manavil Kottam

The epigraphs mention the name of the Manavil Kottam variously as Manayil,<sup>14</sup> Manayir,<sup>15</sup> Manavil,<sup>16</sup> Manavil<sup>17</sup> and Manavur.<sup>18</sup> These variations could not be compartmentalized to specific periods. Regional variations and colloquial pronunciation may be the reason behind the various names. Though the name is spelt differently, it echoes the same meaning.

Etymologically, the term Manayil is considered to be a combination of *Man* + *Eyil*, in which *Man* denoting mud or soil and that of *Eyil* standing for fort i.e., the fort

built of Mud.<sup>19</sup> It has also been suggested the derivation of *Manai + il* denoting “a dwelling site” or “a settlement”.<sup>20</sup>

The version of the local people goes that there existed at Manavur a fort, presently called as *Sithalmodu* but the personal exploration *in situ* did not yield any vestige of the *erstwhile* fort of that sort.

Two inscriptions of Rajadhiraja I from Tiruvidandai and Takkolam refer to one Pagamechchikana Kottam, which is identified with Manavil Kottam.<sup>21</sup> The name seems to have been so coined after the surname of Rajadhiraja I, who evidently renamed some of the Kottams in Tondaimandalam after his titles as listed *infra*.<sup>22</sup> The term ‘*Mechchi*’ in Tamil means accept, appreciate and the recognize the achievements of an individual. In the similar fashion, Manavil kottam bore a new lable as Pagamechchikanda kottam, echoing the several feats won by him in various battles culminated by a signal victory at Kalyanapuram, in Western Chalukya region. The valour with which he secured those victories might have been appreciated even by his *Pagaivar* (enemies). Hence, he assumed fittingly the title Pagamechchikandan, which was conjoined with Manavil Kottam. It remained so till the end of his 35th regnal year and after which this name does not recur in any records of his successors.

The reason behind the change of the existing *nadu* units in Cholamandalam was due to fresh revenue survey conducted in the Chola country.<sup>23</sup> Rajaraja I, introduced the name *Jayangonda Cholamandalam* vice Tondaimandalam, but without altering the names of the Kottams. But when Rajadhiraja I ordered for a fresh survey of his empire, he seems to have changed the names of the Kottams in *Jayangonda Cholamandalam* too as listed *supra*.

In the similar fashion, Rajadhiraja I conducted a revenue survey in 1053 A.D.,<sup>24</sup> following which the older name of the *Valanadu* was changed as *Rajadhiraja Valanadu*, which name continued upto 1079 A.D.<sup>25</sup> (i.e. 9th regnal year of Kulottunga I) in whose 3rd regnal year took place yet another land survey, resulting in *Rajadhiraja Valanadu* changing into *Virrudurajabayankara Valanadu*. On the other hand,

Manvil Kattam did not undergo such change except the one mentioned earlier during the reign of Rajadhiraja I.

Apart from these epigraphical evidence, legend associate Manavur with Lord Siva, when Lord proceeded towards Tiruvalangadu to perform his *Urdhavatanav*, on that occasion Lord Siva stayed at Manavur and married Parvathi. Hence, the place assumed the name *Mana + Ur* as Manavur Kottam devoid of corroborative evidence on this count.<sup>26</sup>

### Boundaries of Manavil Kottam

If the absence of data furnished by literary works or epigraph to make as clear demarcation of each Kottam, the boundary of Manavil Kottam has to be assessed with the aid of available inscription and a tentative boundary line has been drawn out. As it stands, Manavil Kottam was encompassed by Ikkadu Kottam on the north, *Sengadu Kottam* on the north east, *Urrukkadu Kottam* on the east, Eyil Kottam on the south, west and south west by *Dāmal Kottam* and *Melur Kottam* on the northwest, as delineated with the help of the map. The following 17 places form the Manavil Kottam as per the local tradition verbally recited by Sadasiva Mudaliyar, which are stated to lay to the north of Kanchipuram. The place cited therein are Palayanur, Manavur, Pakasalai, Kuvam, Kondanjeri, Kumaracheri, Irunganur, Pillayarkuppam, Toludavur, Pudumavilangai, Pinjimanagar, Mappedu, Vallam, Sivankudal, Pachchur, Tanalam and Pungathur.<sup>27</sup> It is pertinent to note at his juncture that of these places Mappedu, Vallam, Pachchur, Sivankudal and Pungathur do not find place in the inscriptions as belonging to Manavil Kottam but to the adjacent Kottams of Tondaimandalam.

### Division of Manavil Kottam

Undoubtedly, Manavil Kottam remained as one administrative as well as pastoral and agricultural unit till the year 1312 A.D. after which it was divided into *Vadagarai* and *Tenkarai* Manavil Kottam.

The division Tenkarai Manvil Kottam appears in the record of 1312 A.D.<sup>28</sup> and the places viz., Kūttanpakkam, Madevimangalam,<sup>29</sup> Murungai<sup>30</sup>, Takkolam,<sup>31</sup> Kuvam,<sup>32</sup> Punnai<sup>33</sup> and Narasanayakapuram<sup>34</sup> (Narasingapuram), whereas the

term *Vadagarai Manavil Kottam* occurs, in the record dated 1427 A.D.<sup>35</sup> and the places referred to in the epigraphs are the Palayanur and Palayanur Tiruvalangadu.<sup>36</sup> The rivers Kallar and Kuvam seem to have served the line of demarcation between the two division, the places which are lying to the north of the river are named as *Vadagarai* and those of the south as *Tenkarai Manavil Kottam*.

The next strata in the administrative unit were that of the *Nadu*, comprising a number of villages. As many as 12 *nadus* constituted to form the Kottam. The smallest administrative unit was the village. Besides, these units we do get reference to *Kurram* and *Tankuru* occurring in the Chola epigraphs.

A change in the administrative divisions had been effected during the Vijayanagar period. References to the *Rajyam*, *Sirmai* and *Parru* occur in the Manavil Kottam region. An analysis of the above units has been made *infra*.

### The Nadu

Diversity looms large as to the definition of the term *nadu*. However, it connotes generally the territory within the ambit of a sovereign. Though *Nadu* is usually considered as the generic sense of land or country, the *Purananuru* provides the clue leading to obvious implications to denote the civilized and inhabited space of the country *Vis-a-vis* the forests, the hills.

The term *nadu* according to Burton Stein refers to agricultural land in contrast to *Kadu* and is designated to the micro region,<sup>37</sup> whereas S.S. Santhanam considers it as forming a biggest political unit in the political ladder, of course, next to the mandala of provincial size.<sup>38</sup> However, Y. Subbarayalu opines that the *Nadu* stood as the territorial cum administrative unit during the Chola period and its assembly bore the very term *nadu*.<sup>39</sup> Despite the various views propounded, the *Nadus* in Tondaimandalam having played both as the territorial units and administrative bodies at the local level, stand to be a more appropriate conjecture.

### The Numerical Strength of the Nadu in Tondaimandalam Region

The *Tondaimandala Sathagam* while defining the limits of Tondaimandalam region states that there were seventynine *nadus* constituted to form the twenty four kottams,<sup>40</sup> whereas the copper plates of Krishnadevaraya from Tiruvannamalai, though mentions 79 *nadus*, yet the enumeration of the names furnished therein works out to eighty five *nadus*. viz., *Pasali nadu*, *Illattur nadu*, *Konnur nadu*, *Purisai nadu* and *Perumur nadu*, of which *Illattur nadu* does not find place in the epigraphs of Manavil Kottam.<sup>41</sup> But the analysis made by Y. Subbarayalu reveals the fact that there were about hundred and eighty *nadus* in Tondaimandalam.<sup>42</sup> No definite conclusion could be arrived at this juncture in the absence of published texts of inscriptions.

Besides, K.A.Nilakanta Sastri, has enlisted the names of eight *nadu*, but here too the list is not complete.<sup>43</sup>

An in depth study of various sources at our disposal reveals that not less than twelve *nadus* forming part and parcel of the Manavil Kottam through the ages comes to light viz., (1) Panma *nadu* (2) Palayanur *nadu* (3) Palugur *Nadu* (4) Pasali *Nadu* (5) Purisai *nadu* (6) Kanrur *nadu* (7) Manavil *nadu* (8) Melamalai Arrur *nadu* (9) Poliyur *nadu* (10) Tolumur *nadu* (11) Merbhanga *nadu* and (12) Perumur *nadu*.

### Nadu Units During the Pallava and Chola Periods

Eleven available Pallava epigraphs make reference to the following four *nadus* viz., Panma *nadu* (669 – 691 A.D.)<sup>44</sup> Merpalugur *nadu* (876 A.D.)<sup>45</sup> Palayanur *nadu* (880 A.D.)<sup>46</sup> and Pasali *nadu* (881 A.D.)<sup>47</sup>

As evidenced by Kuram copper plates of Paramesvaravarman I, the *nadu* stands equivalent to Rashtras of Sanskrit text as *Patmamanyavantara Rashtra* as a division of Manayir Kottam.

But the Chola inscription ranging from 892 A.D. to 984 A.D. contain seven additional names of *nadus* viz.,



Purisai *nadu* (938 A.D.)<sup>48</sup> Kanrur *Nadu* (966 A.D.)<sup>49</sup> Melmalai Arrur *Nadu* (969 A.D.)<sup>50</sup> Manayil *Nadu* (984 A.D.)<sup>51</sup> Poliyur *Nadu* (10th Century A.D.)<sup>52</sup> Perumur *Nadu*<sup>53</sup> Merbhanga *Nadu*<sup>54</sup> Curiously enough, records posterior to 1050 A.D. are silent about Palugur *nadu* or Merpalugur *nadu*. Perhaps it did not draw attention of the then rulers. On the contrary, addition of these *nadu* units in the Chola inscription is witnessed leading to a total of ten *nadus* till the end of the 10th Century A.D.

### **Tankuru – a Nadu**

Besides, the mention of the term *nadu*, we do come across with the term *tankuru* in the Chola epigraphs from Takkolam wherein a record of Parantaka I (938 A.D.)<sup>55</sup> mentions Sammalalai as the *Tankuru* of Damarkottam. Thus, the term *Tankuru* appears in the beginning of the 10th Century A.D. A record of Parthivendravarman (969 A.D.) mentions the name of the place Uriyur (a) Rajamarttanda Chathurvedi Mangalam, which was the Puram of Tiruvural i.e. Takkolam of Manavil Kottam.

However, the distinction between the terms *Tankuru* or *Tankurru* is not clear, may it be a division of a Kottam? It has been suggested that the *brahmadeyas* came to be organized as separate revenue units and designated as *Tankuru* and later as *Tani-ur* (independent unit). In terms of revenue administration *tankuru* is comparable to the *Valanadu*. A larger revenue unit, comprising several *nadus* created in the 11th Century A.D.<sup>56</sup>

Only a stray reference about this unit occurs in Manavil Kottam. It is to be noted here that formerly it was called as *tankuru*, but subsequently in 1073 A.D. It is incorporated with Melmalai Arrur *Nadu*.<sup>57</sup> As such, the logical inference deduced is that this *tankuru* stood equivalent to the *nadu* unit. Its development or changes could not be traced out as there is no mention about it subsequently.

### **During the time of Pandyas**

A record of Jatavarman Sundara Pandya II (1293 A.D.) mentions the name of yet another *nadu* viz., *Tolur nadu*, according to which Sirumalickizhan Karumanickalvan Nandivarman of Tolur in Tolur

*nadu*<sup>58</sup> of Manavil Kottam, had consecrated the images of Sökkaperuman and Nachchiar in the Kulottunga Chola Vinnagar. It may be said that due to the transformation of the *nadu* units which seems to have been taken by the Pandyas, this new *nadu* came into existence.

### **Vijayanagar period**

No new addition appears to have been made during Vijayanagar period. However, the following six *nadus* continued to exist till the end of the 16th Century A.D. Panma *nadu* 1543 A.D.<sup>59</sup> Palayanur *nadu* 1571 A.D.<sup>60</sup> Pasali *nadu* 1543 A.D.<sup>61</sup> Purisai *nadu* 1520 A.D.<sup>62</sup> Poliyur *nadu* 1520 A.D.<sup>63</sup> Kanrur *nadu* 1670 A.D.<sup>64</sup> Despite the fact that the *nadu* existed during this period, some changes have been effected thereon. The country was divided into *Rajyam* and Manavil Kottam fell under *Chandragiri Rajyam* and the administrative unit Tiruttani *Sirmai* is also known.

This period saw the introduction of the term *Parru*, a *Kuvapparru* as divulged by an epigraph from Takkolam mentioning the village *Mappudi Tandalam* in *Kuvapparru*.<sup>65</sup> As far as Manavil Kottam is concerned *Parru* stands equivalent to *nadu* and hence a village constituted under this *parru*. So far as the unit *parru* is concerned no consensus of opinion exists. Dr. T.V. Mahalingam is of the opinion that rural parts in *nadu* seem to have been called as *parrus*, the exact connotation of which is not clear for it seems to have been used in different senses. As per an epigraph it formed a division of a Kottam, while according to another epigraph, it was bigger than a *nadu* and smaller than a Kottam. Finally, he has concluded that *Parru* may simply mean a rural area or a portion of a particular region, which might have been made up of many villages.<sup>66</sup>

A detailed analysis based on inscription of these *nadu* is made to elicit the total number of village constituting each *nadu* and the headquarters, a brief description of the *nadus* above cited is made hereunder.

### **Panma Nadu**

The earliest known *nadu* of Manavil Kottam referred to in the Kuram copper plates of Paramesvaravarman I (669 – 691 A.D.) is that of Panma

*nadu*,<sup>67</sup> though its headquarters defies proper identification at the present juncture. The derivation of the word *Panma* is a matter of conjecture. It is known that the names of Pallava Kings are uniformly found suffixed with the surname *Varman*, perhaps the caste name<sup>68</sup> by which term the name as *Varma nadu* was also christened, which in course of time got transfigured as *Panma nadu*.

Contrary to this inference, the term *Panma* in Tamil etymologically means “Many”. In *Pattupattu*, one of the ten anthologies, the term ‘*Panma*’ occurs denoting “Many Ways”.<sup>69</sup> The reason behind the presumption that *Panma nadu* might have centered around Takkolam, which in ancient days unequivocally played a vital role, earlier than the commencement of the Cholas period, serving as a mercantile centre, which entitled, as a natural corollary, considerable links and transaction with other important places in its vicinity, thus driving the need to be named as *Panma nadu*, however, no final word can be uttered in the absence of proper identification and its exact location.

A glance at the enclosed Map shows that *Panma nadu* was encompassed by the following placing and *nadus* viz., on its west lies Nemili in *Vallanadu* of Damal Kottam and on the north western boundary lies Pallavaram, for which no inscriptional evidence is available, on the east by Picchchivakkam of Purisai *nadu* of Manavil Kottam and on the south lies Pallur of Merpalugur *nadu* of Manavil Kottam. Thus, *Panma nadu* was bounded by Damar Kottam on the west, and by the above cited sites in Manavil Kottam on the rest of the three directions. The R. Kallar also serves the northern demarcating line of this *nadu*. Somewhat elliptical in shape, it roughly covers an area of 12 miles from west- east and 9 miles north-south.

As stated above, numerous are the villages constituted to form the *nadu* and sources at our disposal yield the existence of twelve villages, most of which lay in the southern part, whereas evidence is yet to come forth to spot out the places in northern part, which does not mean that no settlement existed in that area. A glance at the Map shows the following places

Mangattucheri, Arigilavadi fell within the limits of *Panma nadu* but do not yield epigraphs.

The following villages were included in *Panma nadu*, The Chirrrur copper plates of Nripatungavarman, while describing the boundary of the granted village mentions the names of the following villages; Kattupakkam in the south, Manalur Manayilarkkal in the west, Kadumpalayanur lake in the north, Panmattu pereri and a temple on the east. Of these place Kadumpalayanur is identified with Kadambainellur, (C.No.6) which lies 1½ miles to the north of Chirrrur Villages. The village Chirrrur (C.No. 3) had been endowed as *brahmadeya* for 54 brahmins and Parugalur was named as a substitute *devadana* of Pallavesvaragrha. Even though the exact location and the *nadu* under which it falls are not found in the records, yet the place may be identified with *Paravamedu* (C.No.1) The identification of the two places, namely Kadumpalayanur and *Paravamedu* is purely based on the synchronism and parallelism in the current name of the village. Paramesvaramangalam, (C.No.5) referred to in the Kuram copper plates,<sup>70</sup> the earliest place found incorporated with *Panmanadu*, lies five miles to the west of Takkolam.

Out of 31 epigraphs mentioning *Panma nadu*, nineteen refer to the place Takkolam (C.No.7) which was one of the vital places in Manavil Kottam. Besides, the epigraphs from Takkolam refer to the following place names as forming part of Manavil Kottam, only a solitary reference is made about these place such as Kayattur<sup>71</sup> (unidentified) which defies identification and Keyavasanihallur,<sup>72</sup> the name and the place seems to have been transmigrated and subdivided at present into Palayakesavaram (C.No.9) and Pudukkesavaram (C.No.8) . Murungai (C.No.4) retaining its ancient name till date and located 2 miles to the south west of Takkolam was included under *Tenkarai* Manavil Kottam,<sup>73</sup>

The place *Punnai* has been referred to in the inscription of Takkolam<sup>74</sup> but no place with the same name stands now either in the vicinity or the proximity of *Panma nadu*; whereas the place by name

Punnaavaram (C.No.2) located 41/2 miles to the south west to Takkolam might be taken equivalent to *Punnai*.

The settlements in this region was not found congested, most of the above mentioned places are located at a distance of about 1½ or 2 miles and referred to in the epigraphs only once and its consecutive reference is not available and hence one cannot say with certainty as to whether all these places were incorporated with Panma *nadu* throughout the period.

### **Melmalai Arrur Nadu**

Melmalai Arrur *nadu* is located to the north of Panma *nadu*. Arrur (C.No. 11) retaining its ancient name, seems to have been the headquarters of the *nadu* and might have given birth to the very name of the *nadu*. Bounded on the west by Perumuchchi, north by Palayanur *nadu*, east by R. Korttalaiyar and Pasali *nadu* and on the south by R. Kallar and Panma *nadu*. It occupies roughly an area of about 9 miles from west to east and 5 miles from north to south and is some what rectangular in shape.

Uriyur (a) Rajamarttanda Chaturvedimangalam (C.No. 10), is the only place falling within the ambit of this *nadu* as found in the earliest record of Parthivendravarman (969 A.D.) from Takkolam,<sup>75</sup> according to which is known the unit *Tankuru*, under which this Uriyur formed part, and later on seem to have emerged into a separate *nadu*. Geographically speaking, this Uriyur lies on the western bank of the R. Korttalaiyar. The latest reference to this place is found in the record of Takkolam, dated 1106 A.D.<sup>76</sup>

### **Palayanur Nadu**

The epigraphs from Tiruvalangadu divulge the existence of Palayanur *nadu* with Palayanur (C.No. 16) as its head quarters, forming part of Manavil Kottam. Palayanur lies just 1 k.m to the south of Tiruvalangadu (C.No. 17) and is bounded on the north and east by Perumur, identifiable with the present day Pattaraiperumpudur (C.No. 19a) of Perumur *nadu* in Ikkadukottam, on the south east lies Manayil Nadu of Manavil Kottam, on the south lies the Melmalai Arrur *nadu* and the village which lies very close to the

boundary line is Uriyur and Melur Kottam lies to its west.

The Tiruvalangadu copper plates<sup>76a</sup> and a single lithic inscription from Tirukkalukunram throw a flood of light on the tentative extent of the Palayanur *nadu* pointing a peculiar shape and covers an area of about nine miles from north to south and eleven miles from east to west. But for the copper plate cited above it would not have been possible to delimit the extent of the Palayanur *nadu*. The stone inscriptions from Tiruvalangadu speaks only about Palayanur – Tiruvalangadu, but sporadically mentions about the endowments made from the neighbouring places or kottams and gives a detailed account of the boundaries of the endowed village Palayanur. Accordingly, on the east of Palayanur lies the villages Kulapadi, Perumur, Naraipadi, Mangalam and Manayil, of which Kulapadi and Naraipadi were included in Perumur *nadu* of Ikkadu Kottam, of these two places, the former can be identified with Kulavadi (C.No. 19) and Narthavadi remains unidentified Mangalam still retaining the same name (C.No. 18) formed part of Palayanur *nadu* and Manayil (C.No. 24) to that of Manayil *nadu*. South of Palayanur stand Mannalayamangalam, Tolugur and Kattukkumundur identified respectively with Marudhavallipuram (C.No. 14) Toludavur (C.No. 13) and Harischandrapuram (C.No. 12).

The village Kirainallur, Sakkarannallur, Karaipakkam, Midhugur, Mullaivayil and Anaipakkam are said to have been located to the west of the village Palayanur. Of these places only three sites are identified and spotted in the Map Viz., Sakkarannallur with Chakkaramallur (C.No. 15). Mullaivayil and Mulluvoy (C.No. 20) and Anaipakkam retain its ancient name (C.No. 21). The remaining places elude proper identification.

The northern boundary of Palayanur Tiruvalangadu comprised of Uppur, Ganganeripattu, Polipakkam and Kayarpakkam, of them Ganganeripattu is tentatively identified with the present day Karanainizampattu (C.No. 22), while two other sites defy identification. Besides, Vidaiyur (C.No. 23) also forms part of Palayanur *nadu* as mentioned in

Tirukkalukundram (Chingleput District) inscription.<sup>77</sup> The latest reference to Palayanur is found in the record dated 1571 A.D.<sup>78</sup>

Nearly fifteen villages constituted to form this Palayanur *nadu*. During Vijayanagar period Palayanur – Tiruvalangadu fell into Vadagarai division of Manavil Kottam. The distribution of the villages and their location on the modern map indicates, as pointed out earlier that R. Korttalaiyar served as the line of demarcation between the *Vadagarai* and *Tenkarai* division.

### Manavil Nadu

Though the earliest reference to Manavil Kottam is found in 669 A.D. yet the reference to Manavil Nadu is found only in the year 984 A.D. from Tirumalpuram record of Uttama Chola. Manavur (C.No. 24) served as the headquarters of both the Kottam and the *nadu*.

It is bounded on the west and north by Palayanur *nadu*, on the east lies Ikkadu Kottam, the Pasali *nadu* and Melmalai Arrur *nadu* forms the southern boundary of Manavil *nadu* and covers a long stretch of land of about eight miles from south west to north-east.

The village Sirriyarrur which defies identification, once incorporated in 972 A.D.<sup>79</sup> with Merpalur *nadu*, was transferred to Manavil *nadu* in the year 984 A.D.<sup>80</sup> Though identifiable with the present day village bearing the name Sithathur in KanchiĪpuram Taluk, it is located far from the core area of Manavil Kottam resulting thereby the identification of Sirriyarrur referred to in the Tirumalpuram inscription with the present day Sithathur, becomes highly remote.

The Tiruvalangadu copper plates refers to two places of Manavil *nadu* such as Mannalayamangalm identifiable with the present Marudhavallipuram (C.No.14) and Mangalam retains its very name (C.No.18) without modification. Four kms, south of Manavur lies Senji (C.No.26) as referred to in the Tiruvadavandai inscription<sup>81</sup> in connection with the endowment made to the Tiruvadavandai temple, and Senji falls within the precincts of Manavil *nadu*. Kadambathur (C.No. 27) Panampakkam (C.No.25) and Padur (C.No.30) are referred to in the inscription of Senji<sup>82</sup> while recording endowment made to the temple.

All these villages are identified and located to the south of Manavur, the former two bear the same name till date and the last one with a slight modification as Pudur.

A lithic record so far unrecorded,<sup>83</sup> but noticed by this author in the course of her field work at Manavur discloses three villages namely Nambarthithangal, Pennagadam and Urattur. Of these places Pennagadam is identified with Ponnangulam (C.No.28) Urattur with Orattur (C.No.29). The other eludes exact identification both out of the list of Villages and the Map published by the Government.

As our present knowledge goes, nearly eight villages formed part of this *nadu*. The latest reference to Manavil *nadu* is found in Sundara Pandya's records (1265 A.D.)<sup>84</sup> However, the presence of Manavil Kottam as late as 16th Century A.D. implies the existence of this *nadu* too.

### Pasali Nadu

The earliest reference to Pasali *nadu* is found in the inscription at Kilambakkam (C.No.34) dated 881 A.D.<sup>85</sup> The centre Pasali mentioned in the inscription is identical with Pakasalai (C.No.31) and it served perhaps as the headquarters of the *nadu* too. The meaning of the term Pasali is not quite clear<sup>86</sup>

This *nadu* is bounded on the north and east by Manavil *nadu*, South east by Kanrur *nadu*, south by Purisai *nadu* and on the south west by Panma *nadu* and Melmalai Arrur *nadu*. This Pasali *Nadu* presents a look some what like an inverted triangle and it occupies a length of about 5 miles from north to south and 4 miles from east to west.

The five sites enumerated hereunder forming part of Pasali *nadu* as revealed by inscription are: 1. Anaikkaraipudur identified with Anaikkattaputtur (C. No. 33)<sup>87</sup> 2. Perumpakkam is known by the name Perambakkam (C.No. 35)<sup>88</sup> 3. Urodogam (a) Sivapuram with Sivapuram (C.No. 48 and 48a)<sup>89</sup> 4. Kidarangonda Solapuram – Unidentified<sup>90</sup> 5. Sirrumpakkam with Sirrampakkam (C. No. 32)<sup>91</sup> Of these five villages, except the site Kidarangonda Solapuram, the other four sites witnessing a slight change have been identified.

An inscription from Takkolam (1543 A.D.) mentions that Takkolam was included in Pasali *nadu*. As stated *Supra* Takkolam remained under Panma *nadu* till 1427 A.D.<sup>92</sup> The reason behind its transfer to Pasali *nadu* is not known. But one thing that captures our mind is that Takkolam lies on the fringes of both the *nadus*, and such position might have led to its transfer for administrative purpose or for other factors.

On the whole, *Pasalinadu* comprised of the area covered by the above seven known sites, including its headquarters. As such, the boundary of this *nadu* has been surmised tentatively.

### Kanrur Nadu

The earliest reference about this *nadu* unit is found in an inscription (966 A.D.)<sup>93</sup> reported from Ikalampakkam, identified with the present day Ekalampakkam (C.N.39).

The inscription which refer to this Kanrur *nadu*, narrate its headquarters at Kanrur, identified with modern Kannur (C.No. 41) The following places are constituted to form this *nadu* unit. Undoubtedly, Ikalampakkam was incorporated with this *nadu*. Malalaimangalam identified with the present day Madhuramangalam (C.No.42)<sup>94</sup> lies four miles to the south west of Kannur, the headquarters of the *nadu*. Kuvam (C.No.38) retaining still its ancient name since the days of Rajaraja I (1009 A.D.)<sup>95</sup> lies five miles to the north west of Kannur and it occupied a prominent position and played a vital role in *Pasalinadu*. The Sivapuram inscription mention a place called SIRRARAYARPUTTR (a) Sripantakacheri<sup>96</sup> and this place eludes proper identification and location. The fact that site was incorporated with Purisai *nadu* in 1009 A.D., but in 1019 A.D.<sup>97</sup> it is found incorporated with the Kanrur *nadu*, has come to our notice. The reason behind its transfer from one *nadu* to another is not made out in epigraphs. Fresh data is to come forth to say a final word on this count.

Yet another place also has been referred in the above mentioned inscription to the Kottur (a) Chola Vichcha\$Tira Chaturvedimangalam (C.No.45) which lies four miles to the north west to the headquarters of the *nadu*. Irunganur, referred to in the Sivapuram and

Irulanjeri inscription<sup>98</sup> has been identified with the present day Irulanjeri (C.No.37) almost located near the boundary line of the *nadu*, and it lies five miles to the north west of Kannur. Yet another site which comes under the jurisdiction of Kanrur *nadu* is Illambayan Kottur (C.No.46) and it is referred to in the epigraph of Kuvam<sup>99</sup> and it is located 3 miles to the north west of its headquarters. A record from Narasingapuram refers to a place by name Kappankottur (C.No.46a)<sup>100</sup> which still retains its name. It is like a suburb of Kuvam village at present.

The Kuvam epigraph mentions two places<sup>101</sup> viz., Seyyampakkam (C.No.39) and Kumaracheri (C.No.47) the former lies 3 miles to the north of Kannur and the latter is located four miles to the north west of Kannur. These two places retain their ancient name with slight modification. Virapandyanallur as forming part of Manavil Kottam is referred to in an inscription from Tirukkadavur (Thanjavur District),<sup>102</sup> however it could not be identified today. An epigraph of Kulottunga I (1112 A.D.)<sup>103</sup> from Kuvam mention one of the signatories as Kottaipakilan Velan Panchanadhi. This Kottaipakkam also must have formed part of *nadu*. But actually there is no place found in the name Kottaipakkam, but there is a place called Kottaiyur (C.No.40) located 2 miles to the north east of Kannur. It is not known whether the Kottaipakkam got transfigured as Kottaiyur? Once formed part of Pasalai *nadu*, Anaikkattaputtur (C.No.33) referred to in the Mamallapuram inscription (1147 A.D.)<sup>104</sup> as Anaikkaraippudur lies just 8 miles to the north west of Kannur. An epigraph from Takkolam (1354 A.D.) mention a place called Mappudi Tandalam, in *Kuvapparru*.<sup>105</sup>

The villages Narasingapuram formed part of Kanrur *nadu* (C.No.36). The inscription<sup>106</sup> exemplifies that Narasingapuram bore the name Terkkupppuliyavi, formed part of Kuvam as evidenced by the location of ancient Perumal temple as Narasingapuram located 2½ miles to the north west of Kuvam and the Siva temple at Kuvam itself. Kilaicheri (C.No.36a) referred to in the inscription of Narasingapuram,<sup>107</sup> is located to the east of Narasingapuram and it lies 6½ miles to the north west of the headquarters, Kannur.

Based on the location of these villages, the Kanrur *nadu* seems to have extended to 12 miles from north to south and 10 miles from east to west and consisted a minimum of 16 villages within its jurisdiction leading to surmise as to the boundaries of the *nadu*, as, on the north lies the Pasali *nadu*, Sengadukottam lies on the east, on the south located the NiĪrvelur *nadu* of Urrukkadu Kottam and on the west lies the Purisai *nadu*. It is to be noted that the headquarters of the *nadu* lies at the extreme corner ie. on the south western corner, indicating thereby that the headquarters of the *nadu* need not necessarily be located at the centre.

The latest reference to this *nadu* can be obtained from the inscription of Kuvam (1608 A.D.)<sup>108</sup> On other hand four more lithic records are available at Kuvam upto 1670 A.D.<sup>109</sup> out of which two bear the name of Kutub Sahi, devoid of the name of the *nadu* or Kottam.

#### **Purisai Nadu**

Adjacent to Kannur *nadu* lies the Purisai *nadu* and the earliest reference to it is found in the record from Takkolam 892 A.D.<sup>110</sup> The village Purisai (C.No.50) which retains its ancient name till date, had served as the headquarters of the *nadu*. It stretches from east to west 10 miles and 12 miles on the north—south direction and encompassed on the north by Pasali *nadu*, on the east by Kanrur *nadu*. The places which are lying on the border line are Kottur and Kappankottur, NiĪrvelur lies on the south and on the south west by Palugur *nadu* and its west and north west by Panma *nadu*.

Parandur (C.No.53) lying five miles to the south of the headquarters of the *nadu*, Purisai is referred to in the inscription (890 A.D.)<sup>111</sup> as Aparajita Chaturvedimangalam and also as Avipakkam (a) Solasikamani Chaturvedimangalm. The lithic records from Sivapuram<sup>112</sup> refer to the place Urodagam (a) Sivapuram and there arises no difficulty to identify it with the present day Sivapuram (C.No.48a) and Oragadamadevimangalam (C.No.48) the former lies 6 miles to the north west of Purisai and the latter in about five miles distance in the same direction. The Oragadamadevimangalam is like a suburb to Sivapuram

at present. Sivapuram was one of the trading centres of this *nadu*.

Eight miles to the south of Purisai lies another place by name Merpidadur, presently bearing the name Podavur (C.No.54) which is referred to in the inscription of Parthivendravarman (994 A.D.) from Merpidadur.<sup>113</sup> The village Pichchipuram<sup>114</sup> lies very close of the headquarters of the *nadu*, Purisai at about 2 miles to its north-west. Presently, the village is called by the name Pichchivakkam (C.No.49). During Sayanaudayar's reign period (1361 A.D.) it was called Thiyagavinodhanallur. Puduppakkam<sup>115</sup> (C.No.55) retaining its ancient name is located at the extreme south west, at a distance of about 9 miles from Purisai. It is referred to in the inscription from Tirumalpuram. Interesting information is available relating to the default and performance of its *Sabha* as elaborated at the end of this Chapter.

An inscription from Sivapuram (1009 A.D.)<sup>116</sup> mentions about the following two places viz., Edayarpatti and Sirraraiyarputtur. but they defy identification with those of the present day names of the villages.<sup>117</sup> The village Santher Tandalam (C.No.61) is referred to in an inscription<sup>118</sup> and it can be identified with the present day Tandalam, which lies one mile to the south west of the headquarters of the *nadu* Purisai. The Tirumalpuram inscription<sup>119</sup> also refers to places including in Manavil Kottam. As it is, the village Govindavadi (C.No.56) forming part of Purisai *nadu* is located 9 miles to the south-west of Purisai.

An epigraph from Kanchipuram (1018-1053 A.D.)<sup>120</sup> refers to a place SarvathiĪrthanallur, as incorporated with the Purisai *nadu*, but this place could not be identified with the existing place. Yet another notable site of this *nadu* is Idayarruppakkam (a) Solavichchatira Chaturvedi mangalam<sup>121</sup> (C.No.51) which lies four miles to the east to Purisai. The Idayarruppakkam eri irrigates the lands of the village.

Based on the epigraphical analysis it is revealed that Purisai *nadu* consisted of about eleven villages. Barring a temporary minor rearrangement of the site Sivapuram, we do not get any other reference in the epigraph. The latest reference to Purisai *nadu* is found

in the record of Krishnadevaraya (1517 A.D.)<sup>122</sup> from Tellaru in N. Arcot District.

### Palugur Nadu

The Puduppakkam record (876 A.D.)<sup>123</sup> stands as the earliest one referring to Palugur *nadu* in the form of Merpalugur, and is also termed as Palugur *nadu* (997 A.D.) in the Tirumalpuram inscription<sup>124</sup> with its headquarters in the place bearing the same name which synchronises with the modern village Pallur (C.No. 58). Roughly square in shape, occupying an area of 3 miles on all the four sides, this *nadu* appears to be the smallest one in Manavil Kottam.

Apart from its headquarters, three more villages included within the precincts of this *nadu* are known from the study of inscriptions. 1. Nallimangalam (876 A.D.)<sup>125</sup> 2. Sirriyarur (972 A.D.)<sup>126</sup> 3. Amanpakkam (1005 A.D.)<sup>127</sup> The village Nallimangalam is referred to in the inscription from Pudupakkam, as such there is no place at present bearing the name Nallimangalam, but a glance at the Map shows the place Padunelli (C.No. 57) which lies one mile to the south east of Pallur; and the village Pudupakkam lies four miles to the south of Padunelli. As such this Padunelli must probably be the original Nallimangalam. But no concrete supporting evidence has come forth to prove the hypothesis.

The Tirumalpuram inscription refers to a place called Sirriyarrur which could not be identified with the present day villages. As per the description of boundary of donated land, this Sirriyarrur should lie to the north east of Govindapadi. But it is not clear whether this Govindapadi and Sirriyarrur are one and the same place or a suburb of Govindapadi.

The passage in the Tirumalpuram inscription states, *Manayil Kottattu Palugur Nattu Amanpak...* indicates that Amanpakkam formed part of Palugur *nadu*, but it defies identification with the present day village. A record of Uttamachola (982 A.D) from Govindaputtur (Trichy District) refers to a place Kavanur in Paluvur Kottam of Tondainallur<sup>128</sup> As such there is no Paluvur Kottam in Tondaimandalam region, so this Paluvur Kottam really denotes the Paluvur *nadu* of Manavil Kottam. However, the village Kavanur could not be identified and located at present. Thus,

Merpalugur *nadu* formed of four places and almost all the places could not be exactly located.

### Poliyur Nadu

The records of Tandalam<sup>129</sup> and Nagalapuram<sup>130</sup> mention Poliyur *nadu*, Palaeographically the former is in the character of 10th Century A.D., and the latter dated 1520 A.D. The only known place which fell under the jurisdiction of Poliyur *nadu* was Tandalam. The latter record clearly states that Poliyur *nadu* formed part of Manavil Kottam.

A glance at the Map shows a place with the name Polilore (C.No. 59) located four miles below Takkolam and a place by name Tandalam lies at about one mile to the south east of Polilore (C.No. 52). But no traces of a temple or other edifices could be made out in these two places hence it is presumed that this Polilore might have been the transfiguration of the term Poliyur. These two places are located at the close proximity of Purisai *nadu*, so it is not known whether this *nadu* existed as a separate one or merged with the former.

### Tolur Nadu

The Nandalur Rajampet inscription of Jatavarman Sundara Pandya II (1293 A.D.) refers to Tolur *nadu* of Manavil Kottam.<sup>131</sup> The Tiruvalangadu copper plates while describing the boundaries of Palayanur village refers to Tolumur, located to the south of Palayanur. Currently there is a village by name Toidavur (C.No. 13) about 3 miles about the Palayanur Tiruvalangadu. The place name more or less synchronises with the Tolumur, referred to in Rajendra I's copper plate. By virtue of the direction given in the copper plate inscription coupled with the cognisance to the name, Toidavur can be identified with Tolumur which in turn stands for Tolur *nadu* of Jatavarman Sundara Pandya record. Nothing more is known about this *nadu*.

### Merbhanga Nadu

But for a solitary inscription from Tirumalpuram, the existence of Merbhanga *nadu*<sup>132</sup> may not be known to us. Curiously, the name of the village within the *nadu* and some portion of the said inscription is found hidden by the later erection of a pillar, as a result of which the beginning words in the corresponding four lines are

hidden and hence it is not possible to make out the terms so missed. By virtue of the fact that the only available inscription is partially missing, one is left with no other option except the word is misspelt by the engraver or the decipherment is misleading. Most probably, the term Merbhanga *nadu* might stand for Merpalugur. Till the doubt is cleared off, it has taken for granted at present as there was a separate *nadu* bearing the name Merbhanga *nadu*.

### Perumur Nadu

The Tiruvalangadu plates refers to the Perumur *nadu*, as the eastern boundary of Palayanur village,<sup>133</sup> but is silent as to the Kottam to which is belonged. However, an inscription from Tiruvorriyur (1189 A.D) refers to Tirunedumpirai a village in Perumur *nadu* of Manavil Kottam.<sup>134</sup>

The present day Pattaraiperumpudur (C.No. 19a) lying 3 miles to the north of Palayanur, could be identified with the Perumur. Besides the *nadus* mentioned above, a few villages viz., Venmaippudur,<sup>135</sup> SIRRUR,<sup>136</sup> Kavidhinallur,<sup>137</sup> Gunakarumpakkam (C.No. 44) Pondavakkam (C.No. 59) Palladipakkam<sup>138</sup> and Sirurpunnai<sup>139</sup> find place in the inscription of Tirumalpuram, Takkolam and Tiruvalangadu. The villages Kuttanpakkam (C.No. 42 a) and Madevimangalam (C.No. 43) were incorporated in *Tenkarai* Manavil Kottam, but devoid of the name of the *nadu*.

### Transfer of Villages

The above analysis goes to prove that the transfer of villages from one *nadu* to another was not frequent phenomena barring a few instances noted below: The village Takkolam was incorporated in Panma *nadu* till the year 1427 A.D. but in 1543 A.D., it fell within the jurisdiction of the adjacent Pasali *nadu*.<sup>140</sup> Within a short span of one year (1024 A.D. and 1025 A.D.) the village Urodagam (a) Sivapuram was transferred from Purisai *nadu* to Pasali *nadu*. But once again it reverted back to Purisai *nadu* itself.<sup>141</sup> Sirriyarrur is a village which remained successively in three different *nadus*. It was in Merpalugur *nadu* in 972 A.D.<sup>142</sup> but it was included in Manavil *nadu* in 984 A.D.<sup>143</sup> and lastly in 1096 A.D., it was incorporated in Purisai *nadu*.<sup>144</sup>

Uriyur (a) Rajamarttanda Charturvedimangalam was under the territorial unit *Tankuru* in the year 969 A.D.<sup>145</sup> but subsequently (1073 A.D.) it is found in the *Melmalai Arrur nadu*<sup>146</sup> leading to the surmise that *Tankuru* is a synonym of the term *nadu*. Like wise, the village Anaikkaraippudur was included in Pasali *nadu* in 942 A.D.,<sup>147</sup> but in 1147 A.D., it was found within the jurisdiction of Kanrur *nadu*.

The reason behind the transfer of the village from one *nadu* to another has not been made out anywhere. However, the periodical revenue surveys conducted during the years 1001, 1053, 1073, 1121, 1156 and 1177 A.D., might have tilted the boundaries of the *nadus* for the sake of administrative convenience or at the will and pleasure of the ruling authorities from time to time.

### Villages

As stated earlier, the smallest territorial unit was the village, a fractional element of the *nadu*. The Tiruvannmalai copper plates of Krishnadevaraya enlists the names of twenty four Kottams and 85 *nadus* but does not furnish the total number of village attached to them, whereas *Tondaimandala Sathagam* states that Tondaimandalam consisted of 1900 villages incorporated in the seventy nine *nadus*. But no definite conclusion could be arrived at on this score. As far as Manavil Kottam is concerned, the above analysis reveals the fact that atleast 92 known villages constituted to form this Kottam, though not the content of all the villages are found in the epigraphs and hence it is not possible to portray a graphic account of all of them. However, a few instances are briefed below:

In the first instance, the Chirur copper plates while describing the boundaries of the endowed villages, Chirur, the components of the village is graphically described such as, “village lands, wet lands ur, settlements of ur, house, house sites, *Manru*, the grazing grounds, the tank, pond, well, forest, waste lands and other lands”.

When one passes on to the Chola period the Tiruvalangadu copper plates, gives the minute details of the endowed village Palayanur viz., “wet lands, dry lands, ur, village sites, tanks, cowpens, anthills, hedges, forest lands, streams, pidaligai, barren lands, brackish



lands, streams, channels cut through fields, rivers, arable lands near rivers, pits of water where fish exist, hallows where honey is stored, trees growing up, wells, sunk below lake without excluding any existing land which is either covered with water or rolled by the harrow (the lands) where the iguanas run or the tortoise creep".<sup>148</sup>

Besides the two copper plates cited above, some stone inscriptions from this region, though devoid of full details of the village, but refer to some portions of them either while describing the boundary of the endowed land or the *Kani*. On this score, the Anaikkattapputtur record refers to the gift of land as *archanabhoga* which include cultivable land (Vilaivupatti) the well, the pond and the settlement area.<sup>149</sup> The record from Kilampakkam refers to the grooves situated by the river side.<sup>150</sup>

The Sivapuram inscriptions of Rajaraja I and Rajadhiraja I record the sale of land, which incorporates the components of the village such as cultivable lands, river bunds etc.<sup>151</sup> From the records of Tiruvalangadu we come to know the names of many water channels such as *Ganganeri*, *Palavaikkal*, *Panaipakkam eri*, *Palayanur lakes*, *Tiruvalangadu eri*, *Vellamadu*, *Rajarajavadhi*, *Mummudi Chola channel*, *Paluvettaraiyan channel*, *Ganganeri Thumbu* and *Mettuvaikkal*, and the cultivable lands, the house settlements of agriculturists the forest region.<sup>152</sup> In the later period we come to know about the settlement region by specifying the name of the street as *Antamil Alagappaerunteru* and *Rajanarayanapperunteru*, the former lies adjacent to the temple premises. The *Rajanarayana perunteru* shows that the street seems to have been named after the Sambhuvaraya ruler, Rajanarayanan.<sup>153</sup> The Takkolam epigraph gives a sporadic information about the village such as the houses, the house sites, the court of justice<sup>154</sup> the northern settlement region of Jains.<sup>155</sup> Kuvam records refer to the water channels as *Vaniyan eri*, *Idaiyan eri*, the highway leading to *Perumpudur eri* and the *Ambalavan eri*.<sup>156</sup>

A solitary inscription from Manavur refers to *Thirthakulam*, the forest and waste lands,<sup>157</sup> The

Achyutaraya's record from Narasingapuram mostly speaks about the land gifted as *Kani*, the house sites, the streets in the north and west.<sup>158</sup>

### Suburbs

Some big villages, which were religious or commercial centres or *Brahmadeyas*, had some suburbs which were indicated by the terms *Pidagai*, *Pal* and *Puram*. Though the exact relations of the suburbs with the main villages are not clear, in some cases, we find the main villages belonging to one *nadu* whereas the suburbs to another *nadu*. Thus, Mangalam and Palayanur which were the *Padagais* of Singalantaka Chaturvedimangalam in Naduvilamalai Perumur *nadu* were situated in Palayanur *nadu* according to Tiruvalangadu copper plates.<sup>159</sup> The Takkolam epigraph refers to Takkolam as Tiruvuralpuram, but here it should be noted that Tiruvuralapuram and Takkolam denotes the one and the same place here it is not meant to be its suburb.

### Administration of the above said Units and Officials

The pages *supra* have shown the derivation of the name Kottam, the total number of *nadus*, the villages constituted under them. But it is not out of context to deal with the administration or function of each unit in the ensuing pages.

### Kottam

As far as the administration of the Kottam is concerned evidence is very sparse. But we do get epigraphic evidence to the administrative officer (*Kottam vagai Seyyum*) of *Damar Kottam*<sup>160</sup> and *Manavil Kottam*.<sup>161</sup> A record of Rajendra I (1015 A.D.) refers to Perumpanrur Kizhavan Kannan Ponnai, who served as the administrative officer of Manvil Kottam.

### Nadu - Nattar

Similar to the above instances, the copper plate grants from the region of our study have clearly shown that the *Nattar* seem to have played a responsible role in administering the *nadu*. Details are lacking as how the *nadu* assembly was convened and transacted their business.

Eventhough, there existed a number of officials such as *Nadukuruseyvan*, *Nadu Kankani*, *Nadu Kappan*,

*Nattu Viyavan* in other parts of the Tamil country, yet the records particularly of Manavil Kottam provide stray reference. The above cited grants<sup>162</sup> were addressed to the *Nattar* entrust them to execute the said endowment of the villages. A solitary lithic record, from Pakasalai assignable to Parakesari Parantaka I? mentions about the *Nattom*.<sup>163</sup>

The next strata of administrative unit were the villages governed by the *brahmadeya sabha*, *ur sabha* and *Nagara sabha*. As far as Manavil Kottam is concerned of the ninety two villages there existed ten *brahmadeya sabhas* or *chaturvedimangalams*, eighteen *ur sabhas* and five *Nagarams*.

### **Brahmadeya Sabhas**

The main function of the *sabha* other things is, it signed agreement of land sale, received and as *Devadana Iraylii* and maintained lamp in the temple. A noteworthy instance to be cited at this juncture is about the default of the Pudupakkam *sabha*, which involved in the misappropriation of the temple land. In 892-893 Sirriyarrur was granted as *devadana* which was not registered in the records and the temple, was denied of its income. However, the *Mahasabha* was brought before the King Uttama Chola for enquiry in the year 985 A.D. The *sabha* was fined to pay 3000 *kadi* of paddy due from the additional land granted to the temple. The order was given wide publicity and endorsed to all *brahmadeyas*, the *devadanans*, *nagaras* and other townships held on favourable tenures. Thus, the default of the *sabha* was exposed.<sup>164</sup>

### **Ur sabha**

The *Ur sabha* also had undertaken similar transaction as that of *brahmadeya sabhas*. It signed land sale agreement, maintained lamp, endowed land as *archanabhoga* to the temple, received *Kalanju pon* (gold) and paid interest to it, conducted festivals reclaimed land etc. An interesting instance can be noted here that four *urs Madhurantakanallur* (Manavil Kottam), *Mattainau ur*, *Sengadu Karanai ur* and *Narasingapuram ur* were involved (1090 A.D.) in a land dispute and an amicable solution to the problem could not be found. The Sivabrahmanas of Tiruvirkolamudaiyar temple came to their rescue and

agreed to settle their dispute, accordingly, the Madhurantaka Nallur *urar* purchased the land after paying the *pon* and the Sivabrahmanas themselves agreed to maintain the puja and festival in the temple.<sup>165</sup> We do not get continuous reference to the transaction and the activities of the *sabha*, in most of the instances, a solitary reference to the *ur* is obtained.

### **Nagara Sabha or Nagarams**

Manavil Kottam comprised of five *Nagarams* such as Takkolam, Sivapuram, Perambakkam, Kidarangonda Solapuram and Tiruvalangadu. The record of Parakesari Parantaka I (912 A.D.)<sup>166</sup> stands as the earliest reference to the *Takkola Nagaram*, which seems to have developed into a *Managaram* (924 A.D.).<sup>167</sup> But it is not made clear whether *Nagaram* and *Managaram* bear similar function, because the epigraphs related to Takkolam refer to it as both *Nagaram* and *Managaram*. During the reign of Kulottunga I, Takkolam seems to have developed as fulfilled trading centre as is evidenced by the terms Sankarappadi *Nagarattar*.<sup>168</sup> *Saliya Nagaram* and *Viyapari Nagaram*.<sup>169</sup>

### **Sivapuram**

During the reign of Parantaka I (938 A.D.) the village *Urodagam* (a) Sivapuram remained as the *ur Sabha*<sup>170</sup> which developed into a *Nagaram* in 1020 A.D.<sup>171</sup> and in the year 1024 A.D., it developed into a *Mahanagaram*<sup>172</sup> revealing its gradual development. Besides, a record of Rajendra I (1025 A.D.) from the same place mentions that the *Managarattar* after due discussion purchased a land as *kani*, out of which lamp was endowed to the temple. The document was written by *Nagarakkanakku*.<sup>173</sup> Kidarangonda Solapuram, a *Nagaram* in Pasali *nadu*, signed the agreement to supply oil to the temple at Narasingapuram.<sup>174</sup> Kulottunga I (1072 A.D.) created the settlement of *Sankarappadi* *Nagarattar* at Tiruvalangadu<sup>175</sup> who agreed to supply oil to the temple.

### **High Lights of Manavil Kottam**

The region lies in the Kortalliyar river basin, which is rich with prehistoric tools were noticed from Takkolam, Tiruvalangadu, Anaikkattaputtur, Manavur

and Kuvam Takkolam is both religiously and politically important. The battle of Takkolam (949 A.D.,) resulted in the set back of the growing power of the Chola Power. But the epigraphs from Manavil Kottam prove that both the records of the Cholas and Rashtrakutas occur simultaneously in this region, leading to the surmise that the battle had not done greater damage to the growing Chola power.<sup>176</sup>

Socially speaking, the Brahmins, Vellalas, Sankarapadiyars, Kaikolas, Idayars, Reddiyars, the Smiths, the Parayars, Pallar, and the Ilevas, are represented in the epigraphs. The Narasingapuram record shows that the brahmins were migrated from AndhraPradesh to Tamilcountry. Ten mathas were in existence in Manavil kottam region. Reading of Bharatham was prevalent during the Pallava Period, for which mandapa was constructed. The translator of Bharatham is also gleaned from the from the epigraphs of Tiruvalngadu, as Aranilai Visagan Tirailogiya Mallan.<sup>177</sup>

The head quarters of Kannur nadu, Kuvam attached greater importance in learning Tamil and the great poet Kamban has wrote a verse in praise of the people on their appreciation towards Tamil language.<sup>178</sup> Manavil Kottam had taken the credit of bequeathing eminent Personalities, hailing from Pakasalai, - the Irunganur Kizhavan , the Vedavanamudaiyan family, Kulappidaran and others. ManavilKuttan Arumbakkilan, who hailed from Manavur contributed much to the Chidambaram, Tiruvadhigai and Siddhalingamadam, but has not made single endowment to his native region., showing his wider and magnanimous concentration in the State Polity as whole.<sup>179</sup> Architecturally remarkable temple of this region is Tiruvuralnathar at Takkolam. The images of Takkolam and Sivapuram are splendorous.

## Conclusion

The outcome of the above analysis shows that the Political Geography of Manavil Kottam comprised of

twelve *nadus*, ninety villages, ten Chaturvedimangalams, eighteen *ur sabhas*, and five *Nagaras*. Of the twelve *nadus* only eight seem to have existed separately, of the rest Perumur *nadu* has only a passing reference as to its connection with Manavil Kottam. Moreover, it was mostly incorporated with Ikkadu Kottam than Manavil Kottam. The Tolur *nadu*, Poliyurnadu Merbhanga *nadu* were later additions, but it is very difficult to ascertain whether they existed as separate *nadu*, because it fell within the ambit of already existing *nadu*. Besides, Purisai *nadu* occupies larger space whereas the Kanrur *nadu* enlists the greater number of villages in Manavil Kottam region. The Panma *nadu*, Palayanur *nadu*, Manayil *nadu*, Pasali *nadu* are moderate in size. As far as the villages are concerned we have seen a few instances of its reshuffling from one *nadu* to another.

As far as the administration of these units are concerned, detailed information are not available in epigraphs and mostly only a solitary reference is made. The interactions between these *nadus* were also very sparse. There were also no concrete rules and regulations in administering these units. Thus, Manavil Kottam occupied socially and culturally, a unique place in the history of Tamil Country. Finally, a note to the budding scholars that so far research has been made only on two Kottams of Tondaimandalam, and the rest remains to be explored by them in future. If it is carried out properly a comprehensive history of Tondaimandalam would be brought to lime light.

## References

1. Padikkasu Pulavar, Tondaimandala Sathagam
2. Sanga Ilakkiyam, Poem No.240
3. *Ibid.*, 85 and 340 Also see S.K. Aiyangar, Hindu Administrative Institution, p.6
4. V.Kanakasabhai, Tamils 1800 years Ago, p.28.
5. S.I.T.I., Vol.III No.1101 p.1076.
6. Taylor, Catalogue Raisonne of Oriental Manuscripts III pp.427 – 430.

7. S. Rasamanickam, 'New Light on the Kottams of Tondainadu' pp.205 – 207 MUJ Vol.XXXIII, No.2, January.1962
8. Puliur Kesikan (Ed), Manimekalai, p.217  
"Yan Seyarpalaten Ilankodikku Yenru  
Vendan Kura Melliyal Uraikkum  
Siraiyor kkottam Sittu Arul Nenchattu  
Aduvorkk Kakkum Adhu Valiyar".
9. Tamil Lexicon, Vol.II, Pt.I, p.1173  
Kottam means, bend, bowing in worship, partiality  
crookedness, hatred, envy, garden, shore, lute, edibles,  
town, city, district and province.
10. M. Rasamanickam, Pallavar Varalaru, p.228.
11. ARE. Nos.120, 122 of 1912, 353 of 1908 Also see  
K.V.Raman, *The Early History of Madras Region*, pp.4-5
12. Burton Stein, Peasant State and Society in Medieval  
South India, p.91.
13. S.I.I. Vol.I, No.15, pp.144 – 151.
14. N. Ramesan, Chirurr Copper Plates, Fourth Plate 1 Side,  
Line – 3
15. ARE. No.282 of 1906
16. *Ibid.*, 288 of 1906
17. *Ibid.*, 620 of 1904
18. S.I.I., Vol.I, p.147
19. S.Rajavelu, Historical Geography of Palaiyanur  
Thiruvalangadu, p.59
20. *Ibid.*,
21. ARE.No.258 of 1910 and 262 of 1921
22. Manayil Nadu in Pagamechchikanda Kottam  
*Ibid.*, 287 of 1906 Damar nadu in Damar Kottam  
*Ibid.*, 258 of 1910 Damar nadu in Erusevaga Kottam  
*Ibid.*, 353, 349 of 1908 Mangadu nadu in Puliur Kottam  
*Ibid.*, 214, 225 of 1910 Ambattur nadu in Pular Kottam  
*Ibid.*, 258 of 1910 Ambattur nadu in Rajadhiraja Kottam  
*Ibid.*, 260, 274, 273 of 1910 Paduvur nadu in Amur  
Kottam  
*Ibid.*, 258 of 1910 Paduvur nadu in Kalyanapuramkonda  
Sola Kottam
23. Y.Subbarayalu, The Political Geography of Chola  
Country, pp.67 – 69.
24. ARE.No.237 of 1928 – 29
25. S.I.I. Vo.III, No.498.
26. Informant, Sadasiva Gurukkal, The Temple Priest
27. The Verse Orally recited by Thiru. Sadasiva Mudaliyar –  
Kuvam  
"Sir Mevum Kanchi Maager Uttira Thisai Thanil  
Sirantha Vellalar Nagaram  
Sekkilar pugala Palayanur Kottam Manavur  
Sirappana Pakasalai Parmevu  
Pugal, Kuvam Kondaganjeri  
Payan perum Kumaracheri  
Padhiyarungu Irunganur Pillayarkuppamum  
Bhakthiyay Toluduvurum Er Mevum  
Pudumavilangai Pinji Managaramum  
Iyalpana Mappedumama Inithulor  
Uraihinra Vallam, Sivankudal Iraivar Paccur  
Tandalamum Kar Mevu Solai  
Irukovai Pungathur Ganga Kulathalaivar  
Val Kantharkku Munpirantha  
Aingara Kadavulae Kathu Rakshitarulugavae"
28. ARE.No.310 of 1954 – 55
29. *Ibid.*,
30. *Ibid.*, 1 of 1896
31. *Ibid.*, 269 of 1921
32. *Ibid.*, 238 of 1910
33. *Ibid.*, 269 of 1921
34. *Ibid.*, 239 of 1921
35. *Ibid.*, 479 of 1905
36. *Ibid.*, 497 of 1905
37. Bruton Stein., *Op.Cit.*, pp.90-91
38. S.S.Santhanam, Local Administration in Ancient South  
India, p.131, QJMS Vol.XXXI, 1940.
39. Y.Subbarayalu, *Op.Cit.*, p.32 Mizushima Tsukasa, Nattar  
and the Socio – Economic Change in the 18<sup>th</sup>–19<sup>th</sup>  
Centuries, p.10
40. Tondaimandala Sathagam  
"Kottomo Irupe Nangam  
Kuru Naduelupattanpan  
Tottolil Aiyairattu  
Tollaiyira Nathamahum"
41. S.I.T.I.No.1101, p.1076
42. Y.Subbarayalu, *Op.Cit.*, p.30
43. Supra. F.No.40

44. K.A.Nilakanda Sastri, *Studies in Chola History and Administration*, The Names of Eight Nadus, pp.199 – 200.  
1.Kanrur, 2.Manavil, 3.Merpalugur, 4. Palayanur, 5. Panma, 6. Pasali, 7. Perumur, 8.Purasai.
45. S.I.I. Vol.I, No.15, pp.144 – 151
46. ARE.No.62 of 1923
47. *Ibid.*, 460 of 1905
48. *Ibid.*, 174 of 1943 – 44
49. *Ibid.*, 246 of 1921
50. *Ibid.*, 396 of 1922
51. *Ibid.*, 13 of 1897
52. *Ibid.*, 286 of 1906
53. Ep.Ind., Vol.VII, No.5, ARE.No.1 of 1892
54. ARE.No.114 of 1912
55. *Ibid.*, 331 of 1906
56. *Ibid.*, 245 of 1921
57. R.Champakalakshmi, The Urban Configuration of Tondaimandalam, the Kanchipuram and Madras Region, C.A.D.600 – 1300, pp.10 – 11.
58. ARE.No.243 of 1921
59. *Ibid.*, 588 of 1907, S.I.I.Vol.XXIII, No.588.
60. *Ibid.*, 269 of 1921
61. *Ibid.*, 497 of 1905
62. *Ibid.*, 269 of 1921
63. *Ibid.*, 66 of 3435
64. S.I.I.Vol.XVII No.680
65. ARE.No.350 of 1909
66. *Ibid.*, 271 of 1921
67. T.V.Mahalingam, Administration and Social Life under Vijayanagar, p.188
68. T.N.Subramani(E.d). Thirty Pallava Copper Plates, p.52
69. C.Minakshi, Administration and Social Life under the Pallavas.p.36
70. Tamil Lexicon, Vol.IV, Pt.I.p.2565 Padirrupattu 83,7
71. T.N.Subramani (ed), *Op.Cit.*, p.52
72. ARE.No.12 of 1897
73. *Ibid.*, 266 of 1921
74. *Ibid.*, 11 of 1897
75. *Ibid.*, 13 of 1897
76. *Ibid.*,
77. *Ibid.*, 18 of 1897
- 77.a S.I.I.Vol.III.Pt.III No.205
78. ARE.No.144 of 1932 – 33
79. *Ibid.*, 497 of 1905
80. *Ibid.*, 197 of 1942 – 43
81. *Ibid.*, 286 of 1906
82. *Ibid.*, 258 of 1910
83. *Ibid.*, 119 of 1930, 164 of 1930 and 165 of 1930
84. A New inscription from Tirunandheesvaramudaiyar Temple at Manavur, noticed by this author
85. ARE.No.160 of 1929 – 30
86. *Ibid.*, 174 of 1943 – 44
87. *Ibid.*,
88. ARE.No.254 of 1921
89. *Ibid.*, 284 of 1959 – 60
90. *Ibid.*, 68 of 1947 – 48
91. *Ibid.*, 244 of 1910
92. Supra.F.No.89
93. ARE.No.270 of 1921
94. *Ibid.*, 396 of 1992
95. *Ibid.*, 268 of 1925
96. *Ibid.*, 288 of 1959 – 60
97. *Ibid.*,
98. *Ibid.*, 233 of 1961 – 62
99. *Ibid.*, 227 of 1961 – 62
100. *Ibid.*, 328 of 1909
101. *Ibid.*,
102. *Ibid.*, 325 of 1909
103. *Ibid.*, 111 of 1948 – 49
104. *Ibid.*, 326 of 1909
105. *Ibid.*, 301 of 1901
106. *Ibid.*, 271 of 1921
107. *Ibid.*, 238 of 1910  
“.....Kuvamana Thiyaga Samudra Nallurkku  
Pradhinamam Narasa Nayakka Purattudan Kudina  
Terkkuppuliyavikku Pradhinamam Narasingapuram.....”
108. *Ibid.*, 241 of 1910
109. *Ibid.*, 243 of 1910
110. *Ibid.*, 350 of 1909
111. *Ibid.*, 260 of 1921, S.I.I.Vol.XIII.No.294.
112. *Ibid.*,
113. *Ibid.*, 261 of 1921

114. *Ibid.*, 69 of 1923
115. Newly noticed inscription from Pichchipakkam
116. ARE.No.288 of 1959 – 60
117. *Ibid.*,
118. Alphabetical names of the villages in the Madras Presidency, Government of Tamil Nadu, 1972.
119. ARE.No.71 of 1923
120. *Ibid.*, 344 of 1906
121. *Ibid.*, 266 of 1955 – 56
122. *Ibid.*, 254 of 1910
123. *Ibid.*, 66 of 1934 – 35
124. *Ibid.*, 62 of 1923
125. *Ibid.*, 282 of 1906
126. *Supra* F.No.123
127. ARE.No.328 of 1906
128. *Ibid.*, 340 of 1906
129. *Ibid.*, 158 of 1928 – 29
130. *Ibid.*, 1 of 1892, *Ep.Ind.Vol.VII.No.5*
131. S.I.I.Vol.XVII, No.680
132. ARE.No.588 of 1907 and 594 of 1907
133. *Ibid.*, 331 of 1906
134. S.I.I.Vol.III.Pt.III, No.205
135. ARE.No.114 of 1912
136. *Ibid.*, 302 of 1906
137. *Ibid.*, 3 of 1897
138. *Ibid.*, 490 of 1905
139. Newly noticed inscription from Manavur
140. *Ibid.*, 310 of 1954 – 55
141. *Supra* F.No.91 and 92
142. ARE.No.281 of 1959 – 60 & 284 of 1959 – 60
143. *Ibid.*, 328 of 1909
144. *Ibid.*, 286 of 1906
145. *Ibid.*, 270 of 1906
146. *Ibid.*, 13 of 1897
147. *Ibid.*, 243 of 1921
148. *Ibid.*, 254 of 1921
149. *Ibid.*, 310 of 1901, S.I.I.Vol.VII, No.536
150. *Ibid.*, 288 of 1895 S.I.I.Vol.III.No.187
151. *Ibid.*, 173 of 1943 – 44
152. *Ibid.*, 288 of 1959 – 60
153. *Ibid.*, 484, 485, 486, 487, 496 of 1905
154. *Ibid.*, 463 of 1905, 195 of 1942 – 43
155. *Ibid.*, 254 of 1921
156. *Ibid.*, 18 of 1897, S.I.I. Vol.V, No.1381
157. *Ibid.*, 338 of 1909
158. Newly noticed Inscription from Manavur
159. ARE.No.238, 242, 237 of 1910
160. Y.Subbarayalu, *Op.Cit.*, p.91
161. ARE.No.345 of 1915
162. *Ibid.*, 15 of 1897  
“....Selavu Ikkottam Vagai Seykkinra  
Perumpanrur Kilavan Kannan Ponnann  
Seyvittapadi.....”
163. N.Ramesan, The Chirru Copper Plates, S.I.I.Vol.III, No.205.
164. ARE.No.168 of 1943 – 44
165. *Ibid.*, 286 of 1906, S.I.I.Vol.III, No.142 Also See R.Thirumalai, Land Grants and Agrarian in Chola and Pandya Times, pp.8, 22 and 118.
166. *Ibid.*, 338 of 1909
167. *Ibid.*, 6 of 1897
168. *Ibid.*, 251 of 1921
169. *Ibid.*, 263 of 1921
170. *Ibid.*, 268 of 1921
171. *Ibid.*, 246 of 1921
172. *Ibid.*, 283 of 1921
173. Newly Noticed Inscription from Sivapuram
174. ARE.No.284 of 1959 – 60, 285 of 1959 – 60
175. *Ibid.*, 244, 245 of 1910
176. *Ibid.*, 255 of 1921, S.I.I.Vol.XIII, No.168
177. Gurumurthy, Education in South India, p.75
178. ARE.No.9 of 1940 – 41, 33 of 1919 – 20
179. *Ibid.*, 367 of 1921

# The Elements and Development of Hindu temples Architecture in India a Historical Survey

P.V. Veeramani\*

## The Architectural Elements of Hindu Temples

The Hindu temples were constructed by stone or brick, latter half of the 7<sup>th</sup> century that the Hindu temple structures of India began to acquire a final form. The common elements of the Hindu temples are known as the sanctuary. The Vimanam was consists two parts. The top or upper part of the Vimana was known as the Sikhara and the bottom or lower part inside of the Vimana was named as the Garbhagriha.

The 'Sikhara' means the tower or the top of the temple. It was the pyramidal or pointed portion of the temple which signifies the highest mountain top. The nature and the dimension of the Sikaram vary from region to region.

The 'Garbhagriha' mean the womb chamber of the temple. It was the heart of the temple and the personal chamber of the temple where the image or idol of the deity was placed. The chamber was mostly square in design, and it was entered by a doorway on the eastern side.

The 'Pradakshina path' means the pathway for circumambulation the Garbhagriha. It contains of enclosed hall carried around the outside of garbhagriha. The devotees walk around the God in clockwise path as a worship ritual and icon of esteem to the temple god or goddess. The Antarala was the next part of the garbhagriha in the temple. It was intermediate chamber between the main sanctuary and the Mahamandapam of the temple.

The Mandapam means the pillar hall in opposite of the Garbhagriha. It was usually used by the devotees to pray and watch the priests performing the rituals. It is also known as 'Nadanamandira' meaning temple hall of dancing in olden day's ceremonial of music and dance were performed. In the same time some of the earlier temples the mandapa was an isolated building from the

sanctuary.

Gopurams mean the monumental and decorative tower at the entrance of the temple in the form of gopurams was found in south India it especially in Vijayanagara region. Toranas the distinctive gateway of the shrine mostly found in north Indian temple.

## Evolution of Architecture Styles

The architectural styles of Hindu temples have differences between the northern part of India and the southern part of India. Generally based on geography, the Indian temple tradition falls into two broad categories. The Nāgara and the Drāvida are separation from the earlier tradition is traced back to the middle centuries of the first period. In addition, the texts speak of a mixture category, called Vesara, which in Sanskrit means "mule" that emphasizes this mixture. There are also other separate styles in outlying areas such as Bengal, Kerala and the Himalayan valleys.

The development of Hinduism under the Gupta dynasty responded in sacred forms of architecture constructed with permanent materials to protect the divine essence in monumental temples. The history of north Indian temple style begins from the Gupta Empire and their successors. The Hindu temple construction during the medieval period took place on a magnificent scale comparable to the building of churches and cathedrals in the medieval Europe. The Hindu temple architecture reached the final form by the combination of influences from both the north and south India. In the southern style of temples the history begins with the Early Chalukyas, and advanced to the Pallavas, the Rashtrakutas, the Cholas, the Hoyshalas and Later Chalukyas and the Vijayanagas and the Nayakas. In north India the development of Hindu temple architecture was mostly interrupted by the Muslim

\*Assistant Professor, P.G. and Research Department of History, A.V.V.M. Sri Pushpam Collage (Autonomous), Poondi, Thanjavur – 613 503.

invaders whose presence was increasingly felt from the 11<sup>th</sup> century C.E. onwards. Many of the finest temples were destroyed during this period. In the difference, the south Indian Muslim rule did not involvedisrupting effect upon Hindu tradition and architecture of south India. The temples architecture of South India was consequently relatively better preserved till present time.

## **Developments of the Temples Architecture**

### **The Nagara or the North India Style**

The feature of the temple plans of the north India turned into advanced within side the fifth century below the guideline of Hindu dynasty. These temples consisted of all of the simple elements; the garbhagriha surrounded through an ambulatory path, an outer portico with columns in the front and a flat roof of stone. The temples built throughout this era had been easy and much less stunning in comparison to the temple built throughout the 10<sup>th</sup> – 13<sup>th</sup> century temples. Some of the examples from this era are temples at Sanchi, Tigawa and Deogarh. The enhancement of sikhara commenced on the temple of Deogarh in Madhya Pradesh. The temples built within side the eight centuries had smaller shrines and the sikhara have become the crowning characteristic of the temples. The addition of mandapa (the pillared corridor) to the temple commenced throughout this era itself. The different of this year was the square wall across the temple and addition of subsidiary shrines at every corner. The maximum not unusual place examples of this year are the temples at Osian Rajasthan and the cluster of Jain temples constructed among eight – twelfth century in Gujarat and Rajasthan. The temple of Teli-kamandir, Gwalior and Vaital Deul, Bhubaneshwar had been particular and stimulated from the early Buddhist structure with square plan and the barrel vault roof of chaitya corridor. These temples don't make the whole composition of Hindu temple as they closest include most important sanctuary with neither the mandapa nor the portico. This shape of structure turned into deserted through the architects within side the north however turned into usual with inside the structure of south India. A wonderful architectural fashion was progressive with inside the temples of Orissa. The elliptic curve of sikhara from the

earlier days had been changed as a vertical prismatic tower and converged close to the peak. For the beginning time in history unique interest turned into the development of mandapa; the roof of the mandapa turned into now pyramidal. The greatest examples of this year are the Lingaraja temple, Bhubaneshwar, the Jaganath temple Puri and the Sun temple Konark with their sikhara. The temples of Khajuraho are well-known for his conical tower manufactured from piles of stone with an association of miniature towers referred to as sikhara. Each of those temples has portico, front corridor and the sanctum. The roofs of different sections of the temple have wonderful shape. Each and every portico, wall, ceiling of those temples have carved figures from the mythology and history. The greatest examples are the Khandriya Mahadev temple, and Lakshmana temple, Khajuraho.

### **Dravidian or South Indian Style**

The temple progress in south India commenced throughout the Chalukya rule withinside the early 7<sup>th</sup> century. These temples had been stimulated from the Buddhist structure. The temples developed from easy rock cut shrines to massive and difficult structures. The temples in this year had been massive rectangular constructing with a projecting porch and ornamental pillars. The roof of the temple had small shape which later emerged sikhara. The whole temple is easy with minimum decoration. Some of the examples from this year are Lad Khan temple and Durga temple, Aihole. The rock cut systems advanced throughout the 7<sup>th</sup> to 9<sup>th</sup> century under the Pallavas rule. The Pallava rulers lead the Dravidian method of temple structure and they constructed the temples at Mahabalipuram. During the Pandyas rule the south Indian temples had been brought with the lofty gateways gopurams at the doorway with the simple temple composition. The gopurams made the temple visually pleasing and additionally furnished the temples with an enclosure. The gopurams developed from a square base with a pyramid topped with a barrel vaulted shape. In the eleventh century the Chola rulers constructed one of the tallest temples of that period the Brihadeshvara temple, Thanjavur. In the later day the temples prolonged and became new intricate. More mandaps had been covered for mixed events like



dancing, assembly, eating, marriages, etc. The Dravidian method concluded in a chain of prolonged temple towns or townships. The greatest example of the temple township is the temple at Srirangam and Madurai with numerous concentric enclosures.

### **Rock-Cut Architecture**

Rock - cut Architecture was the carved out of the rocks. In the ancient days the architecture shapes the rocks in to the caves or mandapas which are the open halls. In the 6th century C.E. the Pallava rulers Mahendravarman and Narasimhavarman carved the mandapas and monolithic rathas. The Rathas is made of a single rock it was called Ter in Tamil which means the chariot; it is used to carry the idol of God and Goddesses towards the processions during the festival occasions. The Pallava rulers are introduced this form of structural temples noticed in the South India based on Dravidian temple architecture style, in the later- half of the 6<sup>th</sup> century C.E. The final appearance of rock- cut architecture in India was confined to three areas. Ellora, Elephantand Salsette near Bombay are developed under the pallava dynasty, the rulers of a kingdom resembling geographically the modern State of Tamil Nadu.

### **Different Features of the Temple in the North and Southern Style**

The most important and distinguishing features between the North Indian Temple and the South Indian Temple are their structures. In the north, the beehive-shaped tower is the most distinguished element called Sikhara in the north and they are simple, plain and small. The layout of the temples in North India is based on squares, but the walls sometimes collapse in so many places that it gives the impression that the temple is circular in layout. Miniature Sikhara that creates amazing visual effect that is similar to the mountain. In the south, the Vimana and the Gopurams differ. The Vimana is a high pyramid-shaped tower, which consists of several increasingly smaller floors; the summit of the Vimana is called Sikhara in the south Indian temples,

which stand on a square base. The temple complex, which consists of the main shrine and other smaller shrines, is surrounded by an outer wall called Prakar. Along these outer walls are the intricate and wonderful gates called gopurams. These gopurams grew taller and taller and dominated the main sanctuary and its superstructure and ruled the entire temple complex.

### **Reference**

1. Ananda K. Coomaraswamy, *Essays in Early Indian Architecture*, Oxford University Press, Delhi, 1992.
2. Kramrisch.S, *The Hindu Temple University of Calcutta*, Calcutta, 1946.
3. Meister. M.W, (ed.), *Encyclopaedia of Indian Temple Architecture*. Vol. 1, 1996.
4. Fletcher, Sir. Banister. *The History of Architecture*, New Delhi, 1992.
5. Michell, G, *The Hindu Temple: An Introduction to its Meaning and Forms*. Chicago and London, 1988.
6. Kak. S, *The Gods Within*. Munshiram Manoharlal, New Delhi, 2002.
7. Brown, Percy, *Indian Architecture: Buddhists and Hindu Period*, Bombay, 1942.
8. Grover, Satish, *The Architecture of India: Buddhist and Hindu*, New Delhi, 1988.
9. Hardy Adam, *The Temple Architecture of India*, Great Britain, 2007.
10. Conklin. E.S, "The Psychology of Religious Adjustment", New Delhi, 1998.
11. Cuber. A, "Sociology" 3rd Edition, New Delhi, 2006.
12. Leuba. J.H, "Psychological Origin and Nature of Religious", New Delhi, 2002.
13. Durkheim. E, "Elementary Forms of the Religions Life", New Delhi, 2001.
14. Kirkapatric. C, "Religion in Human Affairs", New Delhi, 1996.
15. Galloway. G, "The philosophy of Religion", New Delhi, 2003.

# Rock Shelters and Rock Arts in Meilpatti at Vellore District

S. Kirubanithi\* and P. Kumaran\*\*

## Introduction

This study of rock art envisages vast scope for critical and thorough investigation. The age of rock art dates back to three thousand years. Although many findings and surveys have been recorded from Tamilnadu, this art has to be studied systematically in order to get a comprehensive knowledge about the origin, progress and pattern of distribution amongst regions in and around. Because in Australia and Europe, they take rock pieces with paintings or colour samples of paintings and scientifically study and record them. Although trying exact and detailed information about these rock paintings, we can try to understand the culture and lifestyles based on the paintings.

The rock caves and rock paintings located in Meilpatti Village in Gudiyatham Taluk of Vellore District can also be found in detail in this article.

## Types of Historic Paintings

There are four features which help us to mark off the historic paintings from the pre-historic.

1. The historic paintings were done in red or white outline and bear traces of yellow and green.
2. They are associated with symbols like Swastika, crescent on a hill hollow cross etc.
3. The appearance of horse and horse-rider, which marks the dawn of historical times.
4. War scenes and processions done in red and white with no superimposition.<sup>1</sup>

## Rock Shelter with Art

Their art (as well as all Pre-historic art) can be divided into mobiliary art and cave art. The former includes the small and portable objects like figurines engraved and sculptured fragments of bone ivory or

stone. The latter means the paintings and engravings on cave walls (though often the term 'cave art' is loosely used to include both). The cave art has a sub group called rock art if it is on a rock shelter. Which is a naturally formed hollow in a more or less vertical rock face, and which is not deep enough to be classed as a cave. This hollow is protected by an overhang. Paintings on such rock shelters probably belong to the Mesolithic period (East Spanish Rock Art) and the subjects are lively scenes from everyday life with warriors, hunters, dancers and animals. In India it is rock art. The style of the East Spanish Rock art is certainly different from those found inside the West European.<sup>2</sup>

## Meilpatti Location

Meilpatti is a village located in Pernampatu locality in Gudiyatham taluk of Vellore district in Tamil Nadu.<sup>3</sup> 13 km from Gudiyatham Bus Stand. This town called Meilpatti is located far away.

## Rediscovered Rock Arts in Meilpatti

### Rock Shelters

There are a total of three rock shelters here.

- All three are at a height of 300 m above ground level.
- The first rock shelter is now impassable with brambles. It can now be identified as Nama Kal Paarai.
- The second rock shelter has a north face which is chosen by them to protect themselves from wild animals.
- The third rock shelter has a large rock roof-like structure with facades on both sides.
- The hill area where all these are located is

\*Ph. D. Research Scholar (Full Time), P.G & Research Department of History, C. Abdul Hakeem College (A), Melvisharam, Ranipet – 632509. Tamilnadu, India.

\*\*Assistant Professor & Research Supervisor, P.G & Research Department of History, C. Abdul Hakeem College (A), Melvisharam, Ranipet – 632509. Tamilnadu, India.

today in the area called Kamaraj Nagar on Jeeva Nesar Hill.<sup>4</sup>

### Rock Paintings

There are a total of 23 paintings here.<sup>5</sup>

- In it the human painting is linear and has only three **Human** forms.
- 3- **Star** images
- picture may a show **Water bodies**
- **Cross** symbol is - 2
- There are 3U-shaped images
- There is a **V**-shaped image - 2
- There is a weapon like a spear - 1
- There are three fish-like paintings
- There is also a painting show like **U** is - 1
- There is also a well-rounded, square-shaped image with a rounded horizontal
- Edge- 1
- And there are two defaced or unrecognizable paintings.

These rock paintings are at ground level. You can see it from the road. Very close to a house. The owner of that house is Gopi.

### Discussion about Discovered Rock Shelters and Paintings, Culture Period.

Caves are the natural habitats of prehistoric man. Those places are used to know the civilization and culture of the people of that time. Generally cave paintings are not very popular. There are more paintings among the rock formations. Therefore, it is special to call these paintings as rock paintings. It is noteworthy that in Tamil Nadu paintings have been made on hard rocks.<sup>6</sup>

### Stages of Period

The rock paintings found in Tamil Nadu can be said to belong to the following periods

The First Stage - **End of the Neolithic period**

The Second Stage - **Beginning of the Paleolithic Age**

The Third Stage - **End of the Paleolithic and the beginning of the Historic Period**<sup>4</sup>

### Characteristics of Rock Paintings this Study:

#### Ethnic Group Codes

Some symbols found in cave paintings constitute ethnic symbols. This coding system plays an important role in the lifestyle of ethnic group people.

#### Constellation

Constellation (star) patterns are located which are arranged in terms of the importance of chronology.

#### Water lives

Forms of some aquatic animals are included. Especially fish shape and crocodile shape can be seen. In the uppermost rock paintings available to us, the painting of the fish is fleshy. Because x-ray shape of fish is also found in Tamil Nadu.

#### Culture Period

Rock paintings found in Tamil Nadu usually feature Paleolithic paintings. The painting traditions that have spread among the cultural symbols of the Paleolithic people depict the mountainous environment of the ancient people and their lifestyles in traditional colour paintings. The remnants of the people's lives are preserved in the rock paintings of Tamil Nadu as writing and party.<sup>7</sup>

#### Recent Photos with Geotag



Star, Fish, V - Shape & U - Shape Paintings



Cross & Human Depiction



West Side Closed Rock with Tiny Stones

## Conclusion

The rock paintings are the earliest evidence of regular art activity in Tamilnadu. They also tell us the contemporary fauna life, which is otherwise inadequately known because of the paucity of the skeletal remains. The gradual and intellectual development of art and civilized living was then

progressing into the historical time. The analysis of the latitude and longitude brought out the fact that most of the paintings found in the plains close by or in the same line. The symbols and markings observed on the rocks show similar features to the graffiti found in the Megalithic period potsherds. Probably the paintings have more convergence to the Megalithic period. Investigations on the above interesting finds can be undertaken in the future. Art lovers and archaeologists are anxious about the indiscriminate encroachment and damage being done to rocky ranges.

This study is not the first study. Earlier **Dr. Raju Poundurai** and **Dayalan D** archeologist have traced this town and the period of painting. Following its footsteps, we started this study. If we are able to go and visit the same research site that we did almost 22 years ago, then we must protect it for our next generations.

## References:

1. Asko Parpola, Deciphering the Indus script, printed in Great Britain at the University Press, Cambridge, 1995.
2. Dayalan D, Rock Art in Tamil Nadu And Its Archaeological Perspective, Archaeological Survey of India, Academia.Edu, Website.
3. Gurumurthy, S. Dr, Deciphering the Indus Script (From Graffiti on Indian Pottery) University of Madras, Chennai, 1999.
4. Poundurai R, Tamilaga Parai Oviyangal, Sekar Pathippakam, Chennai, 1986.
5. Poundurai R, Tamilaga Oviyakalai Marabum Panpadum, Meyyappan Pathippakam, Chidambaram, 2016.
6. Sridhar T.S, Rock Art of Tamilnadu, Department of Archaeology, Government of Tamilnadu, Chennai, 2005.
7. Venkatraman, R, Pre-Historic Cave Paintings of Tamilnadu, Historical Heritage of the Tamils, I.I.T., Madras, 1983.

## Interviews

1. Mr. G. Sailenthiran M.A., B.Ed., - Guided best route way.
2. Mr. Gopi – Interact related with Rock arts.
3. Mr. Janakiraman (Dhanapathi Bus Driver) – Interact with Rock Shelter.

# Ceramic Analysis of Recently Explored Archaeological Sites in Chengalpattu Region, Tamil Nadu.

Surya K\*

## Introduction

This research paper aims to study the ceramics of recently explored archaeological sites in Chengalpattu District. Ceramic forms are one of the most documented in the archaeological intervention, and therefore are the most voluminous, allowing greater information that contributes to the reconstruction of the past and the analysis of ceramics will give the detail about forms and function and chronology of the site, Chengalpattu is a district located in the southern part of India in Chengalpattu is a district in the state of Tamilnadu. It is located southwest of the state capital Chennai. Chengalpattu is located at 12o41'N 79o.59'E and it has an average elevation of 36 meters, 37km away from the state capital Chennai, the district known for the megaliths culture vast number of megalithic sites are located in this district excavated site such as sanur<sup>1</sup>, periyairumbedu, Amirddha mangalam<sup>2</sup>, kunnathur, Pallavamedu, Perumpair <sup>3</sup> are excavated by ASI and siruthaoor Megalithic site Excavated by NIAS in the year 2013<sup>4</sup> they found ceramics such as black and red ware, red slipped ware, in some site they found ruseert coated ware (Andhra ware)<sup>5</sup> apart from the megalithic there are some excavated iron age and early historic site also present in this region the site name called Pazhayalur have been excavated by university of Madras in the year 2018-2019 (report is not published yet) apart from this there are vast number of sites not yet to be reported, this research is also focused on the habitation site that not reported yet.

## Geography of the region

Chengalpattu dotted with the great river Palar and surrounded by a vast number of lakes and mountains, Palar river is the major water source for the district. The district is filled with a laterite soil and rocks like quartzite and quartz. Less number of chert formation is

present in the northern part of the region. The formation of this region follows the Sriperumbathur formation-early cretaceous. falls under upper Gondwana formation.

## Area of study

For my research I took the site Pazhanur (excavated by university of madras) as a reference site and I explored the site around this region. During my exploration I found 18 sites that have not been reported and all are located in the banks of the river Palar. In this research, I went to study on the ceramics of this place, the list of the sites, Pazhayalur, RS puram, Pulipurakovil, Elumichampalayam, Arasankovil, Padalam, Pulipurakovil, Vallam, Thiruvani, Boothur, Aanur, Echur. These are the sites distributed by the early historic ceramics, by the analysis of artefacts.

## Distribution of the sites

The sites are distributed from the river bed of palar located in the western part of the Chengalpattu district. The early historic ceramics have distributed from the site padalam to the echur (img-A)

## Aims and Objectives

The current research aims to understand the evolution of ceramics obtained from the excavation carried out at Pazhayalur by, Department of Archaeology and Ancient history, University of Madras (report not published) and other excavated sites in chengalpattu district. and compare the ceramics obtained from the explored site

## Exploration

### Exploration at Padalam

The exploration have done on padlam region 12°47'N 79°59'E and found some good numbers of redware red slipped ware, black and redware, base of

\*Chengalpattu, Tamilnadu

amphorae found in the site. the artefacts are found in the top of the paddy field and the mound was totally disturbed by the villagers

### **Pulipurakovil**

Pulipurakovil located 500 m from the padalam 12°41'N 73°76'E the exploration at the pulipura kovil a good number of redwares, brown slipped ware handi, terracotta pipes and grey wares are found in the site on the ground level, but the mound was totally destroyed by the government project for the pond

### **Arasan kovil**

Arasan kovil located 1 km from the pulipurakovil 12°31'N 74°73'E from this site a good numbers of redware and black and redware found in the modern day settlement.

### **Others sites**

From the palar river bed there are 12 areas identified with the early historic ceramics but the mound habited by present day settlement so very less number of artefacts found in the others sites

### **Vallam**

Vallam 12°41'N 73°76'E located 15km away from the reference site pahayanur exploration gave a good number of black ware black and red ware (img-6) , fragments of amphorae and other artefacts also found in the site but the mound totally disturbed by the brick factory and modern habitation .

### **Thirumani**

Thirumani located 2kms away from the vallam also distributed by the early historic ceramics but the mound was totally vanished by the forest department to construct the office building. Very less numbers of ceramics have been recovered from the thirumani site. <sup>6</sup>

## **POTTERY DESCRIPTION**

All the potteries recovered from exploration are indigenous, and not even a single piece of foreign variety of potteries was recovered in the course of exploration. Though there is an evidence of imitated variety russert coated (Andhra ware) potsherd found from the site vallam These potteries help us determine the chronology of the site based up on the relative study

of potteries recovered from the earlier excavations conducted at Kanchipuram District. There are different type of ceramic tradition which has yielded during the course of expoloration in this analysis the sites those are located in the beds of Palar river such as Padalam , Elumichapattu, Pazhaynur, Pulipurakovil, Arasan Kovil, Echur and Aanoor have found to be similar type of ceramics which include redware, Red Slipped Ware, Orange Slipped Ware, Red and Black Ware, Coarse Red Ware, All Black Ware, Black and Red Ware, Apart from Amphorae sherds. All other pottery are same as Pazhayanur (reference site) excavated materials and The most predominant pottery was Red Ware, flowed by Red Slipped Ware and Black-and-Red Ware. But the sites such as Vallam and Thirumai have showing the same feature to the site pazhayanur (reference site) and from Pulipurakovil and Padalam has more number of pot sherds than others <sup>7</sup>

## **Pottery Description of sites located in the Palar River Bed**

### **Plate -1**

- a) Fragment of an incurved shoulder portion of a handi with an out-turned externally rounded rim. It has a groove on the outer rim with the brown slip on the out size
- b) Fragment of an incurved shoulder portion of pot with an out-turned externally collard rim. With the red slipped on the out side
- c) Fragment of red slipped ware pot with incurved shoulder portion with the
- d) Fragment of red slipped basin flaring out rim
- e) Red ware bowl with the convex shape

### **Plate -2**

- (a) Hand made small red course ware plate
- (b) (b) Fragment of an incurved shoulder portion of pot with externally collard rim. With the red slipped on the out side
- (c) Fragment of rim portion of red slipped pot with elongated neck and it has incised line on the out side

- (d) Fragment of rim portion of handmade course red ware storage vessel with the incised thumb impressing on the neck portion

#### **Plate -3**

- (a) Fragment of red ware with the carinated outturned rim with the incised line pattern in the shoulder part
- (b) Fragment of black and red ware bowl with the small collared rim
- (c) Fragment of shape black and red ware bowl with long neck
- (d) IFragment of black and red ware bowl
- (e) Fragment concave shpe of black and red ware bowl

#### **Plate -4**

- (a) Fragment of base of amphorae made from local fabric
- (b) Fragment of amphorae at vallam

#### **Plate -5**

- (a) Fragment of Red slipped large dish with inverted pointed rim and incurved body
- (b) Fragment of red slipped Large dish with inverted pointed rim and incurved body
- (c) Fragment of red slipped dish with convex shape

#### **Plate-6**

- (a) Fragment of a red slipped pot with an out-turned rim and convex body and round base.
- (b) Fragment of a red slipped pot with an out-turned rim and collard rim
- (c) Fragment of red slipped pot with a thick rim and the 2 post firing perforation on the shoulder

#### **Plate-7**

- (a) Fragment of red slipped lid
- (b) Fragment of greyware with black slipped lid
- (c) Fragment of red slipped lid with the large head
- (d) Fragment of black slipped shrap lid
- (e) Fragment of grey ware lid with the conical shape on the top

#### **Plate -8**

- (a) Fragment of base of beaker with the convex base with red slipped
- (b) Fragment of base of beaker with the sharp base with the red slipped
- (c) Fragment of ring footed bowl with red slipped

#### **Other ceramics**

##### **Russet coated ware**

Only one sherd of russet coated (img-2) ware (gurumoorthy,1981) found in the vallam site it has salty like red surface on the exterior and inside it has cream colour painting

##### **Black and red ware with graffiti**

Only one black and red ware fine variety(img-4) pot sherd from vallam has some graffiti on the exterior but the piece was broken

##### **Amphorae**

Amphorae jars found in both vallam and padalam made on local fabric (img-3)

##### **Hopscotches**

A vast numbers of hopscotches (img-5) found in vallam in that some of them are red slipped could be made from some storage vessel the common size of hopscotch is from 3 cm -6 cm

##### **Terracotta Wheel**

A Terracotta Wheel like object was found from the Padalam which was a Terracotta rounded shape object, handmade, the interior surface of this specimen has small rounded shape and depression in the center.

##### **Ring wells**

Set of 2 ring wells series of 25 rows has been noted during the exploration on the banks of Palar river at Padalam village along with some artefacts.(img-R)

#### **Discussion and Conclusion**

From the study of potteries from the Pazhayalur (reference site) excavated by university of madras in the year 2019 (unpublished report) the potteries that I have been recovered from the sites through exploration has a connection with Pazhayalur ceramics and other sites



too. The date of Pazhayanur ceramics falls under sangam period.

### Period

The potteries and artefacts of a period dating back too 2nd to 6th century CE. Potsherds comprises redware, Red Slipped ware, chocolate Slipped ware, Black-and-Red ware and All Black ware. From this period the most predominant pottery type was redware and was followed by Red Slipped ware, Brown Slipped ware, All Black ware and then by Black-and-Red ware. Apart from these potsherds from vallam and padalam evidence of pieces of conical jar, imitated variety of Russtert coated Ware, and antiquities like, hopscotch, many bowls with convex and straight edge made on Red Slipped Ware were noticed. Based on the findings of imitated variety of Amphorae or conical jars, number of finer Red Slipped Ware and less number of All Black Ware and Black-and-Red Ware pottery types this period could be dated 6th to 2nd century CE. That similar to the pazhayanur excavation materials. And some places like pulipurakovil terracotta pipes have been noticed that may be to belong to the late 6th to 9th century CE from the understanding and dates of the ceramics the sites such as pazhayanur and vallam can be major site and others can be a supporting site. From the excavation report from the university of Madars pazhayanur has large mount than other sites at the same time the ceramics that explored from the vallam also showing similarity to the other site but vallam located 15km from the palar river bed so It also can be a another settlement but the near by side there are no evidences for settlement activity. From the study of this ceramics the settlement pattern was formed in the beds of palar river in the early historic time. At the same time there are some megalithic burials are located 25 km from the sites have been reported, but the sites are not yet excavated may be the the Megalithic burials may have connection with the habitation ceramics.

### Conclusion

The major problem to conclude the date of the ceramics is the date of the pazhayanur (reference site) ceramic are done using the relative dating method based on that the date comes around 6th-2nd century CE

commonly called as late period of early historic period so the dating can be earlier or later than comparative date of the pazhayanur ceramics and the amphorae fragments of vallam have showing different from the pazhayanur and other sites amphorae and same site has russert coated ware sherd commonly considered from 1st -to 3rd century CE so the date of the vallam site can be earlier than other sites? And the ceramics that I have recovered from the sites mostly table wares at the same time the terracotta pipes from the pulipura kovil showing that they have lived in well civilized manner and the imitated variety of amphorae may be the result of early trade with other countries or the settlement of the sites may be the result of river migration change? Because the sites are located in the banks of palar river and the excavated site, pazhayanur excavated site date starts from the 2nd century CE and there is no previous settlement dated before the 2nd century CE. So the further research and scientific dating may give exact date to the sites and the associated artefacts.







Img -R - Ring wells at Pdalam

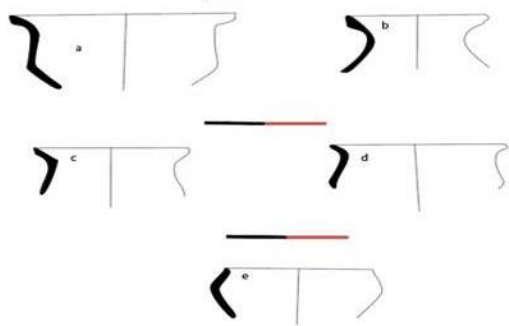


Plate 1

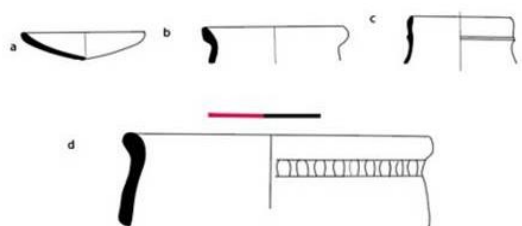


Plate 2

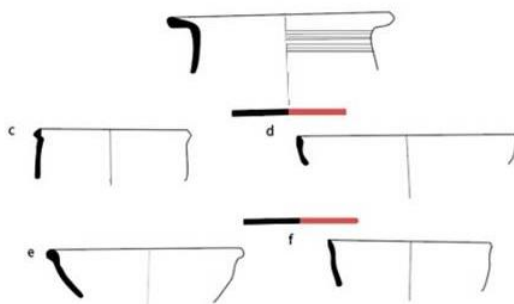


Plate 3

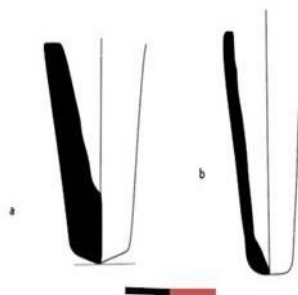


Plate 4

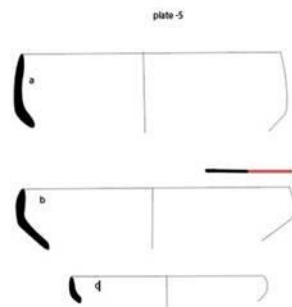


Plate 5

Ceramic illustration - plate no 1-5  
scale- 5cm

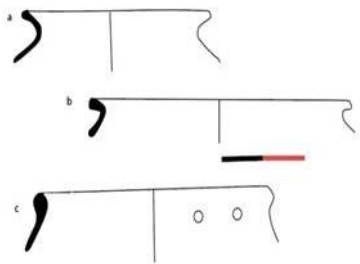


Plate 6

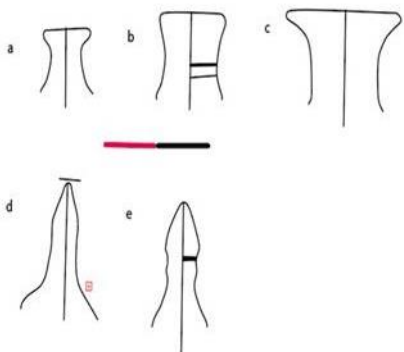


Plate 7

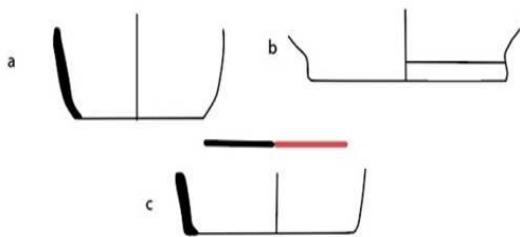


Plate 8

ceramic illustration plate no-6-8  
scale- 5cm



Img-1 terracotta pipe



Img-2 russet coated ware



Img-3 amphorae base



Img- (A) distribution of the sites

Credits - [www.googleearth.com](http://www.googleearth.com)



Img-4 potsherd with graffiti



Img -5 hopscotches



Img-6 black and red ware sherds

## End Notes

1. Soundararajan, K.V., 1952. Excavation at sanur, District Chingleput. In: Indian Archaeology: A Review 1952–1953 Archaeological Survey of India, New Delhi
2. Banerjee .N R., 1954. Excavation Amirthamangalam, District Chingleput. In: Indian
3. Archaeology: A Review 1954–55 Archaeological Survey of India, New Delhi
4. Rea Alexander, Catalogue of the Pre Historic Antiquities from Adichanallur and Perumpair
5. Government Museum Chennai -1915
6. Haricharan smriti, Achyuthan Hema and N. Suresh (2013). Situating Megalithic burials in the Iron Age-Early Historic Landscape of Southern India. Antiquity, p.87
7. Gurumurthy .S Ceramic Traditions in South India (Down to 300 A.D) University of Madras –January 1, 1981

# Importance of Cholas Art and Architecture

V.Jaisankar\* and N. Vinoth Kumar \*\*

## Introduction

The word Art is imitative from the Latin word Ars meant skill. Collin Encyclopaedia has defined art as an advent of the word of thought and feeling trying to represent the relation between God and Man. Art can also be defined as the use of ability and imagination in the creation of artistic objects, environments or experiences that can be shared with others. Hence the Art is well defined as the creation or expression of what is beautiful, appealing or more than significant. It is an universal language which people of all nations can understand each nation consumes its own mode of expression of its art, i.e., architecture, sculpture, painting, music and dance though the culture of each nation is different.

## Objectives of the Study

The main objectives of this proposed are:- (a) To review the existing work of this study area. (b) To investigate survey relation between Pallava and Cholas Emperor. (c) To know about the background of Cholas kings. (d) To analyse the art and architecture relation between Pallava and Cholas kingdom.

## Methodology

The study would be both evocative and analytical by the way of historical research. Various evidences collected primary and secondary sources have been critically analysed and utilized in a credible way. Filed investigation carried out for the subject study.

\*M. Phil., Research Scholar , Department of History, A.V.V.M. Sri Pushpam Collage (Autonomous), Poondi, Thanjavur

\*\*Assistant Professor, P.G. and Research Department of History, A.V.V.M. Sri Pushpam Collage (Autonomous), Poondi, Thanjavur – 613 503.

## TEMPLES BUILT UNDER CHOLA KINGS

The Cholas kings built several temples throughout their empires. The temples of early Cholas are found in great number in the former Pudukottai region. These Cholas temples reveal the measured growth of the Cholas art and architecture. The Cholas kings previously built brick temples. Later they built stone temples. The earliest Cholas ruler Vijayalaya Cholas built temple at Narthamalai. This is a stone temple it was the one of the finest examples of the early Cholas architecture. Balasubramanya temple of Kannanur at Pudukottai region and Thirukkatalai temple were built during the period of Aditya-I. Nageswarar temple at Kumbakonam is famous for village deity sculptural work. King Parantaka I constructed Koranganatha temple at Srinivasanallur, Muvarkoil of Kodumbalur are the good examples of the later Cholas architecture and sculpture. Besides all these temples of the Cholas period, the greatest landmark in the history of south Indian architecture is Brihadeeswara temple at

Tanjore. This is also called as big temple. It has much architectural significance. It was built by Rajaraja I. This was the largest and tallest temple in Tamil Nadu. Rajendra Cholas he was son Rajaraja I built a temple at Gangaikonda Cholapuram which is also equally famous. The King Rajendra Cholas added much more credit to the Cholas art and architecture. King Kulothunga I Cholas built a temple for the Sun God at Kumbakonam. The king Rajaraja II built Airavatheswarar temple at Dharasuram near Kumbakonam.

## FEATURES OF CHOLA ARCHITECTURE

The Chola Period is a very significant period in which South Indian art and architecture made wonderful achievements. The Chola dynasty was founded by the Vijayalaya Chola who controlled the vast geographic area of the Tamil Nadu region previously ruled by the Pallava kings of Kanchipuram. The chola king Vijayalaya was a great builder of his time, he created the famous Vijayalaya Cholesvara Temple, Narta Malai, which is the first shrine of its time temple. These minor sanctuaries are called Parivarlayas. All of these parivarlayas contain images of various gods and

goddesses. The entire complex is placed within a stone boundary wall. This fortification wall is called prakarabhiti. The fortress was a colonnaded gallery used for various activities such as Vedic education and Ayurvedic poetry. The main sanctuary has a large mandapam supported by columns typical of the Chola period the temple has a large lingam of Lord Shiva made of black stone. The temple sanctum is an example of the Sandhar Prasad. On the upper floor of the Sanctum Sanctorum there is a Natyakarran depicting paintings. These panoramas are based on the mural painting technique like Ajanta. The painting is based on stories from Shivapurana and agamic literature. However, the most impressive feature of this temple is the soaring Vimana tower with a contiguous stupa on top. Several other temples and mandapas were built around the sanctuary. In front of the main shrine is a beautiful shrine dedicated to the goddess Durga known as the Brihannayaki Temple there is a small mandapa type of Raja Raja. The Subramanyam Shrine is a later addition to this temple complex. In a direction perpendicular to the sanctum sanctorum, there was a Vahana mandapam. The outer wall of this temple has several niches with images of Lord Shiva in his various shapes like Nataraja, Uma Mahesvara, Lingodbhava etc. The Raja Rajaeshvara Temple was not only a magnificent temple of incomparable height and strength, but also a centre for various cultural and academic activities.

There are approximately a thousand temple officials associated with him who were responsible for managing all administrative, cultural, and financial activities. The Shiva Temple in Gangakonda cholapuram, built by the son and successor of Raja Raja Chola named Rajendra Chola, is masterpiece architecture. It was made in replica of the great Chola temple of Thanjavure, the Rajaraja Rajesvara. This temple is unfinished apart from the high mountains and the Vimana mountains and a porch with Spalium pillars called Mandepam along with the newly built vestibule in imitation of the Raja Raja Rajeshvara temple. kondacholapuram, was a new capital with great prakarabhiti. Other small shrines were also erected within the temple complex. There is a holy well in the

complex. It is believed that this well contained water from the sacred Ganges, brought there by Rajendra I on his expedition against the Pala kings of Bihar and Bengal. Shiva temple is superior to all of its main temples, including the Raja Raja rajeshwara koni; by Thanjavur. The timid work of this temple is delicate. This temple is hands down one of the best made shrines in the history of South India. Darasuram Airavateshvara Temple is another magnificent temple from the Chola period. It was built during the time of Rajendra II. It is an ornate temple; the balance and rhythm in the sculptural presentation make it a splendid temple of its time. There are fine carvings on the pillars of the mandapas of this temple. The dance and drama poses can be seen here as the most exquisite representation of the artists. The great patron saint of Chola architecture was Kulottunga III. During his time, some shrines were built in the Thanjamre area and in Kumbakonam, a nearby temple town famous for the Mahamakam festival. The Koranganath Temple represents the temple architecture of the lost phase of the Chola represent. Another temple that has drawn the attention of art historians is the Chidambaram Temple. It represents Shiva as the god of space. Therefore, at an earlier stage, it did not have over-maturity. Later a Malabari-type roof was added to the sanctum sanctorum. This temple has beautiful mandapas like Chitsabha and Kanaka Sabha. The Chitsabha has one hundred and eight beautiful pillars. The walls of this temple represent the dance postures of Bharat Natyam. It has four gopurams in four directions. This was the first experiment carried out in Dravidian temple architecture. In fact, the architecture of the Chola Temple was a breakthrough in this area made of pyramidal vimanas with a kuta and sala pattern. The Cholas made magnificently huge and artistically more attractive temples.

## SCULPTURE

Stone and metal sculptures are found in sufficiently in Cholas temples they represent the social and religious ideas of the Cholas period. The Nataraja sculpture was the world famous not only for its beauty but also for its spiritual meaning. Vishnu idol is placed in Vaishnava temples the spiritual calmness was depicted in sculptural representations of Alvars. The

Cholas dynasty made use of sculptures to decorate the walls, pillars and roofs. The value of sculpture was very much felt on Cholas works the decorative sculptures are still there.

Creating a South Indian Temple Bronze Every bronze in a South Indian temple is unique. Each is made using the Cire Perdue (lost wax casting) process, which involves pouring molten metal into a handcrafted clay mould that must be broken to document the final work of the photographs contained in this resource depicting the bronze cast document process in South India's leading bronze workshop in Swamimalai, Tamil Nadu, which borders the temple city of Kumbakonam. These bronze casts still use the following process used by Chola artists: sculptor cast pictures from hard beeswax mixed with a small amount of dammar (resin) from the shale tree. The wax is carefully moulded into the individual pieces that make up the sculpture and then lowered into a bowl of cold water where it gets tough right away. In order to join the individual parts together, they are returned to a malleable state by briefly heating them. Simple tubular struts connect the imaging hands with the body, give the wax model stability and act as channels through which bronze is cast, while the details down to the individual pearls of a plastic necklace are supplemented with a sharp wood chisel. Then the fully assembled wax model is coated with several layers of clay. The entire piece is held together with metal wire to ensure a strong container that can withstand the heat of fire and molten metal. The heavily clay-lined shape is then burned in a hearth, melting the wax that exudes through the channels, leaving a perfectly detailed hollow clay shape. Now skilled metalworkers take over who heat the copper with a small amount of lead and tin (and previously with small amounts of gold and silver). This alloy is carefully poured into the clay mould heated to the temperature of the molten metal. After several days of cooling, the clay mould is opened to reveal a rough version of the sculpture. Sculptors carefully remove the clay and then smooth and polish the bronze, a process that can take anywhere from a few days to several weeks. Minimal rework remained to be done during the Chola Dynasty, such as removing the bronze channels that connect the

hand to the torso, but today artists resort to plenty of cold chiselling to give them a sharp and distinctive finish.

## **PAINTINGS**

The art of paintings increased the figures were painted with practicality the ability of the Cholas painters are seen on their paintings the paintings in Brihadeeswara temple are good examples. The scenes of Periyapuram are beautifully represented Kailasanathar temple at Kanchipuram. Vishnu temple at Malaiyadiatti contain fine example of the Cholas paintings. King Rajaraja-I and his son Rajendra contributed more for the development of the art of painting during the Cholas period.

## **MUSIC**

During the Cholas emperors era the Art of music continued to developed the twenty three Panns were used in music the seven music alphabets sa, ri, ga, ma, pa, da, ni were used the chants of Alvars and Nayanmars. They were sung in every temple, Nambiandar nambi and Nathamuni contributed plentiful for the development of music. The music books were written in several and lot of musicians were appointed in Brihadeeswara temple. Veena, Flute, Drums, Udukkai, were famous music instruments to form a group of music. Donations were made to promote the music and musicians; they were honoured by the kings. Shrines and mutts imparted training in vocal and instrumental music.

## **DANCE**

The Cholas kings patronized the art of dance. Bharatha natyam and Kathakali were two types of dances executed during the Cholas period Lord Siva was signified as the exponent of Karana dance. Natarajar shrine at Chidambaram and Sarangapani temple at Kumbakonam have dancing poses of Lord Nataraja. King Rajaraja I appointed 400 dancing girls in the Brihadeeswara temple at Thanjavur. There were two dance directors to coordinate these dancing girls and the dance dramas were also performed on stages at festival times. The Cholas kings made donations to promote the art of dancing. The Chola Period was the golden age of art forms development in Tamil history. During this

time dance also had its unique development. Since dancing is a performing art, you should definitely have a space for your audience called Arangam (stage). Arangam is very important to any dance repertoire that has been performed at any point in history. These arangam were designed differently depending on the socio-economic conditions of society, so that the arangam of the Chola period could be considered the number of dance performances increased during the Chola period, it would have been essential to have dance stages while Paanars, Pidaarars and Kaantharvars sang songs on these stages, Pathiyilaar, Thaliyilaar, Thevaradiyaar and Thalichcheri women

danced to these songs, so we assume that the dances were performed with their songs. There were performances by ladies who danced to the rhythm of the music of veena, flute and drums like Udukkai and Maththalam, so that the dance stages of the Chola period were one with dancers, musicians and drum artists. Lamps illuminated at night in these dance stages, we could find that the dance repertoire was presented day and night; the Chola Kings were present in these stages to enjoy music and dance performances even the kings among his audience. Since the hundred pillars and thousand pillars rooms were used as stages.

## **CONCLUSION**

The Cholas Kingdom was extended along the Coromandel Coast from Nellore to Pudukottai during the ninth century CE defeating the last Pallava King. The Cholas became the most powerful dynasty of all till then. The period of the Cholas kingdom was remarkable from many aspects. It contributed fairly to the polity and cultures of south India and thereby, the fields of architecture and sculpture. The Brihadeeswara was designed for maximum effect. It is the finest example of Dravidian architecture. The Cholas worshipped all Hindu Gods and Goddesses therefore they built the images of all deities. The images were carved out on the stone walls of the temples. The Cholas emperors also built their own images as well as of their wives and they placed them also in temples. But the finest specimens of images constructed during the period of the Cholas were the bronze statues out of which the statue of Nataraja

Siva has been regarded as the best and which has been converted widely popular even during modern times.

## REFERENCES:

1. Epigraphic India, Vols. VI, IX, and XXXVI.
2. Lingapuram : Sivaprakasa Swamigal.
3. Manual of North Arcot District in the presidency of Madras, 1881.
4. Madras District Manual of North Arcot District, Vol. II, Madras 1894.
5. Malaipatukadam.
6. Pattinapalai : Swaminatha Iyer (ed.) 2nd, Madras, 1918.
7. South Indian Inscriptions, Cols. I, III, IX and XIII.
8. South Indian Temple Inscriptions.
9. Thirusulagiri Puranam : Rajarishi Viswamitrar.
10. Finnegan, Jack. An Archaeological History of Religions of Indian Asia. NY: Paragon House, 1989.
11. Harle, J.C. The Art and Architecture of the Indian Sub-continent. Harmondsworth, England: Penguin Books Ltd., 1986.
12. S. R. Balasubrahmanyam, Later Cholas Temples, Thomas India Ltd.
13. B. Venkataraman, Rajarajesvaram, the pinnacle of Chola art Madras: Mudgala Trust, 1985.
14. S. Sundarajan, Ancient Tamil Country, New Delhi: 1992.
15. B. Detchinamurthi, "Uruvappharer Illanjet Cenni." Vazhviyal Kalanjiam, Vol. V.
16. N. Subramanian, Tamilaga Varalaru A.D. 1565, Madurai: N.S. Publication, 1979.
17. J. Raja Muhammad, Pudukkottai Mavatta Varalaru, Pudukkottai: Pudukkottai Mavatta Varalaru Avanakuzhu, 1992.
18. Bimla Charan Law, The Life and Work of Buddhagoshla, New Delhi: Thacker Spink and Co., 1923.
19. V. Kandaswami, Tamilnatin Talavaralarugalum, Panpattu Chinnangalum, Madras: Palaniyappa Brothers, 1983.

# Tennavan Brahmarayar As Gleaned from the Epigraphs of Chidambaram

S. Loganathan\*

## Introduction

The Imperial Cholas ruled Tamil country from 845 A.D. to 1279 A.D. The Imperial Cholas held sway over entire South India. They not only expanded their territory but also the administrative system. A well organised bureaucratic system was developed by the imperial Cholas. It was thoroughly efficient and superior executive strength. The hierarchy of officials in service of the king were enjoyment of titles and distinction which marked them off from one another and from the rest of the society. During Sangam Age enadi, Marayan were borne by the administrators other official nobility borne the following titles as Araiyan and Peraraiyan.<sup>1</sup> It was conferred on persons distinguished in civil occupations like nilapperaraiyan. The general title adhigarigal used to describe the higher officers in the army and in general administration besides,

Sirutaram, Peruntaram Sirutanaperuntaram senapati were given to feudatories like Paluvettaraiyars.<sup>2</sup> Brahmadhiraja and Brahmarayar was one among them.

## Location

Chidambaram which lies (79°45'07"E, 11°44'56"N)<sup>3</sup> on the Madras to Dhanushkodi line of the Southern Railway, is even today a very important religious centre in South India. Here is one of the most celebrated of Dravidian temples. It is a great centre of the Synthesis of Dravidian Aryan culture. The home of Advaita and Saivasiddhanta philosophies and the cradle of the Nataraja cult which aimed at the integration of philosophy religion and art.<sup>4</sup>

## Brahmadiraja

Brahmadhiraja was the title of distinguished Brahmin senapati. It is remarkable that many of the

\*Guest Lecturer, Department of Historical Studies, S.I.V.E.T. College, Gowrivakkam, Chennai – 600073.

leaders in the army were the Brahmin extraction and when sufficiently distinguishly bore the title Brahmadhiraja.<sup>5</sup>

The Anbil plates of Sundara Chola mentions a Brahmin by name Aniruddha whose father was a teacher who glorified in a life of learning and instruction and whose grandfather was an Ahitagari and devotee of Rangesa. Aniruddha belong to staunch vaishnavite family hailed from Anbil. He got the title of Brahmadhiraja and a perpetual grant of 10 veli of land in token of his regard and affection.<sup>6</sup>

The epigraphical dictionary compiled by C. Govindarasanar gives the meaning of the term Brahmadhiraja, Brahmadhirayar, Brahmarayan were the Brahmin Senapati or ministers under Chola Administration.<sup>7</sup>

In the epigraphs of Chidambaram, we get the names of the officials and one among them was Tennavan Brahmarayan, who maintained endowments made to the Nataraja temple at Chidambaram and its neighbouring temples. He along with others are represented in the epigraphs of Later Pallava king, Kopperunjinga deva II.

The Kopperunjinga II was the Kadava king and feudatory under the Chola king Kulottunga. The king is addressed as Sahalabhuvana Chakravartigal Avaniappirantan Sri Kopperunjingadevar, the record was issued in his third regnal year which corresponds to 1246 A.D. The epigraph records an order addressed to Tennavan brahmarayar, Madhurantaka Villupparaiyar, Mahesvara Kankani Seyvarkal, Srikariyam Seyvarkal, Samudhayam Seyvarkal, Koyil Nayagam Seyvarkal, Tirumaligaikuru Seyvarkal, Bhandara Pothagam Udaiyarkal, Kanakkar regarding the gift of 100 ma of land and garden, which was fed by Eri, Mudalaippadi Eri, and to meet the expenditure of paying to 48 gardeners, and two superintendents to look after the Aliyar garden. To look after areca plants Nandavanakkudigal were employed. They derived income from the thoppu and the remuneration given to the gardeners as mukkuruni paddy and pudavai per year, for which the officials received money. The produce of the garden were jack fruit, plantain and

others fruits were to be deposited in the kitchen of the Perumbarrappuliyur.<sup>8</sup>

Dr. T. V. Mahalingam has appended<sup>9</sup> a note with the epigraph, at that time the temple at Chidambaram was managed by a committee consisting of the following members and groups viz., Jayatungappallavaraiyar, Tillaiambalappallavaraiyar, Samudayamesyvar Koyilnayagam seiyyar tirumaligaikuru seiyyar and the accountants. These officers name are given in the beginning of the inscription.

### **Gift of Cow**

Yet another epigraph of the same ruler issued in the 3<sup>rd</sup> regnal year and 81 days, the king's order was addressed to Tennavan Brahmarayar, Madurantaka Villupparaiyar, Koyil Srikaryamseivar, Sri Maheswaran Kankaniseyvar, Samudayam Seyvar, Koyil Nayagam Seyvarkal, Tirumaligaikuru Seyvargal, Bhandara Pothagam Seyvarkal, and the Kanakkar. These officers received the order and maintained the gift of 1496 cows, and an ox, for the supply of milk and milk offerings to the deity of Kamakkottam Periyanchiyar.

Cows were maintained at Kulottunga Cholan Tirukkosalai and the Idaiyars received 410 cows, and it is to be noted here the cows were branded with the symbol of Trisulam, agreed to supply one ulakku every day, arunali uri for the whole uri, this supply should not be calculated with the previous gift.

Similarly ghee should be supplied to the kitchen (Tirumadaippalli), one hundred and fifty Idaiyars were appointed to maintain the cows, and for their remuneration 15 kalam paddy and Pudavai, they received 870 cows. For Jivitam, for the fourth cow 266 was endowed for Tirumanjanam, for providing ghee and milk 1086 Cows were endowed to the temple on the whole, the officers received 1496 cows, for providing milk and milk products to the goddess Periyanchiyar. The liquid measure used was called as Selvi Rajakesari. 150 Idaiyars were engaged in the maintenance of the cow.<sup>10</sup>



## Gift of Land

Yet another record is engraved on the walls of the Nataraja temple, issued by Kopperunjinga II, dated in his 5<sup>th</sup> regnal year (1248 A.D), refers to the order issued by Cholakon to Tennavan Brahmarayar, Jayatunga Pallavaraiyar, Tillaiambalappallavaraiyar Koyi Sri Mahesvara kankani seyvar, Srikaryam seyvar, Samudayam seyvar, Koyil Nayagam seyvar, Tirumalaigaikuru seyvarkal, and koyil accountant, conveying the Tirumugam of the chief regarding the grant of the revenue from all kinds of taxes of the villages. The total land endowed was 364 veli, which lies in the village, Arrur alias Rajarajanallur in Jayakonda Cholamandalam.

The land was classified as Devadana, Tiruvidaiyattam, Pidariatti, Tukkaipatti, Pallichchandam, on the whole it included 46 veli of land, Agara Mahachaturvedimangalam land 12 veli, and Chettalur Piranbhattan, Madaposai Varadarajabhattan, Vangipuram Karunakarabhattan received each one veli as bhattavritti and kadigaiyar Iraiylil land  $3\frac{3}{4}$ , on the whole  $62\frac{1}{2}$  veli land were exempted from taxes such Kasayam Padikaval, Aripadi kaval and Nelayam.

The rest of the land  $301\frac{3}{4}$  collected all these taxes, with which, the south gopura which has seven tiers was to be renovated. The temple Tirumutheesvaramudaiyar at Arrur was a devadana. The boundary of the endowed land was to be measured and placed sula, and the epigraph should be engraved on the walls of Tirumutheesvaramudaiyar Temple.<sup>7</sup> The endowment should be recorded in the Temple account. The order should be received in the second land and to be preserved in the Temple.<sup>11</sup>

## Excavation of Vaykkal (Odai)

Another record of the same ruler issued an order in his 5<sup>th</sup> regnal year, 314 days, (1248 A.D) which is addressed to Tennavan Brahmarayar and the other authorities of Chirrambalam udaiyar received the order, which mentions that for offering flowers to the Periya nachiyar, a flower pond, named perumal Tiruvodai was created, which was bounded on the South Bhuvaloga Manickka valanattu, Ganapathi nallur, on the west Cholamadevivadhil, on the South Sridevi vaykkal, Land

was purchased from two person but for the same price i.e. 512 kuli for 1500 kasu, one from Tenkizh kandan Vachchyan Tiruchirrambalamudaiyan soman, another person was Ulaichchandan Korran Kesavan, on the whole for 3000 kasu, 1024 kuli was purchased. 1024 kuli was equivalent to 8 ma, which was extended by  $\frac{1}{2}$  kani land. The pond was created and uravar agreed to supply flower to the temple.<sup>12</sup>

## Puja Tiruppavadai

Yet another record was issued by the same ruler in his 5<sup>th</sup> regnal year 523 days, the order was issued to the same committee members, on the endowment of land to the temple as tax free. The land included the land of Superintendent, Kandiyur Tiruchirrambalam udaiyar land, were endowed as Iraiylil for the puja of Tiruppavadai, they endowed 10 veli of land for the same.

The land measures Araikkani, ma, and veli<sup>13</sup> are mentioned in the record. The taxes exempted include Antarayam Pattam,<sup>14</sup> ulvari,<sup>15</sup> Tirumugam. The epigraph was engraved on the walls of the temple, on the (ஏனல்) orders of the king Cholakon.<sup>16</sup>

## Creation of Lotus Pond

Another epigraph issued by the king Avani Alappirantan Kopperunjingadevan dated in his 8<sup>th</sup> regnal year, addressed to the committee members including Tennavan Brahmarayar, towards the endowment of various lands for making Tiruvodai and creating a lotus pond, and for the supply of lotus flower to the temple Periyannachchiyar for the welfare of the king Avani Alappirandar alias Kopperunjingadevar. The land donated for the creation of streams and lotus pond as follows : a hamlet of Perumparrappaliyur, Vikramasolanallur, a Pallippadai the land named Kuttadunayan nilam  $1\frac{1}{2}$  ma to the west of Senganivai tiruanandavattu madappuram land gifted for the stream 6 ma.<sup>17</sup>

The hamlet of the village Mathurantaka Perilamainattu, Pannangudicheri alias Parakesari nallur, mandalur Gangaikonda sola nallur, the stream at that place was called as Kannudaiya seiyan, purchased a land measuring three ma, Araikkani and mukkalae Araikkani muntirigai kizh kal from Mulapparudaiyar,

Uдайyar Tirukkilanchedi Uдайyar Sivanamam Ulaichanan kalaiyen sthaphathi.

The land belongs to Sekkilaṇ Vaivadharaṇ which was exempted from tax kadamai, kudimai, measured to 8 ma kani muntirigai kizh four ma. The garden named after Ponnemeynda perumal and the Jivita land of Maghanankara Nandavanakkudi land 2 ma, 3 ½ kani on the whole 6 ma, kani, Araikkani Muntirigai. Velar padi Nimantakkarar Jivita land Thaikorambahataran's land 2 veli. Thiyagavalli Chaturvedimangalam, west of Maranpadi Nattam, the land measured 10 veli Kil Pundamangalam Solakon Tiruvodai ¼ veli. A hamlet of Srivirananarayana Chaturvedimangalam. Akkaramangalam alias Tiruambalapperumal Pallinallur Senganivayan Tiruodai 2 ½ Konrainilam Senganivayan Tiruvodainilam ¼ and 1/8

South and West of Tirupperumbarrapuliyyur Irumarabutuyya Perumals Eri, Aludaiya Taninayagan alias Sivannamattal created a stream, the residence for Odaikkudigal 1 ½ , had to supply lotus flower and garland.

The land which was taken for the creation stream had to be exchanged, and the land at Perumparrapuliyyur was 1 ½ ma. It was ordered that the taxes viz., uramainta, kadamai and kudimai should be remitted as per the niyoga of the mulapparushai, the Jivita lands of the palapani nimanthakkarar that were included in the granted plots should be compensated with land assignments elsewhere.

The above discussion reveals the following fact, the Chidambaram Natarajar temple was administered by a committee of members, Tennavan Brahmarayar was one among them. Tennavan Brahmarayar was the common title and his name is not found in the epigraph

of Kopperunṅinga. However, in one inscription he is mentioned as Sankaran Tennavan Brahmarayar. It is not clear whether he was incharge of the army for entire south India. He executed the orders of the king and was the first and foremost official in the list of the committee members. His contribution to the Chidambaram Natarajar temple is remarkable.

#### End Notes

1. K.A. Nilakanda Sastri : The Cōlas, University of Madras, 1975, p.462
2. Ibid., p.463
3. K. Rajan, V.P. Yathesumar, S. Selvakumar, Catalogue of Archaeological sites in Tamilnadu, Vol. I, Heritage India Trust, Tanjavur, 2009, p.127
4. S.R. Balasubramanyam, Early Chola Art, Part - I, Asia Publishing House, New Delhi, 1966, p.64
5. K.A. Nilakanda Sastri, Op.cit., p.465
6. Dr. M. Rajendiran IAS, Solar Kala Seppedugal, Akaniveliyeedu, Vandavasi, 2011, p.77
7. C. Govindarasan, Kalvetu Kalaisol Agaramudali, Madurai Kamarajar University, Madurai, 1987, p.299
8. ARE. No. 435 of 1902, S.I.I. Vol. VIII, No.53
9. T.V. Mahalingam, Topographical List of Inscriptions in the Tamilnadu and Kerala States, Vol. II, Indian Council of Historical Research, New Delhi, 1988, p.25
10. ARE. No. 466 of 1902, S.I.I. Vol. VIII, No.54
11. Ibid., 463 of 1902, S.I.I. Vol. VIII, No.51
12. Ibid., 464 of 1902, S.I.I. Vol. VIII, No.52
13. P. Shanmugam, The Revenue System of the Cholas, 850 – 1279, New Era Publications, Madras, 1987, p.70
14. Ibid., p.28
15. Ibid., p.25
16. ARE. No. 459 of 1902, S.I.I. Vol. VIII, No. 47
17. Ibid., 460 of 1902, S.I.I. Vol. VIII, No.48

# **The Economic Aspects of Perumukkal Mukyachalesvara Temple Gleaned From Inscriptions with Special Reference to Sale and Purchase of Lands by Auction**

**E.Renuka\***

The temple maintenance required much finance. The needed income was mobilized by various ways and means. Monarchs of Tamil Country they donated either villages or land or salt pan or money or animals and supplied the required commodities according to their ability these temples were maintained by royal patronage and public benefactions. As a result, many temples, big or small, have sprung up in several places in Tamil Country. When a wide spectrum of temples sprang up and their activities increased by Bhakti Movement, it resulted in the steady rise in the temple establishment. As the temple is a common institution for both the rulers and the ruled, all the people, irrespective of caste, creed or colour, involved themselves in the activities of these temples.

Pious people like Sembian Mahadevi made lavish endowments both in kind and cash either to attain spiritual merit, to atone for their sins, or to get success in a war or as a part of their fulfilment of certain vows large donations were made perhaps to popularise the fame of an individual or the power of the ruler<sup>1</sup>. Thus the Chola royal queens were a highly respected Patron of art and architecture. In this respect Sembian Mahadevi was a consummate temple builder. She has made lavish endowments that ushered rifled to a great religious spiritualism and the temple culture coming under her influence, built a number of edifices and housed their Gods there<sup>2</sup>.

Queen Sembian Mahadevi was the mother of Madurantaka Uttama Chola and Chief Queen of Gandaraditya Chola. She could be the Queen mother and most famous royal women of the Cholas. Various inscriptions state that she was the daughter of a Mazhavaraya chieftain. Gandaraditya ruled for a short period and when he died the Madurantaka Uttama Chola was very young and Sembian Mahadevi spent her life to

bring up him. Sembian Mahadevi was a lady with spiritualistic faith and pious woman. She bestowed several gift of Bronzes and Jewellery.<sup>3</sup> She has made lavish endowments of the Chola empire. She has build numerous temple in general and Perumukkal Mukyachalesvarar temple in particular on the top of the hill. No such primary sources found available in this temple due to the renovation and enlargement of the temple in the subsequent Chola, Pandya and Vijayanagar period. She was a consummate temple builder and a highly respected patron of art and architecture.<sup>4</sup>

It was enormously wealthy and served as the source of income to the place where it was situated, for the many pilgrims who visited it spent considerable amount of money on their visits. Before 10<sup>th</sup> century the temple had ceased to be a small structure of brick and mortar and it was worshipped by the villagers. Instead it had became a place of miniature in the medieval period<sup>5</sup>. A study of the hitherto available inscriptions of this temple reveals how the Mukyachalesvara temple mobilized resources for its maintenance.<sup>6</sup>

The sources of income of a Hindu temple included, villages, lands, salt pan, tax-exemptions and tax reductions by the authorities, gifts in the form of livestock, cash, gold and different articles, rents, fines and other miscellaneous sources. Besides, donations to Gods and Goddess indicate their devotion and dedication to the primal deity and other Gods and Goddess and their loyalty to their Kings or patrons<sup>7</sup>.

Like their predecessors, the Cholas, the Pandyas and the Vijayanagara were great patrons of Temples<sup>8</sup>. Each King had his favourite tutelary deity Kuladeivam as Guardian and the temples for special workshop in which these deities were housed received special

*\*Guest Lecurer & Head, Dept. of History, Dr.M.G.R.Govt.Arts and Science College for Women, Villupuram.*

benefactions. At this juncture the Chola Kings namely Uttama Chola, Kulottunga I, Vikrama Chola, Kulottunga III, Rajaraja II, Rajadhiraja II and Kulottunga III deserve special mention. Perumukkal Mukyachalesvara temple has inscriptional evidences of these rulers to obtain their special grace from this lord and made this deity as their favourite God who was housed and received special benefactions. Further the temple dispensed charity to beggars and provided relief to the poorer citizens in times of distress and famine all this required huge resources.<sup>9</sup> The resources were provided through pious gifts made generously by the rulers, officials, merchants, village headmens, various communities and individuals. Donors can be divided into four groups: members of the rulers, royal women, officials, and private donors such as merchants, artisans, individuals, etc.

Gradually but steadily wealth flowed into the coffers of the temples, and came to possess fabulous amount of immovable and movable properties such as villages, land, salt pan, houses, gold, cash, cattle and food. Endowments were made by every class of people. The temple employed a large number of priests, musicians, attendants, dancing girls, scribes, accountants and many craftsmen and labourers. The temple also maintained schools and run refugee centres for sick men and animals.<sup>10</sup>

On certain special occasions, the rulers performed special rituals like hemagarbha and tulabhara, in which gold or precious stones weighed against the body of the donor were given away to the primal deity of temples for their improvement or development in their lives. No such special rituals evidences available in this temple. Gift of villages formed the basis of income to a Hindu temple. We came to know from several records that in some places whole villages were donated to the temples - a practice followed throughout in the early medieval period.<sup>11</sup> This temple epigraphs clearly shows the endowments were given by the patrons both moveable and improvable.

The Kings, Chieftains and local bodies made grants of villages for specific and general purposes, which added to the wealth of the temple treasuries.

The patron of temples made several endowments namely, villages, lands, houses and salt pan. These endowments were the properties of the temple. The property of the temples can be divided into two categories:

(a) Immovable property, comprising the villages, lands, salt pan, houses and similar things, and

(b) movable property comprising the livestock, offerings of gold, silver and other precious metals, grain and offerings of various kinds of foodstuffs, services and material for the worship, etc.,

These villages thus gifted were known as devadana villages. The income from the villages helped substantially in the conduct of worship or daily puja, celebrations of festivals, renovation of maintenance of works and other related matters. Tax-exemption was also given to some villages which were already endowed to the upkeep of temples. These tax exemptions were attractive sum of income of temples. The tax reductions and tax exemptions by ruler or local chieftains were good income source for the regular maintenance of the temple.<sup>12</sup>

### **Sale and Purchase of Lands by Auction**

The temple was a great buyer of land. It generally purchased land when it needed for construction or other necessary work it didn't get as in gifts. Many a time the temple used to purchase lands from people to enable them to pay their debts or fines or rental dues.

The lands of those who could not pay the fines to the state or who died before its payment were also purchased by the temple. It seems that the temple was a ready buyer, and in emergency people always looked up to it for the purchase of their lands by the temple.<sup>13</sup> This naturally enabled the temple to dictate its own terms. At times the temple accepted lands in mortgage as a security for the loans given to the village assemblies or individuals.<sup>14</sup>

The temple sold its lands. In one case it sold a portion of its land to clear off the state dues. Though the instances of sale are few, they clearly indicate that the temple lands were not held in sanctity and could be sold if necessary. As the village assemblies and state

officials had a hand in the management of the temple affairs, they were generally consulted by the temple officials in effecting sale transactions.

Donations enabled the temples to secure the best possible services as free of cost. Though the servants were under full operational control of the temple managements, the temples did not have to bother about their remuneration. Two categories of services were offered to the temples. They utilized the services of those who were fully attached to them. They also employed those who were exempted from central and local taxes on condition that they would render certain services to the temples.

An inscription of Vikrama Chola issued in his ninth regnal year 1127 C.E., found on the Western wall of the Sanctum pattigai Mukthiyachalesvara central shrine refers to the sale of land measuring. This record was written in the 9th regnal year of Vikrama Chola devar. It refers to the sale of land measuring to 500 kuzhi for five Anradu Narkasu given by Thiraiyan Madevadigal Gangaikondan Rajadhirajavalavadaraiyan, by way of calling bidders to purchase the said land, by the residents of Perumukkal alias Gangaikonda Nallur. Rajadhiraja Valavadaraiyan had donated that land to Thiruvannamigai Isvaramudaiyar as Thirunundavilakkuppuram. (endowment for burning a perpetual lamp).<sup>15</sup>

An inscription of Vikrama Chola issued in his fourteenth regnal year 1132 C.E., found on the Southern side Kumutham architectural motif of *Mahamandapa* of Mukthiyachalesvara central shrine refers to the sale of land. The inscription is not in full form - seems to be fragments of two inscriptions lines 1 to 5 and line 6 differ in character - Part I belongs to Vikrama Chola Year 14, dated 1132 A.D. Begins with the King's Tamil Prasasti pumadu punara etc., Refers to the sale of land (to the temple?) in Sembodu alias Bakanda Bairavanallur. Line 6 mentions Rajendra Chola Velaikaras (body guards).<sup>16</sup>

The income accrued from various sources helped the temple to meet various expenses. The expenditure of temples largely depended on their income, importance

and popularity. Several records refer to the lavish endowments made for specific purposes. The nature of expenditure was explicit from the purpose of endowment itself. The income from various sources was spent for the conduct of worship, festivals, feeding the needy, education and cultural activities. Besides, a major portion of the income was spent on paying remuneration to the temple staff. In addition, a considerable amount was spent on renovation and repair work in temples. These were the major items of expenditure.

## References

1. Minakshi, C, Administration and Social Life Under the Pallavas, University of Madras, 1977, p. 194.
2. George Michell, The Hindu Temple, New Delhi, 1977, p. 58.
3. Jagadisa Aiyar, P.V., South Indian Customs, New Delhi, 1983, p. 13.
4. Basham, A:L., The Wonder that was India, London, 1954, p, 200.
5. Minakshi, C., Op.cit., Madras, 1977, p. 173.
6. Sharma, R.S., Indian Feudalism, c.p. 300-1200 A.D., Calcutta, 1965, p. 43.
7. History of India as Told by its own Historians, Edited by H.M. Elliot and I. Dowson, Vol. IV, London, 1867, p. 154.
8. Tarikh-I-Ferishta, Eng. Trans., by J. Briggs, Vol. I, Calcutta, 1966, p. 73.
9. S.K. Maity, Economic Life of Northern India in the Gupta Period, Calcutta, 1947, p. 43.
10. Appadorai, A., Economic Conditions in Southern (1000 - 1500 A.D.), Vol. I, Madras, 1936, p. 156.
11. Nilakanta Sastri, K.A., The Colas, University of Madras, 1975, p. 576
12. Ramakrishna Iyer, V.G., The Economy of the South Indian Temple, Annamalai University, 1946, p. 8.
13. S.I.I., Vol. XIII, No. 260, p. 138 and MER 1922-23, p. 103ff.
14. M.E.R., 1899- 1900, p. 20.
15. A.R.E., 71 of 1992
16. A.R.E., 113 of 1992

# The Special Features of Bhikshatana and Rishipathinis Art Gallery Thanjavur

V. Malarvizhi\*

Thanjavur is an important religious centre. It is famous for the most important Chola monument of the Brihadeeswarar Temple. It was built by Rajaraja – 1<sup>1</sup> [985-1012] The temple at Thanjavur is perhaps unique among Dravidian examples<sup>2</sup>. The Art Gallery is situated in the Nayak Durbar Hall in palace. The Art Gallery at Thanjavur is a grand stand of fabulous collection of bronze icons, Stone Sculpture representing beautiful art. The Art Gallery opened on 9<sup>th</sup> December 1951, (Sraswathimahal library in the place campus). Here I housed the vast of the collection stone sculpture and bronze<sup>3</sup>.

The Bhikshatana mutri, the general posture of siva. The left leg standing firmly on the ground and the right slightly bent suggestion walking. Siva is depicted in naked form<sup>4</sup>. As a beggar moving forward on the firmly placed left foot. The left hand carries kapala (Skull). The upper right hand holds a damaru. While lower right feet on the antelope. The lower left hand touches Bootha Ganas.

The head might have the jatas (long tress) disheveled (jatabhara) or arranged in the form of a circle (jatamandala) with the crescent moon in it. The forehead is adorned with a ornamental band. There are also the other ornaments all over the body. But there is no kind of clothing on the body of siva, not even the waist. Instead of cloths there is a snake tied round the waist, besides this, there are other snake ornaments in appropriate places on the body of Siva. On the chest is to be seen a white yajnopavita. The neck of siva is of blue colour and his forehead is beautified with the tripundra mark. The image of Bhikshatanamurti found in Valuvur.

The bronze statue of Bhikshatanamurti of Thiruvankadu and the stone figure of the same of the Nagesvaraswami temple are of the special notice for the

readers<sup>5</sup>.

Siva cut off one of the heads of Brahma for he incurred the sin of killing a Brahmana, and the skull of Brahma, it is stated, stuck to Siva's plan and would not drop down. In order to get rid of the sin and this incriminating skull, Siva had to wander about as a naked beggar (Bhikshatana) until he reached the place still known as Brahma kapalam, on the slopes of the Himalayas. Where he was released from the sin and the skull fell down of its own account. Local chronicles connect Bhikshatana with the Valuvur and Thiruthurai Poondi temples in the Thiruvallur district, and mention that the god Siva assumed a beautiful naked form and came out as a wandering beggar to test the fidelity of the wives of certain sages of the Darukavana forest, who were proud of their chastity. At the same time Vishnu is started to have taken up the form of Mohini in order to tempt the sages. In accordance with this story, we occasionally see naked figures of women and of Mohini depicted in close proximity to Bhikshatana. The tip of the lower right hand of the image touches the mouth of an antelope. The upper right hand holds the kettle-drum. A trident with peacock feathers.

In it is also seen the kapala (skull). A serpent encircles his waist and he stands on serpent encircles his waist and he stands on sandals. The right leg is slightly bent and the left is firmly placed in the attitude of one inclined to walk on. The right ankle is tied with a bell which gives notice of the approach of the divine mendicant. The Bhikshatanamurti at perur has eight arms and holds different weapons in each of them.

A figure of Bhikshatana is found in a niche on the south wall of the central shrine of the big temple at Thanjavur.

A Bronze image of this god, with a Bootha Ganas carrying the begging bowl and the antelope following,

\*Assistant Professor, PG Research and Department of History, Avvm Sri Pushpam College, Poondi, Thanjavur, Tamil Nadu.

is said to have been presented to that temple by Lokomahadevi, the chief queen of Rajaraja-1<sup>6</sup>

### **Bhikshatana And Rishipathinis Art Gallery Thanjavur:**

The Irawathiswarar temple built by Raja Raja chola-II (1145-1165 A.D) in Darasuram , these idols were brought to this Thanjavur art Gallery and decorated beautifully.

The sages were inordinately proud and arrogant. They said that their wives were epitome of chastity. Thus Shiva took the form of a beggar to suppress their arrogance. He invites Thirumal along with him. In Darugavanam, Thirumal went to the place where these sages were in the form of Mohini. So the sages stopped the velvi and followed Mohini and went her way, when the sages followed Mohini he came as a handsome man in the form of Bhikshatana to the side of the street where the Rishipathinis (the wife of sages) As the bust shows he is seen holding a small stick in his right hand. Bhikshatana are seen playing the instrument and when they hear the sound of damaru the Rishipathinis come out their houses to see and are mesmerized by the beauty of the Lord's.

### **Rishipathinish:**

The rare sculptures of Thanjavur Art Gallery depict the reactions of Rishipathini's on seeing the Bhikshatana as the first woman comes out with a parrot in her right hand and stands mesmerized by the Lord's beauty.

The Second woman who was cooking in the Kitchen comes out with a ladle in her right hand and sighs in amazement at beauty of the Lord. She puts her left hand finger on her cheek in surprise.

The Third woman she blushes at the beauty of the lord and looks at the ground.

The fourth woman holds a ladle in her right hand and her left hand touches her waist.

While the fifth woman holds a ladle in both hands and is mesmerized by the glory of the Lord.

The Sixth woman is moved by the image of the Lord and the garment falls from her waist, She supports

it with one hand and leans on the seventh woman who stands beside her.

The seventh woman who is matured in age, advises the sixth woman who is leaning on her to keep her composure. All these scenes can be seen in the finest chola Sculptures carved in the stones. These Rishipathinis go behind the Lord who has come in the beggar's form and then the Mohini disappears.

The sages came to their senses and bowed their heads in shame and came to the street in their houses. Chaste wives saw that ahead some man had gone after them. They bowed their heads in shame and feet the lord's pride. In these sculptures, the side of the Lord's face can be seen with a creeping smile on his right lips, Which is a mischievous smile that charms women. On his left lip features majestic smile to persuade the Bootha Ganas of his rectitude. That the nearby shiva Ganas should not mistake him<sup>7</sup>.

Bhikshatana is called in the names of Bhikshai Devar, Bhikshaipuguperuman, Pithan.<sup>8</sup>

Bhikshatana is represented refreshed in Kanchipuram, Kanthapuram, Thiruvazhagar, Kaamigamam, Srithathuvani.

### **Relief sculpture:**

The Brihadeswara temple of Thanjavur relief sculpture figure of small square panel below the Durga and Bhikshatana figures.<sup>9</sup>

A unique image Bhikshatana is found in the Valampurinathaswami temple at Melapermpallam , Nagapattinam district. This bronze is unique in several respects.

Bhikshatana found in other temples

### **Stucco Sculpture:**

In the Tirumazhapadi Vaidyanatha Swamy temple (Ariyalur district) Vimana is seen in the south west corner with Bhikshatana and Rishipathinis

### **Pillar sculpture:**

Bhikshatana is seen on one of the pillars of the Mahamandapam of the Sundareswarar temple Paluvur, Trichy district Bhikshatana is seen with a damaru in front hand, a feeds the antelope, adorned with

snake and peacock-feathers. A snake is also seen in his waist. A Bootha Ganas plays a veena nearby<sup>10</sup>.

#### **Niche sculpture:**

On Gangaikonda cholapuram Ardhamandapa wall facing east in Niche Bhikshatana, sculpture is seen, the right upper arm in wearing a skirt, the left upper arm is holding a spear, the right lower arm is placed on the head of giant. Boothaganam and Rishipathinis are seen on both sides. The stone image in the Rajarajesvaram at Thanjavur graceful posture, holding a skull and lower right hand feeds antelope.

#### **Conclusion:**

In the above-mentioned places one can find Biskshatana Niche sculpture, Bronze sculpture, Stucco images stone image in Tamil Nādu. In both stone and Bronzes the right lower hand is in kataka mudrai, holding eatables which an antelope in rearing attitude browses. In some, the antelope may be missing but the hand is in kataka mudrai. In the Tiruccenkattankudi and Valuvur bronze, the Lord holds a kapala in one of the hands. The stone image in the Rajarajesvaram at Thanjavur graceful posture, holding a skull and lower right hand feeds antelope. Thanjavur Art Gallery Biskshatana stone sculpture, the side of the Lord's face can be seen with a creeping smile on his right lips, Which is a mischievous smile that charms women. On

his left lip features majestic smile to persuade the Boothaganas of his rectitude.

#### **Reference: -**

1. C. Sivaramamurti, The art of India (New York -1977) P- 522
2. F.R, Hemingway, Thanjavur Gazetteer Vol-1 P-261 (Thanjavur – 2000) P-261
3. J.M Somasundaram Pillai, The Great temple at Thanjavur, (Tamil university – Thanjavur 1994)
4. T.S Sridhar, Chola bronze (Thanjavur – 2011) P-33
5. T.A Gopinatha Rao, Elements of Hindu Iconography Vol-2, Part-1 (Motilal Banarasidass publishes Delhi) PP – 308 – 309
6. H. Krishna Shastri, South Indian image of Gods and Goddesses (Asian educational Services, New Delhi) P- 103
7. G.Veerasingam; Thanjai Kalai Koodam (Thanjavur 1997) P-16
8. M.S. Ramasamy; Tamilnattu Sepputhirumenikal (Chennai – 1986) P-17
9. R. Nagaswami, Art and culture of Tamil Nadu (Sundeep Prakash a Delhi – 1980) P-82
10. R. Kalaikovan; Paluvur Putaiyalkal (Chennai – 1989) p - 16

## **Manora Fort- A Historical Study**

**S.Thenmozhi\***

#### **Introduction**

Srabendrarajapattinam, once known as Caluvanaickanpattinam is a little shantey in the Panchayat of Sethubhavachattiram of Pamejavat of Sethubhavachattiram of Pattukkottai Taluk in Thanjavur District; on the coast of Bay of Bengal stands this Pattinam in the thick of coconut groves and frondage as a beautiful spot; the town adjoining is Mallippattinam.

Roads from Pattukkottai, Peravuraani,

Adiramapattinam lead via Mallippattinam to Sarabendrarajapattinam. In this sea shantey of natural beauty exists the historic monument of Manora on the beach.<sup>1</sup> Its lofty structure is a single complex of a fort, a moat, halls to lounge and a nine-tier-tower of a light house. Serfoji II, a Maratta King, the then ruler of Thanjavur was under the British hegemony and had to be running an administration under the alien control.<sup>1</sup>

It befell to the lot of Indian kings to take sides with the British when there was a rampant rivalry

*\*Assistant Professor, Department of History, A.V.V.M. Sri Pushpam College, Poondi. Thanjavur.*



among the English, French and other Europeans to colonize the countries all over the globe. Under these circumstances French Emperor Napoleon Bonaparte, a sworn enemy of the British was forced to court defeat in Leipzig in the year 1813.A.D. again in 1815.A.D. he fell in Waterloo.<sup>2</sup>

Napoleon's first defeat encouraged the English greatly. Kings and nationals holding allegiance for the British hailed the English victory to their delight. They celebrated this victory to show their solidarity and happiness with the British rulers. It was then, the friendly Serfoji of Thanjavur, friendly to the English, ordered to build this Manora within a year's span and dedicated it as a memorial speaking of Napoleon's defeat, and more than that, of the victory of the British; he also had its making carved in several languages and scribed its history.<sup>3</sup>

On the one hand, **Manora** was a commemorative index of political wins and vanquishings; on the other, it was a splendid sea-trading port with a lighthouse and a secure fort for king's kinsmen to resort to. The nine-tier-tower navelled in the midst of Manora is a lighthouse column.<sup>4</sup> In this structure, though many art traditions show their flourishes, the Kenseckle tradition of Maratta, of keeping lamps aglow on standards known as '**Deepasthambha**' was imitated and artfully reproduced.<sup>5</sup> Unit recently, the Tamils of Tamil Nadu knew very little of Manora. Its historic significance, of Caluvanaikkan pattinam a sea-shantey of near historic sea-boards. The steps taken by the Government of Tamil Nadu to upgrade Manora as a tourist spot presently maintained by the Archaeological wing functioning under the Department of Tamil Culture, Government of Tamil Nadu is appreciable.<sup>6</sup>

### **The structure of Manora Fort <sup>7</sup>**

It is noteworthy to find similar structures of rectangular dove-cots in temple buildings. In residential buildings like palaces, garden-houses and in temple structures like sanctum sanctorum, Gopuram, and Vimana, the columbine structuration had been followed with reverence. The architectural treaties confirm this point.

### **Niches**

In the architectural treatises, dove-cot is given names like 'kapothika', Kapothaplika and in Tamil 'Kapothagam' Maattas in their palaces had built several dove-cots. Such buildings as theirs could not be seen elsewhere in other parts of the Chole land. Only in the Thanjavur region of the Maratta period the columbine structured architecture could be found. In these niches of dove-cots, they tended little squabs and tumblers. They called these 'Madappurakkar'. Even today this word is fairly in good currency. During festivities there niches were lit with mud lamps and were celebrated as Deepasthamba (Standard of Lamps) This tradition persists in the state of Maharashtra even today. In Maratta King Tulaja's period there were grnts to tend doves. On close inspection of Nagore Durga, the so called 'Kapotha' structure looms large hexagonally. On scrutiny of the structures of Diwan vada of Thiruvaiyaru and the Durga of Nagore, it could be conjectured, there were built before the times of Manora. It is evident that the structure of Manora, in all possibilities, is one of derivation from the parent structure.<sup>8</sup>

### **Foot Wall**

Manora fort is an exemplary one with all features proper to a fort finely build with a technical know-how of which any amount of description would hardly be an exaggeration. The fort wall that runs round the hexagonal moat is of twelve feet, mean height. Modi record 19-66 Of 1814 gives the information clear that the interior cellars within this fort functioned as lockers and armories.

### **Fort Gates**

There are three gates to Manora all in a line. The first two have doors of a very small size. The second gate is just past the moat. This beautifully fortified threshold gate is in western style. The pillars in the two gates are built of rocky stone. At the top of the pillar column rest sheroidal shaped abaci, a conspicuous Dutch architectural trait. On either side of these gate columns, are provisions for two to stand guard.<sup>9</sup>

## **Threshold Madtapa**

The threshold door is of a curved shape. This curvature is characteristic of the neoclassic art style. The threshold Mantapa appears as if conjoined to this door. In this sections of hull-shaped roof on either side, there are little mantapas, the wall, the segments of the roof and pillars, all have the sheen of a conch-with a lime-wash decorative work. The shining circular pillars are plain without are plain without ornamentation.

## **Upper Terrace**

The central tower-hall navel'd in the midst of Monora is known as upparigai in tamil. In inscriptions this is referred to as simply, pillar. The height of this hall niche is 22.3 m. This nine-tiered tower is hexagon in shape. From the bases to the top, it is six sided all over. On all the six fronts, there are six lunette windows, one to each side. The small curvatures in the outer was of the first two tiers number drops to twenty – eight, and up above, it further drops to a constant twenty-two unto the last. The number of stairs winding through the tiers reduce by one for every tier up and the upper storyed wall stands on a rack cut into decorative zig-zags.<sup>10</sup>

## **Light House**

Thought Manora was raised as a memorial of Napoleon's downfall, it was rather famed as a light-house than as a mere memorial. Fishermen of the place keep telling that this structures once had light showing on the beating waves.

## **Gateway**

This fort, which like the lotus shape converging into a sphendone, has two gateways on either side. These gateways have twice two pillars each. It must be remembered that gateway pillar construction was integral to all construction art practiced by the English.

## **The historical importance of Manora Fort**

The fort also is an excellent spot to understand the history of Thanjavur. For people who are keen on learning the history and culture of Thanjavur, the fort gives great glimpses of the past of the place through the fort. There are legends that talk about the rich trading history of Thanjavur where traders from Sri Lanka used

to come to carry out trades with the people there. It is believed that, Serfoji built an underground passage that connects the fort right to the heart of the Thanjavur temple.

## **The tourism importance of Manora Fort**

One of the most crowd-pleasing and attracting tourist spots in Thanjavur, the fort is a great spot to spend time observing the grand architectural brilliance. Tucked away from the bustling city, the fort serves as a great getaway spot blended with great beauty and energy. The fort is located near a beach which gives a lot of opportunities for the visitors to indulge in a wide range of excellent beach activities. Also for the visitors who are very keen on learning the Dravidian architectural style will find this place a great one. The fort can become a great object of study for people studying architecture, as well. Adding to this is the fact that the fort boasts of the Dravidian architectural style which is rare to see at the forts in India. Over the years, the spot has grown from being just a historical spot to an excellent tourist spot that attracts numerous visitors from India as well as nations worldwide.

## **Conclusion**

Monora is a beautifully planned structure; there is no gainsaying it . This architecture appears to be a confluence of Ind-Islamic and Saracenic styles. But the pillars inside the fort speak for the English art form run parallel in the design of this fort. It is worthy of note that high technical talent was available to the Marattas, while building such grand structures on sandy coasts before the watery main. King Serfoji introduced the latest architecture of the west to the Thanjavur soil. By this efforts for about five and thirty years Caluvanaickan Pattinam was known to the world as a significant fort exporting things for which Thanjavur was famous. And that way, in the history of Tamil Nadu, this port shantey has its pride of place. It is our duty to preserve this fort in order to measure the rate of change of history in direct proportion to growth of modernism by degrees.

## Endnotes

1. F.R. Hemingway, Madras District Gazetteers : Tanjore, (Madras : Govt. Press, 1906), p. 253.
2. Carlton J.H. Hayes (ed.), History of Western Civilization, (London : Macmillan Co., 1967), Vol. II, pp. 554-555.
3. M. Rajaram, Raju Poundurai, Manora Maritime History & Architectures, (Thanjavur: TMSSML Publications, 2002), pp. 1-3
4. S.C. Bhatt (ed.), The Encyclopaedic District Gazetteers of India - South Zone, (New Delhi : Gyan Publishing House, 1997), p. 1115.
5. K. Anbarasu, Geomorphological Configuration of Tamil Nadu Coast from Coleroon to Pulicat, (Thanjavur : Tamil University Publications, 1993), pp. 35-39.
6. The Hindu, 15th February, 2003.
7. M. Rajaram, Raju Poundurai, Manora Maritime History & Architectures, (Thanjavur: TMSSML Publications, 2002), pp. 30-40
8. Raju Poundurai, The History of Secular Architecture of Tamil Nadu with Special Reference to Thanjavur District, (Thanjavur : Tamil University Publications, 1990), pp. 25-29.
9. Abaci - a Dutch architectural style introduced by Serfoji II while constructing the Manora Memorial. Marathi Modi Records (23 - 15)
10. .Ibid.

## Dr. S. Govindaraju Endowment Prize for Art and Culture

### தேவக்கோட்டச் சிற்பங்கள்: கலை வரலாற்று நோக்கில் திருக்கோடிக்காவல் கோடஸ்வரர் கோயில்

தி.விஜயமாலா\*

#### அறிமுகம்

தமிழக வரலாற்றில் திருக்கோயில்கள் இன்றியமையாத இடத்தினை பெற்றுள்ளது எனலாம். தமிழரின் நாகரிகம், பண்பாடு மற்றும் கலை சிறப்பு போன்றவற்றை வெளியுலகத்திற்கு காட்டுவது தமிழ்நாட்டுத் திருக்கோயில்களாகும்.

தமிழகத்தின் வரலாற்றை அறியப்பெருந்துணைப் புரிவது சோழப் பெருமன்னர்களின் வரலாறு கி.பி-9-ம் நூற்றாண்டில் தொடங்கி 13 -ம் நூற்றாண்டு வரை வாழ்வாங்கு வாழ்ந்து வரலாறு படைத்துச் சென்ற சோழமன்னர்கள் தங்கள் ஆட்சி திறனைப் பின் வருபவர்கள் அறிய வேண்டும் என்ற பெருநோக்கோடு ஒவ்வொரு திருக்கோயிலையும் ஒரு வரலாறாகவே படைத்துச் சென்றனர். சோழமன்னர்கள் சமயப் பணிகளுக்காக மட்டுமன்றிச் சமுதாயப் பணிகளுக்காகவும் திருக்கோயில்களைக் கட்டுவித்து, அதில் இறைக் கோலங்களில் உருவங்களையும் இடம் பெறச் செய்தனர். அவ்வகையில் திருக்கோடிக்காவல்

கோடஸ்வரர் கோயிலில் உள்ள தேவக்கோட்டச் சிற்பங்களைப் பற்றி ஆராய்வதே இக்கட்டுரையில் நோக்கமாக அமைகிறது.

#### கோயில் அமைவிடம்

சோழநாட்டின் தேவாரபதிகத்தில் குறிப்பிடும் வடகரை தலங்களில் 37- வது தலமாக திருக்கோடிக்காவல் கோடஸ்வரர் கோயில் அமைந்துள்ளது. இத்தலம் தஞ்சை மாவட்டம் திருவிடைமருதூர் வட்டம் திருவிடை மருதூலிருந்து வடகிழக்கில் சுமார் 15 கி. மீ தொலைவில் அமைந்துள்ளது. இத்தலம் மூன்று கோடி மந்திர தேவதைகளுக்கு ஏற்பட்ட சாபம் நீங்கியதால் திரிக்கோடிக்கா என்று தலப்புராணத்தின் வாயிலாக அறியப்படுகிறது. இவ்வூர் தற்போது பெயர் மருவி திருக்கோடிக்காவல் என அழைக்கப்படுகிறது.<sup>1</sup>

#### வரலாற்று பின்புலம்

திருக்கோடிக்காவல் கோடஸ்வரர் கோயிலின் இலக்கியச் சான்றாக பன்னிருதிருமுறைகளில்

\*உதவிப் பேராசிரியர் வரலாற்றுத் துறை, ஸ்ரீ சாரதா மகளிர் கல்லூரி, பெரம்பலூர்.

இடம் பெறும் தேவார பதிகங்களில் திருஞானசம்பந்தர் எழுதிய இரண்டாம் திருமுறைகளில் 235-வது பதிகத்திலும்,<sup>2</sup> திருநாவுகரசர் எழுதிய நான்காம் திருமுறைகளில் 51-வது பதிகத்திலும், ஐந்தாம் திருமுறைகளில் 78-வது பதிகத்திலும், ஆறாம் திருமுறைகளில் 81-வது பதிகத்திலும் இக்கோயிலின் இடம் பெறும் சிவவடிவங்களைப் போற்றி புகழ்ந்தும்,<sup>3</sup> இயற்கை எழில் அமைப்பைப் பற்றியும் தேவாரப் பதிகங்களில் பாடப்பட்டுள்ளது.<sup>4</sup>

இக்கோயிலின் வரலாற்று பதிவுகளை வெளிப்படுத்தும் வகையில் கல்வெட்டுகள் சான்றாக அமைந்துள்ளது. தமிழகத்தை ஆட்சி செய்த குறுநில மன்னரான இளங்கோ முத்திரையன் (கி.பி 689) என்பவர் இக்கோயிலுக்கு செம்மறியாடு தானமாக கொடுத்த செய்தி கூறப்படுகிறது.<sup>4</sup> முற்கால பாண்டியமன்னனான வரகுணன் பாண்டியனின் (மாறஞ்சடையன் கி.பி 862- 866) கல்வெட்டில் பொன், நிலம், நெல், தங்கம் போன்றவை தானமாக கொடுத்த செய்தி கூறப்பட்டுள்ளது.<sup>5</sup> பல்லவ மன்னனான மூன்றாம் நந்திவர்மனின் (கி.பி 865-895) கல்வெட்டு ஒன்றிலும்,<sup>6</sup> இம்மன்னனின் மகனான நிருபதுங்கவர்மனின் (கி.பி 895-949) கல்வெட்டு இரண்டிலும் நெல், பொன் போன்ற தானங்கள் கொடுத்த செய்தி கூறப்பட்டுள்ளது.<sup>7</sup> இவர்களைத் தொடர்ந்து ஆட்சி செய்தவர் சோழர்கள் ஆவார். இம்மன்னர்களின் முற்கால சோழ மன்னனான முதலாம் ஆதித்த சோழன் (கி.பி 871-907)<sup>8</sup> முதல் மூன்றாம் இராஜராஜசோழன் (1216-1256)வரை உள்ள கல்வெட்டுகளில் நந்தவனம் அமைக்க கொடை அளித்தல், நிலம் செம்மறியாடு, பொன் விளக்கு, காசு, நிலத்தை பாதுக்காக்க பணியாட்கள் அமைத்தல், நில நிர்வாகம் தொடர்பான உடன்படிக்கை செய்து கொண்ட செய்திகள் இக்கல்வெட்டுகளில் இடம் பெற்றுள்ளது.<sup>9</sup> இக்கோயிலின் இலக்கியங்கள் மற்றும் கல்வெட்டுச் சான்றுகளின் அடிப்படையில் ஏறக்குறைய கி.பி 6-ம் நூற்றாண்டு முதல் கி.பி 13-ம் நூற்றாண்டு வரை இக்கோயிலின் சிற்பக்கலை கூறுகள் என்பவை சிறப்புடையதாக அமைகிறது.

இச்சிற்பக்கலையின் தனிதன்மைகளை இவ்வாய்வுக் கட்டுரையில் எடுத்து இயம்பப்படுகிறது.

### கோயிலின் சிற்பக்கலை

தமிழகக்கலை வரலாற்றின் சோழர் காலத்தில் படைக்கப்பட்ட சிற்பங்கள் அனைத்து கலையின் அடிப்படையிலும் புராணப்பின்னணி மற்றும் ஆகமங்களின் அடிப்படையிலும் தனிதன்மை பெற்ற சிற்பகலைகளாக அமைந்துள்ளது. அருவருவமான சிவலிங்கத்தில் தொடங்கி அழகுடன் திகழும் பல்வேறு இறைவருவங்கள் ஒவ்வொன்றும் குறிப்பிடத்தக்க கலைப்பாணிகளில் திகழ்கின்றது. அவ்வகையில் திருக்கோடிக்காவல் கோடஸ்வரர் கோயிலின் கருவறையில் லிங்கம் அமைந்துள்ளது. தேவக்கோட்டப்பகுதியில் தெற்குப்புறம் தட்சிணாமூர்த்தி சிற்பமும், மேற்குப்புறம் லிங்கோத்பவர் சிற்பமும் வடக்குப்புறம் பிரம்மா சிற்பம் அமைந்துள்ளது. இதனைத் தொடர்ந்து அர்த்தமண்டபத்தின் தெற்கு புறத்தில் நடராஜர் விநாயகர் அகத்தியார் போன்ற சிற்பங்களும், வடக்கு புறத்தில் பிட்சாடனர், அஷ்டபுஜ துர்க்கை, அர்த்தநாரி போன்ற சிற்பங்கள் அமைந்துள்ளது.<sup>10</sup>

சோழ மன்னர்கள் ஆட்சியில் மட்டும் கவனம் செலுத்தாமல் கலையிலும் ஆர்வம் கொண்டவர்களாக இருந்தனர். இந்திய கலை வரலாற்றில் ஒரு புதிய வரலாற்றைத் தோற்றுவித்தனர் சோழர் மன்னர்கள் ஆவார். இம்மன்னர்கள் இந்திய கலை வரலாற்றில் சோழர் கலைப்பாணி ஒரு புதிய கலைப்பாணியாக வடிவம் பெற்றுள்ளது. இவ்வகையில் முற்கால சோழர் கலைப்பாணிகளைக் கொண்டு திருக்கோடிகாவல் கோடஸ்வரர் கோயில் அமைந்துள்ளது. இக்கோயிலில் தேவக்கோட்டச் சிற்பங்களான கருவறையின் தெற்குப்புறம் தட்சிணாமூர்த்தி சிற்பமும், மேற்குப்புறம் லிங்கோத்பவர் சிற்பமும் வடக்குப்புறம் பிரம்மா சிற்பம் அர்த்தமண்டபத்தின் தெற்கு புறத்தில் நடராஜர், விநாயகர், அகத்தியர் போன்ற சிற்பங்களும், வடக்கு புறத்தில் பிட்சாடனர் அஷ்டபுஜ துர்க்கை, அர்த்தநாரி

போன்ற சிற்பங்களின் கலைகளைப் பற்றி தெளிவாக எடுத்துரைக்கப்படுகிறது.

### கலை வரலாற்றில் சிற்பக்கலை கூறுகள் தட்சிணாமூர்த்தி

தட்சிணாமூர்த்தி ரிஷிகளுக்கு யோகத்தையும் ஞானத்தையும் குருவாக அமர்ந்து உபதேசிக்கும் வடிவமாகும். சிவப்பெருமானின் லீலாமூர்த்திகளில் 25 - வது கோலமான செளமியம் (சாந்தம்) சம்காரம் (வதம்) நிருத்தம் (நடனம்) யோகம் (தியானம்) அனுகிரகம் (அருள்) ஆகிய ஐந்தொழில்களில் யோக நிலையிலிருந்து ரிஷிகளுக்கு கல்வியையும், ஞானத்தையும் யோகத்தையும் உபதேசிக்கும் மூர்த்தியாக தென்திசையை நோக்கி அமர்ந்திருப்பார்<sup>11</sup>.

தமிழ் இலக்கியங்களில் சிலப்பதிகாரத்தில் தெக்குனர் என்றும்<sup>12</sup> ஆலமர் செல்வன் என்றும் குறிப்பிடப்பட்டுள்ளது.<sup>13</sup> ஆகவே தென்திசை அறிவும் ஞானமும், நிறைந்த திசையாக கருதப்படுகிறது. தட்சிணாமூர்த்தி சிற்பத்தினைப் பற்றி காசியப்ப சிற்பசாஸ்திரம் விளக்கும் போது இமயமலையின் மீது ஆலமரத்தின் அடியில் அமர்ந்துக் கொண்டு சாஸ்திரங்களை விளக்குவதைப் போல அமைந்திருக்கும் இவர் புலி தோலினைப் போல் அல்லது வெள்ளை தாமரையாலா பத்மாசனத்தில் அமர்ந்திருப்பார். அவரது வலது காலை தொங்கவிட்டும் இடது காலை வலது காலின் மீது அமர்த்தியவாறும் இருக்கும் இவ்வகையினை அமைதியான வீரசானம் என்றழைக்கப்படுகிறது.

தட்சிணாமூர்த்தியின் பார்வையானது பெருவிரலினை பார்த்தவாறு அமைந்து இருக்கும். தர்மத்தையும் ஞானத்தையும் கற்கும் ஆவலில் ரிஷிகள் சூழ்ந்திருப்பார் அம்சமத்பேதமாகம். சப்தரிஷிகளான நாரதர், ஜமதக்னி வஷஸ்பர், பிருகி, பரத்வாஜர், ஜனகர் மற்றும் அகத்தியர் ஆகியோர் சூழ்ந்திருப்பதாக கூறுகின்றது. அகஸ்தியர், புலஸ்தியர், விஸ்வாமித்திரர் மற்றும் ஆங்கிரசர் ஆகிய 4 ரிஷிகள் ஞானம் பெருகுவதாக காரணமாகவும் குறிப்பிடுகிறது. இவர்கள்

தலையில் சடாமுடியும் கழுத்தில் ருத்திராட்சமும் அணிந்து இருப்பதாக குறிப்பிடுகின்றது.<sup>14</sup>

இவ்வாறு பெற்றிருந்தாலும் திருக்கோடிக்காவல் கோயிலின் கருவறையின் தெற்குபுற தேவ கோட்டத்தில் வியாக்கியான மூர்த்தி காணப்படுகிறது. இச்சிற்பம் 4 அடி உயரம் உடையது. இடது காலை மடக்கி வலது காலை அபஸ்மாறன் மீது வைத்துள்ளார். நான்கு கரங்களை கொண்டவர். தலையில் ஜடாபாரம், காதில் குண்டலம், மார்பில் யக்ஞோபவிதம் கழுத்தில் அனைத்து விதமான அணிகலன்கள் அணிந்துள்ளார். வலது கால்புறத்தில் புடைப்புச் சிற்பமாக நாகம் காட்டப்பட்டுள்ளது.

தட்சிணாமூர்த்தியின் இருபுறமும் அகஸ்தியரின் சிற்பம் நின்ற நிலையில் உள்ளது இரண்டு கரங்களை கொண்டுள்ளது பீதாம்பரம் ஆடை அணிந்துள்ளது. இப்படிமம் கோயிலின் சமகாலத்தை சேர்ந்த படிமமாகும்.

### லிங்கோத்பவர்

லிங்கோத்பவரை லிங்கபுராண தேவர் என்றும், சந்திரசேகர் லிங்கபுராணத்தின் நாயகர் என்று போற்றப்படுகின்றனர். சந்திரசேகர் அல்லது லிங்கோத்பவர் படிமத்தில் விஷ்ணு மற்றும் பிரம்மன் ஆகியோர் இணைந்து காணப்படுவர். சந்திரசேகர் படிமமானது லிங்கத்திலிருந்து தோன்றிய படிமமாகும். முன்னிரு கைகள் அபயம் மற்றும் வரதம் தரித்திருப்பார் பின் கை மான் மற்றும் மழுவினை தாங்கியிருப்பார். பிரம்மன் அன்னப்பறவை வடிவிலும் விஷ்ணு வராகம் வடிவிலும் அமைக்கப்பெற்று இருப்பார். லிங்கோத்பவர் படிமம் சிவலிங்கத்துடன் இணைந்து காணப்படும். லிங்கத்தில் இருந்து வெளிவந்ததால் இப்படிமம் லிங்கோத்பவர் பெயர் பெற்றது. விஷ்ணு நித்திரையில் சூழ்ந்திருந்த போது அவரின் காதுக்கருவில் வந்து பிரம்மன் தோன்றி இப்பிரபஞ்சத்தை உருவாக்கியது தாம் தான் என்று தமக்குகத்தாமே பெருமைப்பட்டுக் கொண்டும் விஷ்ணுவை நோக்கி யார் நீர் என்று வினவினார். ஆனந்த சைந்தனாகிய விஷ்ணு யோகநித்திரையிலிருந்து மீண்டும் தான்

பிரபஞ்சத்தைக் காட்டிலும் தொழிலினை மேற்கொண்டவர் என்பதைச் சுட்டிக்காட்ட தாம் தான் உலகில் முதல்வர் என்று கூறினார்.

லிங்கத்தின் ஐந்தில் ஒரு பகுதி மேலும் கீழும் செதுக்கப்பட்டால் இப்படிமம் அமைக்கப்பட்டிருக்கும். சந்திரகேரரின் முழங்கால அளவிற்கு கீழாக செதுக்கப்படாமல் இருக்கும். வலது மேல் பகுதியில் பிரம்மன் அன்னப்பறவை வடிவில் பிறந்தவாறு அமைந்திருக்கும். லிங்கோத்பவரின் கீழ் இடது புறம் விஷ்ணு வராக வடிவில் பூமியை துளைத்துக்கொண்டு செல்வது போல் அமைந்திருக்கும். சந்தரிசேகர் படிமம் நான்கு கைகள்; பெற்றிருக்கும். பின் கரங்களில் மான் மற்றும் மழுவும் முன் இருகைகள்; அபயம் அல்லது வரதம் தரித்திருக்கும்<sup>15</sup>

இக்கோயிலின் லிங்கோத்பவர் சிற்பம் கருவறையின் மேற்கு தேவக்கோட்ட மாடப்பகுதியில் அமைந்துள்ளது. இச்சிற்பம் 3வீ உயரம் கொண்டுள்ளது. நான்கு கரங்கள் முன்னிருகரம் அபயம் ஊருவரஸ்தலம், பின் இரு கைகள் மழு, மான் வைத்துள்ளார். கழுத்தில் அனைத்து அணிகலன்கள் காதில் குண்டலம் அணிந்துள்ளார்.

இச்சிற்பத்தின் வலது புறத்தில் அன்னம் பறப்பது போன்றும், இடது புறத்தில் வராக பூமியை துளைத்துக்கொண்டு போலவும் அமைந்துள்ளது. வலது புறத்தில் பிரம்மா 3 அடி உயரம் உடையது. இப்படிமம் நின்ற நிலையில், இரு கரங்களில் ஊருகஸ்தம் அபயம் முத்திரை காட்டியவாறு அமைந்துள்ளது. இச்சிற்பத்தின் இடது புறத்தின் விஷ்ணு 3 அடி உயரம் உடையது இப்படிமம் நின்ற நிலையில் இரண்டு கரங்களில் ஊருகஸ்தம், அபயம் முத்திரையுடன் உள்ளது. பிரம்மா, விஷ்ணு இருவரின் இருபுறத்திலும் அகஸ்தியர் திரிபங்க நிலையில் இரண்டு கரங்களுடன் பீதகம்பரம் ஆடை அணிந்துள்ளார். இப்படிமத்தின் அமைப்பினை சிலபசாஸ்திரம் விளக்குகிறது.

### பிரம்மன் அல்லது நான்முகன்

பிரம்மன் ஹிரணியகர்பத்தில் இருந்து தோன்றினார் என்று புராணங்கள் கூறுகிறது. ஹிரண்யம் என்பது பொன்னையும் கர்பம் என்பது கருவையும் குறிப்பதாகும். பிரம்மன் விஷ்ணுவின் நாபிக்கமலத்தில் இருந்து வந்த தாமரை மலரின் மீது தோன்றியதாகவும் கூறப்படுகிறது. இவர் இந்துக் கடவுள்களில் முதன்மையானவர் பிரபஞ்சத்தின் படைப்புக்கு காரணமானவர் படைப்பு தொழிலினை மேற்கொண்டவர். இவர் தானாக தோன்றியவர் எனவே இவரை பிரபஞ்சத்தின் முதல்வர் என்றும் பிதாமகன் என்றும் அழைக்கப்படுவார். இவரைப் பற்றி வேதங்களிலும், புராணங்களிலும் குறிப்புகள் காணப்படுகின்றன.

பிரம்மனின் நான்கு தலைகள் நான்கு திசையை நோக்கியவாறு அமைந்திருக்கும். இவர் நான்கு கரங்களுடன் (தாமரை மலர்) அல்லது வரம்சத்தின் (அன்னம்) மீது நின்றவாறு அல்லது அமர்ந்தவாறு இருப்பார். சில்பரத்தினம் பிரம்மன் கூர்ச்சா சனத்தின் (கோரைப்பாய்) அமர்ந்திருப்பதாக குறிப்பிடுகிறது. பிரம்மன் மஞ்சள் நிற மேனியுடையவர் மஞ்சள் கலந்த சிவப்பு நிற கண்களை உடையவர் தலையில் ஜடாமுடியுடன் பலவித அணிகலன்களையும் மற்றும் வெள்ளை யக்னோபாவிதம் அணிந்திருப்பவர் கழுத்தில் வெள்ளை நிறமாலை அணிந்திருப்பார் உடலில் திருநீறுபூசி இருப்பார். இடையில் கடிசூஸ்திரம் (இடைப்பட்டையாக) கீழ் ஆடையின் மேல் அணிந்திருப்பார். மான் தோலினால் ஆன உபவித ஆடை அணிந்திருப்பார் ஒரு பக்க காதில் பொன் மற்றும் ரத்தின குண்டலங்கள் அணிந்திருப்பார்.

பிரம்மனின் ஜடைமுடி செம்பட்டை நிறமுடையதாக இருக்கும் என குறிப்பிடுகிறது. இவரின் கைகளில் அக்கமாலை மற்றும் தர்ப்பை இடது கைகளில், வலது கரங்களில் கூசாபுல் மற்றும் தர்ப்பையும் பிடித்திருப்பார் அல்லது மன் இருகரங்களின் அபயம், வரதமும், பின் இருகரங்களின் அக்கமாலையும் கமலண்டலம் பிடித்திருப்பார் அல்லது முன் வலது கை வரதமும்

முன் இடது கை கமண்டலமும் பின் வலது கரம் ஸ்ருவமு; பின் இடது கை ஸ்ருக் பிடித்தவாறு இருப்பார்.<sup>16</sup>

இக்கோயிலின் கருவறையில் வடபுற தேவ கோட்டத்தில் நான்கு கைகள் பின்னிரு கை அக்கமாலை, கமண்டலமும். முன்னிருகை அபயம் ஊருகஸ்தம் முத்திரையுடனும், நான்கு முகங்களுடன் தலையில் ஐடாமகுடமும் மார்பில் யக்ஞோபவிதம், பீதாம்பரம் ஆடை அணிந்துள்ளார். இப்படிமம் 4 அடி உயரம் கொண்டுள்ளது. பிரம்மா இருபுறங்களில் அகத்தியர் திரிபங்க நின்ற நிலையில் இரண்டு கரங்களுடன் பீதாம்பரம் ஆடை அணிந்துள்ளார். இச்சிற்பத்தினைப் பற்றி சிற்பரத்தினத்தில் குறிப்பிட்டுள்ளது போன்று இக்கோயிலில் இடம் பெறும் பிரம்மனின் சிற்பம் அமையப்படவில்லை என்பது குறிப்பிடத்தக்க ஒன்றாகும். இச்சிற்பம் முற்கால சோழர் காலத்தை சேர்ந்ததாகும்.

#### அஷ்டபுஜ துர்க்கை

தாய்தெய்வ வழிபாடு பெண் தெய்வ வழிபாட்டின் தோற்றமாக கருதப்படுகிறது. இவ்வழிபாடு தொன்மையான வழிபாடு என அறிய முடிகிறது. சங்ககாலத்தில் பாலை நிலக் கடவுளாக கொற்றவை வணங்கப்பட்டது என்பதை கலித்தொகையில் குறிப்பிட்டுள்ளது.<sup>17</sup> சங்க இலக்கியங்களான அகநானூறு, புறநானூறு, பரிபாடல், பதிற்றுப்பத்து, குறுந்தொகை, திருமுருகாற்றுப்படை, சிறுபாணாற்றுப்படை போன்ற சங்க இலக்கிய நூல்களில் கொற்றவை தொடர்பான செய்திகள் இடம் பெற்றுள்ளது.

குறிப்பாக அகநானூற்றுப் பாடலில்

போருக்குச் செல்வோர் கொற்றவை ஓங்கு

புகழ் காணமரச் செல்வி என்றும்<sup>18</sup> சிலப்பதிகாரத்தில் கொற்றவை வாயிற்பொற்றொடி,<sup>19</sup> விண்ணோர் பாவை போன்ற பல்வேறு பெயர்களில் இடம் பெற்றுள்ளது.<sup>20</sup>

வடமொழி இலக்கியங்களான தேவிமகாத்மியம் குறிப்பிடும் போது மகிஷன் என்ற அரக்கன்,

தேவர்களை துன்புறுத்திக் கொண்டிருந்தான் இதனை அறிந்த சிவன், விஷ்ணு, யமன், வாயுதேவன், இமாவன், போன்றவர்களிடமிருந்து ஆயுதங்களைப் பெற்று தேவி, மகிஷனை அழித்ததால் மகிஷாசூரமர்த்தினி என்னும் கார்த்தியாயனி என்றும் அழைக்கப்படுகிறது.<sup>21</sup>

தேவி மாத்மியத்தின் புராண பின்னணியின் அடிப்படையில் தமிழக கலை வரலாற்றில் முதன்முதலாக பல்லவர்களின் குடவரையான மாமல்லபுரத்தில் மகிஷாசூரமர்த்தினியின் சிற்பம் அமைக்கப்பட்டுள்ளது. கட்டுமானக்கோயில்கள் என்ற நிலையில் காஞ்சி கையிலாச நாதர் கோயிலிலும், ஐராவத கோயிலிலும், மாதங்கேஸ்வர் கோயிலிலும், முக்தீஸ்வர் கோயிலிலும், மால்லபுரத்தில் ஐந்து படிமங்களும், திருச்சிராப்பள்ளி மற்றும் திருத்தணியில் இப்படிமங்கள் இடபெற்று உள்ளது இப்படிமங்களின் வளர்ச்சி என்பது பெரும்பாலும் பல்லவர் கோயில்களின் அர்த்தமண்டபத்தின் தேவக்கோட்டங்களில் காணப்படுகிறது.<sup>22</sup>

அவ்வகையில் திருக்கோடிக்காவல் கோடீஸ்வர் கோயிலின் அர்த்த மண்டபத்தில் வடக்கு திசை சமபங்கநிலையில் அஷ்டபுஜ துர்க்கை காணப்படுகிறது. இச்சிற்பம் நான்கு கை முன் இரு கை அபயம், வரதம் பின் இரு கைகள் சங்கு, சக்ரம் வைத்துள்ளார். துர்க்கையின் சிற்பம் மகிஷனின் தலையில் மேல் நின்றவாறு அமைக்கப்பட்டுள்ளது. இச்சிற்பத்தின் கலைகூறுகள் முற்கால சோழர் கலைப்பாணியைக் கொண்டு அமைந்துள்ளது.

#### அர்த்த நாரிஸ்வரர்

அர்த்த நாரிஸ்வரர் கோலத்தினைப் பற்றி புராணங்களில் குறிப்பிடும் போது கைலை மலை மீது பார்வதி தேவியுடன் சிவபெருமான் அமர்ந்திருப்பார். அப்பொழுது சிவனை காணவந்த பிங்கிமுனிவர் சிவனை மட்டும் வணங்கி வலம் வந்தார். ஆனால் பார்வதி தேவியை வணங்கவில்லை அதனால் பார்வதி தேவி கோபமடைந்தார். சினம் கொண்ட பார்வதிதேவி பிங்கியின் உடலில் உள்ள சதை மற்றும் இரத்தம்

நீங்குமாறு சாபமளித்தார் பிருங்கிமுனிவர் சதையும், இரத்தமும், நீங்கி எலும்புத்தோல் பொருந்திய உடம்பினைப்பெற்றார்.

சிவன் தன்னுடைய மெய்க்காவலன் தளர்வடைந்த நிலையினைக் கண்டு இரக்கம் உற்றான் சிவபெருமான் பிங்கி முனிவருக்கு மூன்றாவது காலாக ஊன்று கோலினை அளித்தார். அதனைப்பெற்ற முனிவர் மகிழ்ச்சியடைந்து சிவப்பெருமானின் முன்பாக நடனமாடி பக்தியினைச் செலுத்தினார். இதனைக்கண்ட பார்வதி தேவி மணம் வருந்தி சிவபெருமானின் பாதி உருவை அடைய வேண்டும் என்று கருதி சிவனை நோக்கி கடுமையாக தவத்தினை மேற்கொண்டார். சிவபெருமானின் மனமகிழ்ந்து தன் உடலில் பாதியினைத் தருவதாக வரம் அளித்தார். பார்வதி தேவி சிவனுடன் “அர்த்தநாரிஸ்வராக” காட்சியளித்தார். பிருங்கி முனிவர் இருவரையும் வணங்க வேண்டிய நிலை ஏற்பட்டது.

அர்த்த நாரிஸ்வரின் படிமக்கலையினை அம்சுமத்பேதாகமம், காமிக்காமம், சுப்ரபேதாகமம், சில்பரத்தினம், காரணாகமம், ஆகியவைகளில் விளக்கப்பட்டுள்ளது. சிவனின் வலது பாதி ஆண் உருவமும் பாதி பெண் உருவமாகவும் இருக்கும். சிவபெருமான் வலது பாதியில் தலையில் ஜடாமுடிதிரித்திருக்கும் அதன் மேல் பிறைச்சந்திரன் சூடியிருக்கும் வலது காதில் சர்ப குண்டலமும் வலது நெற்றியில் பாதி கண்ணும் காணப்படும் பொதுவாக இரண்டு, மூன்று, நான்கு கைகளுடன் அமைக்கப்பட்டிருக்கும் வலது கைகளில் அபயமும், பரசும் தரித்திருக்கும் அல்லது வரதமும் சூலமும் அல்லது மழுவும் அபயமும் அல்லது ஒரு இடத்தின் தலையின் மீது ஊன்றியவாறு மற்றொரு கையில் அபயம் தாங்கியவாறும் இருக்கும். சூலமும், அக்கமாலையும், வலது கையில் தரித்திருக்கும் இரண்டு- கரங்கள் மட்டுமே தரித்திருக்கும் சிவனின் பாகத்தில் வரதம் அல்லது கபாலம் பிடித்திருக்கும் வலது பக்கத்தில் சிவனுக்குரிய ஆடை அணிகலன்கள்

அணிந்திருக்கும் வலது பாதியில் புலிதோள் ஆடையும் மார்பின் யக்னோபவியம் அணிந்திருக்கும்.

இடைபட்டையானது நாகத்தினால் ஆன சர்வ மேகவை உடலில் திருநீர் பூசப்பட்டிருக்கும். வலது கால் சுற்று வளைந்து தேவியின் உயரத்திற்கேற்ப பத்மாசனத்தில் நின்றவாறு இருக்கும். வலது பக்க சிவனின் முகத்தோற்றம் இடது பக்கம் தேவியின் முகத்தோற்றத்துடனும் காணப்படுவார்.

பார்வதி தேவியின் பாதியான இடது புறத்தின் தலையில் கரண்டமகுடம், நெற்றியின் இடதுபுறம் அரைதிலகமும் இடது காதில் குண்டலமும் சிவபெருமான் இடது புறம் கையில் ஏதேனும் ஒற்றினை தரிந்திருப்பார். அவரது கைகளின் கெய்யூரம், கங்கணம் அணிந்திருப்பார். அர்த்தநாரிஸ்வரர் படிமம் இரு கரங்கள் மட்டும் தரிந்திருந்தாய் இடது கை தொங்க விட்டவாறு அமைந்திருக்கும் அல்லது இடபத்தினை தொட்டவாறு இருக்கும். இரத்தினங்களால் ஆன ஆபரணங்கள் அணிவிக்கப்பட்டிருக்கும் பார்வதி தேவி இடது பாதிபாதம் வரை ஆடை அணிவித்திருக்கும் தேவியின் நிறம் கிளிப்பச்சை அல்லது அடர்ந்த நிறமுடையவராக அமைக்கப்பட்டிருக்கும் சாந்தமான தோற்றத்துடன் பத்மாசனத்தில் நின்றவாறு காணப்படுவார்.<sup>23</sup>

இக்கோயிலின் அர்த்தநாரிஸ்வரர் படிமமானது கருவறையின் வடபுற சுவற்றின் பீடத்தின் திர்பங்க நிலையில் அமைந்துள்ளது. இரண்டு கைகள் காணப்படும், வலது புறம் சிவன் இடது புறம் பார்வதி படிமம் அமைந்துள்ளது. இடது புறம் காதில் குண்டலமும் கழுத்தில் அணிகலன்கள் அணிந்த வாறும் வலது புறத்தில் பிதாம்பரம் ஆடை அணிந்திருக்கும் இப்படிமத்தின் பின்புறம் ரிஷப வாகனத்துடன் அமைந்துள்ளது. இப்படிமம் 4லீ அடி உயரம் உடையது. முற்கால சோழர் காலத்தினை கொண்டுள்ளது.

#### முடிவுரை

இத்தகைய கலை வரலாற்று பின்னணியுடன் காணப்படும் திருகோடிக்காவல் கோடெஸ்வரர் கோயிலின் கோட்ட சிற்பங்கள் குறிப்பாக கருவரை



மற்றும் அர்த்தமண்டப தேவக்கோட்டங்களில் இடம் பெற்றுள்ளது. இச்சிற்பங்கள் முற்கால சோழர் காலத்தை சேர்ந்ததாக கருததோன்றுகிறது. இக்கோயிலின் வரலாற்று சான்றுகள் என்ற நிலையில் கல்வெட்டு கிடைக்கப்பட்ட போதிலும் இக்கல்வெட்டுச் சான்றுகள் பல்லவர்கள், பாண்டியர்கள், முத்திரையர்கள் மற்றும் சோழர்கள் ஆகியோரின் கல்வெட்டுகள் இடம் பெற்றுள்ளது. இம்மன்னர்களின் கல்வெட்டுகள் இடம் பெற்றாலும், இக்கோயிலில் கலைப்பாணியினை உற்றுநோக்கிடும் போது முற்கால சோழர் கலைப்பாணியினைப் பெற்றுள்ளது என்பது குறிப்பிடத்தக்க ஒன்றாக அமைந்துள்ளது. குறிப்பாக கருவறை மற்றும் அர்த்த மண்டப தேவக்கோட்டங்களில் இடம் பெறும் தட்சிணாமூர்த்தி, லிங்கோத்பவர், பிரம்மா, துர்க்கை, அர்த்தநாரிஸ்வரர் போன்ற சிற்பங்கள் அனைத்தும் இக்கோயிலின் சமகாலத்தை சேர்ந்ததாக இருக்கலாம் என்று அறியமுடிகிறது. இக்கோயிலின் சமகாலம் என்று சொல்லக்கூடிய முற்கால சோழ மன்னனான உத்தமசோழன் (கி.பி 971-985) கலைப்பாணி என்பதற்கு சான்றாக நடராஜர் சிற்பத்தின் வலது புறத்தில் சிறுருவ சிற்பமாக உத்தமசோழனின் சிற்பம் அமைந்துள்ளது என்பது நோக்குதலுக்குரிய ஒன்றாக காணப்படுகிறது.

#### அடிக்குறிப்பு

1. வி. சுப்பிரமணியம், திருக்கோடிக்காவல் தலவரலாறும் மகிமையும், ப.2

2. திருமுறை - 2 பதிகம் 235 பாடல் 10
3. திருமுறை - 2 பதிகம் -235 பாடல்- 5,6,7
4. திருமுறை - 4 பதிகம் - 51 பாடல் 5,7,8
5. ARE NO.39/1930-1931.
6. ARE NO.1, 2, 21, 27/1930-1931.
7. ARE NO. 27/1930-1931.
8. ARE NO. 22, 38/1930-1931.
9. ARE NO. 28/ 1930-1931.
10. AER NO. 53,54/ 1930-1931.
11. T.A. Gopinatha Rao, Elements of Hindu Iconography, Vol I, Part I, Pp.75-86
12. சிலபதிகாரம் பாடல் 23 வரி 96
13. முதலாம் திருமுறை 15- வது பதிகம் பாடல் 1
14. கோ.எஸ். சுப்ரமணிய சாஸ்திரி, ஸ்ரீ காசியப் ப் சாஸ்திரம், பாகம்-2,89 படலம்,ப.380.
15. T.A. Gopinatha Rao, Elements of Hindu Iconography Vol – Two Part – I pp -105-111
16. T.A. Gopinatha Rao, Elements of Hindu Iconography, Voll, Part II P.501.
17. கலித்தொகை 89:7-9
18. அகநானூறு 352
19. சிலம்பு 23:181
20. சிலம்பு 11:214
21. தேவிமகாத்தியம் 13-வது அத்தியாயம்.
22. கி. கந்தன், தமிழகச் சிற்பக்கலை வரலாறு, ப.131.
23. H.Krishna sastri, South Indian Images Gods and Goddesses, P.120.

## வரலாற்றியல் நோக்கில் திருபூவணம் பூவணநாதர் சுவாமி கோவில் - ஓர் ஆய்வு

கா.கணநாதன்\*

#### முன்னுரை

சங்கம் வைத்துத் தமிழ் வளர்த்த பாண்டியர்கள் கோயில் கலையில் குறிப்பாக ஈடுபாடு காட்டினர். அவ்வாறு தோன்றிய ஆலயங்கள் இன்றும் சிறப்புடன் நிலைபெற்று விளங்குகின்றன. இச்சிறப்பு உடைய பாண்டியர் ஆளுகைக்கு

உட்பட்ட கோயில்தான் ஸ்ரீ புஸ்பவனேஸ்வரர் செளந்திரநாயகி அம்பாள் திருக்கோயில் ஆகும். இக்கோயிலைப் பற்றிய செய்திகள் கள ஆய்வின் மூலம் சேகரிக்கப்பட்டதாகும். ஆய்வாளர் திருப்பூவணத்தைச் சார்ந்தவராக இருப்பதால் துணையாக அமைந்தது. திருப்பூவணத்தின்

\*உதவிப்பேராசிரியர், தமிழ்த்துறை, அழகப்பா பல்கலைக்கழகம், காரைக்குடி, சிவகங்கை மாவட்டம்.

அமைவிடமும், அமைப்பும், தலம் பற்றிய செய்திகள், வரலாற்றுச் செய்திகள், குறித்து இக்கட்டுரையின்கண் காண்போம்.

#### திருப்பூவணத்தின் அமைவிடமும் அமைப்பும்:

தேவாரப் பதிகங்கள் திருவாசகம் பாடல் பெற்ற பாண்டிநாட்டுச் சிவத்தலமாக திருப்பூவணம் மதுரை-மண்டபம் தேசிய நெடுஞ்சாலையில் மதுரையிலிருந்து கிழக்கே 18 கிலோ மீட்டர் தொலைவில் உள்ளது. சிவகங்கை மாவட்டம் திருப்புவணம் வட்டத்தில் வைகையாற்றின் மேற்குக் கரைப்பகுதியில் சுமார் 2.5 கிலோ மீட்டர் நீண்ட பரப்புடையதாகத் திருப்பூவணம் அமைந்துள்ளது.

கோட்டை, நெல் முடிகரை, பழையூர், புதூர் என்ற நான்கு பகுதிகளாகத் திருப்பூவணம் அமைந்துள்ளது. கோட்டைப்பகுதியில்தான் பல நூற்றாண்டுகள் பழமையான பூவணநாதர் கோயில் உள்ளது. இக்கோயில் பெரிதும் நன்செய் வயல்களால் சுழப்பெற்றுள்ளது. நெல், வாழை, கொடிக்கால் போன்ற வேளாண்மைப் பயிர்கள் நல்ல பயனைத் தருகின்றன. நெல்முடிகரை என்பதற்குப் பெயர்க் காரணம் கூறும்போது, சோமலே அவர்கள் “பாண்டிய அரசருக்குத் திருப்பூவண மக்கள் நெல்லால் கோட்டை கட்டி, கதிரை எடுத்து முடிசுட்டி வந்தனர். அதனால் இவ்விடம் இவ் பெயர் பெற்றது.”<sup>1</sup> என்று குறிப்பிடுகிறார்.

திருப்பூவணம் என்றும், பூவணம் என்றும் இதனைத் தேவாரப் பாடல் கூறும், ஏனைய இலக்கியங்களும் குறிப்பிடுகின்றன. எனினும் தற்போது திருப்புவணம் என்றும் திருப்புவணம் என்றும் வழங்கப்பட்டு வருகின்றது.

#### தலம் பற்றிய செய்திகள்:

திருப்பூவணமாவது கிரேதாயுகத்தில் தேவுபுரம் புட்பவனம் என்றும், திரேதாயுகத்தில் இலக்குமிபுரம் என்றும், துவாபரயுகத்தில் பிரமபுரம் என்றும் கலியுகத்திலே பாஸ்கரபுரம், ஆனந்தவனம், முத்தியாச்சிரமம், சிதம்பரம், தகூஷிணாகாசி, சதுர்வேதபுரம், பிதிர்முத்திபுரம் என்றும் பெயர் கொண்டு விளங்கியது என யுக

அடிப்படையில் ஆனதோர் வரலாற்றினைப் பெற்று விளங்குவதாகத் திருப்பூவணம் புராணம் கூறுகிறது. இந்தப் புராணத்தில் உள்ள இருபது சருத்தங்களிலும் இத்தலத்தில் சிறப்புகள் எடுத்தோதப்படுகின்றன. அவற்றுள் இத்தலம் அறிந்து செய்யும் பாவங்களை நீக்கவல்லது, இறந்தவர்களுக்கு முத்தி தரவல்லது என்பன முதன்மையானவை. திருப்பூவணப் புராணம் கூறும் ஏனைய சிறப்புகள் அடுத்துவரும் இயல்களில் தலவிசேடம், தீர்த்தவிசேடம் பற்றிக் கூறுமுகமான இடம் பெற்றுள்ளன.

திருப்பூவணத்தலத்திற்கு வந்த மூவர் பதிகம் பாடிய செயலைச் சேக்கிழார் பெரியபுராணத்தில் தனித்தனியே குறிப்பிட்டுள்ளார். அவற்றில் திருஞானசம்பந்தர் பதிகம் பாடிய செயலைத் திருஞானசம்பந்தர் புராணத்தில்,

“பற்றா ர்தம் புரங்கள் மலைச்சிலையால் போந்து  
பரமனா ர் ; திருபத்தூ ர் பணிந்து போந்து  
புற்றாரும் பணிபூண்ட புனிதன ர் தம்  
பூவணத்தைப்புக்கு இறைஞ்சி மீப்புகழ்ந்து பாடி”<sup>2</sup>

என்று குறிப்பிடுகிறார் .

#### தலத்தின் சிறப்பு:

மூவேந்தரும் வந்து வழிபட்ட  
தெய்வத்தன்மையும், இயற்கை வளமும் நிறைந்த  
தலம் திருப்பூவணம்.

“முறையார் முடிசேர்தென்னவர் சேரர் -சோழர்  
கள்தாம் வணங்கும்  
திறையார் ஒளிசேர் செம்மையோங்கும்  
தென்திருப்பூணமே”<sup>3</sup>

என்றும்,

..... பூவணந்தனைப்  
பரவிய அடியவ ர் க்கில்லை பாவமே”<sup>4</sup>

எனவும் திருஞானசம்பந்த தேவாரத்தில் குறிப்பிடப்பட்டுள்ளது. “புலால் எலும்பு பூவாகத் தோன்றிய திருத்தலம்” என்று அப்பர் பெருமான் தேவாரம் கூறுகிறது. அடைந்தவர் பாவங்களை நீங்கும் புண்ணியன் தங்கும் திருத்தலம் பூவணம் என்று சுந்தரர் தேவாரம் திருப்பூவணத்தைச்

சுட்டுகிறது. திருவாசகம் கீர்த்தி திருவகவலில் சிவபெருமான் எழுந்தருளிய திருத்தலம் திருப்பூவணம் என்று குறிப்பிடப்படுகிறது.

கருவூர் தேவர் பாடிய திருவிசைப்பாவல்

வரைவனங் கவ ர்ந்திழி வையைப்  
பொருதிரை மருங்கோப் காவணவீதி  
பூவணங் கோயில் கொண்டாயே”<sup>5</sup>

எனத் திருப்பூவணத் தலச்சிறப்பும், இறைவன் கோயில் கொண்ட செய்தியும் கூறப்பட்டுள்ளது. இந்த தலத்திற்குப் புட்பவணம் என்று பெயர் வருவதற்குக் காரணம் திருப்பூவணநாதர் உலாவில்

“தட்பவனப் பாரிசாத வன மழையால்  
புட்பவன மாம்போட; புதுக்கினா ர்”<sup>6</sup>

என்னும் வரிகளால் குறிப்பிடப்பட்டுள்ளது. பக்தி இலக்கியங்களில் திருப்பூவணத்து இறைவனைக் குறிப்பதாகப் பல செய்திகள் உள்ளன. அப்பர் தேவாரத்தில் ‘வடிவேலு திரிசூலந் தோன்றுந் தோன்றும்’ என்ற பதிகம் பூவண நாதரின் பல்வேறு கோலங்களை,

ஆணாகிப் பெண்ணாய வடிவு தோன்றும்  
அடியவ ர் கட் காரமுத மாகியத் தோன்றும்”<sup>7</sup>.

என்றெல்லாம் குறிப்பிடுகிறது. திருப்பூவணநாதர் உலா பூவணநாதர் சுயம்பு நாதராகத் தோன்றிய தலைவன் எனக் கூறும்,

“..... சீட ர் உள்ள  
பாரில் கடவுள் பலாவாயத் தழைக்க அதன்  
வேரில் கிளைத்த முதல் விணைவர் கோன”<sup>8</sup>

என்ற கல்வெட்டுச் செய்தியால் அறியலாம்.

**வரலாற்றுச் செய்திகள்:**

திருப்பூவணம் பற்றி வரலாற்றுச் செய்திகள் அனைத்தும் அவ்வக் கால அரசு மற்றும் அரசியல் தொடர்பு உடையனவாக உள்ளன. இந்தச் செய்திகள் முற்காலப் பாண்டியர் வரலாற்றோடும், பிற்காலப் பாண்டியர் வரலாற்றோடும் அவர்களை அடுத்து ஆட்சிக்கு வந்த நாயக்கர் வரலாற்றோடும் தொடர்பு உடையனவாக உள்ளன. மேலும் நாயக்கர் காலத்தில் சிறந்து விளங்கிய

இராமநாதபுரம் சேதுபதி மன்னர்கள் வரலாற்றோடும், இராமநாதபுரம் சீமையில் இருந்து பிரித்தமைக்கப்பட்டச் சிவகங்கைச் சீமையின் வரலாற்றோடும் தொடர்புடையதாகத் திருப்பூவணம் பற்றிய வரலாற்றுச் செய்திகள் உள்ளன.

முற்காலப் பாண்டியர் வரலாற்றோடு திருப்பூவணம் பூவணநாதர் கோயில் வரலாறு தொடர்புடையதாக உள்ளது. இத்தொடர்பினைப் பூவண நாதர் கோயில் புதியில் காணப்படும் வட்டெழுத்தில் அமைந்த முற்காலப் பாண்டிய மன்னர் கல்வெட்டுகள், செப்புப்பட்டையங்கள் குறிப்பிடுகின்றன.<sup>9</sup> பிற்காலப் பாண்டியர் வரலாற்றோடு கொண்ட தொடர்பினைத் “திருப்பூவணம் செப்புப் பட்டையங்கள்”<sup>10</sup> குறிப்பிடுகின்றன. ஏனைய வரலாற்றுத் தொடர்புச் செய்தியினை வரலாற்று நூல்கள் குறிப்பிடுகின்றன.

நாயக்கர் ஆட்சிக் காலத்தில் கி.பி.1659-ஆம் ஆண்டில் மைசூர் மன்னரான காந்தீரவ நரசராஜ உடையார் (மூக்கறுப்பு போர்) திருமலை நாயக்கருடன் போர் தொடுத்தார். திருமலை நாயக்கர் இராமநாதபுரம் மன்னரான திருமலை இரகுநாத சேதுபதியின் உதவியை நாடினர். திருமலை சேதுபதியின் (1647-1672) உதவிக்கு கைமாறாக, தாலிக்குவேலி (அரசியின் உயிரைக் காத்தவர்) என்ற பட்டமும், அரிமுகப் பல்லக்கு என்ற பாரிசிலும், திருப்பூவணம், திருச்சூழி, பள்ளிமடம், ஆகிய பகுதிகளையும் நவராத்திரி விழாக் கொண்டாடும் உரிமையையும் திருமலை நாயக்கர் திருமலை இரகுநாத சேதுபதிக்கும் அவருடைய சந்ததியினருக்கும் கொடுத்தார்<sup>11</sup> இதனால் மதுரை நாயக்கர் ஆட்சியின் கீழிருந்து கி.பி.1659-ம் ஆண்டில் ஏற்பட்ட போரில் வெற்றிக்கு உதவிய இரகுநாத சேதுபதிக்குப் பரிசாகத் திருமலை நாயக்கரால் அளிக்கப்பட்டது என்ற வரலாற்றுச் செய்தி பெறப்படுகிறது. இதன் மூலம் நாயக்கர் வரலாற்றோடு திருப்பூவணம் வரலாறு கொண்டுள்ள தொடர்பு விளக்கம் பெறுகின்றது.

சசிவர்ணத் தேவர் காலத்தில் இராமநாதபுரச்சீமையில் இருந்துச் சிவகங்கை தனிச் சீமையாக உருவாக்கப்பட்டபோது, திருப்பூவணம் சிவகங்கைச் சீமை ஆட்சியின் கீழ் வந்தது<sup>12</sup>. பின்னர் சிவகங்கை மன்னரான மருது சகோதரர் களுக்கும் உட்பட்ட பகுதியாக இருந்தது என்ற வரலாற்றுக் குறிப்புச் செய்தியின் மூலம் சிவகங்கைச் சீமையின் வரலாற்றோடு திருப்பூவணம் வரலாறு கொண்ட தொடர்பு வெளிப்படுகிறது.

#### முடிவுரை:

திருப்பூவணம் என்றும் பூவணநாதர் கோயில் பற்றிய பரம்பரைச் செய்திகளின் தாக்கம், புராணங்கள், இலக்கியக் குறிப்புகளில் காணப்படுகின்றன. புராணச் செய்திகள் திருப்பூவணம் மற்றும் பூவணநாதர் கோயில் பற்றிய தொன்மைச் சிறப்பினையும், முதன்மைத் தன்மையினையும் எடுத்துக் கூறுகின்றன. பண்டைத் தமிழகத்தில் இறைத்தன்மையும், இயற்கை வளமும் நிறைந்ததாகப் பூவணநாதர் கோயிலும், திருப்பூவணமும் விளங்கின என்பதற்கு இலக்கியப் பகுதிகள் ஆதாரச் சான்றுகளாக உள்ளன. திருப்பூவணம் பற்றிய வரலாற்றுச் செய்திகள், பூவணநாதர்

கோயிலுடனும், இங்கு நடைபெறும் வழிபாடுகள் மற்றும் திருவிழாக்களுடனும் தொடர்படையதாகவே உள்ளன. திருப்பூவணம் என்று ஊர்ப் பெயரும் பூவணநாதர் என்ற இறைவனது பெயரும் பெரும்பான்மையான பெயர் வழக்காக வழங்கப்பட்டு வந்துள்ளன.

#### அடிக்குறிப்புகள்:

1. சோமலே - இராமநாதபுரம் மாவட்டம் பக்.342
2. பெரியபுராணம் - பகுதி - 5 பாடல் 2784
3. திருஞானசம்பந்தர் தேவாரம் 1-ஆம் திருமுறை பா-1
4. மேலது மூன்றாம் திருமுறை பா-8
5. கருவூர்த்தேவர் திருவிசைப்பா, திருப்பூவணப் பதிகம் பா.4
6. கந்தசாமிப் பலவர், திருப்பூவணநாதர் உலா, கண்ணி.129
7. திருநாவுக்கரசர் தேவாரம், திருத்தாண்டகம், திருப்பூவணப் பதிகம் பா.2
8. பின்னிணைப்பு கல்வெட்டுச் செய்திகள்
9. பின்னிணைப்பு செப்புப் பட்டையச் செய்திகள்
10. மேலது.
11. பரந்தாமனார் அ.கி. மதுரை நாயக்கர் வரலாறு பக்.193
12. மேலது பக்.195

## Kalatheeswarar Temple at Uthamapalayam: An Art Historical Perspective

G. Murali Prasath\*

Temples are the most significant monuments and spiritual vestiges of Indian culture. The elaborate structure of the temple follows since the ritual and festival containing image worship was firmly established. Both south and north India saw the evolution of different architectural types. The *Sthala Puranas*, a legendary history of sacred sites that contains a history of important divine persons who worked miracles and performed in penance at the temple, have provided the vital position of each temple. These temples serve as a place of prayer as well as a cultural center for social occasions. Since the *Sangam*

period, rulers in Tamil Nadu have erected and worshipped in temples. Stone temples eventually replaced the earlier temples constructed of perishable materials. There are a number of styles among them, including single stone temples; rock cut cave temples, and structural temples. The numerous temples were constructed in Tamil Nadu under monarchs who ruled the Tamil region, including the Pallavas, Pandys, Cholas, Vijayanagara-Nayaks etc<sup>1</sup>. These have had a significant impact on Tamils' cultural heritage.

In this paper, aims to trace out the architecture,

\*Ph.D. Research Scholar, Department of Medieval History, School of Historical Studies, Madurai Kamaraj University, Madurai - 21.

and sculptures of the Kalatheeswara temple at Uthamapalayam Taluk of Theni district. Kalatheeswara temple at Uthamapalayam stands on the western bank of Mullaiperiyar. Uthamapalayam's history began in the 3<sup>rd</sup> century B.C. It appears to be one of the important Jain centers in Madurai, which served as the capital of the Pandya country. During the middle Ages, Uthamapalayam served as the administrative center for numerous military camps of Madurai Nayak Kingdom. Eminent poligars of Madurai Nayak Kingdom occupied this place and made it a *Playam* which means a transit or permanent camp. This region was once under the control of a local chieftain called *Uttappa Konadama Naicken* and from his time, this place came to be called Uttamapalayam.<sup>2</sup> Initially constructed in a modest form during the Pandya period, this temple was then rebuilt and enlarged upon during the Nayak period. The temple represents the architecture and sculpture of the Nayak period. The gift of land to the Kalatheeswara temple in Uthamapalayam was recorded in an inscription by Madurai Nayak ruler Rani Mangammal that was found on a slab placed at the temple's main entrance.<sup>3</sup> A copper plate grant issued by Nayak ruler *Bangara Tirumalai* records a donation made by the village of for the expenses involved with the palanquin festival honouring the god Kalatistivara and the goddess Gnanambiga.<sup>4</sup>

Kalatheeswara temple is also called Kalahasti and the goddess is Gnanambikai. There are well-known *Panchabootha Sthalams* for the five elements, including those in Kanchipuram, Kalahasti, Tiruvanaikoil, etc. This temple is considered *Vayu* (air) *Kshetra* in this region. This temple is known as South Kalahasti. Similar to the Kalahasti Temple in Andhra Pradesh, there is a *Kannapar* shrine on the south side as well as separate shrines for *Rahu* and *Ketu*. For this reason, devotees often refer to this temple as Kalakasti of the South (*Thenkalahasti*). This is one of the rare temples with separate shrines for *Rahu* and *Ketu*.<sup>5</sup>

### Architecture

Indian architecture evolved starting in the prehistoric era. The earliest period of Indian architecture is represented by the remains of the ancient cities of the

Indus civilization. In the early stage of temple construction, temples based on *Silpa* and Agamas were constructed. The Hindu temple is considered to represent the human body, which is thought to have six basic parts: foot, body, shoulder, neck, head, and hair. Temples are made up of several different elements, such as the Sanctum Sanctorum, Arthamandapam, Mahamandapam, Flag Tree, Vimana, and Prakaram, among others.<sup>6</sup> According to it, temples include a variety of elements in the *Vimana* such as *adhittanam* (plinth), *upapitha* (sub-base), *prasthara*, *bhitti* (wall of the vimana), etc.

The Kalatheeswara temple is situated towards the east and has a square *Garbha-Griha*, *Antarala*, *Arthamandapam*, *Mahamandapam*, *Parkaram*, and *Rajagopuram*. The sanctum of the temple is divided into sections like *Adithanam*, *Upanam*, *Upapitha*, *Jagadi*, and *Pattigai*. A *Vimana's* sub-base, *Upapitha*, has identical *Adhithana* parts.<sup>7</sup> A source of ornamentation has been used on the exterior of the vimana and their mandapa. Since the temple's superstructure was renovated at a later time. The temple is enclosed in a rectangular enclosure surrounded by granite walls. The *Rajagopuram* of Kalatishwara temple is three storied with three *kalasas*. The *height* of the *gopura* is about thirteen meters. The sculptures of the *dwarapalas* are in the *salas* of all three tiers.

In this, (*mulavar*) Lord Shiva appears in a *linga* pose in the sanctuary. There is a 1008 *lingam* cut in a similar state of the sanctuary. The sanctuary's best view is considered to be this one. The sanctum, *antarala*, the *mukhamandapa*, and the *arthamandapa* are split by layers. The two huge *Dwarapalakas* sculptures at the entrance to *Artha Mandapam*, along with the six adorned pillars in *MukhaMandapam*, are both exceedingly beautiful.

On the northern side of the main shrine stands the Gnanambigai Amman shrine. In the south Indian temples in late Chola and Pandya temples built according to agamic principles, the female deity is generally located to the left of the male deity. However, this custom is disregarded in temples built during the Vijayanagar-Nayak period.<sup>8</sup> On the northern side of the

main shrine stands the Gnanambigai Amman shrine. It has a garbha-griha, ardhmandapa, and mahamandapa. On the north side of the artha mandapam, there is a south-facing *palliyarai* in the center.

There is a separate shrine where Shanmuga (*Somaskanda*) is located between Kalatheeswarar and Gnanambigai. Shanmuga, the six-faced Muruga, has a garbhagriha that is square, an ardhmandapa, that has been rectangular, and a mukhamandapa.<sup>9</sup>

The *Niches* are accommodative to deities. In this temple, the sanctum's exterior walls have Niche designs on them. In architecture, a niche is a decorative recess that is carved out of a wall for the purpose of displaying a statue, vase, or other artefacts. Such as *patra*, *chitra*, and *toranas*, *makara toranas* are also used in the architecture of niches from the Pandya period.<sup>10</sup>

### **Ardha Mandapam**

The Ardha Mandapam is square in layout, has supported by six massive pillars, and contains all the usual features, such as a *Nandi Peedam* and flagpole. On the upper wall edges of the pillars, the *Thiruvilayadal puranam* miniature sculptural stories are carved. The temple has 250 pillars in total, some of which has sculptures depicting scenes from the *Skanda Puranam*, Ramayana and the Mahabharata. The *devakosthas* at the Kalatheeswara temple were decorated with split pilasters. The pilasters have simple and plain *malastana*, *tadi*, *kudamkalasa*, *padmas*, and *palaka*. The *kalasas* of the Swami temple have leaf decorations on them. The *padma* petals that are beneath the *palaka* are projecting out of the *palaka*.

The empty *devakosthas*, square-shaped pillars, corbels, *vyalas* shown in full form are some of the exclusive features of the temples of the Pandya kingdom and the same elements are seen in this temple too. From the architectural and inscriptional evidence, it is presumed that the temple might have been constructed on a small scale during the later Pandya period and renovated and enlarged during the Nayak period.<sup>11</sup> The temples that were built since the Nayak period have figures and decorations carved into their walls, pillars, and ceilings. This temple, which was renovated at the time, is beautifully ornamented.

There is a unique carving on a wall in the ardhmandapa in front of the Shiva shrine that depicts all 27 stars, all 12 zodiac signs, and the *Vasthu Bagavan* in the center. Brahma and *Saraswathi* pray before the Lingam that is situated above this panel. All three of them are surrounded by a snake. Another panel next to it shows the *Surya Mandalam*, which has the Sun God surrounded by the 12 signs of the Zodiac. This is a very unique creation in this temple. People with unique problems in their zodiac signs or horoscopes are believed to give special prayers to their signs and pray to the Shiva figure above the *Vasthu Bhagavan*, following local customs.

### **Sculptures**

Indian sculpture is one of the important modes of visual communication of religious ideas. The images of gods and goddesses are mythological, symbolic, and philosophical characteristics of various incarnations, and attributes of different sects, often asserting one as superior over the other. The Hindu temple is an idealised representation of the cosmos, and the sculptures that embellish its many features were similarly designed and created in an idealised manner.<sup>12</sup> Every Hindu temple, large or small, has a diversity of representations of the gods and goddesses in various positions, from the sanctum to the pillar, niches, and from the very top of the *gopuram* to the basement of the floor.

The sculptures in this temple reflect the Pandya and Nayak period sculptures. On the first prakara the south side, there is a shrine of Kannapar. Kannapar Nayanar is shown in standing posture with rudraksha mala, bow, and arrows.- There is a separate shrine for Kannapar here, as is the case at Kalahasti in Andhra Pradesh. Kalahasti is associated with KannappaNayanar.<sup>13</sup> In the inner prakaram, he is followed by 63 Nayanmars and a group of Asthamadhas, Brahmi, Maheswari, Goumari, Vaishnavi, Varahi, Indrani and Chamundadevi there are here. Ganesha and Lingothpava sculptures are placed in the niche on the southern external wall of the sanctum in the first parakara.

There are separate shrines at the back of the sanctum sanctorum for Kannimula Ganapathi, Kashiviswanathar, Meenakshi Sundareswarar, Sarabeswarar, Sahasralingam, Jvaradevar, Naga, and Saraswati. Furthermore, shrines to Mahalakshmi, Kubera, Ketu and his consort Chitralayadevi, Rahu and his consort Simhikadevi, Nataraja, Bhairava, Surya, and Chandra can be found on the northern side. The usual deities Daksanamurthy and Durga have shrines. There is an image of Adhikara Nandi and Nandikeswari near to the entrance door.<sup>14</sup>

### Conclusion

The Kalatheeswara temple complex has parakara accommodating big, and small shrines and mandapa meant for the performance of specific rituals. The temple is a huge structure with gopuras, a vimana, tank, mandapas with magnificent pillars, and many stone sculptures. Inside the temple, the pillars are beautifully carved with various decorations. In all the villages of this region, people celebrate the local festival during the hot summer season to please the deity. Festivals celebrated in the temple include the *Chithirai Festival*, *Aippasi Annabishekam*, *Margazhi Arudra Darshan*, *Shivratri*, and *Thirukarthigai*. These celebrations set the scene for societal harmony between various social classes. For them, the festivals serve as a form of entertainment.

### Reference

1. K. R. Srinivasan, Temples of South India, New Delhi, 1972, pp.31-50.
2. T. Ramakrishnan, Uthamapalayam – A View of Theni District, South Indian History Congress, Poondi, 2014, p.915.
3. SITI vol .II, 1088, p.1021.
4. Ibid, 1089.
5. R. Jyothi, The Famous Temples in Chittoor District: A Case Study Of Sri Venkateswara Temple and Kalahasti Temple in Andhra Pradesh, IJMSRR, ISSN -2349-6738.
6. P. Rajendran, S. Santhalingam, Koyir Kalai, Chennai, 2019, pp.52-62.
7. R. Santhakumar, Temples of Ambasamudram (History, Art and Architecture), Chennai, 2007, p. 123.
8. J. Parvathavarthini, Temples of Theni District– A Study, Unpublished Ph.D Thesis, Madurai Kamaraj University, Madurai, 2008, pp.54-55.
9. Field survey on 5 October 2022.
10. R. Santhakumar, Op.cit., p. 125.
11. J. Parvathavarthini, Op.cit., p. 132.
12. G. Sethuraman, The Saiva Temple of India, A Study on Rameswaram Temple, Delhi, 2013, p. 113.
13. J. Parvathavarthini, Op.cit.,p. 162.
14. Field survey on 5 October 2022.

## Nagapattinam – The Last Fortress of Buddhism in South India

**K.Saraswathi\***

This article reveals that the concept of peace is obtained in the word Shanti, Which has receive its due place in the doctrines of Buddhism. It may not be a unfounded ascertain that the Buddha sent his *Bhikkhus* to preach *Dhamma* to ensure peace and harmony in different thus:” *Caratha, Bhikkhave, Carikam bahujana hitaya, bahujan sukhaya, attaya hitaya, Cadevamanussanam.*” i.e. *Bhikkhus*, went everywhere

and for the prosperity of many, happiness to many and for the prosperity of many and well being of gods and mankind.<sup>1</sup> It is, therefore, our duty to make known to the people of the world through our conduct and behaviour Greed, hatred and delusion should be totally abolished and peace and harmony should be established in the world. The *Bhikkhus* performed the assigned tasks heart and soul and as a result, due to the inherent

\*Guest Lecturer, Dept. of History, Govt. Arts and Science College, Manalmedu.

for the purpose of welfare to many, happiness to many humanitarianism in the *Dhamma*, people of the World,

about one third of world population at one time embraced Buddhism.<sup>2</sup>

It is relevant to remember that the world experienced already two world wars apart from innumerable sporadic fighting all over the globe from time immemorial. The world camours for peace, but peace is elusive as all are aware; the race for armaments is still rampant. The feeble voice of the few to put an end to it does reach the ears of those who are at the helm of affairs.<sup>3</sup> Moreover, the modern science and technology added to the problem by inventions of various sophisticated weapons capable of playing havoc with the existence of life on earth.

A peep into the past shows that although the political powers often resorted to violence for solving problems, carried, them nowhere and on the other hand, created more complications. Violence begets more violence leading to endless woe. We came kings and monarchs dedicated themselves to the service of the people following the Buddha's message. As a result, the periods of reign of these rulers such as Ashoka, Kaniska, Harshavardhan and others were marked with peace and prosperity.<sup>4</sup> If the present political powers abjure violence following in their footsteps, they too will be paving the way for peace.<sup>5</sup>

Nagapattinam is one of major port cities in Tamil Nadu. It became a well-known city during the period of Pallavas and Medieval Cholas. Many foreign travellers used to reach Tamil Nadu via Nagapattinam. Buddhism rose to prominence in Nagapattinam because many Chinese travellers visited this place for their business purposes. This paper will discuss the importance of Nagapattinam as a Buddhist centre.<sup>6</sup> The larger issue that this paper addresses is that of inter-cultural exchanges across the seas that linked coastal Buddhist centres, as indicated by archaeological remains and ritual objects, such as bronzes. The site in question is that of Nagapattinam on the Tamil coastal known for the versatility of its sailing and fishing communities to the present, which suffered serious losses during the

2004 tsunami. Though the present district of Nagapattinam was demarcated in 1991, it is known to have been settled as early as the prehistoric Neolithic period, followed by urn burials of the Iron Age Megalithic period dated to the 2nd and 1st millennia BCE. It also provides evidence for continued activity well into the present.<sup>7</sup>

Buddhism in Nagapattinam flourished from the 2nd Century CE to 17th Century. Mid 19th century in Tamil Nadu, an ancient dilapidated tower stood majestically in the Nagapattinam seashore as a lone reminder of a forgone heritage. Nagapattinam was considered to be a chief Buddhist centre from the time of the Pallavas, that is from 6th century CE. This was confirmed by a famous Chinese traveller I-Tsing in his observations. The city served as an important Buddhist centre during the Pallava and Medieval Chola period. Although there were other port cities like Mahabalipuram and Vasavasamudram, the Chinese and Javanese travellers used only Nagapattinam to reach Tamil Nadu.<sup>8</sup>

Many Chinese Buddhists came to Nagapattinam for trading and they needed a place to pray. As a result of this they constructed a Buddhist temple which later came to be called "China Pagoda". This temple was built during the reign of Pallava king Narasimhavarman II Pallava after gaining his permission. During this period, again, Vajrabodhi (661-730 AD) a great Buddhist *Acharya*, went to China and presented the Buddhist text *Maha Prajna Paramita* to the Chinese king and also spread *Vajrayana* Buddhism in China.<sup>9</sup>

Known locally then as the 'Puduveli Gopuram' none knew what it was. The British rulers decided to dismantle it and build a school in its place. They also chopped off an ancient tree as part of the construction. To the surprise of all, the laborers found a brick chamber below the roots of the tree. There were five exquisitely carved ancient Buddha statues well preserved inside that chamber. This triggered a major archeological investigation by the British and by 1930s,



around 350 bronze statues of Buddhas and Bodhisattvas were discovered from various parts of Nagapattinam.<sup>10</sup> From the inscriptions that were uncovered by then, it also became evident that the dilapidated tower was part of the famed Mahayana Buddhist Monastery, Chudamani Vihara, constructed in 1006 CE during the reign of Rajaraja Chola I. Chudamani Vihara was constructed in 1006 CE by the Srivijayan king Sri Vijaya Maravijayattungavarman with the patronage of Rajaraja Chola.<sup>11</sup> The vihara building survived in dilapidated condition. Since 1856, about 350 Buddha bronzes have been found at Nagapattinam, dating from the 11th to the 16th century. The statues were hidden below a tree, probably to protect them during a raid by some hostile forces. Puduveli Gopuram, remains of Chudamani Vihara, an ancient Buddhist Monastery in Nagapattinam as seen in the 19th century. This structure was instrumental in the later findings regarding the history of Buddhism in Nagapattinam.<sup>12</sup>

Nagapattinam was interestingly both one of the first and the last centers of Buddhism in South India. Even now, there are places such as Sangamangalam, Buddhamangalam, Putthakkudy, etc around Nagapattinam, as a reminiscence of its Buddhist past.<sup>13</sup> When Marcopolo was travelling to China through Nagapattinam in 13th century CE. He found a stupa in Nagapattinam, which provides us with the following account:

"It is surrounded with stones. There is stupa of earth and brick many feet high. It bears the following Chinese inscriptions -'The work was finished in the eighth moon, of the third year-Hiun-tsung (1267)'. It is related that these characters have been engraved by some Chinese imitation of inscriptions on stone of these countries; up to the present time they have not been destroyed."<sup>14</sup>

During 8th - 9th century Buddhism flourished in Nagapattinam. It is mentioned in *Guruparampara* records of the Sri *Vaishnavas* that the Buddhist idol was removed and a Vaishnavite temple was constructed for

Lord Sri Ranganatha of Srirangam by the devout *Vaishnava* saint Tirumangai Alvar.

Tamil Kings strongly patronized the spread of Buddhism in Nagapattinam and the religion had the support of the king Rajaraja Chola I. This period was also considered to be the golden age of Buddhism. As depicted by Larger and Smaller Laiden copper plates, Rajaraja Chola I permitted the Sailendra King Maravijayattungavarman to build a *Vihara* and a *Palli* in the name of the latter's father Chudamanivarman of the Sailendra dynasty of Srivijaya (Sumatra, Java and Malaya). Rajaraja I also gifted a heavy grant to this Chudamani Vihara and during the 21st year of his rule. He made the copper plate grant of the village Anaimangalam to the Vihara made by Rajaraja I.<sup>15</sup>

Valentyn who visited Nagapattinam in 1725 AD also mentions China pagoda in his travelogue. Sir Walter Eliot makes a mention about the "China Pagoda" before it was demolished by Jesuits in 1867 AD. Eliot describes this Pagoda as follows :

"Till within the last few years there was to be seen on the Coromandel coast, between one and two miles to the north of Nagapattinam, a tall weather-beaten tower, affording a useful landmark to vessels passing up and down the coast. It went by various names, as the Puduveligopuram, the old pagoda, Chinese pagoda."<sup>16</sup>

Let me shift the focus to the architecture that survives at Nagapattinam, which largely dates to the 19th century. The Dutch traveler Wouter Schouten visited the Tamil coast in the 1660s and described a brick structure at Nagapattinam that he termed the 'Chinese Pagoda'; an account repeated by a Dutch priest Francois Valentyn in his 1724 publication. The temple was extant until the nineteenth century. Sir Walter Elliot visited the Chinese Pagoda in 1846 on board the government steamer Hugh Lindsay, which travelled down the coast, and described it as a 'four-sided tower of three stories constructed of bricks closely fitted together without cement'.<sup>17</sup> There was a fort in its vicinity and 'about 1½ miles NNW from the fort stands

the old Black Pagoda, which is one of the most conspicuous objects in approaching this part of the coast'. Despite local objections, the Governor-in-Council approved the demolition of the Buddhist temple on 28 August 1867 by French Jesuits who had been expelled from Pondicherry and had wanted to construct a college in its place.

During demolition of the monastery at Nagapattinam by the Jesuits in 1856 many Buddhist bronze images were recovered. In a carefully concealed brick chamber five bronze images of the Buddha were found, one of them with a Tamil inscription on the pedestal, which reads: Hail Prosperity! The Nayakar (Buddha), who assured the salvation of scholarly Pandits who learnt the Agama (Nikaya).<sup>18</sup> Three hundred and fifty Buddhist bronzes were discovered between 1856 and 1930s at Vellipalayam and Nanayakkara Street in Nagapattinam.

### Conclusion

A discussion on the contribution of various communities in the movement of culture and ideas must incorporate the role of scholars, scribes, sailors and Buddhist and Hindu pilgrims. It is evident that one must think and work in terms of multiple networks across the Bay of Bengal encompassing diverse social, religious and cultural groups. It is imperative that these networks not be viewed in terms a linear flow of goods, ideas and culture from one nation state to other countries of the Indian Ocean world, but rather highlight the equally if not more important role of mobility and cross-cultural movements in the dynamics of cultural exchange.<sup>19</sup> It is within these larger networks that maritime heritage sites as also maritime communities need to be considered. Bronze objects, as in this case the beautiful Nagapattinam Buddha image need to be admired not only for their aesthetic workmanship and appeal, but for the valuable insights that they provide to the now lost world of coastal temples, such as the "Black Pagoda" at Nagapattinam, and to maritime travel.

### References

1. A.L. Basham, *The wonder that was India*, p. 151.2.
2. *Encyclopedia Britanica*, v, p. 46
3. *Anguttara Nikaya*, p, 101
4. Bharat Singh Upadhyay, *Pali Sahitya Ka Itihas*, First Edition 1986, Page 788
5. *The Nagapattinam and Other Buddhist Bronzes in the Chennai Museum* by T.N.Ramachandran. First Ed 1954, Revised Ed 2005.
6. *Manual on the Bronzes In the Government Museum, Chennai* By Dr. R. Kannan, First Ed 2003, Revised Ed 2015.
7. Ambedkar, *The Buddha and his Dhamma*, p. 307
8. Pratap-Chandra, "Buddhism as Instrument of social change" *Studiess in Religion and change*, ed by Mdhusen, 1993, pp. 41-92, etc.
9. T.N. Ramachandran, *Bulletin of the Madras Museum, The Nagapattinam and other Buddhist Bronzes in the Madras Museum*, Madras, 1992, p.5.
10. *Ibid.* p. 15.
11. Venkatasami, *Mayilar cini,Pauthamum Tamilum, Saiva Siddhanta works Publishing Society, Tirunelveli*, N.D.. P. 51.
12. *Indian Antiquary*, Vol. XXII., pp. 241 - 54, 276 - 278.
13. T.N. Ramachandran, *Bulleting of the Madras Museum*, p. 20.
14. *Indian Antiquary*, Vol. VII., pp. 224 - 227
15. Sir Walter Elliot, "The Edifice Formerly Known as the Chinese or Jaina Pagoda at Negapatam," *The Indian Antiquary*, 1878, vol. 7, pp. 224-7.
16. T. N. Ramachandran, *The Nagapattinam and Other Buddhist Bronzes in the Madras Museum*, 1954, Government Press, Madras, pp. 19-21.
17. T. S. Subramanian, "Stunning indicators of Nagapattinam's Buddhist legacy," in
18. *The Hindu*, Dec 25, 2011.
19. Peter Schalk edited, *Buddhism among Tamils in Pre-Colonial Tamilakam and Ilam*, 2002, Uppsala University, Stockholm, volume II, pp. 513-670.

# Sri Chandrasoodeswarar Temple

J. Vidhyavathi\*

## Introduction

Hosur town has eight hundred years of history. It was founded in the year 207 A.D., when Battakurrappa Nayakka, a petty chieftain who established his sway at Bagalur near Hosur and who is said to have been migrated from Gokula Brindavan near Mathura in North India founded this small town called Hosur.<sup>1</sup> Sri Chandrasoodeswarar temple is located on the eastern hill near Hosur.

The original name of Hosur was *Savidanadu* or *Savidapadi*. Hoysalas annexed this place and incorporated this with their Karnataka territories. The term Hosur was derived from Hosauru of Kanarese language which means New Town.<sup>2</sup> Therefore this New Town of Hoysalas later came to be known as Hosur. It is stated that Siva Linga in the sanctum sanctorum had moon (chandra) on its crown. Therefore Savidanayanat temple later became very popular as Chandrasoodeswarar temple.<sup>3</sup>

This temple has become very important since the 13<sup>th</sup> century. Veera Ramanathan, Valla Deva and Veera Vishwanatha, the important Hoysala kings donated lands very generously to this temple. In one of the inscriptions, it is mentioned that Chandrasoodeswarar temple was built by Tirubuvanamalla Burvatha Raja Attialwar, a great Hoysala king. Later his son Thirumathalwar donated a whole village to this temple for performing pooja. It is stated that this historical incident would have taken place in 1261 A.D.<sup>4</sup> From the epigraphical sources, it is understood that services to the temple were rendered by the prominent personalities of the Hoysala dynasty and of the imperial Cholas.

Ramanatha ruled over this region with Kundani near Veppanapalli as his headquarters. Ramanatha and his wife were buried near Hosur after their death. He dug a big tank near Hosur which is still known as 'Ramanayakan Eri'.

In one of the inscriptions found in this temple, it is stated that during the rule of Atchuta Raya, there was one Mahamandaleswara with the name Iriya Tirumalaideva Maha Arasu. His representative was Ramanayakkan, who donated lands to the temple and also a village to Kupaiyan, one of the employees of the temple for rendering his services to the temple.<sup>5</sup> Another inscription of Atchutha Raya dated 1538 A.D. is also found but it is neither clear nor complete. It refers to the hoysints of eighteen temples.<sup>6</sup>

An inscription of twelfth century bears the name of Kulothunga Chola and it was identified on one of the staircases of Chandrasoodeswarar temple. It mentions that ninety *Nazhi* (measure) of oil was donated every year by one Rasarasa Periyar.<sup>7</sup>

After Ramanatha his son Vishwanatha took over the administration of Hosur. He was an incompetent ruler. So his uncle Pallarayan III usurped the kingdom, and expanded it upto Cannanor in Kerala. Later he was killed by Maravarman Sundarapandiya.

From epigraphical sources, it is found that Attimallan the ruler of Murasunadu who was the son of Tirubhuvanamalla Parvadi Rajan ruled over Hosur region. He was popularly called Azhia Perumal Attimalan Karuvandarasan. He brought the Bagalur Palayam under his control. Therefore in memory of this ruler, the places in and around Hosur are named after him as Attipalli, Attimugam, Attichandiram, Attinattam etc.<sup>8</sup>

After the Hoysalas, Hosur came under the control of Vijayanagar. Mysore Maharaja captured the place from Jagadevaraya. Later it was under the control of Hyder Ali and Tipu Sultan. It is also related that Tipu Sultan renovated Chandrasoodeswarar temple. It is observed that Hosur, inhabited by people from different races, from different communities and different languages and cultures, is proud about the location of

\*Guest Lecturer in History BRPT Dr. MGR Govt Arts & Science College Palacode, Dharmapuri.

Arulmigu Chandrasoodeswarar Maragathambal temple. This holy temple located on the hill is known by different names such as Senbakasalam, Senbagathri, Virushabhasalam, Gowtheyaparwathanm, Maharagathri, Dhachana Kailasam, Budaragiri etc.

It is observed that very close to Savidapadi, there is a small village called Ilandhai or Chithiramoozhi Nallur. It is located on the southern side of Murasu Nadu. The fertile and dry lands of the village were donated to a Jain temple at Savidapadi as Devadana lands. Dhandanayakan Kedaiyan donated these lands to the Jain temple for performing pooja and aaradhana. It is said that Kaskipaiyan should have built this temple and it is mentioned that he was the son of Sri Pochandra Sindhanandhi Devar. From this it is clear that during the early medieval times, the practice of aaradhana, free food distribution, donation of land to the temple were associated with the Jain temple. It is also said that in the caves of Chandrasoodeswarar hills, Jain monks lived and propagated Jainism in this part of the country. This cave is located on the western side of the hills at the height of 50 staircases and it is called Kundappa Kavi. Inside this cave, Siva worship is performed and this statue installed in front of the cave is known as Kundappar.<sup>9</sup>

There are two important gopuras in the temple and the first gopura in the first circle is in good condition. It has five storeys. It was built with stones, bricks and lime mortar upto Adhistana and Devakota. Kapodam stones were used for construction and above that, bricks and lime were used for building. This gopura at the entrance of the main gateway of the temple appears to be a very imposing structure. The half pillars of Devakotta constructed of nagabandam, tamam, kalasam, kudam and palakai. The second gopura was constructed towards east and west without any connection to the temple. At the entrance of the upapeetam, the basement below adhisthana with the three lines kumutham (a basement moulding) represents the beautiful art of Hoysalas. On the top of the gopuras, the lions' faces are inscribed in at two places near the vimana.

### Unique Features of Chandrasoodeswarar Temple

1. Siva temples located on the hills in Tamil Nadu are a few. Among them, Chandrasoodeswarar of Hosur is the most reputed and popular one.
2. It is one of the oldest Siva temple of Tamil Nadu constructed thousand years before.
3. It is stated that Lord Siva appeared in the form of linga and thereby known as Tanthonreeswarer.
4. Of the Siva temples of Krishnagiri and Dharmapuri, this temple alone has the statues of 63 Nayanmars within its precincts.
5. Among the Siva temple of Krishnagiri this temple alone has the deities of Saptamadar.
6. Lord Siva is found in this temple with his paraphernalia of smaller deities on eight directions with their respective vehicles except the diety of air.
7. In the four districts of Tamil Nadu namely Salem, Nammakkal, Dharmapuri and Krishnagiri, the sacred place of Chandrasoodeswarar alone has a chariot for the first time made of gold.
8. The statues of Duvarabalagar are installed in this temple and a village is allotted to it. The tax collected from the village is donated for the maintenance of Duvarabalagar.
9. Another unique feature of the temple of the temple is that it has stalapurana in several languages namely, Sanskrit, Telegu, Kannada, Tamil and English.
10. Of all the temples of Dharmapuri and Krishnagiri this temple alone has more number of inscriptions and so far about 89 inscriptions containing historical and useful information are located. The Department of Archeology of Tamil Nadu Government has identified 27 inscriptions of Chandrasoodeswarar temple and published them.<sup>16</sup>

### Notes and References

1. Pulavar Karumalai Thamizhazhan, Arulmigu Maragathambal Chandrasoodeswarar Tirukkoiil thala varalaru (Tamil), House: Indian Book House, 2002, p.2.

2. A. Ramasamy, Madras District Gazetteers, Salem, Madras: Government of Madras, 1967, p.672.
3. Pulavar Karumalai Thamizhazhan, op.cit., p.3.
4. Ibid., p.3.
5. ARE No.255/1969-70.
6. ARE No.283/1969-70.
7. ARE No.303/1969-70.
8. Pulavar Karumalai Thamizhazhan, op.cit., p.4.
9. Selvaraj, S., Hosur-Chandrasoodeswarar Thirukkoil (Tamil), Unpublished article, Dharmapuri, p.3.

## உத்தரகோசமங்கை திருக்கோவில் - ஓர் வரலாற்று ஆய்வு

ம.முத்துக்குமார்★

### முன்னுரை

பாண்டிய நாட்டுத் தலங்கள் பதினான்கு தோன்றுவதற்கு முன்பே ஓர் இலந்தைத் தருவின் அடியிலே சுயம்புவாய் முளைத்த தூய மூர்த்தியே மங்கைப் பெருமான், “மண்முந்தியோ மங்கை முந்தியோ” என்று தொன்றுதொட்டு வழக்கத்திலிருந்து வரும் சொல்லிருந்து மண்ணிலும் முந்தியது “மங்கை” திருஉத்திரகோசமங்கை என்று புகழ்பெறுவதிலிருந்து இத்தலத்தின் பழமையை அறியலாம். இராமாயண காலந்தொட்டு உத்தரகோசமங்கை பெருமை பெற்று திகழ்கிறது. இராவணின் மனைவியான வண்டோதரிக்கு மங்களநாதர் அருளிய செய்தியை உத்தரகோசமங்கைத் தலபுராணமும், திருவாசகமும், இவ்வாலயத்தின் மூலஸ்தானத்திலுள்ள கல்வெட்டுக்களும் குறிப்பிடுகின்றன.

இவ் ஆய்வுக் கட்டுரையின் நோக்கம் தமிழ் மக்களின் சமுதாய, பண்பாட்டு வாழ்வில் திருக்கோவில்களின் பங்கு மிகவும் முக்கியமானது என்பதை உணர்த்துவது ஆகும். இத்திருக்கோவிலில் மாபெரும் கோபுரங்கள், மற்றும் நூறுகால் மண்டபங்கள் நம்மை வியக்க வைக்கின்றன. தமிழக மக்களின் இக்கட்டுரையின் மூலம் கட்டட மற்றும் சிற்பக் கலைஞர்களின் சிறப்புகளை நன்கு வெளியுலகுக்கு வெளிப்படுத்துகிறது.

### அமைவிடம் :

உத்தரகோசமங்கை அருள்மிகு மங்களநாதர் - மங்களேஸ்வரி என்ற பெயர் பெற்ற இத்திருக்கோயில் சேதுவளநாட்டின் தலைநகரான இராமநாதபுரம் நகருக்கு தென்மேற்கே சுமார் 10 மைல் தொலைவில் அமைந்துள்ள திருஉத்திரகோசமங்கை என்ற சிற்றூராகும். சேதுபதி மன்னர்களின் ஆளுகைக்கு உட்பட்ட சிறந்த ஊராக அமைந்துள்ளது. இவ்வூர் வழியாக திருப்பல்லாணி, மற்றும் சேதுக்கரை போன்ற வரலாற்று முக்கியத்துவம் பெற்ற இடங்களுக்குச் செல்ல முடியும்.<sup>1</sup>

### மங்களநாதர் - மங்களேஸ்வரி :

உத்தரகோசமங்கையில் எழுந்தருளியுள்ள மக்களநாதர் சுயம்பு மூர்த்தியாக உள்ளார். சுயம்புவாய் தோன்றிய பாதாள லிங்கங்கள் வடக்கே “உத்ரகாசி”யில் எழுந்துள்ளது. மற்றொன்று “தென் கைலாயம்” எனப் போற்றப்படும் திரு உத்திரகோசமங்கையில் உள்ளது. அதுவே மங்களநாதர் ஆவார். மங்கை முந்தியோ என்று கூறுவதற்கினங்க மண்ணுக்கு எல்லாம் முந்தியது என்பர். இலந்தை மரத்தின் கீழ் இருக்கக்கூடிய 1000 லிங்கங்கள் வரிசையாக ஒரே கல்லில் இருப்பது இவ்வாலயத்தின் ஒரு தனிச்சிறப்பாகும்.

### பூஜைகள் :

இத்திருக்கோவில் தினமும் ஆறுகால பூஜைகள் நடைபெறுகிறது. இதில் அர்த்தசாமப் பூஜை சிறப்பு

\*உதவிப்போராளியர், முதுகலை உயராய்வு மையம், வரலாற்றுத்துறை, அழகப்பா அரசு கலைக் கல்லூரி, காரைக்குடி - 630003

வாய்ந்ததாகும். அர்த்தசாமப் பூசையில் திருப்பொன்னூஞ்சல் என்ற ஒன்பது பாடல்களைப் பாடுகிறார்கள். “திருப்பொன்னூஞ்சல்” என்ற ஒன்பது பாடலை மாணிக்கவாசகர் சிதம்பரத்திலிருந்து இந்த உத்தரகோசமங்கையை நினைத்து பாடியுள்ளார். ஒன்பது பாடல்களில் இந்த ஊரின் பெயரினை குறிப்பிட்டுள்ளார்.<sup>2</sup>

### திருவிழாக்கள் :

கோயில் திருவிழாக்களில் இறைவன் கோயிலைச் சுற்றியுள்ள மாட வீதிகளில் உலா வருதல் குறிப்பிடத்தகுந்த சடங்காகும். இந்நிகழ்வு இறைவன் அனைவருக்கும் பொதுவானவன் என்பதை உணர்த்துகிறது. சித்திரை மாதம் தொடர்ந்து 10 நாட்கள் திருவிழாக்கள் நடைபெறும். மேலும் இம்மாதம் நடைபெறும் திருக்கல்யாண உற்சவ விழா மிகச் சிறப்பாக நடைபெறும். இதனை சத்திரகுடிக்கு அருகில் உள்ள போகலூர் கிராம மக்களாலும், திருச்செந்தூர் முக்கானியர் சமுதாயத்தாலும் மிகச் சிறப்பாக நடத்தப்பட்டு வருகிறது.<sup>3</sup> தேர்திருவிழா சமுதாய ஒற்றுமையை உணர்த்தும் வகையில் உள்ளது. இதன்மூலம் வாணிகம் வளர்ச்சியடைகிறது மற்றும் பொருளாதாரம் உயர வாய்ப்புள்ளது. தேர் திருவிழாவின் போது அனைத்து மக்களும் கூடும் இடமாகவும், கலாச்சார மையமாகவும் விளங்கி வருகிறது.<sup>4</sup>

### ஆருத்ரா தரிசனம் :

மார்கழி மாதத்தில் சிவாலயங்களில் நடைபெறும் “திருவாதிரை விழா” மிகவும் சிறப்பானது. திருவாதிரையின் போது ஆடவல்லனாகிய நடராஜப் பெருமானுக்கு சிறப்பான வழிபாடுகளும், உற்சவங்களும் நடைபெறுகின்றன. தமிழ்நாட்டில் எல்லா திருக்கோவிலிலும் திருவாதிரை விழா நடைபெறுகிறது. ஆதிசிதம்பரம் என்று போற்றப்படும் உத்தரகோசமங்கையில் திருவாதிரை விழா சிறப்பாக நடைபெறும். இங்கு நவரத்தினங்களில் ஒன்றான பச்சை மரகதத்தால் ஆன நடராஜர் சிலை ஒரே மரகத கல்லினால் உருவாக்கப்பட்டுள்ளது. இச்சிலை பலகோடி

மதிப்பிலான அபூர்வ சிலையாகும். இதுபோல சிலை வேறு எங்கும் இல்லை.

ஒரே மரகதத்தினால் ஆன நடராஜர் சிலை மத்தளம், இடியோசை மற்றும் தரைகளினால் ஏற்படும் அதிர்வுகளினால் ஏற்படும் சிதைவினை தடுப்பதற்காக ஆண்டு முழுவதும் சந்தனக் கலவை பூசியே இருக்கும். ஒவ்வொரு ஆண்டும் மார்கழி மாதம் திருவாதிரை அன்று ஆருத்ரா தரிசனத்தை முன்னிட்டு முதல் நாள் சந்தனத்தை நீக்குவார்கள். அப்போது பச்சை மரகத நடராஜர் சிலையை மக்கள் கண்டுகளிப்பர். இவ்விழாவினை காண தமிழ்நாடு அரசு போக்குவரத்துக் கழகம் இராமநாதபுரம் மற்றும் பரமக்குடி கிளையிலிருந்து சிறப்பு பேருந்துகள் இயக்கப்படும். இவ்விழா ஏற்பாடுகளை இராமநாதபுரம் சமஸ்தானம், தேவஸ்தானம் மற்றும் கோயில் நிர்வாக அதிகாரியும் செய்வர்.

### கல்வெட்டுகள்

சேவப்பநாயக்கர் மகன் அச்சுதப்பன் எனும் தஞ்சை நாயக்க மன்னன் கி.பி.1583ம் ஆண்டில் சோழநாட்டில் உள்ள ஏழு கிராமத்தையும், சில வயல்களையும் அளித்தான். திருவிழாக்கள் நடைபெறுவதற்காக மதுரை முத்துவீரப்பநாயக்கர் கி.பி.1608ல் நிலங்களை தானமாக வழங்கியுள்ளார். பால்கர சேதுபதி மன்னரும், அவரது முதன்மைப் பத்தினியான இராணி மங்களேஸ்வரி நாச்சியார் அவர்களும் பல திரு ஆபரணங்களை வழங்கியதை இத்திருக்கோவில் கல்வெட்டு தெரிவிக்கிறது.<sup>5</sup>

### தஞ்சை நாயக்கர் :

மதுரை நாயக்கரின் வலிமை அளவு கடந்ததால் 1532ல் அச்சுதராயர் தமது மைத்துனராகிய சேவப்பரை தஞ்சாவூரில் முதல் நாயக்கராக அமர்த்தினார். சேவப்ப நாயக்கர் (1532-1580) ஆட்சியில் பல ஆலயங்களுக்கு நன்கொடையாக நிலம் அளிக்கப்பட்டது. இவரது மகன் அச்சுதப்பர் (1580 - 1614) தஞ்சாவூர் நாயக்கரானார்.<sup>6</sup>

### சேதுக்கரை :

சேதுக்கரை என்ற ஊர் இராமாயணம் காலந்தொட்டே பிரசித்தி பெற்ற ஊராகும். இவ்வூர் இராமநாதபுரம் மாவட்டம் திருப்பல்லாணி

வட்டாரத்தில் உள்ளது. இவ்வூருக்கு “ஆதிசேதுக்கரை” என்ற பெயர் உண்டு. இராமர் கட்டிய அணையால் இவ்வூர் புகழ்பெற்றது. இங்கிருந்து இரண்டு மைல் தொலைவில் இராமபிரான் கட்டிய அணையின் பகுதிகள் கடலுக்குள் இருப்பதாக நம்பி வருகின்றனர்.<sup>7</sup>

#### சேதுமன்னர்களின் பங்களிப்புகள் :

இராமநாதபுரத்தை ஆட்சி செய்த மன்னர்கள் சேதுபதிகள் (சேது - இராமபிரான் கட்டிய அணை, பதி - அரசர்) என்று அழைக்கப்பட்டவர்களில் திருஉத்தரகோச மங்கையில் அமைந்துள்ள இத்திருக்கோவிலுக்கு சேதுபதிகள் திருப்பணிகள் செய்துள்ளனர். அவர்களின் சிலைகள் இக்கோயில் பிரகாரத்தில் உள்ளது.

#### பரம்பரை தர்மகர்த்தாக்கள் :

1. முத்திராமலிங்க சேதுபதி
2. பாஸ்கர சேதுபதி
3. ராஜராஜேஸ்வர சேதுபதி
4. சண்முகராஜேஸ்வர சேதுபதி
5. இராமநாத சேதுபதி
6. இராணி இந்திராதேவி நாச்சியார்

போன்றவர்கள் இத்திருக்கோயிலின் பரம்பரை தர்மகர்த்தாக்களாக இருந்துள்ளனர்.<sup>8</sup> இதில் சண்முக ராஜேஸ்வர சேதுபதி என்பவர் காங்கிரஸ் ஆட்சியில் சேர்ந்து தமிழகத்தில் காமராசர் அமைச்சரவையில் அமைச்சராகப் பணியாற்றினார்.<sup>9</sup>

#### நிர்வாகம் :

இத்திருக்கோயில் இராமநாதபுரம் சமஸ்தானம், தேவஸ்தானம் கட்டுப்பாட்டின் கீழ் உள்ளது. மேலும் தமிழக அரசால் இந்து சமய

அறநிலையத்துறை, செயல் அலுவலரால் நிர்வாகம் செய்யப்பட்டு வருகிறது.

#### முடிவுரை

“தென்னிந்தியாவின் காசி” (Banaras of south India) என்று அழைக்கப்படும் இராமநாதபுர சீமையில் (The Estate of Ramnad) சேதுபதி மன்னர்கள் ஆட்சி செய்தனர். இவர்கள் அனைத்து சமய கோவில்களுக்கும் நிலக்கொடைகள் வழங்கியுள்ளனர். இவர்களது ஆட்சியில் திருக்கோவில்கள் நல்ல வளர்ச்சி அடைந்ததை வரலாற்றுச் சான்றுகள் மூலம் அறிய முடிகிறது. அந்த வகையில் உத்தரகோச மங்கையில் அமைந்துள்ள திருக்கோவிலுக்கும் ஏராளமான கிராமங்களை நில தானமாக அளித்துள்ளனர். இவ்வாறு திருக்கோவில்கள் சமூக பண்பாட்டு மையங்களாக விளங்கிவருவதை நாம் காணமுடிகிறது.

#### சான்றென்விளக்கம்

1. சோமலே, இராமநாதபுர மாவட்டம், சென்னை - 1972, ப.262.
2. ஆறுகம்பிள்ளை. கு. உத்தரகோசமங்கை தலபுராணம், இராமநாதபுரம் - 1993, ப.85
3. பிள்ளை, கே.கே, தென்னிந்தியாவின் வரலாறு, சென்னை, 1970, பக்.45-45.
4. இராசகோபாலன், ஆன்மீகம் தழைக்கும் அரும்பெரும் ஆலயங்கள், சென்னை - 1990, ப.10.
5. Nageswamy. R & Ramanathapuram Ramaswamy N.S An Archaeological Guide, Madras & 1979, P.133.
6. பிள்ளை, கே.கே, முன்னர் கூறப்பட்டது.
7. A.Ramaswamy - Ramanathapuram District Gazetteers, Madras - 1972. P.995.
8. திருக்கோவில் சலவை கல்வெட்டு, உத்தரகோச மங்களை திருக்கோயில்
9. கணபதி. அ , தமிழக வரலாறு, மதுரை 1980, ப.91.

# Evolution of Folk Deities

## Special reference in Sangam literature

S. Aysha\*

### Introduction

Humans live on hope and faith in God. At every stage, they have to face several risks, hazards, and challenges. If they do not have a belief that someone unseen is protecting them, they will be worried and thereby suffer insecurity. Especially in village India, epidemics and natural calamities causes duress and people seek redress from that unknown, indescribable supreme authority, Like 'God' (Srinivas, 1976).

Folk religious tradition has a rich past. It is deeply rooted in the workshop of nature in the form of a fertility cult. The ancient society had given preference to mother goddess worship. World Civilizations such as Sumerian, Assyrian, Mesopotamia, and Indus Valley reveal the prominence of the worship of mother goddesses. They worshipped food grain since it is their source of living. They were all deified in different forms such as food grains, and human and metal images. The immature crops in the form of Mulaipari are prepared a few days before the celebration starts. Different types of stones, which resemble the parts of the human body in the form of anthropomorphic elements, are also worshipped by the folk people. Agriculture is the main activity of folk people. Hence, they have perceived the presence of divine spirit within food grains and its supportive natural elements such as weather, rain, sun and other forces.

In due course they also began to worship the deceased heroes, who lost their lives for the protection of the village. Among the world religious traditions, the Tamil tradition is an impressive one. For the past two thousand and five hundred years or more, the religion of the Tamil society has consisted of two types of worshippers. The first comprises about ten percent of the population interested in agamic religion. The content and fashion of their religions have changed from time to time ranging from the spectrum of Jainism, Buddhism,

Saivism and Vaishnavism. The religious beliefs and practices of the remaining ninety percent of the population had never been subjected to rapid changes as in the case of the first category since they worshipped mother goddesses in various forms and names.

Village gods like Ayyanar and Madurai Veeran were once human beings who were transformed into deities due to their heroic activities. Likewise, Mariamman and a host of other deities have also transformed into deities. Most of them even now receive sacrifices of cocks and goats. A few decades ago, the more 'powerful' of the gods and goddesses received the sacrifice of buffaloes. The people considered that the local gods and goddesses are powerful. There is a saying even in the sophisticated and educated circles that: "This local god is powerful": "That local goddess is dangerously touchy".

### Objective

The trend today is to Sanskritize the deities of folk tradition so as to give way for the practices of the temples of Vedic tradition. Religiously the deities of folk tradition are not a welcome feature to the Vedic tradition. However, in a changing economic scenario, the priests of Vedic tradition are ready to render their services to these temples as priests. They have adopted different means and strategies. For the purpose of this study, the process adopted is called Sanskritization. In this the deities of folk tradition are transformed physically to match the deities of Vedic tradition. Now meaning, message and significance are attached to the folk deities. Folk deities are brought to the ambit of Vedic tradition either by establishing new blood relationships or through the silent revolution of the Hindu revivalists.

Folk deities are the outcomes of the feelings and thoughts of folk people. These deities are worshipped

\*Chengalpattu, Tamilnadu



not only by the folk people but also some of the socially backward people in accordance with their social and cultural settings. But Vedic religion assimilated the elements of folk religious tradition through the ages and made it is a part of the popular Hindu religion. Gradually the deities of folk tradition are being Sensitized for aiming at total Hindu revivalism. Keeping this in mind the study analyses the various aspects of Sanskritization resulting in Hindu revivalism in the pluralistic context of India.

### History of Tamil's Religion

The ancient of Tamil people noted that the surface of the habitable portions of the earth could be divided into five natural regions, which they called Kurinji, mountainous country, Mullai, forest tracts, Marudam, the lower river valley, fit for agricultural operations, Neydal, the littoral region and Palai or sandy desert. They noticed that in each region at different kind of human culture. In Palai grew the nomad stage, in Kurinji, the hunter stage in Mullai the pastoral stage, in Marudam the agricultural stage and in Neydal, the finishing and sailing stage, of human development. Not only were these different stages of human culture evolved in these different regions, but each stage continued to exist in its own region, after other stages grew in theirs. The men of these regions were respectively called Maravar, Kuravar, Ayar, Ulavar and Paradavar. The recognition of the different kinds or life led by these five different classes of men is a wonderful anticipation, made several millenniums ago, of the modern science of lift Anthropogeography. In this based Deities also varied, as I mentioned before. The religion always reflect societies. For example, the Pala Thinai people worshiped Kortravai which is an angry form of Goddess and People also practiced war and robbery. So, religion always impacts society. Hence in analyzing all the religious beliefs on the ancient Tamil, one can come to the conclusion that the religious beliefs of the Tamil people come from their day to day life and have their own reason and significance.

### Tinai based deities

Tolkappiyam in Porul, Ahathinai Sutra five located the climate to environmental zone (Tinai) on the

basis of suspension deities worshipped by the early Tamilians. Kurinji- Murugan, Mullai- Thirumal, Nieythai- Varunan, Pallai – Kotravai were identified from the Agathinaiyiyal of Tholkapiyam.

மாயோன் மேய காடுறை உலகமும்  
சேயோன் மேய மைவரை உலகமும்  
வேந்தன் மேய தீம்புனல் உலகமும்  
வருணன் மேய பெருமணல் உலகமும்  
முல்லை, குறிஞ்சி மருதம் நெய்தல் எனச்  
சொல்லிய முறையால் சொல்லவும் படுமே  
(அகத் 5)

### Religious beliefs of the Tamilians

#### Ancestral Worship

People worshipped the spirit of the deceased relatives is known as ancestral worship. This particular method of worship is spread throughout the world. All the present-day temples are intimately connected with the graveyard or with the cremation ground. Associated with the phenomenon of death, certain deities are worshipped by the Tamils, or to be more accurate, by the lower sections among them. The earliest evidence of ancestor worship is nadukarkal which mainly memorial stone or warrior and community head. The memorial pillar (Hero stone), which is erected in memory of the warrior was described by Tolkappiyam and also it defines the worship of the warrior, the name and the heroic deeds of the warrior.

காட்சி, கால்கோள் நீர்ப்படை நடுகல்  
சீர்த்தகு மரபில் பெரும்படை வாழ்த்தல் என்று  
இருமூன்று மரபில் கல்லொடு புணர  
(புறத்திணை இயல், 5)

There are many hero stones evidence was identified in Tamil Nadu. The Puraporulvenbamallai clearly explained the hero stone worship in different stages. Masonry (Kalkandal), stone leveling (Kalkol nillai), stone watering (Kal Nirpaduthal), stone planting (Kal naduthal), stone carving (Kal Muraipalaichial), and stone carving are the fields of hero stone.

Ancestor worship is the practice of the continuance of animism. It is known to have flourished from early times and it was prevalent during the Sangam period. From the practice of nadukal worship,

the Kula Deivam concept arose. The souls of those who died for the sake of the family are worshipped as family deities by installing nadukal for them.

Among the early Tamils the practice of erecting memorial stones (Nadukal) and Hero-stones (Virakkal) have appeared and it continued for quite a long time after the Sangam age, down to about 11<sup>th</sup> century AD. Evidence gives the clear reference that these stones were installed on the graveyards of the fallen heroes who died for a common cause. The Sangam literature throws some light on Nadukal. Tolkappiyam (porul-63) Pattinappalai 73 (line 78 & 79), Malaipadukadam 74 (line 394-396). Agananooru 75 (line-35), Purananooru 76 speak about Nadukal. Thirukkural 77 also speaks of the worship of fallen martyrs. Silappathikaram has a separate division (Nadukal Kathai) to talk about Nadukal. Later these stones were worshipped as deities.

Another famous worship method followed in Sangam literature is light worship. This evidence was mentioned in Nedunalvada (40)

இரும்பு செய் விளக்கின் ஈரந்திரிக் கொளீஇ  
நெல்லும் மலரும் தூய், கைதொழுது, (36-44)

Lights the wick of the iron lamp sprinkles paddy and flowers and prays with her hands.

## II-stage of Folk deity's evolution

### Folk female Deities

The earliest evidence of female deity worship was mentioned in Tholkapiyam – Purathinaiyial. Pallai

Thinai's main deity was Kottravai.

முல்லையும் குறிஞ்சியும் முறைமையின் திரிந்து  
நல்லியல்பு இழந்து நடுங்கு துயர்உறுத்துப்  
பாலை என்பதோர் படிவம் கொள்ளும்  
(காடுகாண் காதை, 64-66)

### Male Deities

These are deemed to be the guardian deities who protected the people of the villages from evil spirits, and contagious diseases like smallpox and cholera. They are all regarded as the watching deities of female divinities such as Madruai Veeran, Ayyanar, Karuppanna Swamy, Koothandavar, Kattan, Potturaja, Uyirhundikkarer,

Sukkumattadikkarer, Petta Nachi Periyasami and Kombai Karuppan.

### Animistic beings

In Dravidian culture, animals are useful to their living, regarded as the divine beings. Bull, cows, sheep, and dogs are some important animals. They also worshipped snakes and other dangerous creatures. Tylor argues that religion in the form of animism originated to satisfy man's intellectual nature, to meet his need to make sense of death, dreams and Vision.

### Hinduism and deities of folk tradition

The deities of folk tradition cannot be included in the Hindu fold. There are various diversified features. In addition to that, the deities of folk tradition are not given a proper place in the Hindu puranas and sthala puranas. Even if they are given representation, they are not projected in a proper manner. They may be revealed as slaves or attendants and watching deities or sometimes referred to as evil spirits.

In the majority of *Puranas* and *Sthalapuranas*, they are degraded by birth. The Nayanmars and Alvars also criticised the worship of folk transition as degraded one Thiru Periyalwar 109 were also criticised for the worship of folk deities as little faith and worship of sinful beings. The modern 'Esa' group of people is also asked to restrain from the worship of folk deities. Then in the mantra of Eas Vasiyopa Ndiam cursed those who worship the folk deities into hell. A popular Tamil scholar Maraimalai Adigal also condemned the worshippers of folk tradition as blind.

In the meantime, transition occurred in order to Hinduism The folk deities. The Paraipadal, one among the eight anthologies and Tirumurukkatruppadai, one among the ten anthologies seem to represent the transition from the worship of tribal or folk deities of the anthologies to the universalisation of godhead and the evolution of formal religious systems, which under the Pallavas and Pandyas of the seventh – ninth centuries AD became crystallized as the puranic Vaishnava and Saiva religions. It is a new regional synthesis of puranic forms in which the northern Sanskrit elements assume a dominant position while the local or folk cults and other deities either get

completely merged or remained as major component of the puranic pantheon.navukkarasar.

Though Hinduism accommodates various folk deities after some modifications, they cannot be accommodated completely, because the natures of folk deities are not easily submissive to anyone. However, the process to incorporate the deities of Tamil folk tradition is in vogue.

### Conclusion

This study explained the history of Tamil Religions and also classified the Deities on the basis of the 'Tolkappiyam' Literature. The Third chapter clearly explained how the religion will be in origin and society and the Tamil society which are folk religions they practiced early times to recent days. The last chapter spoke about the evolution of folk deities as well how the Bhakti movement impacted Folk religious tradition.

### References

1. B.Sobhanan (1985). Temple Entry Movement and the Sivakasi Roits. Madurai: Raja Publishers. C.Cesary (1987). Indian Gods, Sages and Cities. Delhi: Mittal Publication.
2. Champakalakshmi, (2011) Religion, Tradition and Ideology: Pre-Colonial South India. New Delhi: oxford university press.
3. Digest (Ed.), R.(1978). Library of modern knowledge. 694.
4. Michale Harlambis and Robin Hearld. (1998). Sociology themes and perspective. Delh: Oxford university. Selvan, T. (2003). Nattar Theivangal namadhu nesa Anti-Activist Hand book. Chennai: South vision publication.
5. Swain, J. (1997). A History of world civilization. New Delhi: Eurasia publishing house (Pvt.).

## An Insight into Evolution of Siddha Medicine in Tamilnadu

**R.Prakash\* and S.Pandiyalakshmi\*\***

The aim of this study is to present a clear and vivid picture of contribution of siddha to traditional Indian systems of medicine of indigenous medicinal systems which is often referred by the acronym 'AYUSH' representing 'Ayurveda', 'Yoga', 'Unani', 'Siddha' and 'Homeopathy'. The term 'Siddha' is derived from the word 'Siddhi' which means an 'object to be attained'. The practice aimed at 'Perfection of health'. Siddha system of medicine is one of the ancient system contemporaneous with those of Egyptian, Mesopotamian, Chinese and Croatian. It's unique nature is that it's contemporary to any system of medicine practiced even today and it's curative nature for more than 5000 years. Siddha medicines can be classified into three types: 1) Miracle medicines, 2) Sophisticated medicines, 3) Common medicines out of which miracle medicines should be directly learnt from the master

himself sophisticated medicines can be scientifically prepared and used by well trained physicians common medicines are the most simple and very cheap to prepared and used. The exponents of this medicine were saints called 'Siddhars' which means "the perfect are" who originated from the divine homeland now known as Tamil Nadu presumed to be one of the earliest system of medicine which originated even before Ayurveda. It was known to be one of the earliest systems of medicine which originated in the India. Siddhars are believed to be men with some kind of super natural powers, mastering over the wind, tide, gravity and other forces of nature some of the medicines and practices of siddha have been forgotten and neglected in it's very birth place (viz) Tamil Nadu. But it is practiced in various forms globally in the form of acupuncture, tattooing, varma, pulse system etc. Use of Malaivembu,

\*Assistant Professor in History ,Sri Vasavi College,Erode.

\*\*Assistant Professor in History ,Sri Vasavi College,Erode.

Nilavembu and papaya leaf juice for prevention and treatment of dengue through ISM wings of the Government General Hospitals in Tamil Nadu proved to be very effective in curing and containing the spread of this epidemic in Tamil Nadu. Kaba sura kudineer an enriched siddha sashtric preparation containing 15 herbs recommended by the ministry of AYUSH itself as complementary medicine to contain the deadly COVID-19 virus in India. The chief exponents of this medical system is named to be Thirumoolar and Agathiyar. Siddha's main maxim is "Food itself is medicine and Medicine itself is food" in which balanced diet itself is considered to be a vital source for healthy living. The Diagnosis of siddha system is based on "Noei Naadi Noei Mudhal Naadi" which means to find the diseases and to find the aetiology of the diseases. It is a Dravidian system of medicine. Siddham believes that more than medicine self - discipline in one's life ensures his longevity and freedom from illness. One of the chief exponent Thirumoolar says 'if breathing could be controlled properly, the old would be young' when the relationship between siddha and Ayurveda is considered. There is a superficial impression that siddha is only another name of Ayurveda in south India. The fact lies hidden in the story of marriage between Siva and Uma. It is also called as 'ambrosial medicine' as it secures the youthfulness and mastery over the body. The medicinal practice is based on five natural elements of the cosmos namely mann (earth), neer (water), thee (fire), kattru (air) and aagayam (space). To regulate the human body the five primordial elements were concised to three humours they were vazhi (vadham or air), azhal (pittam or heat) and iyyam (kapha or cold). Any alteration in rhythm leads to disease condition.

The first full – fledged department for Indian Systems of Medicine and Homeopathy (ISM&H) was created under Ministry of Health and Family welfare under government of India in march 1995 to promote and regulate the practice of alternative medicine. This department was re-named as department of Ayurveda,

yoga and naturopathy, unani, siddha and homeopathy (AYUSH) in 2002. The Government of India formulated the National Policy on Indian Systems of Medicine and Homeopathy. In 2014 a fully independent ministry of AYUSH was formed.<sup>1</sup>

The first Tamil siddha text is the Thirumoolar's Tirumandiram whose date is probably 6<sup>th</sup> or 7<sup>th</sup> century AD. It has been now convincingly accepted that Tamil siddha is practiced around 16<sup>th</sup> century AD. But elements of siddha healing practices including those in common with Ayurveda was derived from an earlier period. Mystically origin of siddha is attributed to a divine source. Accordingly god Shiva transmitted the knowledge of siddha medicine to his counterpart Parvathi and Parvathi disseminated this medicine knowledge to Naradha. From Naradha it is said to be transmitted to siddhars who are traditional transmitters of siddha medical doctrines and practices. In siddha life is divided into three stages and one humour should dominate during every stage of life. According to siddha, kabam or cold predominates in first stage, bile predominates in the second stage, wind predominates in the last stage. It's valid because as we grow older some develop a tendency to produce more gas in stomach and bowels.<sup>2</sup>

### **Difference between Siddha and Ayurveda:**

Treatment and Pharmaceutics are two aspects where siddha differs from Ayurveda. For example surgery does not form a significant part of siddha medicine, use of knife is **not found** in siddha medicine.

The siddha system of rejuvenating energy is known as kayakalpa which is the most distinctive feature of siddha medicine. It is mentioned to be a five step process for rejuvenating energy and prolonging life.

1. Preservation of vital energy by breath control (Pranayama)
2. Conservation of Semen
3. Use of calcinated powders prepared from metals
4. Use of calcinated powders prepared from minerals and plants with medicinal character
5. Balanced diet

The origin of siddha pharmacology remains a mystery. Alchemy plays a very vital role in siddha medicine than in Ayurveda. In siddha's alchemy, making drugs with substances which has natural affinity to each other was precedent. In siddha cosmology male Shiva considered to be (acidic) said to have mated with female Sakthi (alkaline). The Alchemical part of siddha appears in Thirumoolar 'Tirumandiram' which surfaces in 7<sup>th</sup> century AD in which various preparations are mentioned. Both siddha and Ayurveda share a common theoretic foundation but are strikingly different in their therapeutics. The form of siddha medicinal treatments derived from regional traditions of folk medicines.<sup>3</sup>

In siddha systems of medicine eight tools are mentioned such as Naadi (Pulse), Sparisam (Touch), Naa (Tongue), Niram (Colour), Mozhi (Voice), Vizhi (Eyes), Malam (Stools) and Moothiram (Urine) in diagnosis. Neikkuri or oil on urine sign is a unique method in siddha system of medicine to arrive at diagnosis of disease condition. The very word 'marunthu' in Tamil denotes scented 'root' and 'leaf' which is said to be the foremost substance subjected for an imbalance of three humours or illness in siddha diagnosis.<sup>4</sup>

The Siddha system of medicine comprises medical aspects of knowledge, skills and practices based on different cultures and different people which are used to treat diseases among various systems practiced throughout India like Ayurveda, siddha, unani, homeopathy etc.

**Vadam:** People with predominant vadam are characterized by stout; black, cold and inactive personality vadam develops flatulence, acidity, obesity, heart attack etc.

**Pittam:** People with predominant pittam are characterized by lean, whitish complexion, hot personality. Increased pittam shows graying of hair, reddish eyes, burning chest, anemia.

**Kapham:** People with increased kapham is often characterized by well build, good complexion, well behaved personality. Alteration in kapham leads to jaundice, heart attack, high fever, anemia etc.

**Triguna:** Three qualities altogether in a harmonious nature in a human body is termed to be triguna.

**Patiyam:** It refers to diet planning in siddha system. A particular gunam (Character) increases according to the environment and time. Siddha literature gives knowledge about nearly one thousand herbs and their effectiveness in specific combinations and formulations. Commonly siddha medicines are prepared freshly for specific diseases. The formulations are prepared using plants, animals, minerals, metals, like mercury, gold, silver, sulphur, zinc, copper, aluminium borax and even *arsenic* are used in small quantities in siddha system. Which provide us with end products like kashayam (Decoction), churna (Powder), Thailam (Medicated oil), ceulligai (Pills and tablets), chenduram (Metal complexes), Bhasam (Calcinated drugs).<sup>5</sup>

### Siddha Education

The siddha system of education in ancient India was not organized on the scale of mass education. The education was treated as secret and sacred as this process of education is said to be achieved by close and constant touch between the student and the teacher from which the whole world is excluded.

The teaching was imparted in the form of verses in a 'guru-sishya' tradition. The medications and techniques were taught only to a close circle of disciplines and this continues even till recently. The siddha education turned out to be a mass institutional education in the middle of 20<sup>th</sup> century. This education and medical systems proved to be locally available and lost effective to rural masses. But it also exposes this system to another dangerous trend of illegitimate or non- institutionalized practice of this rare tradition which is in other terms known as "quackery". The Indian system and practice of medicines have been superseded by the Allopathic Medicinal Education and Practice. Where the British government went to the extent of terming the practitioners of indigenous medicines as "quacks".<sup>6</sup>

However with the rise of rational thought in Europe and the increasing importance being given to scientific process over tradition and wisdom. European

doctors felt that their system of medicine was far superior to Indian systems. After 1760, a Subordinate Medical Services (SMS) was created in each presidency to organize indigenous medicinal system. The 'vaidiyas' and 'hakims' were found all over India and continued to be popular among the masses. They also received patronage from local rulers. In 1822, the British setup Nature Medical Institutions (NMI). Courses were taught which included both western and medical concepts. In 1824, Sanskrit college in Calcutta imparted medical education to Indians in both Allopathy and Indian Medicine.

The advances of western thought and technology shook the foundations of orientalism in India. Severe criticism arose for Indian thought and Indian medical practices from Evangelicals and Utilitarians like James Mill, who strongly believed in western superiority. Indian medical system was criticized for lack of hands on clinical training. Lord William Bentinck convened a committee to examine the poor organization of Indian medical systems. Based on the recommendations, the company started training in western medicine only. NMI was abolished in 1835, medical education in Sanskrit college was stopped. The period from 1757 to 1900 saw the emergence of doctors trained in western medicine in India. Hence the Government of India to institutionalize the practice of indigenous or traditional medicines has formed the ministry of AYUSH in 2014.<sup>7</sup>

In Tamil Nadu a National Institute of Siddha was formed at Chennai (Tambaram) under the ministry of AYUSH. The undergraduate education begins after completion of board exams for a duration of 5 and ½ years leading to a degree in Bachelor of Siddha Medicine and Surgery (B. S. M. S). A post graduate education is of three years duration leading to a degree of MD(S) (Doctor of Medicine in Siddha). The graduated doctors register themselves in state councils for Indian Medicine or Central Council for Indian Medicine to make themselves eligible for practicing siddha medicine all over India.<sup>8</sup>

The future of siddha medicine is regaining its legacy in parts of India, especially in Tamil Nadu and Kerala and also overseas especially in southeast Asian countries like Malaysia, Singapore, Sri Lanka and Thailand which is a promising development for opening new avenues in siddha medicinal practice and education. In Tamil Nadu a separate wing for Indian Medicines called ISM (Indian System of Medicines) has been created in all Government Hospitals and Government Doctors in siddha medicines have been appointed to treat people.<sup>9</sup>

## References

1. Harrison M. Medicine and orientalism: Perspectives on Europe's encounter with Indian Medical Systems In : Pati B, Harrison M, Health medicine and empire, New Delhi, Orient Longman Limited; 2001. PP 37-87.
2. Bala P. Medicine and medical policies in India : Social and Historical Perspective Lexington books; 2007 PP. 68-105.
3. Mishra SK. Ayurveda, Unani and Siddha Systems: An overview and their present status medicine and life sciences in India, New Delhi: Centre for studies in civilizations; 2001 PP. 479-516.
4. Kenneth R. G. Zysk, 'Some Reflections on Siddha Medicine in Tamil Nadu', Indian Journal of History of Science, 2009 PP. 199-208.
5. N. Kandasamy Pillai, History of Siddha Medicine, Dept. of Indian Medicine and Homeopathy, Chennai-6. 1979 PP. 1-13.
6. Sambasivam Pillai T. V, Introduction to Siddha Medicine 1993, Second edition PP. 1-54.
7. Siddha System of Medicine in a Nutshell' Kanakavalli K, Eugene Wilson and Vinayak S YOJANA, Monthly, June – 2019 PP. 36-38.
8. Uthamarayan K.S. Siddhar Maruthuvanga Churukkam (1983), Directorate of Indian Medicine and Homeopathy, Chennai PP. 1-6.
9. <http://ayush.gov.in/>

# An Ancient Chola brick's temple in Vedal

R.Saravanan\* and R.Ramesh\*\*

## Introduction

Temple has also played a major role in our social life. The temple virtually had a part to play in the economic, social and cultural of the people in the area. Temples are broadly classified into three types. They are Nagara, Dravida and Vesara. Dravida types are found in south India. Dravida style has its towers in the form of truncated pyramids. The earliest temples were built with perishable materials like timber and clay. Later, they were carved out of stones. Heavy stone structures with detailed architectural style and fine sculptures are a more recent phenomenon.<sup>1</sup> Considering the vast size of the southern land, it is amazing that the construction of the temple is more different pattern in Dravidian area. This is because the temple and its construction reflects certain basic and significant aspects of Dravidian philosophy as detailed below. Classification of temples in Southern India, particularly in Tamil Nadu are perug kovil, Elang kovil, Manik kovil, Karak kovil and Thoonganai Madak kovil.<sup>2</sup>

## Location

Vedal is a village in the Cheyyur taluk, Chengalpattu district of Tamil Nadu. It is located 10 kilometres (65 miles) away from Chennai and 45 kilometres (28 miles) away from Pondicherry on the Tamilnadu East Coast Road ECR. The small village named Vedal, is located. Vedal lake is a popular. Near the lake, the tenth century brick temple of Lord Shiva is found. It is believed to have been built during the era of Raja Rajachola first. Vedal is situated about 10 km (6.2 miles) far from the Bay of Bengal Coast and is well known for the temple of Shiva VadavayilAandava (mean – chola's Northern gate way God) located here.

## Vedal, the historical name of the village in the Ancient Chola period

The historical name of the village being “Chola Kerala Chaturvedhi Mangalam” Vedal pronounced as

vaedaal. It is also known as Neela Chaturvedi Mangalam or veera Chozha Sathurvedi mangala. It is located in a place that was called “Jayam Konda Chola Mandalathu Eenduhur kottathu Vedal Nattu, Vedaal and Chola Kerala Chaturvedi Mangalam” This Temple dates back before the time of Raja Raja Chola and there are inscriptions from both his and Rajendra first time in the temple.<sup>3</sup>

## The king Raja Raja Chola I

Established a small Kingdom around Thanjavur in 850 A.D in the time of Aditya and the son and grandson respectively of a great Temple building activity. Vedal is once upon a time it was the northern entrance for the great Chola dynasty and it was the last among the temples built by the king Rajaraja Cholas I. The Vedal Siva temple is believed to have been built during the era of Rajaraja Chola first The Emperor who built the famous Thanjavur pragatheeshwar temple. Vedal temple is made of stone. Thus the temple at Vedal is a rare specimen of a brick - built elephant back Temple. Vedal Shiva temple is situated near the lake. One of the biggest lakes of Chengalpattu district. The Cholas reconstructed a lot of brick temples in to Granite Temple. Only few brick temples are found in Tamilnadu State of South India. Especially there is hardly any brick Temple that exists in Tamilnadu.

## “Chaturvedhi Mangalam”

Chola's in their reign gave special important for the educated people. Educated people were called as Anthanar or Brahmins. Vedal is a village which was donated to the Brahmins for Vedic chanting, was called as Chaturvedhi Mangalam” So the village name being with “Chola Kerala Chaturvedhi Mangalam”.

## The finest specimen of South Indian architecture

The capital of the pillar and pilaster in the Chola monuments rectangular with its sides cut off in a slant

\*Assistant Professor & H.O.D. Guide & Supervisor, PG & Research Department of History, Pachaiyappa's College, Chennai 600030

\*\*Ph.D. (Part-Time) Research Scholar, PG & Research Department of History, Pachaiyappa's College, Chennai -600030

height of 45 degree as the central portion projecting.<sup>4</sup> The shoulders of Thanjavur great contributor they were Mike Lee builders they erected a large number of temples in their Empire some of them constituting the finest specimen of South Indian architecture.

It is essential to know something of the pre and post Chola architecture to understand the architecture of the Chola Temple. Based on the jouveau-Dubreuil has very clearly Illustrated the niche, the pavilion, the pillar and pilaster- corbel and the horseshoe- shaped Windows(kudu) among others, are the most important factors which help in the ascertainment of the dates of the monuments.<sup>5</sup>

### **Dravidian Shikhara**

The site of the temple is located on the high hill of the village and have a large natural water body towards the north and a manmade square temple tank to the east .The main temple with Dravidian Shikhara is dedicated to Shiva and have a four pillared square hall and a semi-circular sanctum with Shiva linga. The hall has a flat roof and the sanctum or GarbhaGraha has a high Shikhara.The temple and the shrines are mainly built of bricks with stone used for the foundation and parts of the superstructure.<sup>6</sup>

### **Two ancillary shirnes**

There are two other ancillary shrines in the temple complex one called Ganesha Mandapa and other one goddess (Devi) shrines are there. Sculptures of the Dwarapala, Grama Devi and Devts are also there.

### **Elephant back style of architecture**

The temple is more ancient than 994 AD as per Archaeological finding and is a Treasure trove for the history. The temple is a Thoonganai Madam temple with Gajaprashta vimaanam.<sup>7</sup> It is more difficult to incorporate the elephant back in brick than in stone. Thus the present temple is a very rare specimen representing great artistic skill. The temple possess inscriptions on parts of the structure. Thus stylistically the temple Maybe long to early Cholas period. (Eighth-ninth century A.D)

The shrines are mainly built of bricks with stone used for the foundation and parts of the superstructure.

The main shrine is in Gajaprishta (elephant back) style of architecture. The earliest Temple, representing such an architectural style, is the Nakula- Sakadeva Ratha of Mahabalipuram (mid-seventh century) later, up to around the ninth century, many temples of this style were built in Pallavaramtirsoolam area.

The main shrine of the Adhipureeswarar temple of Tiruvettriur is also of the same style but all these Gajaprishta style Temple except the present Temple at Vedal are made of stone. Thus the temple at Vedal is a rare specimen of a brick-built Gajaprishta temple.<sup>8</sup>

### **Lord Shiva and Goddess Vasanthi Nayagi**

The temple has two separate shrines. The main shrine dedicated to Lord Shivavadavamuga Agueeshwarar) and other one dedicated. Goddess Vasantha Nayagi. The main temple is built in the Gajaprshta architectural style. (Aka thoongani style which resembles the backside of the elephant).The ghost image Ganesha Dakshinamurthy, Vishnu, Brahma and Durga are found on the wall surrounding the main shrine. Chandikeshwarar is also found as usual. Thevimana along with the images of the Gods is strikingly beautiful.

It is extremely interesting to note that the trunk of this Ganesha does not rest on any of his arms as it is usually depicted but it is found curled up on his tummy instead of the Mooshikha.He has an elephant vagana here. Murugar is seen with Rudraksha and Pasa Aayudham without his usual Vijrayutham and the Shakti Aayudham.

### **The story of new idol-Vasantha Nayaki**

The King had a dream. The Goddess came to him in the form of middle-aged woman and asked him if he would send his mother away if she became a disabled. The startled King woke up and at dawn and ordered that the new Idol must be placed without removing the old idle so still date we have two Vasant Nayakiin the same sanctum sanctorum.

### **Nandi**

The Nandi is a beautiful on a four feet tall pedestal. This Dakshinamoorthy, said to date back to the ninth century is seen with his right leg pleased on his



left leg. To the left of the temple. One can see huge Jyeshta Devi, half buried in the sand. The presence of the Jyeshta Devi again shows the ancient nature of this Temple. Jyeshta Devi is the wife of Saneeswarar and was the prime deity worshipped during the Chola period.

### **Vadavayil Nayaga**

The shrine of vadavamukhaneeswara also called vadavayil Nayagar which means the guardian of the northern entrance, is simple and still bears the resemblance to its ones glorious past. The pillars in the Mandapamahead of the sanctum. Sanctum also contained inscriptions. The main Shrine is Flanked by Ganesha and Shanmuga on either side.

The temple now has only two shrines one that belongs to the magnificent Vadavamukhagneeswar and the other small separated shrines for his consort, vasantha naayagi. The main deity is vadavamukhagneeswar a six feet high Lingam facing East on Padma peedam. The lord is in Agni Swaroopam.<sup>9</sup>

### **Lake (Erie) irrigation system**

In the reign of King Raja Raja Chola and Rajendra Chola, Agricultural engineering structure, including the Eri irrigation system such as the Vedalperia Eri, and the kulam –based irrigation in the vanji Medu appear to be of historical importance. The fact that many of these system are still in use. They were originally intended highlights the robustness of the engineering principles and the fact that these are instances of living history and sustainable practices. In addition to the above detailed report, the village and its environs possess a network of manmade irrigation canals and cisterns or reservoirs to ensure water supply to the neighbouring farmlands.<sup>10</sup>

### **Temple inscriptions**

In the Vadavamukagnisvara temple, on the base of the east wall of the central shrine, inscriptions of Rajaraja Chola I, regnal year of 9, in 994 A.D were found in which gifts of land by kulirkoyil, the wife of.....Eran Sutti alias Pallavaidaikkalinattu-kon of which one was for maintaining a perpetual lamp in the

palliyarai of the deities kuttapperumal and umabhattalaraki. The latter image was set up by the donatrix herself. The makasaba of vidal in vidal-nadu in Indur-kottam probably exempted the lands for taxes.<sup>11</sup>

In the Vadavamukagnisvara temple, on a stone set up on front of the same temple, inscriptions of Rajaraja Chola I, regnal year of 20, 1032 A.D were found in which tax exemption of lands by the Saba was mentioned. Records a gift of two pieces of land purchased for gold by the Mahasabha of sola kerala Chaturvedimangalam alias Vidal in Vidal Nadu of indur kottam for maintaining two lamps for the Thiruvadavamukhagnisvaram-Udaiyar of Vidal by Tutanviratungan alias sola keralapperiyaruayan of panditachola Chaturvedimangalam alias Munnuru in Oyma Nadu in Jayankonda Cholamandalam.<sup>12</sup>

In the Rajendra chola I regnal year of 31, 1043 A.D Records an undertaking given by the mahasabha of sola kerala Chaturvedimangalam indur kottam in Jayankonda Cholamandalam to a certain Malaiyakulantaka periyariaian for providing food, offerings and four lamps to Adavallar, a deity in the temple of land donated by him and making the same tax-free for a consideration of 30 panaams.<sup>13</sup>

Chola-Parakesarivarman regnal year 16, in 11 & 16 the century A.D, on the base of the east wall of the central shrine in the same temple, records a gift of land, purchased from Tirumangalagilan Anunganaraiyan of Vedal in Indurkottam as madappuram to a certain matha for supplying firewood for four months beginning from the month of kartigai and water for four months beginning from the months of panguni by Arangan Namiyandani, the kilan of velikpakkam in Anangur in Anangurkurram in panaiyur Nadu.<sup>14</sup>

### **Inscriptions Regarding Festivals**

In the 11 th century A.D inscriptions, on the pillars in the mandapa in front of the same temple, were found regarding record a grant of land for providing and offerings for conducting festivals on various occasions like Chittiraivishu, Margali Thiruvadirai, etc, to the God at vedal.<sup>15</sup>

In brief, the temple is not a mere architectural marvel. It is an institution intimately connected with man and his life to lead in rationalist way.

#### Footnotes:

1. 108 VainhnvitaDivyaDesamsVolum I by Dr.MissM.S.Ramesh,I.A.S.(Retd)
2. சேக்கிழார்.ஆராய்ச்சி நூல். மா.இராசமாணிக்கம். எடுகேசன் பப்ளிகேசன். நுங்கம்பாக்கம். சென்னை.1947-Page 27
3. ARE 1961-62:NO.175:TVM p.338
4. The Chola Temples by C.Sivaramamurti 1978- Archaeological survey of India. Page No :09
5. The Chola Temples by C.Sivaramamurti 1978- Archaeological survey of India. Page No :07
6. Report on the visit to ancient temple at Vedal village on 15 September, 2014 By-Dr.Divay Gupta- Director of Architectural Heritage Division at INTACH, New Delhi.
7. சேக்கிழார். ஆராய்ச்சி நூல். மா.இராசமாணிக்கம். எடுகேசன் பப்ளிகேசன். நுங்கம்பாக்கம். சென்னை. 1947- Page 27
8. Report on the visit to ancient temple at Vedal village on 23 August,2014 By- Dr. Suresh- Tamil Nadu state convenor for the Indian National Trust for Art and Cultural Heritage (INTACH)
9. Report on the visit to ancient temple at Vedal village on 23 August,2014 By- Dr. Suresh- Tamil Nadu state convenor for the Indian National Trust for Art and Cultural Heritage (INTACH)
10. Report on the visit to ancient temple at Vedal village on 23 August,2014 By- Dr. Suresh- Tamil Nadu state convenor for the Indian National Trust for Art and Cultural Heritage (INTACH)
11. ARE 1961-62:NO.175:TVM p.338
12. ARE 1961-62:NO.185:TVM p.338
13. ARE 1961-62:NO.179:TVM p.338
14. ARE 1961-62:NO.182:TVM p.338
15. ARE 1961-62:NO.177 - 179:TVM p.338

## Art and Architecture of the Classical Monuments of the Pallavas in Tamilnadu

**G.Rajadurai\*, K.Krishnamoorthy\*\* and T.Jeyaramu\*\*\*,**

#### Introduction

Pallava ruled southern India from 275 until 897 CE. After the Satavahana dynasty, under which they were feudatories, they rose to power. Mahendravarman-I (571-630 CE) and Narasimhavarman-I boosted Pallava power (630-668 CE). They controlled Telugu and northern Tamil till the 9th century<sup>1</sup>. Pallava art and architecture first appeared during the Chola Dynasty and are the first examples of Dravidian art and building<sup>2</sup>. The first South Indian temples erected in stone and mortar during the Pallava dynasty were based on brick and wood models. Pallava masterpieces include the Shore Temple, the Kailasanathar Temple at Kanchipuram, and the PanchaRathas in Mahabalipuram.

They had no better sculptor than Akshara<sup>3</sup>.

#### Architectonic Works of Pallava's:

The rock cut period spanned 610 to 668 AD and included the Mahendra and Mamalla groups. The Mahendra group has monuments from Mahendravarman-I reign (610-630 AD). This group's monuments are pillared halls carved into mountains. These mandapas follow the paradigm of the period's Jain temple<sup>4</sup>. Mandagapattu, Pallavaram, and Mamandur are Mahendra cave temples. The Mamalla group from 630 to 668 AD is the second set of rock-cut monuments. During this time, massive shrines called rathas were built beside pillared rooms. Pancha Rathas

\*Research Scholar, Department of History, Alagappa University, Karaikudi

\*\*Assistant Professor, Department of History, Alagappa University, Karaikudi

\*\*\*Assistant Professor of Tamil, Seethalakshmi Achi College for Women, Pallathur

and Arjun's Penance at Mahabalipuram are examples<sup>5</sup>.

### **The Phase of Structural Development:**

The structural phase included building freestanding shrines using stone and mortar. The Rajasimha group (690 to 800AD) and Nandivarman group are monuments of this phase (800 to 900 AD). The Rajasimha group included Pallavas' early experimental temples. Narasimhavarman II, known as Rajasimha, built the Beach Temple at Mahabalipuram and the KanchiKailasanathar Temple in Kanchipuram. Kanchipuram's VaikuntaPerumal Temple is a Nandhivarman landmark. Pallava architecture matured at this time. Chola structures in Thanjavur and GangaikondaCholapuram, such as the Brihadeeswarar Temple, were inspired by it<sup>6</sup>.

### **The Style of Sculpture and Architecture Associated with Pallava's:**

Artists refined their rock-cutting talents during the Pallavas. Special institutes taught carving methods. They introduced Dravidian temple art. Each ruler modified temples and architecture. They built cave temples. Pallavas surrounded temples with memorials. Historians say temple styles varied in four phases. Mahendravarma I promoted rock-cut temples at Mahendravarade, Mamandur, Dalavanm, Vallan, and other Tamilnadu locations. Mamallapuram's second Pallava-style temple is visible. Monolithichrathas and Mandapas built the temple. Naasimhavarman created beautiful temples<sup>7</sup>.

The temple's mandapas were decorated with Hindu mythological sculptures. Mahendravarman inherited the Pallava crown and a large, settled kingdom from Simhavishnu. Dubreuil called him one of the essential individuals in Tamil history. However, by the end of the 6th century, the obsession with carving a temple from live rock, which swept India in the first millennium AD, had not reached the South. Instead, brick was utilized as a construction material, presumably because the stone was associated with burial traditions (erecting stones to honor the deceased). As a result, mortar and thatch have perished. The Dravidian nation has no pre-Mahendra architecture<sup>8</sup>.

### **The Architectural Technologies Used in the Construction of Pallava's Temple:**

Mathematics, logic, geography, geology, science, ecology, artwork, sculptures, melody, lighting and sound, religion, the social sciences, and astrology are all brought together in constructing a temple. Stone slabs, metal plates, palm leaves, and manuscripts record the temple's history. Temple architects handed on their building talents orally from generation to generation. The palm leaf document recounts Pallavas' building process and is one of the most significant temple records<sup>9</sup>.

### **Architecture of the Mahendra's Rock**

The level difference in Mahendra's initial dig is slight. Mahendra's initial excavation at Mandagapattu had a three-inch level difference. Later, cave temples became taller, allowing for a muldedadisthana (foundation) along the shrines' front walls, broken only by rock stairs. The shrine rooms do not include deity relief sculptures or lingas carved into the rock. Instead, lingas, not monolithic, made of black published stone of uncertain age, are often unearthed in floor sockets. His descendants proceeded to sculpt cave temples in King Mahendra's design for generations. They also established rock and structural building styles different from Mahendra's<sup>10</sup>.

### **Structural Temple of Pallava's:**

King Rajasimha introduced and altered the "Structural temple." Structural Temples revolutionized Pallava architecture. Chola and Pandyas used the method. Stones are cut and piled in the Structural temple method to make floors, walls, and roofs<sup>11</sup>. They constructed the MugaMandapa, ArthaMandapa, and the Vimana following this method. Low or high sculptures around walls and pillars<sup>12</sup>. Rajasimha and Nandhvarman built similar temples. Mamalla architecture has massive rathas and sculpted mandapas. Narasimhavarman, Pallava king<sup>13</sup>. Mamallan-era Mandapas or halls are located in Mamallapuram. Each mandapa was cut from one rock. Mahshasura Mardhini Mandapa shows Durga attacking Mahishasura. Thirumoorthi and Varahamandapas feature magnificent sculptures<sup>14</sup>. The Open Art Gallery is the best Mamalla

building. On a large rock are many small nature sculptures. The Ganges' descent from God Siva's head and Arjuna's penance are examples<sup>15</sup>.

### Conclusion:

The Pallava's rulers promoted art education and the construction of temples at Mahabalipuram, both underground and above ground. These structures included monolithic rathas as well as stone sculptures of legendary subjects. The Pallava civilization is credited for creating the rock-cut and structural variations of the style. They were also responsible for laying the framework for the type. Cave and structure temples, monolithic rathas, and stone sculptures illustrating legendary themes were all built with funding from Pallava rulers in Mahabalipuram. They also encouraged the study of art and the building of temples.

### End Notes

1. Lawrence University. (1968). Catalog of an Exhibition of Sculpture of India and Thailand: Lawrence University, Appleton, Wisconsin, Sept. 18-Oct. 27, 1968. Lawrence University.
2. Verma, A., & Rajendran, G. (2017). The effect of historical nostalgia on tourists' destination loyalty intention: an empirical study of the world cultural heritage site–Mahabalipuram, India. *Asia Pacific Journal of Tourism Research*, 22(9), 977-990.
3. Rajani, M. B., & Kasturirangan, K. (2013). Sea-level changes and its impact on coastal archaeological monuments: seven Pagodas of Mahabalipuram, a case study. *Journal of the Indian Society of Remote Sensing*, 41(2), 461-468.
4. Tartakov, G. M., & Dehejia, V. (1984). Sharing, intrusion, and influence: The Mahisasuramardini imagery of the Calukyas and the pallavas. *ArtibusAsiae*, 45(4), 287. <https://doi.org/10.2307/3249741>
5. Hirsh, M. (1987). Mahendravarman i Pallava: Artist and patron of Mamallapuram. *ArtibusAsiae*, 48(1/2), 109–130. <https://doi.org/10.2307/3249854>
6. Bisschop, P. C., & Cecil, E. A. (2021). Primary Sources and Asian Pasts: Beyond the Boundaries of the " Gupta Period". *Primary Sources and Asian Pasts*, 1-18.
7. Francis, E. (2011). The Genealogy of the Pallavas: From Brahmins to Kings. *Religions of South Asia*, 5(1-2), 339-363.
8. Parimoo, R. (1995). A Proposed Methodology for the Study of System of Proportions in Indian Temple Architecture-the Case Study of Sunak Temple. *Studies in Jaina Art and Iconography and Allied Subjects*, edited by RT Vyas, 91-104.
9. Yalala, S. (2019). Unique Features of Dravidian Architecture in India: A Retrospect. *Research Journal of Humanities and Social Sciences*, 10(2), 503-507.
10. Chandran, A. (2011). The Dynamics of Tourism management in world heritage sites of Tamil Nadu. *South Asian journal of Tourism and Heritage*, 4.
11. Datta, S., & Beynon, D. (2016). Digital archetypes: adaptations of early temple architecture in South and Southeast Asia. Routledge.
12. Francis, E. (2011). The Genealogy of the Pallavas: From Brahmins to Kings. *Religions of South Asia*, 5(1-2), 339-363.
13. Rabe, M. D. (1987). THE MONOLITHIC TEMPLES OF THE PALLAVA DYNASTY: A CHRONOLOGY.(VOLUMES I-III)(INDIA, ARCHITECTURE). University of Minnesota.
14. Wilkinson, P. (2008). India: People, Place, Culture, History. Dorling Kindersley Ltd.
15. Rajarajan, R. K. K. (1916). THE ICONOGRAPHY OF THE KAILĀSANĀTHA TEMPLE SEEING BEYOND THE REPLASTERED IMAGES AND YOGINĪS. *Indologica Taurinensia (Journal of the International Association of Sanskrit Studies)*, 41-42.

## Recent Trends of Archaeological Excavations in Tamil Nadu

**Kiruthika.R\***

Archaeology is the scientific field that excavates material culture and analyses ancient mantra activity.

Such material cultural archaeological documents include architecture, artefacts, archaeological remains,

\*II M.A. History, Department of History, Annamalai University.

human remains and ecological remains. Therefore, archaeology can be considered as a branch of sociology and a branch of humanities (humanities). The goals of archaeology are different, and there are arguments regarding its objectives and responsibilities. Some of the goals are to document and interpret the origins and development of prehistoric and historic human culture; understand cultural history; Chronology of Cultural Hierarchy Development; These include studying human behaviour. Archaeologists also focus on studying the methods used in their field. They are also interested in researching the theoretical and philosophical foundations that underlie their questions about the past. Discovering new archaeological sites, excavating them,

classifying, analysing and preserving them are all important phases of archaeological methodology.

Apart from these, archaeology also conducts a large number of multidisciplinary studies. For this, it relies on the fields of history, art history, classical literature, geography, geology, physics, information science, chemistry, statistics, palaeontology, palaeontology, and palaeontology. Archaeological research is vital to many historical needs and many emerging technologies are now very useful to the field of archaeology. Based on that, how scientific technologies are used for archaeological research in today's environment. This study seeks to explore how we can apply it to potential archaeological sites in India.

## **A Symbol of Adoration of Shiva in The Thiruvathigai Temple – A Study**

**G. Nilavalagi\***

The uniqueness of Saivism lies in the way it has undergone many changes in nature and worship over a long period of time. There are incredible differences between the Saivism of the Sangam period and the Saivism of today. Shiva was educated and changed in many ways. New forms of worship and new systems of belief are emerging. This study will generally analyse these changes from a verifiable perspective. Ambiguously embracing both fantasy and realism, this piece is, however, written entirely on the record. This study is a far-reaching investigation of the real history of Saivism. It appears to analyse how Lord Shiva's

name, type of lingam, shrine, and method of worship have changed continuously over the last 3,000 years to worship the incredible man. Areas of Saivism and between Saivite holy people and various religions. The Thiru Adigai Veeratteswarar Temple is one of the best historical and archaeological sites. The Veerateswarar Temple is of great historical significance. Origin of temples the history of Tamil Nadu is very ancient. That many kings ruled Tamil Nadu from the Sangam period, from the 6<sup>th</sup> century BC to the 2<sup>nd</sup> century AD.

## **Hidden Art Behind the Raja Rajeshwaran Temple of Tanjavur**

**Jayanthimala. P\*\***

Tamilnadu is situated at the southern most part of India. It was ruled by many dynasties. The Cheras, The Cholas, and The Pandyas were the most important dynasties of south India. The cholas were the most dominant rulers of Tamilnadu. They have ruled from the

7<sup>th</sup> century. The first imperial Chola ruler was Vijayalaya who got back his rule from the Pallavas. Their art became more famous in the period of Raja Raja Cholan in 1003AD. He is the person who built the Raja Rajeshwaran Temple or the current

*\*PhD. Research Scholar (Full-Time), Department of History, Annamalai University, Annamalai Nagar, Chidambaram*

*\*\*Department Of History, Erode Arts And Science College.*

Brahadeeshwaran Temple of Tanjavur. The temple of Raja Rajeshwaran was built with rock stones in the blocking method of architecture, which has given the temple a majestic structure. The temple dominates all other temples in terms of height and space. The

architects and engineers reads the stability of the massive temple to its pyramidal structure which is 10 times taller than anything else stand before it

## **Art and Architecture: Evolution of Regional Styles: Kalingan and Dravidian Style of Temple Architecture**

**M.Chithra\* and V.Deepthi\*\***

The early medieval period (750-1200 CE) witnessed a remarkable growth in the development of region art and architecture. Each region developed its own style of architecture and sculpture under the patronage of different political dynasty in different parts of India. The Chandellas in Madhya Pradesh created their own vocabulary of sculpture and architecture, while a different style of art and architecture flourished in Rajasthan and Gujarat under the patronage of various Rajput dynastics. Pallavas, Pandayas and Cholas in the

southern India created large edifices that were completely different in style and form the temple architecture of northern India. Regional style of architecture also developed in Orissa, Bengal and Kashmir. In the Deccan under the patronage of the Chalukyan rulers a synthesis of both north Indian and south Indian temple style emerged and hence, art and architecture of this period should be understood in terms of dialogues between different regional styles.

### **Airavatesvara Temple, Darasuram - An overview**

**S. Nithesha\*\*\***

Airavatesvara temple at Kumbakonam is articulated largely among notable temples, as it is engraved with splendid icons and regarded as the great living chola temple today. The temple has a lot of puranic stories of lord Siva, Yaman and the Saivite saints known as Nayanmargalwho follows Shaivism.Darasuram still retains its economic, social,

and historical importance of the old age preserved heritage of Dravidian style. Airavatesvara is the most attracting tourist spots in and around the nation for its significant locus in the history of Tamil Nadu. The paper discloses its structure, sculptured gopuras and mandapas in the temple and its architecture styles.

*\*II MA History*

*\*\*Assistant Professor Manonmaniam Sundaranar University Tirunelveli 12*

*\*\*\*III B.A History, Vivekananda College of Arts and Sciences for Women [Autonomous], Elayampalayam, Thiruchengode,*

# The Achievements of the Chola Kings

Jaibeem Rani, J.P \*

3<sup>rd</sup> century was the rising period of Chola state. Vijayalaya was the warrior of the pawns. Vijayalaya adopted the royal title of Navakeshari after the Tanjore victory. Rajaraja I constructed the Raja Rameswara Temple. Rajaraja I began the most glorious epoch of the Cholas. Kamban wrote Kamban Ramayan during Chola period in Tamil Language. Chola Emperors were worshippers of Shiva. Rajendra I and Kulothunga I were the Chola rulers who

sent their delegations to China. The Bay of Bengal had been described as a 'Chola lake' because the Chola dominated it with their strong Navy. Rajaraja assumed the title of 'Mummadi Chola'. The Chola kings had a well-organised army the supremacy of Cholas navy attained its zenith during the reign of Rajendra Chola. The goods of Import and Export were levied taxes.

## Worship of Saptamatris in Tamil Nadu with Special Reference to Chola Period

J. Sivaranjani\*\*

They are *Brahmi, Maheswari, Kaumari, Vasihnavi, Varahi, Chamunda, Indrani*. These with *Mahalakshmi* described below, are sometimes counted as "Eight Goddess" or *Astha Martihas*. These Seven Virgin Goddess also found in Folk Temples also. They have only two hands. In a right hand they hold flower and right hand they place on thigh. They fold the right leg and they place the left leg. But they were not attached by with Ganesa and Virabhadra. The study of the origin and distribution of these goddesses are

importantly as it appears that these deities whose concept is much older to the texts in iconography, played an important part in iconographic history. probably Dravidian in origin, they were committed to the canons of the Hindu gods in the Post Sangam - Pre-Vijayalayan period. Geographically the Saptamatris are prevalent all over Tamil Nadu., even in the deep south, an essential feature of Pre-and consequently non-canonic origin.

## The Role of Temples in Medieval Tamilaham

M. Jency\*\*\*

The temples were the most powerful economic institutions which not only sustained by means of the generous and continuous endowments from the society, but enabled the other members of the society to turn to it in times of need for economic support. 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 socioeconomic aspect of the agrarian society. A Lot of Tamil literature describes specialities of temples in Tamilnadu. Temple that can be used as many forms in Tamil society such as administration office for Kings,

\*M.A., (History), M.A., (Political Science) M.Phil. (History), Ph.D(History), Formerly JRF of ICHR, New Delhi. SET – 2008.

\*\*Ph.D., Research Scholar, Dept. of History, Annamalai University, Annamalai Nagar – 608 002.

\*\*\*Ph.D. Research Scholar, Manonmaniam Sundaranar University, Tirunelveli. 627-012

center of education that makes all to learn, temples that stands for justice, works for social welfare, act as a bank, helps the poor, act as a cultural center, provides

more employment opportunities, it maintains the records which is history of society where the temple located.

## திருவெண்காடு சுவேதாரண்யேசுவரர் கோயில் சிறப்பு குறிப்புகளுடன் சந்திர பகவான் பற்றிய ஓர் வரலாற்று ஆய்வு

B.சிவஞானசுந்தரி\*

இந்தியாவில் மிக முக்கியமான மற்றும் மனிதவாழ்வில் நவகிரகங்கள் பல புகழ்பெற்ற மதம் இந்துமதம் ஆகும். மாற்றங்களையும், திருப்புமுனைகளையும், இந்தியாவில் அதிகமான மக்களால் துன்பங்களையும், பல நன்மை தருவதாகவும். பின்பற்றப்படும் மதமும் இந்துமதம். மற்றும் விதியை மாற்றி அமைக்கும் சக்தி இந்துமதத்தில் பல கடவுள்கள் உள்ளார்கள். நவகிரகங்களுக்கு உண்டு என்பது இந்து மக்களின் அவ்வாறு உள்ள ஒவ்வொரு கடவுள்களுக்கும் ஒரு நம்பிக்கை. இந்த நவகிரகங்கள் ஒருவரான சந்திர தனிச்சிறப்பு உண்டு. எடுத்துக்காட்டாக பகவானை பற்றியும், திருவெண்காடு படைப்பின் கடவுள் பிரம்மா, காக்கும் சுவேதாரண்யேசுவரர் கோயிலின் சிறப்புகள் கடவுள்விஷ்ணு, அழிக்கும் கடவுள் சிவன். பற்றியும் காண்போம். மற்றும் சந்திர பகவானின் இதுபோல பல கடவுள்கள் உள்ளார்கள். வரலாறும், அவரின் சாபம் மற்றும் அவர்களுள் நவக்கிரகங்களும் ஒன்று. சாபநிவர்த்தியும், அவரின் உருவ அமைப்பும் நவக்கிரகங்கள் என்பது ஒன்பது கடவுளின் மற்றும் பல சிறப்புகளையும் கூட்டமைப்பு ஆகும். நவக்கிரகங்கள் என்பது இவ்வாய்வுக்கட்டுரையில் விரிவாக காண்போம். சூரியன், சந்திரன், செவ்வாய், புதன், குரு, சனி, சக்கிரன், ராகு, கேது என்பவை ஆகும்.

## Historical Significance of Anantheeswarar Temple in Kattumannarkoil – A Study

G.Chitra\*\* and R.Murugan\*\*\*

Kattumannarkoil is the administrative headquarters of Kattumannarkoil circle and Kattumannarkoil panchayat union in the Cuddalore district of Tamil Nadu, India. Cuddalore is 75 km from Kattumannarkoil municipality located on the Chidambaram - Trichy National Highway; Chidambaram is 25 km to the east; Panruti is 100 km to the north; Srimushnam is 25 km to the west and

Vrudhachalam is 45 km away. The municipality has an area of 19.4 sq km, 18 municipal council members and 157 streets and is part of Kattumannarkoil (legislative constituency) and Chidambaram Lok Sabha constituency. Kattumannarkoil is a Vaishnava temple. It is the birthplace of Vaishnava sages *Nathamuni* and his ancestor *Aalavanthar*. Veerarayanapuram informs the Vaisnavas of this. It is marked in inscriptions as

\*பிஎச்.டி. ஆராய்ச்சி அறிஞர், வரலாற்றுத்துறை, அண்ணாமலை பல்கலைக்கழகம், அண்ணாமலை நகர்

\*\*Assistant Professor, Arignar Anna Arts College for Women, Walajapet, Ranipet District.

\*\*\*Ph.D. Research Scholar, Annamalai University, Annamalai Nagar



Veeranarayana Chaturvedi Mangalam. It is said that this town was founded by Parantha first, whose name was Veeranarayan. This place is 26 km from Chidambaram.

In distance, Ganga is also located at a distance of 13 km from Kondacholapuram.

## 108 திவ்யதேசங்களில் மூன்றாவது சோழநாட்டு திவ்யதேசம் உத்தமர் கோயில் - ஓர் ஆய்வு

வி.கிரிஜாதேவி\* மற்றும் பா.பெருந்தேவி\*\*

திருச்சிராப்பள்ளியிலிருந்து சுமார் 8 கிலோமீட்டர் தொலைவிலும் திருவரங்கத்திற்கு சுமார் 4 கிலோமீட்டர் தொலைவிலும் உள்ள உத்தமர் கோயில் 108 வைணவத் திருத்தலங்களில் சோழநாட்டு மூன்றாவது திருத்தலம். இக்கோயில் திருக்கரம்பனூர் எனவும், உத்தமர் கோயில் எனவும், பிச்சாண்டார் கோயில் எனவும் அழைக்கப்படுகிறது. சைவ, வைணவ ஒற்றுமைக்கு தமிழகத்தில் பல ஆலயங்கள் சிறப்புற்று விளங்கினாலும் திருச்சியில் உள்ள

திருக்கரம்பனூர் உத்தமர் திருக்கோயிலே முழுமை பெற்ற ஒரு மும்மூர்த்தித் திருத்தலமாக விளங்கி வருகிறது. இங்கு மட்டுமே பிரம்மா, விஷ்ணு, சிவன், சரஸ்வதி, திருமால், சக்தி என மும்மூர்த்திகளுக்கும் அவர்களின் மனைவியாரும் தனித்தனி சந்நிதிகள் அமைந்துள்ளது. இந்தியாவிலேயே இது ஒன்றே முழுமையான சைவ, வைணவ ஆலயம் என்றும் திருவரங்கத்திற்கு அடுத்து பழமையும் புகழும் கொண்ட கோயில் என்றும் போற்றப்படுகிறது.

## Chithirai Festival : A Grand Celebration During Nayaks

M. Kousalya\*

The Chithirai festival of Nayaks is one of the longest stretched festivals to be celebrated anywhere in the world. It is celebrated in the city of Madurai for over two weeks. An estimated number of people gather for the celebrations from India and abroad. The festival is a revisit to the legends of the deities of the region. The celebration includes a caricatured coronation ceremony of goddess Meenakshi of her marriage. It is a wonderful spectacle to behold, where the devotees relive the legends repeatedly every year, making the tales of goddess Meenakshi and that of Lord Alagar. The festival is celebrated in the month of Chithirai of the traditional Tamil calendar. It is the first month of the Tamil calendar, and the festivities are celebrated for the whole

month. The exact dates of the beginning and end of Chithirai vary in the Gregorian calendar. However, it generally falls in April and May. Broadly, the Chithirai festival has been bifurcated into two parts of fifteen days each. The first fifteen days of the festival is spent in celebrating the investiture of goddess Meenakshi as well as in celebrations of the goddess's marriage with Lord Sundareswara. Whereas, the last fifteen days of the festival is celebrated in remembrance of the journey of Lord Alagar from Alagar Koyil's Kallalagar temple to the city of Madurai. As the festival marks the wedding of Lord Sundareswara and Goddess Meenakshi in Madurai, it is celebrated in the city of Madurai. The festivities begin from the Meenakshi Temple in the Vaiagi village

\*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அண்ணாமலை பல்கலைக்கழகம், சிதம்பரம்.

\*\*ஆய்வுமேற்பார்வையாளர், வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலைக்கல்லூரி, முசிறி.

\*\*\*Ph.D Research Scholar (Part-Time), Department of History, PG & Research Centre, V.V. Vanniaperumal College for Women (Autonomous), Virudhunagar-626001

of Madurai and takes to the streets of the city as well as the Vaigai River as the celebration continue. It was a

grand festival celebrated during the reign of Nayaks and continues in the present century.

## Medieval Ports of Maritime Connections in Tamil Country Across The Indian Ocean

A Manikandan\*

The broad sea exchange network between the Harappan and Mesopotamian civic establishments as soon as the third thousand years BCE are a declaration of the long oceanic exchange history of India. From the beginning of the authentic age, the sea exchange organization of India extended widely. The discoveries of many coins, earthenware, amphorae and different materials from Italy and different other European nations, west Asia, China, Korea, Africa, the Arabian Peninsula, Sri Lanka, Southeast Asia and Far-East nations in India, especially in the seaside districts, are a declaration to the powerful oceanic exchange of India with different nations the early period. Essentially, ceramics, models, engravings and different materials of Indian beginning are additionally tracked down in those nations. In the east and west, the hints of Indian impact

and materials abroad. What's more, unfamiliar materials found in India, the items sent out from India, the exchange of winds and navigational gadgets and the portrayal of boats on the coins, canvases, and figures of the period are talked about. After momentarily featuring the shoreline of India and its ideal nature for the safe port of boats and the essential place of the seaports of western India, a broad record of the significant old seaports of western India like Barygaza, Ashtacampra, Gundigar, Kammoni, Khambhat, Bardaxema, Suparaka, Calliena, Semylla, Sanjan, Naura, Tyndis, Muziris, Nelcynda and different seaports, and their oceanic exchange exercises are given in view of archaeological unearthing and investigations, writing, epigraphy, unfamiliar records, and numismatic proof.

### பேரிங்கூர் ஊரும் கோயிலும் - ஓர் ஆய்வு

சா. சரண்யா\*\* மற்றும் சீ.ஸ்ரீதர்\*\*\*

விழுப்புரம் மாவட்டம், விழுப்புரம் வட்டத்தில் உள்ள பேரிங்கூர் எனும் கிராமம், தென் பெண்ணை ஆற்றை ஒட்டி அமைந்துள்ளது. வரலாற்று சிறப்புமிக்க இவ்வூரில் கிடைக்கக்கூடிய வரலாற்றுக்கும் முந்தைய காலத் தொல்லியல் எச்சங்கள் மற்றும் வரலாற்று காலத் தொல்பொருள், சின்னங்கள் இவ்வூரில் வரலாற்றை தமிழக வரலாற்றிற்கு தேவையான பல தொல்லியல்; எச்சங்களும் இவ்வாற்றங்கரையிலும்

ஆற்றின் நடுவேவும் கிடைக்கக்கூடிய இவ்வூரில் அமைந்துள்ள கோயில்; என இவ்வூரில் வரலாற்று நெடுந்தாரம் செல்லும். ஆனால் இக்கட்டுரையில் கோவிலின் உள்பகுதியில் அமைந்துள்ள கன்னிமார் எழுவர் பற்றியும் அவற்றின் சிறப்பு, பண்புகள் மற்றும் அவற்றின் அமைப்புபற்றி எடுத்துரைத்துள்ளது.

தமிழகத்தில் தொன்று தொட்டு இன்று வரை பெண் தெய்வ வழிபாட்டில் மலைமகள், அலைமகள்,

\*M.Phil. Research scholar, Department of History, Thiruvalluvar Government Arts College, Rasipuram, Namakkal

\*\*முதுகலை இரண்டாமாண்டு வரலாற்றுத் துறை அறிஞர் அண்ணா அரசு கலைக் கல்லூரி, விழுப்புரம்

\*\*\*உதவி பேராசிரியர், வரலாற்றுத் துறை அறிஞர், அண்ணா அரசு கலைக் கல்லூரி, விழுப்புரம்.

கலைமகளுடன், கொற்றவை, சேட்டை, கன்னியர் எழுவர் வழிபாடு சிறப்புற்று இருந்து வருகிறது. மேற்கூறப்பட்ட பெண் தெய்வங்களின் உருவ அமைப்புகள் சில காலக்கட்டங்களில் சில மாறுதல்கள் பெற்று வந்திருக்கின்றன. கன்னிமார் எழுவர் வழிபாடு பெண் தெய்வ வழிபாட்டின் ஒரு அங்கமாக இருத்தல் வேண்டும்.

இதற்குத் தமிழகத்தில் ஆதிச்ச நல்லூரில் அகழாய்வுகளின் போது கிடைத்துள்ள தாய்த் திருமேனியும் ஹரப்பாவில் கிடைத்த பெண் உருவப் படிமம், பெண் உருவச் சுடுமண் பொம்மைகளும் ஏற்றதொரு சான்றுகள் ஆகும்.

## சிற்றிங்கூர் கோயிலின் அமைப்பு- ஓர்; ஆய்வு

து.சுஷ்மா\* மற்றும் சீ. ஸ்ரீதர்\*\*

இந்திய திருநாட்டில் குறிப்பாக தமிழகத்தில் தனிப்பட்ட சிறப்பினையும் பண்பாட்டினையும் எடுத்துரைப்பது கோயில்களின் வரலாறு ஆகும். கோயில்கள் இந்தியா எனும் பரந்த நாட்டில் பெண்களின் நெற்றியில் உள்ள திலகம் போன்று நாட்டை அழகுபடுத்தும் என்பதில் மிகையிலலை. அவற்றுள் சிற்றிங்கூர் எனும் கிராமத்தில் அமைந்துள்ள பல்லவர் காலத்தை தொன்று தொட்டு சோழர், பாண்டியர், விஜய நகர நாயக்கர்கள் காலம் என இன்று வரை சிறப்புடைய கோயிலாக உள்ள இக்கோயிலின் அமைப்பை

எடுத்துரைப்பதும் அதே போன்று இக்கோயிலில் உள்ள சிற்பங்கள் அனைத்தும் சிறப்பு வாய்ந்தவை என்பதை பற்றி இக்கட்டுரை எடுத்துரைக்கின்றது. இக்கோயிலின் தனிச்சிறப்பு லிங்கோத்பவர் சிற்பம் பிற கோயில்களில் இருந்து மாறுபட்டு சிறப்பாகவும் ஆழமாகவும் அழகாகவும் லிங்கோத்பவரின் தனிச்சிறப்பினை எடுத்துரைக்கும் வகையில் அமைந்துள்ளது.

## Karikala Chola's Architectural Intention Through The Arthur Cotton Reference

Pavithra.P\*\*\*

The architecture of Karikala Chola two thousand years ago is amazing. No one in the world has not marvelled at its enduring fame even after the passage of thousands of years. Similarly, the architecture of the Cholas is still significant for their traditional pride. On that basis, before reaching its golden age, the Chola dynasty performed the great miracle of the Karikala Chola stone and today it is known to take everyone in the world to the peak of wonder. Similarly, when this country was under British rule, Arthur Cotton, who is

referred to as the father of water management by the imperialist British, was amazed at the water management ability of the Chola king. In many places, many dams were built following that architectural technique. It is noteworthy that the magnificence of Kallanai in Trichy district in Tamil Nadu has been explored and explained with great surprise as to how this particular dam was possible in the place where the flowing river flows. This study is undertaken to highlight such artistic wonder.

\*முதுகலை இரண்டாம் ஆண்டு வரலாற்று துறை அறிஞர் அண்ணா அரசு கலைக்கல்லூரி விழுப்புரம்.

\*\*உதவி பேராசிரியர் வரலாற்று துறை அறிஞர் அண்ணா அரசு கலைக் கல்லூரி விழுப்புரம்.

\*\*\*II M.A. History, Department of History, Annamalai University.

## **Fishing Villages to Furnished cities- a brief history of Chennai, Mumbai and Kolkata**

**Dr N.Seethalakshmi\* and M.Kamaraj\*\***

Many traditional cities in India, emerged in different period of time, certain cities have occupied an impeccable place in the history of India. In that perspective, it is worth mentioning about the city of Chennai, Mumbai and Calcutta. These three cities were initially only a fisherman village in the beginning which later on turned into well furnished Cities.

In that perspective, it is worth mentioning about the city of Chennai, Mumbai and Kolkata. These three cities were initially were deprived of development and advancement. Chennai was an artificial harbour apart from fisherman village, Bombay was an Fisherman village and Calcutta was an marshy land. In order to safeguard themselves from Bijapur Sultans, britishers bought this from Damarla Venkatapathy Nayak, a Nayak ruler , who served under Venkatta III of the Vijayanagara Empire, in 1639.

The name Mumbai is derived from Mumbaa or Mahaa Ambaa- the name of the patron

Goddess(Kuladevata) Mumbadevi of the native Koli Community ai meaning” mother” in the Marathi language. The name “Bombain” is used in “Lendas da india” a Portuguese book. The name is originated from a Galician Portuguese phrase – bombain meaning “good little bay”. English gained possession of the city in the 17<sup>th</sup> Century, it was anglicized as Bombay.

The word Kolkata derives from Kolikata Bengali language- Kalikshetra(Sanskrit; “area of Goddess Kali”. Job Charnock an administrator who worked for the company is formerly credited as the founder of the City. Kalikata was a fishing Village, Calcutta recorded history starts with 1690. In 1712, British completed the Construction of Fort William. These three cities played a great role in Indian freedom Struggle and they played a great role in the economic development.

Hence, these fishing villages achieved great heights in a short span of 400 years as well furnished Cities with strategic importance at the world level.

## **“Keeladi”-Archaeology as an Infinite Journey**

**S.Sangeetha Suresh \*\*\***

Archaeology as a discipline has developed into several dimensions and can be broadly divided into Prehistoric Archaeology and Historical Archaeology. Due to recent developments in the study of Archaeology the ecological changes have also been brought under consideration, separate focus is now given to the study of Environmental Archaeology and EthnoArchaeology which deals with the study of living people and their material culture. Archaeology includes only excavation but also study of original source

materials such as literature, epigraphs, coins and moments.

In Tamil Nadu, the Archaeology survey of India, southern circle, State Department of Archaeology University of Madras, Tamil University, Thanjavur, Pondicherry University, Sherma Centre for Heritage Education, Sri Chandra Sikkendra Saraswathi Viswa Maha Vidyalaya (Deemed University) at Enathur at Kanchipuram, Kerala Council of Historical Research and Kerala University have undertaken excavations over

*\*Associate Professor of History, Thanthai Periyar Govt.Arts And Science College,Trichy-23.*

*\*\*PhD Research Scholar (Full time), Thanthai Periyar Govt.Arts And Science College,Trichy-23.*

*\*\*\*Ph.D., Scholar, Department of History, PSGR Krishnammal College for Women, Coimbatore.*

the years and contributed significantly to the development of Archaeology in the State.

The excavations are conducted at historically important sites, identified with the help of

Archaeological sources through exploration by the Department. It has so far excavated ancient sites and unearthed various artefacts in different periods.

## C. Gettur : A Rock Art Site in Krishnagiri District, Tamil Nadu: A Study

S.Vishvabharathi\* and S.Palanikumar\*\*

C. Gettur is one of the recently found important rock art sites in Krishnagiri district. The shelter has more than 80 pictographic figures of different cultural phases; nearly one third of them are defaced. The earliest phase is Neolithic, the latest being early historic, between the two occupies Iron Age phase. They are drawn in Red and white pigments. The superimpositions reveal that the site was in continuous use for very long time. The depictions include birds, humans, anthropomorphs, animal riders, geometric symbols. The

themes include the totemic, shamanism, magico-religion. The style includes the stick style, Geometric Decorative style, Natural Silhouetted style, Abstract Decorative style, Geometric Outline style and Abstract Outline Style. The various cultural traits and numerous styles in a single shelter made it an important site. In this study I made an attempt to reveal the features, meaning of the depictions; age and their significance of the pictographs.

## சோழர் கால கல்வெட்டுக்களில் பாண்டியகுலாசனி வளநாடு

ரெ. கலைவாணி\*\*\*

சோழ நாட்டைக் 'காவிரி நாடு' என்றும் சோழனைக் 'காவிரி நாடார்' என்றும் போற்றுவதற்கு முக்கியக் காரணம் காவிரி நதியே ஆகும். இத்தகைய காவிரி நதியை மையமாகக் கொண்டு சோழநாட்டில் வளநாடுகள் உருவாக்கப்பட்டுள்ளன. வளநாடு என்பதற்கு செழுமையான நாடு அல்லது வளமான நிலப்பகுதி என்று பொருள். சோழர் காலத்தில் முதலாம் இராஜராஜன் (பொ.ஆ.1014) காலம் முதல் நிர்வாகப் பிரிவில் வளநாடுகள் மிக முக்கியப் பங்கு வகித்தன. சோழ மன்னர்கள் தம் ஆற்றலாலும் படை வலிமையாலும் பிற நாடுகளை

வென்று தன்னுடைய அரசுக்கு இணையாக வேறு எந்த அரசும் இல்லை என்ற அளவிற்கு சோழப் பேரரசை உருவாக்கினர். இவ்வாறு உருவாக்கப்பட்ட சோழ நாட்டு எல்லைகள் பரந்து விரிந்திருந்தது. சோழநாட்டை நிர்வாக வசதிக்காக சோழ மண்டலமாகவும், சோழமண்டலத்தை வளநாடுகளாகவும் மாற்றினர். இதன்படி சோழமண்டலம் 9 வளநாடுகளாக மாற்றப்பட்டது. இவ்வளநாடுகள் அனைத்தும் இராஜராஜனின் பட்டபெயரில் உருவாக்கப்பட்டது. இவ்வாறு உருவாக்கப்பட்ட வளநாடுகளில் ஒன்று பாண்டிய குலாசனி வளநாடு ஆகும்.

\*Ph.D Research Scholar, G.T.N Arts College, Dindigul.

\*\*Assistant Professor and Head in History, Vice Principal, Athoor Co-Operative Arts and Science College, Seeval Saragu, Dindigul.

\*\*\*கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.

## தஞ்சை வட்டாரக் கல்வெட்டுகளின் வழி அறியப்படும் கோயில்களும் பொருளாதாரமும்

சே.சுதா★

உலக வரலாற்றில் ஒவ்வொரு நாளும் தனித்தன்மை வாய்ந்த வரலாற்றுப் பின்னணியையும் பெருமையையும் பெற்றிருக்கிறது என்றாலும் இந்தியாவில் நீண்ட நெடிய வரலாற்றுப் பின்னணியும் புகழும் பெற்று விளங்கும் தமிழகத்தின் தஞ்சாவூர் தென்னிந்திய வரலாற்றை நிலை நிறுத்துவதில் பெரும்பங்கு வகிக்கிறது. தென்னிந்தியாவின் நெற்களஞ்சியம் என்று போற்றப்படுகின்ற தஞ்சாவூர் தமிழகத்தின் பழம்பெருமை வாய்ந்த நகரங்களில் ஒன்றாகும். சோழநாடு சோறுடைத்து என்றார் ஓளவை. பிற நாடுகளில் பஞ்சம் ஏற்பட்டால் மக்கள் இங்கு வந்து தஞ்சம் புகுவர். மக்கள் தஞ்சம் புகுந்த இடம் “தஞ்ச ஊர்” என்றும் பின்னர் மருவி தஞ்சாவூர்

எனவும் ஆயிற்று. பொதுவாகச் சோழநாடானது நீர்வளம் மிக்கது. அதிலும் குறிப்பாகத் தஞ்சாவூர் நீர்நிலைகள் அதிகம் பெற்ற குளிர்ந்த வயல்கள் சூழ்ந்த ஊர் ஆகும். தென்னாட்டில் பெரிய நகரங்களுள் தஞ்சாவூரும் ஒன்றாகும். சோழமண்டலத்தில் அரசாண்ட சிற்றரசர்களுக்குத் தஞ்சாவூர் தலைநகரமாக இருந்துள்ளது என்பது திருக்காட்டுப்பள்ளி அருகிலுள்ள செந்தலை சுந்தரேஸ்வரர் கோயிலுள்ள முத்தரையர் கல்வெட்டுக்களாலும் பிற ஆதாரங்களாலும் அறியப்படுகிறது. தஞ்சைக்கோன் எனவும் தஞ்சை நற்புகழாளன் எனவும் செந்தலைக் கல்வெட்டுகள் கூறுவது இங்கு குறிப்பிடத்தக்கது.

## Sacred Spaces and Sacred Places of Thirukkivilur: A Study Through Inscriptions

A. Manjula\* and S. Balasubramani\*\*

This study has mainly focused on the sacred places and its spaces through the inscriptional records in Thirukkivilur. Tamil Nadu has been renowned as holy land which possessed numerous temples. The people of Tamil Nadu has been attributed the Hindu religion and devoted the religion of Saivism and Vaishnavism. Over the years, some of few places have been celebrated and glorified by the people and kings. These places have termed as the sacred places and the following sites with intangible nature might be called as sacred spaces. Conceptually, the Thirukkivilur has consisted numerous sacred sites which revealed by the temples and its inscriptions belongs to ancient period. Also the literary

sources have given clue about the significance of sacred places in Thirukkivilur. The temples were played a role as the administrative capital and religious center, given the clear picture of the king and kingdoms, and also religious life of the people. Moreover, the saints were visited the temple and pay their veneration to the Lord and sung the holy songs or Holy Scriptures. Perhaps, all the kings and their family members have donated the assets and things to the temple authenticate the religious nature. Besides, the inscriptional records have given the details about the sacred spaces and sacred saints explore the religious nature of Thirukkivilur

\* கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர் -613 010

\*Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar-605 602

\*\*M.Phil Research Scholar, Department of History, Arinar Anna Government Arts College, Vilupuram

## சோழமண்டலத்தில் தூங்கானை மாடக்கோயில் கட்டடக்கலை

மா.சிதம்பரேஸ்வரர்★

“தூங்கானை மாடம்” என்ற சொல் முதன் முதலாக பெண்ணாகடம் பிரளயகாளேஸ்வரர் கோயில் கல்வெட்டுகளில் காணப்படுகிறது. மூலவர் கருவறையின் வடக்கு மற்றும் மேற்குப்புறச் சுவரில் “திருத்தூங்கானைமாடமுடைய மகாதேவர்க்கு” என்ற சொல் வருகிறது. கி.பி 1052 முதலாம் இராஜாதிராஜனின் 35 வது ஆட்சியாண்டில் இக்கல்வெட்டு வெட்டப்பட்டுள்ளது. “பெண்ணாகடத்துப் பெருங்கோயில் சேர் பிறை உரிஞ்சும் தூங்கானைமாடம் மேயான்” என்று திருஞானசம்பந்தரும், “துன்னார் கடந்தையுள் தூங்கானை மாடச் சுடாக் கொழுந்தே” என்று திருநாவுக்கரசரும் பாடியுள்ளனர். துவியசிர விருத்தமாக இருந்தால் அது ஹஸ்தி பிருஷ்டம்(யானையின் முதுகு) என்று மயமதம் நூலில் கூறப்பட்டுள்ளது. தூங்கு என்ற தமிழ்ச்சொல் தொங்குதல் என்பதை உணர்த்தும் சொல்லாகும். தூங்கானை குடபோகம் என்பது குடைவரையின் உள்வெளி மேலிருந்து தொங்கும் யானையின் உள்ளூடல் போன்றே திகழ்வாகும். தூங்கானை மாடக்கோயில்கள் தமிழகத்தில் மொத்தமாக அறுபதிலிருந்து எழுபது கோயில்கள் வரைக் காணக்கிடைக்கின்றன. சோழ மண்டலத்தில் பத்து கோயில்களும், தொண்டை மண்டலத்தில் ஐம்பது கோயில்களும் உள்ளன.

மண்டகப்பட்டுக் கல்வெட்டின் வாயிலாக நமக்குக் கிடைக்கும் செய்தியானது மகேந்திரவர்மனுடைய காலத்தில்தான் மரம், செங்கல், உலோகம் போன்ற பொருட்களைப் பயன்படுத்தாமல் கோயில் அமைக்கப்பட்டது என்பதாகும். இக்கல்வெட்டின் உள்ளார்ந்த கருத்தின்படி மரத்தைப் பயன்படுத்திக் கட்டுமானங்களை வடிவமைத்த முன்னோடியின் மரபிலிருந்து மாறுபட்டுக் கல்லால் கோயில் அமைக்கும் பணி தொடங்கியது என்பதைக் குறிப்பிடுகின்றது. தமிழரின் கட்டடக்கலை வரலாற்றின் தொடக்கம் பெருங்கற்காலம் முதல் தொடங்குகின்றது. கி.மு 1500 முதல் கி.மு 200 வரையிலான காலத்தைப் புதிய கற்காலத்தின் இறுதிக்காலம் முதல் பெருங்கற்காலம் வரை எனக் கருதலாம். இக்காலத்தைத் தொடர்ந்து சங்ககாலம் அமைகின்றது. சங்ககாலத்தில் மிகவும் வளார்ந்துவிட்டக் கட்டடக்கலை மரபினையும் தொழில் நுட்பத்தையும் இலக்கியங்களின் வாயிலாக காணமுடிகின்றது. பொதுவாகச் சங்ககாலத்தினைத் தமிழரின் இலக்கியச் சான்றுகளுடன் கூடிய வரலாற்றுக் காலமாகவே கருதவேண்டியுள்ளது. எனவே சங்ககாலத்திற்கு முன்பு தமிழகத்தில் வாழ்ந்த தமிழர்களின் பெருங்கற்படைகள் தமிழகக் கட்டடக்கலை ஆய்விற்கு ஒரு தொடக்க காலமாகவே கருதவேண்டும்.

\*முனைவர்பட்ட ஆய்வாளர், கடல்சார் வரலாறு மற்றும் கடல்சார் தொல்லியல்துறை, தஞ்சாவூர்

# HISTORIOGRAPHY

## THE SECTIONAL PRESIDENT ADDRESS

### Professor B. Sheik Ali's Contributions to History and Historiography

N. Sethuraman\*

At the very outset, I express my sincere thanks to the Executive and General Body of the Tamil Nadu History Congress for having selected me as the Sectional President of the Historiography Section of the 29<sup>th</sup> Session of the Tamil Nadu History Congress being held at A.V.V.M. Sri Pushpam College (Autonomous), Poondi, Thanjavur. I am delighted by this immense recognition given to me. I consider it a great honour bestowed on me. I am glad to share some of my views with my fellow fraternity, assembled here to participate in the academic deliberation.

The news of the demise of the great historian of reputation and former Vice-Chancellor of Mangalore and Goa Universities, Professor B. Sheik Ali, at the age of 97 on 1<sup>st</sup> September 2022<sup>1</sup>, made the academia saddened and intuited me use this occasion to present my sectional presidential address on "Professor B. Sheik Ali's Contributions to History and Historiography", as a tribute to him.

Professor Sheik Ali is one of the most illustrious historians and historiographers of modern times. He has dedicated his entire life to teaching and researching history. He was a multi-faceted personality whose outstanding contributions as a teacher, scholar, professor, Vice-Chancellor, social worker, writer, organiser, historian, orator, and above all, an excellent human being have been acknowledged through innumerable awards and distinctions in his lifetime. He was well-versed in Kannada, Urdu, Persian, English and French and was regarded as an "Authority on the History of Mysore".<sup>2</sup>

His prime aim was to decolonise history. He says, "The first need is to decolonise our history and put it on the high pedestal of objective, dispassionate and scientific history. After all, truth is a reflection of reality

unobstructed by any kind of prejudice".<sup>3</sup>

He always felt that "History is a noble subject and should be well used; if well used, it is a boon, and if abused, spells disaster".<sup>4</sup> Moreover, he advocated that "a historian is a statesman of ideas, a poet of the mind and his chief virtue should consist in his ability for synthesis".<sup>5</sup>

#### Life and Career

Professor Sheik Ali was born on 10<sup>th</sup> November 1925 in pre-Independent India. He was born into a middle-class family and was the youngest of three children. Sheik Ali's father was keen to give his children a good education. When Sheik Ali was four years old, he was put into Urdu primary school near his house and then moved to a Kannada primary school in Belagodu. After one year, in 1933, he was put into Urdu middle school in Arehalli village. In the following year, he joined the middle school in Chikamangaluru. Then moved to Hassan and continued his studies in Hassan. At the age of 13, when he was in his first year of high school, on 11<sup>th</sup> April 1938, his father passed away.<sup>6</sup>

The demise of his father complicated his family conditions. However, with the help of his brave mother, he continued his studies. He moved to Mysore for higher education, and this move brought a significant change in his life, and Mysore became his permanent residence. When Sheik Ali came to Mysore in June 1940, Krishnaraja Wodeyar IV was the ruler, and Sir Mirza Ismail was the Dewan. He joined the intermediate college for arts and science by choosing History, Economics and Logic as his subjects of study. Then in 1942, he entered Maharaja's College to pursue graduation by opting honours course in History and completed it in 1945. Meanwhile, he had the rude shock of his mother passing away.<sup>7</sup>

\*Assistant Professor of History, HOD, Department of Social Work, Periyar Arts College, Cuddalore – 607 001.



Then he joined the M.A. course in History in 1945, and then it was a one-year course. Before completing exams, in December 1945, he received a letter from the University of Mysore appointing him as a temporary lecturer in History. So he was putting up hard work day and night for teaching and to study M.A.

Professor Sheik Ali presented a paper on “Sultan of Gujarat - The Mahmood Begadha” at the Indian History Congress held at Patna in 1946. Besides, he could meet a galaxy of brilliant historians like Jadunath Sarkar, Tarachand and Eswari Prasad. From 1946 onwards, the Indian History Congress became part of his life. He used it as a platform to present his research papers and build contacts with the scholarly world.

However, these contacts made him have an intense desire to pursue research and obtain a Ph.D. Then he obtained study leave and joined Aligarh Muslim University to pursue Ph.D. research on ‘Tipu Sultan’ under the guidance of Professor Shaikh Abdul Rashid. In the year 1954, he received his first Ph.D. from Aligarh Muslim University.

Professor Sheik Ali’s zeal and hard work prompted him to pursue a second Ph.D. He acquired his second Ph.D. from the University of London in 1960 under the guidance of Dr. K. A. Ballhatchet, Reader in History of India at the University of London. He was asked to work on Hyder Ali since he was from Karnataka. He visited several countries and collected material and records on Hyder Ali. His work was appreciated by many scholars, and Dr. A. L. Basham, a Professor in History of South Asia at the University of London, a world-renowned scholar, certified him that “there could be nobody in the world who knew more about the state of Mysore under Hyder and Tipu than Dr. B. Sheik Ali”.<sup>8</sup> This certificate and the reviews of his work elevated him directly from Lecturer to Professor.

Between 1964 and 1980, Professor Sheik Ali had a long and successful career as a Professor and Head of the Department of History at the University of Mysore. He was instrumental in establishing a Centre of Advanced Study of Research in History with assistance

from UGC. At that time, it was one of the six centres of advanced study in the entire country.

Professor Sheik Ali introduced Karnataka History in the syllabus of undergraduate studies to facilitate students to know about Karnataka. In addition, he introduced for the first time Kannada as the medium of instruction at the post-graduate level in the history department.<sup>9</sup>

He enthusiastically established the Institute of Middle Eastern Studies in 1971 and served as its Director. Besides, he edited two journals - *The Half Yearly Journal of Mysore University* and the *Journal of Historical Studies*.

Professor Sheik Ali’s particular field of interest was the philosophy of history and intellectual history, which he used to teach with delight. He has guided and produced many research scholars. He has widely travelled to many countries such as England, France, Germany, Switzerland, Georgia, Turkey, Saudi Arabia and Bulgaria.

### **Rewards and Recognition**

Professor Sheik Ali’s scholarship and eminence in the field of Historical studies earned him much recognition. He was elected as the President of Modern Indian History of the Indian History Congress in 1968. He was the President of the Karnataka History Congress in 1980 and South Indian History Congress in 1985. He was a recipient of the Golden Jubilee Award of Mysore University for research in humanities and social sciences. He was honoured by the Mythic Society of India as a Distinguished Historian. He was the General President of the Indian History Conference organised by the Institute of Historical Studies, Kolkata and also its 23<sup>rd</sup> session held at Trivandrum in October 1984. He was elected as the General President of the Indian History Congress for its 47<sup>th</sup> session at Srinagar in October 1986.<sup>10</sup>

He dedicated his pioneering services for more than three decades at the University of Mysore before he was called upon to take charge of Mangalore University as its founder Vice-Chancellor in 1980 and later as founder Vice-Chancellor of Goa University in

1986. He struggled hard to establish Mangalore and Goa universities and bring them to the mainstream.<sup>11</sup>

### Historical Writings

Analysing Professor Sheik Ali's writings, one could infer that he favoured the kind of objectivity Leopold Von Ranke had advocated. He has authored 32 books and edited others in his acclaimed academic career.<sup>12</sup> According to him, a Historian ought to be exact, sincere and impartial. Free from passion, unbiased by interest, fear, resentment or affection and most importantly, should be truthful. Historians are the preserver of great actions, enemies of oblivion, and witnesses of the past and the future direction. In short, he must have an open mind and readiness to examine all evidence, even though it might be spurious.<sup>13</sup> Professor Sheik Ali's purpose in history is to touch the people with true and real facts.

Professor Sheik Ali's magnum opus *British Relations with Hyder Ali (1760-1782)* published in 1963, is his best-known book. He presents the most comprehensive and balanced analysis of Hyder Ali's diplomatic dealings. This book won him highly enthusiastic reviews from scholars like Professor K.N.V. Sastri. In his book review, Professor Sastri says, "No single historian in India ever touched this peak in the 20<sup>th</sup> century. It is a model of historical research regarding the sources, selection of facts, interpretation, style, background and general erudition, rarely does true history thrill or inspire, but this historical writing performs the miracle".<sup>14</sup> Because prior to Professor Sheik Ali, no in-depth analysis was made to bring out the British relations with Hyder Ali. It is a monumental work carried out without any prejudice or bias.

Professor Sheik Ali analysed and upheld the reasons for the failure of good relations between the British and Hyder Ali in commendable and simpler terms. The nature of the company's government at Madras, the unimaginative governors that succeeded to power, the want of harmony between the ministry and the company in England, the Nawab's delicate relations with the English and his rivalry with Hyder Ali, and the association of Mysore with the French never brought Hyder Ali and the English together.<sup>15</sup> However, the

monumental work of *British relations with Hyder Ali* brought out the best from Professor Sheik Ali and introduced him as the illustrious Historian of India.

Professor Sheik Ali's historical research were carried out by following three basic and essential activities: 1) the addition of new data, 2) the new interpretation of known data, and 3) the subordination of the data to a principle.<sup>16</sup>

Professor Sheik Ali's another significant work of 18<sup>th</sup> century Mysore is "Tipu Sultan - A Study in Diplomacy and Confrontation", which dealt with Tipu Sultan and his vision and mission. Professor Sheik Ali's Tipu was a fascinating figure of the 18<sup>th</sup> century who offered his blood to the history of free India. Tipu's vision was to make his state progressive and prosperous, and the mission was to liberate his land from the yolk of colonials.<sup>17</sup>

Professor Sheik Ali, in his article "Tipu Sultan: A Note on Source Material" broadly listed the source materials which he collected in different languages: Persian, English, French, Portuguese, Dutch, Marathi, and Kannada, both unpublished and published materials. They are in the form of contemporary works, records, letters and correspondence, treaties, engagements, annual registers, parliamentary papers, private papers of several governor generals and policymakers, state papers, committee reports, House of Commons Journals, letters of Tipu Sultan (3000 numbers), London and Kolkata official gazette and many more.<sup>18</sup>

Professor Sheik Ali views that, unfortunately, Tipu's role in history has not been brought out with sufficient clarity. Instead, British historians have depicted Tipu as a monster and have ransacked the vocabulary of their language to find vile epithets to condemn him.<sup>19</sup>

Professor Sheik Ali recounts, "Thus fell Tipu, who became a Martyr to the cause of Indian independence. He laid down his life defending his country against ambitious and unscrupulous foreigners. He was the only Indian prince who so consistently opposed the English. His death removed all the obstacles in the way of the Britishers' rapid growth. The fourth Mysore war was a major landmark in the history

of British expansion in India. They cried in exultation, "India is ours". They had obtained Srirangapatna, a tower of strength".<sup>20</sup>

The Battle of Plassey had only allowed the entry of the British into the politics of India, but that of Srirangapatna made them the masters of the country. Peter Auber of the East India Company goes to the extent of saying, "the empire of the east is at our feet".<sup>21</sup>

Professor Sheik Ali's another great work, *History: Its Theory and Method*, published in 1978, is one of the pioneering studies on historiography. Then there was no good number of books to mitigate the problems of students of history community. So he designed it as a boon and aided the nervous students in learning historical methods and historiography. This book provides wings to fly for budding research scholars; it is a dictionary for them.

He talks about the objectives of the study and writing of history, which include knowledge of historical facts, time and space, insight into causal relationships, appreciation of the contributions of great people, development of interest in the study of history, and history as a necessity for posterity. He brings out the manifold uses of history. He says that history has relevance in contemporary times, as all of us are constantly and continuously calling upon history and making historical judgments about contemporary issues. History not only enriches us with knowledge of the past but also provides us with analytical skills applicable to solving problems in many areas of life.<sup>22</sup>

Professor Sheik Ali examines the method to be adopted in carrying out research-related activities. He has dealt at length with methodology in all its aspects, from conceiving a subject to completing the work. He has paid special attention to Indian historiography, which was a neglected area. At the same time, he sufficiently covered the historiography of other countries. Moreover, he has covered different schools of thought and brought out different versions of the definition of history as propounded by different historians.<sup>23</sup>

He observed that "history is not merely a body of maxims supplying examples from which ordinary men could learn to be good and statesman to be great. However, it is a study of the social, political, economic and psychological forces that shape the course of human progress". He succinctly clarifies that "what we do in history is to tell man, what man is, by telling him what man has done. In other words, the proper understanding of man, by man, is the business of history".<sup>24</sup>

To a question on what is the use of history, Professor Sheik Ali has positively revealed that "History can improve the understanding of man. History not only tells us about the right principles of life but also warns us through concrete examples about the inevitable destruction of society if these principles were to be neglected. History should be made to promote human understanding. A wise man learns from his experience, but a wiser man learns from the experience of others. History presents us with the rich heritage of the past through which we know what factors promote human happiness and welfare and what factors hinder happiness. History contributes to man's wisdom and strengthens his virtue by making him acquire higher values in life. The awareness of self is a reflective process; in this sense, history becomes a vibration of life in the reflective spirit".<sup>25</sup>

Professor Sheik Ali's keen interest in Karnataka history is further established with his works such as *History of the Western Gangas*, *Comprehensive History of Karnataka* and *The Hoysala Dynasty*. Through these works, he has revealed many fascinating personalities who contributed much to the mainstream of Indian culture in the realm of art, literature, philosophy and religion. The enormous hard work put forth by him to bring out these works referring to primary sources like inscriptions, reports, literary sources in Sanskrit, Kannada and Tamil, secondary sources in English, Kannada and Hindi, and various articles in English and Kannada proves his passion towards History.

He has contributed much to the Kannada language as well. He has served as Chief Editor of the work *History of Karnataka*, published in Kannada in seven volumes by the Kannada University, Hampi. Two

volumes, i.e. Vol IV on Bahmanis, Bidar and Bijapur History, and Vol V on Hyder Ali and Tipu Sultan, are exclusively written by him. The rest are written by other scholars and edited by him.<sup>26</sup> He was conferred with the degree of D.Litt. by Kannada University on this count.

Moreover, Professor Sheik Ali's work *Gangas of Talakad* in 1976 is one of the volumes of a prestigious departmental project under the scheme of bringing out a comprehensive history of Karnataka. It is his tremendous contribution with detailed analysis spread over 14 chapters starting from the origin of the Gangas to their art and architecture.<sup>27</sup>

He was instrumental in holding several seminars, workshops and conferences on history to make people know our rich culture and excite our scholars to throw intense light on Indian culture. He founded Karnataka History Conference, a forum to know the rich aspects of Karnataka history and culture.<sup>28</sup> The proceedings of one of the seminars on Hoysalas were published in the form of a book, *The Hoysala Dynasty*.

Professor Sheik Ali, in his book, *A Great Teacher - Life and Work of Dr. Zakir Hussain*, published in 1997, has brought out the higher values and nobler ideals of Dr. Zakir Hussain, who was the President of India. He viewed Dr. Zakir Hussain as one of the most delicate flowers of the Indian renaissance. He rated him as the father of humanistic trends in educational philosophy.<sup>29</sup>

Professor Sheik Ali's work on another great man, published in 1998, is *A Leader Reassessed: Life and Work of Sir Syed Ahmed Khan*. He rated Sir Syed Ahmed Khan as one of the brightest stars on the horizon of 19<sup>th</sup> century social reformers.<sup>30</sup>

He also admired and respected Maulana Abul Kalam Azad. In 2008, his work *Abul Kalam Azad - Vision and Action* reflected Maulana Azad's multi-faceted personality and values. In addition, he was highly impressed with the nationalist views of Azad.<sup>31</sup>

Professor Sheik Ali propounds and yearns for intellectual history. He says that "intellectual history is the dire necessity of the day, and it stands for the impact of high ideas on the lifestyle of the society, it is the

cartography of ideas whereby the impacts of ideas on society are traced".<sup>32</sup>

Professor Sheik Ali desires to promote history through historical conferences both at the state and national levels. He thinks that "historical knowledge should be taken to the door of the common man; one of the ways of doing this would be to hold annual conferences in different parts of the country or state. It would excite interest in history. It would promote research in history. It would bring historians together, and that would help to know the land, love the land and serve the land".<sup>33</sup>

He beautifully explains how history begins and moves forward, "History begins its course slowly from an invisible point, slowly making its course around it, but its circles become ever larger, its flight become ever swifter and more lovely until at last, it shoots like a flaming comet from star to star often skimming its old paths, often intersecting them and with every turn, it approaches closer to infinity".<sup>34</sup>

The collection of material and its proper elucidation and edition was the hallmark of Professor Sheik Ali in historical research. He emphasises that historians must be very careful in detecting the orientation of those who furnish the material, or else there can be a chance of becoming a victim of misinterpretation of history. He believes that a historian is a surgeon interested in the health of society.

## Conclusion

Professor Sheik Ali's plea is that a historian who is a statesman of ideas and a poet of the mind should reconstruct the past in such a way as to present the sole and substance of history not in bits and pieces but the whole corpus with all its designs and styles. He says it is a pity that a country whose heart and soul is in philosophy, art, ethics, morality, faith, belief and higher intellectual thought has done practically nothing from historical points of view to indicate the greatness of India and Indians.<sup>35</sup> Professor Sheik Ali signalled a strong message to our historians to make use of the rich treasure of historical material we possess. Indeed, his name will go down in history as a distinguished teacher,

historian, scholar, educationist, administrator, reformer and above all, a humanist.

## End Notes

*The Hindu*, 1 September 2022.

*The New Indian Express*, 2 September 2022.

B. Sheik Ali, "Some Reflections on the History of Karnataka", *Karnataka History Congress*, November, 1994: p.2.

B. Sheik Ali, "Some Reflections on the History of Karnataka", *Karnataka History Congress*, November, 1994: p.2.

H.V. Sreenivasa Murthy (ed.), *Essays on Indian History and Culture Felicitation Volume in Honour of Professor B. Sheik Ali*, (New Delhi: Mittal Publications, 1990), p.4.

R. Hamakalavathy, *Dr. B. Sheik Ali: A Study*, unpublished Ph.D. Thesis, (Dharwad: Kamatak University, 2011), pp.1-29.

*Ibid.*, p.39.

*Ibid.*, p.49.

*Ibid.*, p.50.

*Ibid.*, p.53.

KikkeriPuttegowda, "Prof. B. Sheik Ali- An Ideal and Affectionate Teacher", *Dr. B. Sheik Ali 80<sup>th</sup> Birthday Commemoration Volume*, 2004, p.64.

*The New Indian Express*, 2 September 2022.

R. Hamakalavathy, *op.cit.*, p.71.

B. Surendra Rao, "Prof. B. Sheik Ali - A Profile", *Dr. B. Sheik Ali 80<sup>th</sup> Birthday Commemoration Volume*, 2004, p.37.

B. Sheik Ali, *British Relations with Hyder Ali*, (Mysore: Rao and Raghavan Publishers, 1963), p.336.

B. Sheik Ali, *History: Its Theory and Method*, (New Delhi: Macmillan India Ltd, 1978), p.93.

B. Sheik Ali, "Tipu Sultan - A Study in Diplomacy and Confrontation", Department of Kannada & Culture, Bangalore, 2006, p.6.

R. Hamakalavathy, *op.cit.*, p.89.

B. Sheik Ali, "Tipu Sultan - A Study in Diplomacy and Confrontation", p.7.

B. Sheik Ali, "Tipu Sultan - A Study in Diplomacy and Confrontation", p.332.

Peter Auber, *Rise and Progress of the British Power in India*, Vol.2, (London: W. H. Allen & Co., 1837), p.192.

B. Sheik Ali, *History: Its Theory and Method*, (New Delhi: Macmillan India Ltd, 1978).

R. Hamakalavathy, *op.cit.*, p.120.

B. Sheik Ali, *History: Its Theory and Method*, *op.cit.*, p.7.

*Ibid.*

Sheik Ali, *Comprehensive History of Karnataka*, Vol.1-7, (Hampi: Kannada University, 1976).

R. Hamakalavathy, *op.cit.*, p.125.

Interview: Prof. B. Sheik Ali, "On the life and times of Tipu Sultan", *Frontline*, 11 December 2015.

B. Sheik Ali, *A Great Teacher - Life and Work of Dr.Zakir Hussain*, (Mysore: University of Mysore, 1997), p.192.

B. Sheik Ali, *A Leader Reassessed: Life and Work of Sir Syed Ahmed Khan*, (Mysore: Sultan Shaheed Education Trust, 1999), p.372.

B. Sheik Ali, *Abul Kalam Azad - Vision and Action*, (Hyderabad: Maulana Azad National Urdu University, 2008), p.318.

R. Hamakalavathy, *op.cit.*, p.138.

B. Sheik Ali, "Keynote Address", XLIV Annual Conference of the Institute of Historical Studies, Tumkur University, 10<sup>th</sup> - 12<sup>th</sup> March, 2008.

B. Sheik Ali, "Some Reflections on the History of Karnataka", XI session of Karnataka History Congress, Bangalore, 1994, p.1.

B. Sheik Ali, "Presidential Address", XX Annual session, Andhra Pradesh History Congress, 1996.

# Article for Prof. G. Thangavelu Endowment Prize for Historiography

## Teaching History in the Digital Age

BIDENO R EZUNG\*

### Introduction

The teaching method includes the principles and methods used by teachers to facilitate student learning. These strategies are based partly on the nature of the learner and partly on the subject matter being taught. Located a particular teaching method should be relevant and effective. It should be related to the character of the learner. Teaching methods should be designed and selected according to the learner's nature and the subject matter. Today's schools encourage reasoning and nurture creativity. Approaches to teaching are generally classified as teacher-centred and student-centred. In teacher-centred teaching, teachers are the primary focus and students engage in learning by listening to the teacher. In teacher-centred teaching, teachers are the centres of authority. Students learning outcomes are tested through tests and evaluations. In a student-centred approach, teachers and students are equally active in the learning process. The teacher's primary function is to make the students understand the subject matter thoroughly and facilitate the subject matter. Student learning is measured directly or indirectly. Here the teacher acts as a coach and facilitator. Student learning is measured through group activity and student classroom performance.<sup>1</sup>

Contains general, basic guidelines important for preparing and implementing history pedagogy. It is carried out before school history courses are taught. Strategic preparation includes a review of state education standards (federal, national-regional); a Study of syllabus and thematic plan for history course; a Study of textbooks, workbooks, and collections to be worked on during the school year; Development of goals, and objectives of the lesson. Interim Preparation ~Preparation carried out during vacations to correct the teacher's previously drawn schedule. It includes: fixing

the goals and objectives of the whole course of study of history; compiling the next list of words for study with high semantic loads; Compile the following list of most important events, facts and dates required for study; Selection of academic fields and work patterns to ensure interdisciplinary links; Adjusting thematic planning. Current training - preparation, which is carried out before each lesson and includes the development of a plan for its implementation.<sup>2</sup>

The program takes into account: the type, the format of the lesson; Objectives of the course; Basic methods of conducting a lesson; spare methods of conducting a lesson (when students are not ready to work according to the main method); didactic materials in course content; A summary of the material for the presentation of the lecture; Diagnostic material, etc

### Objectives of History Teaching

The teacher helps students understand how they measure time. The teacher conducts a conversation and finds out what events the students remember from the past year, and what has changed in the life of their family during that time. Then he brings them to the understanding of their life span - 10-12 years: what is the first thing in life, and what is the most important thing that happened over the years?

The teacher draws a timeline on the blackboard. It is a straight line divided into equal segments, i.e. a certain number of years. This line represents the average lifespan of students in the class. Students work with the timeline in their notebooks. Then the teacher moves on to a conversation about the lifespan of the student's parents: what do they know about their parents' ages, who is older, and how much older the grandmother is than the mother. The average age of the parents is also marked in the timeline. At home, students should find out in which years the most memorable events in their

\*Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar – 608002

parents' lives took place. Students who have mastered decades, pass through centuries.<sup>3</sup>

The historical prescription of this period is measured by the number of generations that have changed during this period. "History educators are often slow to embrace their students' digital world in their teaching. This study is part practical effort to encourage and help them do so; part reflective meditation on how historians think about 'what' history is and how to foster higher learning through history; and, the piece is an impassioned plea for historians to rethink what they do in the classroom in light of transformed students. "Teaching in the Digital Age is an important and informative resource not only for history teachers but also for those looking for ways to help their students learn in the new environment of the digital age. New opportunities for educational engagement have arisen.<sup>4</sup>

### **ICT Applications to Dating to Chronology**

In the process of explaining the new, important and important dates are recorded on the board. Important ones are capitalized and legalized. Consecutive dates are placed in a vertical column, and concordant dates are written at the same horizontal level. Students write dates on time cards or makeup timeline tables. Illustrated timeline IV. Kitties. It looks like a wide strip, divided into sections (centuries), and in each of them - five years. Slots are created chronologically, applications are inserted chronologically with the names of the most significant facts or events of the century and their dates. Where there are computers, it is possible to use computer programs chronologically. Understanding the duration of historical periods and highlighting the general help Synchronize tables. They reflect the simultaneity (synchrony) of events or events of social life from the history of ancient civilizations. Chronological memorization techniques (key facts and relevant historical dates). Memorization is based on semantic connections (basically) and connections to the event when the date is remembered purely mechanically. Students familiar with key facts and causal relationships can easily refer to undated events in history courses.<sup>5</sup>

### **Map games**

When working with historical maps, it is possible to use games. So, during the "silence" game, one student silently points to the object on the map, while the other silently raises his hand, goes to the blackboard and writes the name of the object. If someone says a word, he's out of the game. Chain words contribute to the development of cartographic knowledge. These are chains of words arranged in such a way that the last letter of each word and the beginning letter of the word that follows it must be the same.<sup>6</sup>

### **Computer programs**

Computers have great potential to imitate historical reality and reproduce the most important features of computer programs, historical eras, and sociocultural complexes. The computer provides great opportunities for modelling historical processes and working with a database - a large amount of information is stored in a format suitable for automated processing. It is easy for a student to search, organize and process historical information. In the process of work, events are easily remembered, as well as historical and geographical names, names, and dates.<sup>7</sup>

### **Patterns of the process of history**

The elements of the learning process are historical categories that change with the development of society. The objectives of history teaching reflect the changes taking place in society. A clear definition of learning objectives is one of the conditions for its effectiveness. The definition of goals should take into account the general objectives of teaching history, developing students, their knowledge and skills, and ensuring the educational process. Goals should be realistic for the conditions existing in a particular school. Content is an essential part of the learning process. The reorientation of historically determined goals also changes the content of education. The development of history, pedagogy and psychology, the methodology also affects the content of teaching, its extent and depth. Thus, in teaching history in modern conditions, the civilizational approach prevails rather than creates, with more attention paid to historical figures. The teacher teaches children to distinguish between the process of knowing

the past and the process of moral evaluation of people's actions. Movement in the learning process is carried out by overcoming internal contradictions. These include discrepancies between learning objectives and already achieved results; between optimal and used in training methods and methods.<sup>8</sup>

The process of teaching history is aimed at developing the individuality of the student, and his personal qualities. It ensures harmonious implementation of all its functions (development, training, education). The concept of developing education includes the concept of education, which lays the foundation for students' independent thinking. The unity of education, upbringing and development is achieved only if the work of students is implemented at all stages of the learning process. Education has an educational character in relation to the formation of value orientations and beliefs of students based on personal understanding of the experience of history, ideas of humanity, respect for human rights and democratic values, patriotism and mutual understanding. People. Without taking into account the psychological and age characteristics of students in various concentrations, the correct solution to the educational and educational tasks of the school teaching history is impossible.<sup>9</sup>

### **Explore the New Way of Teaching in History**

Historians once relied primarily on professional archivists, librarians, or museum curators. Today, historians are confronted with digital primary sources selected for digitization by technological institutions, organized by algorithms, prioritized by funding bodies and governments, and made available by a wide range of actors: publishers, community groups, charities and technology companies join archives, libraries and museums in mediating traces of the past. Historians today enjoy unprecedented access to many primary sources, some freely available, many paid for, all with a systematic bias toward the textual production of the Global North. With these digital materials, the historian can collect unexpected corpora, examine large amounts of material for subtle linguistic patterns, and create performative visualizations that reduce the complexity

that demands our critical attention. Professional historians have learned from practice how to navigate this fragmentation of power. But the landscape must seem daunting to those new to the profession, and it's no doubt a major reason for a common mistake students make when using primary sources: citing only the web page containing the digitized primary source and reading them through secondary sources. Failure to account for the difference between the digital copy and the original. These circumstances shape the development of a digital history curriculum at the University of Sussex. Since September 2015, we have offered weekly hourly sessions to all Year History students during the academic year. These classes are designed to provide students with critical skills for coping with the breakdown of archival authority and opportunities for corpus-based analyzes of the past. These attributes will make our students better historians and citizens who can challenge disinformation, critique techno-solutions, and Marshall Data for good, all vital aspects of truth-making in a world of born-digital sources, hyper-connectivity, and the internet of things. And are honoured that the Royal Historical Society recognized these efforts.<sup>10</sup>

### **Conclusion**

This method is designed to highlight and recruit, rework, and discover new patterns and forms of teaching the history of the entire body of knowledge about the process of cognition and education. These are objective, essential, constant links such as tasks, content, ways, means of training, education and development, on the one hand, and learning outcomes, on the other. Methodology as a science arises where there is evidence of connections between forms of science, teaching methods and positive results achieved, which are expressed through forms of educational work. This method faces the task of studying the discipline of the process of teaching history, with the aim of its further improvement and increasing its effectiveness.

### **End Notes**

1. Westwood, P. (2008). What teachers need to know about Teaching methods. Camberwell, Vic, ACER Press
2. Ibid



3. Vanaja, M. (2004). *Methods of Teaching Physics*. New Delhi: Discovery Publishing House. p. 100. ISBN 978-8171418671.
4. Neeraja, K.P. (2011). *Textbook of Communication and Education Technology for Nurses*. London: Jaypee Brothers Medical Publishers Ltd. p. 313. ISBN 9789350253502.
5. B. S. Manoj, *Multi-Track Modular Teaching: An Advanced Teaching-Learning Method*, Amazon, ISBN 978-93-5361-582-6,
6. Ibid
7. Toledo, C. A. (2007). Digital culture: immigrants and tourists responding to the natives' drumbeat. *International Journal of Teaching and Learning in Higher Education*, 19(1), 84-92. Retrieved Jan 29, 2011 from <http://www.isetl.org/ijtlhe/pdf/IJTLHE152.pdf>.
8. Prensky, M. (2001). Digital natives, digital immigrants. *On the Horizon* 9 (5). Retrieved Jan., 29, 2011, from <http://www.marcprensky.com/writing/Prensky%200Digital%20Natives,%20Digital%20Immigrants%20-%20Part1.pdf>
9. Peterson, S.L. (1999). *Teachers and Technology: Understanding the teachers' perspectives of technology*. International Scholars Publications.
10. Freeman, D. (1989). Teacher training, development, and decision making: A model of teaching and related strategies for language teacher education. *TESOL Quarterly*, 23(1), 27-45.

## Legacy of Chola Rule in Cuddalore's Gleaned from Inscriptions

**L. Elakkiya\* and B. Hameed Basha\*\***

Chola power and glory extended more than four hundred years, with large area of South India which consisted of the whole state of modern Tamil Nadu contiguous areas of Southern Karnataka and Southern Andhra. Vijayalaya Chola was the founder of the Imperial Chola dynasty and was the feudatory of Pallavas of Kanchi. The Cholas ruled this territory for the capital at Uraiur, located on the southern bank of the river Kaviri near the city of Tiruchirappalli. Tamil country comprised five major regions like the Chola mandalam, the Tondaimandalam, the Pandiamandalam,<sup>1</sup> the Naduvilnadu<sup>2</sup> and Kondumandalam<sup>3</sup>. The Cholas extended their region like Andhra region, Mysore and northern-central part of the island of Sri Lanka. Other islands in the Indian Ocean such as the Lakshadweep and the Maldives were also brought under its control. The Cholas who succeeded the Pallavas were also great builders. A large number of temples were built by them throughout the Tamil country. The kings of Vijayalaya Chola line multiplied their number. Besides the kings their relatives and officials also built temples.

### **Parantaka – I (907 – 955 C.E.)**

Parantaka I ascended the throne after his father Aditya I. while the Chola realm extended up to Kanyakumari in the south, Kalahasthi in east, Madras in north. soon after his accession, he invaded Madura (910 A.D) and assumed the title 'Maduraikonda' means 'Captor of Madurai or conquer of Madurai or one who captured Madurai', after victory over the Pandyas and annexed their capital Madurai. He defeated army of Pandya and Lanka received the title as "*Maduraikum - ezhamum Kondan*" means 'one who captured Madurai and Lanka'. Chola inscriptions referred that Parantaka I was victory over the combined army of Pandya king with Ceylonese at Vellur.

The earliest lithic record is dated in the 18<sup>th</sup> regnal year of one Madirai konda Parakesari Varaman I; who may be identified with Paranta I (907 A.D -955 A.D). It is quite possible that there must have been a structure of brick, and mortar during the days of the Devaram hymnists, and it is believed that the temple might have been changed into a stone structure during the time of Parantaka I.<sup>4</sup> The earliest lithic record from Cuddalore

\*Ph.D Research Scholar, Dept of History, Annamalai University, Annamalai Nagar- 608 002.

\*\*Assistant Professor, Dept of History, Arignar Anna Govt Arts College, Villupuram - 605 602.

registers a gift of an areca nut garden to Tirukkadaijnalal Perumanadigal at Tiruppadiripuliyur. The gift was placed under the protection of Tirunattukkanapperumakkal. There is another record of the same king which registers a gift of money for food offering to the main deity. Parantaka I passed away during 955 A.D and Rajaraja I, who was his great grandson, succeeded the throne of Cholas on 985 A.D.

#### **Uttama Chola (970-985 A.D)**

Parantaka's elder son Rajathithan refused to ascend the throne, while his second son Kandarathithan took over the throne, titled as Rajakesari. The inscriptions from three temples namely Padaleeswarar, Devanatha swamy temple and Vamanapurishvara temple given the clear picture about Cholas. The inscriptions are totally 57 in number belongs to Chola period, from Parantaka I (907-955 A.D) to Rajendra III (1246-1279 A.D). Among them 18 belongs to Devanathaswami temple, 20 from Vamapurishwara temple and 18 from Thiruppadiripuliyur temple. These kings were relate with the temple both directly and indirectly, also their chieftains and officers. Some of them record gifts made by rulers and chieftains.

#### **Rajarja I Chola (985 A.D-1016)**

After the death of Uttama Chola in 985 A.D., Arunmozhi who was the second son of Sundara Chola ascended the throne with royal with Rajaraja. His region was extended by his plans, which might be the formative period of Chola imperialism. Under his administration, the Chola kingdom extended up to Elam in the South and Vaigai and Kanada in the north.<sup>5</sup> Rajaraja was considered to be the one of the greatest Chola ruler, his greatness could not have attained zenith, but for his son Rajendra's complements.

Rajaraja I Chola bestowed considerable attention to the Thiruppadiripuliyur temple might prove Cuddalore ruled under the region of Cholas. The three inscriptions of Rajaraja found in the temple premises of padaleeswara. The earliest record of Rajaraja I dated in his 4<sup>th</sup> regnal year registers a gift of 96 sheep to the temple. This gift was entrusted to the perumakkal of Tirunattakkanam for a perpetual lamp in the temple of Tirukkadainalal alvar.<sup>6</sup> The record of this temple helps

us to certain extend to frame the administration of the temple under the Cholas. The officers of the Chola were divided into two groups namely perundaram and sirundaram. The anme brahmedirajan may be identified with a perundaram officer under Rajaraja I. Another record of Rajaraja I refers to a gift of 48 sheep by one private individual manabharana for half a lamp to Tirukkadai Nalalavar mannai alias Rajasingaperayar father of the donor to the main deity of the temple.<sup>7</sup>

#### **Rajendra I (1012 A.D-1014 A.D)**

Rajendra I was the only son of his father, who was fulfill the desires of the King Rajaraja. He was associated with in the administration of the ever extending kingdom from 1012 A.D. Also he was co-ruled the Chola kingdom, loyally and carefully followed the footsteps of Rajaraja I.<sup>8</sup> Rajendra I was as great as his illustrious father Rajaraja I. The siva temple at Tiruppadiripuliyur had a series of endowments during his tenure and that of his successors. The temple continued to be an object of royal interest and is borneout by the evidence of an inscription of Rajendrra I. It is of great value as it shows the victories of the king such as the conquest of Kollipakkai, Mannaikkadakkam, Ilamandalam, Irattappadi, Sakkrakottam, Maduramandalam, Oddavishayam, Dakkanaladu and Vangaladesa.<sup>9</sup> The record is very much helpful to a certain extend to frame the political history of Tamil Nadu under the Imperial Cholas. Another inscription of Rajendra I found in the northern wall of main shrine in devanatha swamy temple, depicated in his 12<sup>th</sup> regnal year records an order of the King granting(a village) as *devadana-brahmadeya* to the temple.<sup>10</sup>

#### **Rajadhiraja Chola (1018 A.D-1054 A.D)**

Thiruvandipuram temple has the earliest inscription belongs to rajakesarivarman alias Vijayendra Chola or Rajadhiraja Chola. This is recorded in the third year of Rajadhiraja, son and successors of Rajendra I.<sup>11</sup> The inscription of Rajadhirajar I is found on the right side of the Arthamandapa. This inscription is damaged and mentions Thiru-Ayindrapuram. Another inscription which belongs to the same king in the Arthamadapa recorded in the twelfth year mentions an order of the

king granting a village as Devadhana, Brahmadeya to the temple.<sup>12</sup>

Another inscription of the eleventh century which records that the gift of land to God Mahavishnu who was pleased to stand at Tiruvayindrapuram by Trilokyamadevi.<sup>13</sup> The chief queen of Rajadhiraja I was Trilokoymadevi.<sup>14</sup> As the three inscriptions which belong to the region of Rajadhiraja are found in the Arthamandapa, it can be assumed that this temple was originally small in size. As there is no epigraphical or literary evidence about the builder of the temple and the earliest inscriptions found in the temple are located in the Arthamandapa and as they belong to the region of Rajadhiraja it may be assumed that he might have rebuilt the temple.

### **Rajendra II Chola (1052 A.D -1063 A.D)**

Rajendra II successor of Rajaraja I and the second son ascended throne with the title Rajakesari Rajendra II. He also worked with the relatives as important officials in the realm. Virarajendra the successor and younger brother of Rajendra II is generally associated with the battle of Kudalsangamam. The battle of Kudalsangamam was fought at the junction of the Tungabhadra and the Krishna rivers.<sup>15</sup> The second son of Rajendra I crowned himself at the battle of Koppam is represented by two inscriptions of the temple. The former records a sale of land made to the temple by Sabhiyar<sup>16</sup> and the latter record is highly damaged, It contains only his prasasti which given details about historical introduction *Pumiyum-tituvum tameppurnara*.

### **Vira Rajendra (1063 A.D-1069 A.D)**

Vira Rajendra made various grants and donations for the growth and upkeep of the temple. For instance one of the records of him found in the temple registers a gift of a perpetual lamp to the temple of the donor was kudippalli peruman Tiruvaikana mummudichola peruman.<sup>17</sup> Another inscriptions found in the western wall depicted an agreement given by the sivabrahmanas of the temple a gift of 50 kalan of paddy for daily food offerings (donars-kanichchan kadan devan.<sup>18</sup>

### **Kulottunga I (1070 A.D. – 1122 A.D)**

In Tiruvandhipuram temple having five inscriptions belonging to Kulottunga I. The first inscription found on the northern wall of the mandapa in front of the Main shrine tells a gift of 20 veli of land made as *Tirumadaippalli- puranam* for the temple. The requirements of the kitchen as well as special food to be supplied on the festival days by Vishnu vardhana Maharajar.<sup>19</sup> The second inscription found the same place registers gift of a twilight lamp by Cheri- Nangai, daughter of Pattinavan Nambi for which she gone 12 sheep for supply of ghee.<sup>20</sup> The third one found in the eastern wall mentioned gift of 12 sheep for a twilight lamp in the temple by Tiruvandal wife of Alagiyamanavalakkramavittan.<sup>21</sup> The fourth one found in the eastern wall mentioned probably as donor Madhavakramavittan of vangipuram(residing at) Vagur alias Alagiyachola –Chatuvedi mangalam.<sup>22</sup> The last one found in the northern wall mentioned a gift of 33 sheep for supply of ghee for burning a lamp in the temple. The donor was palli –Eran Tunaiyan. Kuothunga I has seven sons, all by his first wife Madhurantaki. Of them the names of only the first four namely Rajarajacholaganan, Rajaraja mummudicholan, Veeracholan and Vikramacholan are known and the names of the other are not known.

### **Vikrama Chola (1118 A.D -1135 A.D)**

Three records of Vikrama Chola are found in Thiruppapuliur temple. Of these former records a gift of land of 15 kasu by ulagamundan alias Ulagamundan chola muovandavelan, a perpetual lamp in the temple a standing lamp (kuttivilakku)<sup>23</sup> and the second one registers a gift of 18 kasu for a perpetual lamp in the temple, the donor was *vesalippadi muovendavelan*. The last one gives the historical introduction pumadu-punara (meikeerthi).<sup>24</sup>

There are six inscriptions found in the Thiruvandipuram temple, which belong to Vikrama Chola. First inscription found on eastern wall of prakara records gift of 32 cows by a person of ogur in Tirumunaippadi for a perpetual lamp in the temple.<sup>25</sup> The next one located same place, which reveals about the gift of four cows for a twilight lamp in the temple by

somasi, a *nambi* of prayagai.<sup>26</sup> The third one found at the eastern wall seems to record on a gift 25 kasu by a person for a lamp to the temple.<sup>27</sup> Another one depicted the same place about gift of 32 cows by Irandayiravan alias vesalipperaiyan an araisu mudali of Merka- nadu for a perpetual lamp in the temple

### Kulottunga-III

There are two inscriptions found in Devanatha Swamy temple in Tiruvandhipuram: the gift of a necklace made of gold of 8  $\frac{3}{4}$  *mari* weighing five kalanju tow manjadi and two ma, a kalam made of brass and two cows to milk offering to the god by Iruinikki Deyvanayakan<sup>28</sup> and The gift of 1500 kasu as *srivaikanasakkani* for burning a perpetual lamp by *samantan* Adiyanan.<sup>29</sup>

Maravarman Sundarapandy invaded the Chola country for the second time in 1231 and defeated Rajaraja III. Rajaraja III after having been defeated by the Pandya had to leave his country. But for the Tiruvendipuram inscription it would not have been possible for us to know what happened to Rajaraja II after his defeat. The last king who set on the Chola throne and witnessed the final collapse of the Chola Empire was Rajendra III. There is no inscription belonging to the Cuddalore region this may be caused the invasion on the Pandyas over the Coals country. An inscription found on the South wall of the central shrine states that one Parakesari Varman made a gift of land as brahmadeyam to five Brahmins.<sup>30</sup> The record can safely be assigned to Uttama Chola (970 A.D-985 A.D).

### Conclusion

From Parantaga I to Rajendra III, and even their feudatories ruled Cuddalore for long years. Sometimes they dominated this region directly others in indirect manner. However, the river South Pennar and Gadilam were the life line of the people for prosperous life. However, it lost its importance after Pandyas taking over this region. Indeed, Cholas inscriptions revealed how it was given importance.

### End Notes

1. The Pandiamandalam, the sphere of authority of the Pallavas centering around Kanchipuram
2. Literally “the land in the centre” between Cholamadam and Tondaimandalam.
3. Areas around the Dharmapuri and Coimbatore district
4. *A.R.E.*, 116 of 1902
5. R. Ponnammam, **Rajaraja Chola Varalaru (T)**, Vanathi Pathipakam, Chennai, 1992, p. 14.
6. *A.R.E.*, 130 of 1902
7. *A.R.E.*, 115 of 1902
8. K.T. Thirunavakarasu, **Mudalam Rajarajan (T)**, Tamil Nadu Text Book Society, Chennai, 1989, p.21.
9. *A.R.E.*, 131 of 1902
10. *A.R.E.*, 86 of 1943 –
11. *A.R.E.*, 85 of 1944
12. *A.R.E.*, 86 of 1943
13. *A.R.E.*, 243 of 1955
14. T.V.Sadasiva Pandarathar, *History of the Later Cholas*, part I-IV, ed., 1967, p.223
15. K.A. Nilakanta Satri, *The Colas*, University of Madras, Madras, 1955, p. 216
16. *A.R.E.*, 124 of 1902
17. *A.R.E.*, 132 of 1902
18. *A.R.E.*, 133 of 1902
19. *A.R.E.*, 136 of 1902
20. *A.R.E.*, 138 of 1902
21. *A.R.E.*, 190 of 1943
22. *A.R.E.*, 91 of 1943
23. *A.R.E.*, 117 of 1902
24. *A.R.E.*, 123 of 1902
25. *A.R.E.*, 88 of 1943
26. *A.R.E.*, 92 of 1943
27. *A.R.E.*, 87 of 1943
28. *A.R.E.*, 245 of 1955
29. *A.R.E.*, 244 of 1955
30. *A.R.E.*, 118 of 1902

# The Armenians in Madras: A Story of Enterprise and Adjustments

R K Maya\*

## Introduction

Armenians are an ethnic group of persons who call the Armenian highlands<sup>1</sup> of Western Asia, their home. They are renowned the world over as travellers and traders. The Armenian Diaspora number nearly five million people who live outside Armenia today. The Armenians are mainly Christian and their church is one of the oldest National Churches in the world called the Armenian Apostolic Church.<sup>2</sup> The Armenians of Madras were a very famous trading community that flourished in Madras during the 17th to the 19th Century.

The Armenians who came to Madras in the early 17th Century came as traders. The Armenians traded in silks, timber, cotton, textiles, rosewater, precious stones and gold.<sup>3</sup> They attained great success in this city and many of them contributed to the cultural life of this great city. Some of them built churches in Madras which today stand as a testimony to the connection between the two unlikely places as Armenia and Tamilnadu.

## Armenian Migrations

During the final years of the Ottoman Empire, the persecution by the Turks<sup>4</sup> resulted in many Armenians fleeing the country and settling in many parts of the World. But the contact between the Armenians and India dates back to a few centuries prior to this when the Armenians visited India as traders.

So enamoured was Emperor Akbar of the Armenians that it is also said that Akbar had an Armenian Christian wife. Initially the Armenians settled in Agra, near the Mughal court and joined the Mughal army and also worked as doctors. The Armenian population in India later grew in number and spread to many other areas in the land.

The articles of trade between important towns in Armenia such as Artashat, were precious stones, herbs and textiles from India being bartered for hides and

dyes from Armenia. The Armenian trade with India continued to grow throughout the 17th Century and their numbers began to swell in the country. During this period they migrated from New Julfa/Juffa a town close to Ispahan in Persia. The Armenians in Julfa had faced religious persecution by Shah Abbas of Persia and fled to other parts of the world, mainly India as tradesmen. During the Mediaeval period the Armenians numbered around 30,000 and when the Europeans landed they established good relations with them as well.

## Armenians and Trade Network in Madras

The Armenian merchants had, for a long time, been concerned with the linen trade. They had never been supplanted either by the Portuguese, who were intent only on plunder, or by the Dutch, whose attention was totally confined to the spice trade. The Armenians acted then as they have ever done since: they went to India, where they bought cotton, which they sent to the spinners; the cloths were manufactured under their own inspection, and carried to Gombroon, from whence they were transported to Ispahan. From thence were conveyed into the different provinces of the empire, the dominions of the Grand Signior; and into Europe, where the custom prevailed of calling Persian manufactures, though they were never made but on the coast of Coromandel<sup>5</sup>.

The small town of Mylapur (later renamed San Thomé) on the outskirts of Madras had Armenian inhabitants in the first quarter of the sixteenth century. According to Portuguese sources, it was Armenian merchants residing in Pulikat (in the kingdom of Vijayanagar) who first led the Portuguese to the tomb of the apostle Saint Thomas in Mylapur where a small church had been built.<sup>6</sup>

It is held that the commencement of the building of San Thomé was the work of many Armenians who were frequenting there on account both of trade and of their pious devotion to the saint whose name the town

\*Assistant Professor in History, Ethiraj College for Women (Autonomous), Chennai – 08

bears. When the Portuguese secured themselves in India, the members of that nation settled in all parts of the country, and a number of them in San Thomé, where they united with the Armenians who were already in residence there. They then built a town and residences by the help of their trade with other parts of India. It is assured that in former times there were families in this place whose opulence reached millions, and the trade in this place in the early days was a gold mine.<sup>7</sup>

The most important Armenian settlement in India was located at Madras, where Julfan merchants had settled as early as 1666. Known to the Julfans by its old local name of Chini p'atan (from chinapatinam), Madras attracted a greater number of Julfans after the 1688 Agreement between the East India Company and the Armenian Nation which promised favourable terms and granted them religious freedoms. A number of letters from Chini p'atan dating from the 1690s and stored in the All Savior's Archive in Julfa suggest that the town was already boasting a significant community of Julfans. That the English East India Company placed a great deal of importance on luring the Julfan Armenians to settle in Madras can be seen in the following project, formulated in a dispatch to Madras by the company's headquarters in London in 1691/92, of designating a special quarter of Madras as a Julfan settlement with its own Armenian Church, and going so far as to suggest that this new area be called "Julpha".<sup>8</sup>

The first Armenian Church in Madras dates from 1712 and was later replaced by another church in 1772. By the first half of the eighteenth century, the Julfan community was well integrated into the local colonial administrative institutions. A number of wealthy Julfans served as aldermen of the town, and an increasing number of merchants were making liberal use of the town's Mayor's Court for litigation purposes.<sup>9</sup> Julfans were attracted to Madras in the eighteenth century because, as Abbé Raynal's passage quoted at the outset of this section indicates, the Coromandel Coast (where Madras was located) had become an important centre for cotton textiles. Madras was also an important regional hub for the markets in the eastern segment of the Indian Ocean and also

happened to be in close proximity to the diamond-producing region of Golconda.

For much of the eighteenth century, Madras played the role of a "regional centre" for the rest of Julfan trade network in the Indian Ocean. Most Julfans trading in Southeast Asia, as far away as Manila, and beyond there to Acapulco used Madras as their node and way station. Madras's status as a regional centre is also attested by its prominent position within the complex network of diocesan jurisdiction that the Armenian Church in New Julfa was beginning to develop in the East. Despite Madras's importance as a trade settlement, its Armenian population seems to have been rather small, as was the case in most other settlements in the Julfan network, and does not appear to have exceeded 200 to 240 merchants (most of who were originally from Julfa) at its peak in the 1770s.

Some members of the Julfan merchant community became cultural and intellectual producers in their own right, as in the case of Shahamir Shahamirian, the wealthiest Armenian merchant in Madras during the second half of the eighteenth century.

Armenians traded with Canton, South East coast of China, from India (mostly from Madras) and were involved with the tea trade.

### **The Armenian Printing Presses of Madras**

Madras was also the birthplace of Armenian printing in India; the first Armenian printing press was established in the city in 1771 and the first Armenian periodical/newspaper in the world, "Azdarar," was published there, as was the first legal treatise containing a republican (proto-) constitution for a future Armenian state<sup>10</sup>.

Much of the history regarding the printing enterprises of the Armenians have not got much publicity as the number of copies that were made were very less (around 100-200 copies). The Armenian merchants of Madras were influenced by the arrival of a political activist by the name of Joseph Emin who had travelled around the globe drumming up support for Armenian independence.

In 1772, Shahamir Shahamirian, an Armenian merchant in Madras established the first Armenian printing press in Madras in the name of his son Hagop. The press published books on Armenian geography and also pamphlets that laid the foundation of political thinking among Armenians.

Another important book published in the press was a book called *Hordorak* which was an appeal to the Armenian people, especially the youth, to liberate themselves. The most important publication of the Shahamirian press was *Girk Anvaneal Vorogayt Parats* (Book Called Snare of Glory), of which only 110 copies were printed. *Vorogayt Parats* includes an introduction and *Nshavag* (Guideline), which is a blueprint constitution for a republican democracy or a constitutional monarchy. The introduction emphasises the importance of law and order in human society and the benefits of the proposed constitution. The guideline includes 468 articles of law, drafts of 50 official form letters and three sample balance sheets of the incomes and the expenditures of the state. The book provided details on the structure of government, role and responsibilities of the executive, term of office, election of members etc.,

The Shahamirian press continued with its publications and between 1775 and 1783 published four more books which included the *Chronicles of Armenia and Georgia* a collection of heroic episodes from Armenian history, a Pamphlet called *Guideline*, the bylaws of the Armenian community of Madras by Shahamir Shahamirian, according to which the highest authority in the community was the General Assembly, which elected a three-member Executive Committee, excluding the clergy, to manage the “Orphans’ Fund” raised from membership dues, donations, wills and investment incomes, for charitable and social purposes. The bylaws had to guide the community until the day when all Armenians would return to a liberated Armenia. But until then, if the Armenians were forced to leave Madras, they would go and settle in the North Caucasus under Russian rule and wait for the liberation of Armenia. For that interim settlement, Shahamirian had even drafted an agreement between the Russian government and Armenians.

The second Armenian printing press of Madras was established in 1789 at St. Asdvadzadzin Church by Rev. Harutiwn Shmavonian from Shiraz, who is best known as the publisher of *Azdarar* (Mirror), the first Armenian Journal in 1794. For his 48-page monthly, Shmavonian wanted to print original Armenian works and articles translated from foreign magazines, news from Armenia and Persia, the index of market prices, the schedule of trade ships, and the monthly calendar marking the Armenian feast days and the official British holidays. It was to be a mix of features and trade - related issues.

The journal was open for people of different persuasions. Individual writers who preferred to remain anonymous were given the option of dropping their materials in a special box, placed under the bell tower of the church. Besides religious, political, social and literary articles, two very valuable works: the *History of Persia* by Khachatur Jughayetsi and the *History of Haydar Ali Khan* by Hakob Simeonian–Ayoubian were published in *Azdarar*.

In a small community of only 80 Armenian families, *Azdarar* had both supporters and opponents. With only 40 subscribers at its peak, the journal could not survive for very long. After publishing only 18 issues, the publication of the journal was terminated in February 1796.

In 1809 Sargis Aghavelian opened the third printing press in Madras and during the following three years published five volumes. The last Armenian printing press in Madras belonged to Hagop and Hovsep Shamrian brothers, who in 1812 translated from English Voltaire’s *Julius Caesar*, the first play ever printed in Armenian.

The Armenian Church building activities in Madras

The Armenians were great church builders. As people who were one of the earliest to be converted to Christianity and also who adopted Christianity as a state religion, it was but natural that they were a people deeply rooted in their faith.

At the beginning of the seventeenth century, the Armenian communities in India came under the religious jurisdiction of All Savior's Monastery in Julfa. In order to maintain the ethno-religious identity of these communities and more effectively to collect taxes and donations from wealthy merchants, the religious hierarchy of All Savior's Monastery, led by the primate, periodically staffed the churches in India with Armenian priests sent from their mother colony in New Julfa.

The Armenian Church of Virgin Mary or the Armenian Church (1712) is located in George Town, Madras. It is situated on Armenian street or Aranmanai Street. The Church as it stands today is located behind modern buildings in the business quarter of the port of Madras, and is almost hidden from view.

What is known is that by 1793 the following hierarchical system of diocesan authority had emerged. The senior priest of the church in Surat had authority over Armenian priests in Bombay, Shahjahanabad, Aurangabad, and Hyderabad; that of Madras had authority over the priests in Muchlibandar, Nagapatan, Pegu, and Batavia

As the Armenians were religious by nature they contributed to the building of the church. The church seats around 130 people and has a choir in its gallery. The church followed the Orthodox style of worship with Christmas being celebrated on January 6th of each year.

In 1712, the Armenians were allotted a space near the present High Court to build a church for themselves, presumably by the British. They built a wooden church which has not survived. It was destroyed in the French siege of Madras in 1746. The present Armenian Church of Madras in George Town was the private chapel of Agha Shawmierz Sultan, a rich Armenian merchant of Madras. This was rebuilt as the Armenian Church in 1772. It is one of the oldest churches in the Indian sub-continent. Agha Shawmierz Sultan was among the Armenians who decided to make Madras his home and was referred to as the merchant prince of Madras. Many Armenians had their own private chapels in Madras which have been converted to churches today. One such church is the St. Matthias Church at Vepery which was the chapel Khoja Pogus. His grandson Petrus

Woskan is buried in the cemetery of the church. Legend has it that Petrus Woskan was buried without his heart as his heart was removed from his body and sent to Julfa in Armenia, as per his wishes.

The Armenian Church as it stands today has a famous Belfry with 6 bells weighing around 150 kg each. One of the bells has writing in Tamil. These bells are made in the same White Chapel Foundry as the Philadelphia Liberty Bell, in Philadelphia Westminster Abbey Bell in London, and St. Paul's Cathedral Bell in Rome.

The graveyard adjoining the church has the tombstones of Armenians who lived in Madras. The graves and their tombstones provide us with a rich history of the people who lived their lives far away from their homelands. Names like Khoja Petrus Woskan, Agha Shawmierz Sultan, Rev. Haruthiun Shmavonian<sup>11</sup>, Petrus Wokan,<sup>12</sup> and Khoja Pogus dot the graveyard of this church.

Presently as there are less than a dozen Armenians in Chennai, there is no service regularly, though the Church was reconsecrated in January 2007. On special occasions services are held by the priest of the Armenian Apostolic Church of Calcutta who visits a few times a year.<sup>13</sup>

## Conclusion

The Armenian Diaspora in India had found in India and in the two cities Calcutta and Madras, a haven from persecution and trouble. They were able to flourish in their respective spheres and contributed to the economy and society of their adopted land. Armenians trade relations with the East India Company and their expertise in gun-making and printing were remarkable contributions. Armenians entered the legal education and many of them practised as part of their profession. The building, churches, schools and colleges facilitated the development in education. The Armenian College and Philanthropic Society in Kolkata established in 1838 and still functioning, is the best example. Calcutta and Madras emerged as the cradle of Armenian intellectual activities apart from trade.



## End Notes

1. The Armenian Highlands or the Armenian plateau is situated close to the Iran-Turkey border and bounded by Asia Minor, the Caucasus, Kura-Aras lowlands, Iranian Plateau and Mesopotamia.
2. It was one of the first areas outside Asia minor to become Christian due to the efforts of two apostles St Thaddeus and St. Bartholomew. The first country to adopt Christianity as a state religion was Armenia.
3. Their tombstones carry the image or crest of a rosewater jar, scissor and scales and weighing scales which are considered as a representation of the business activities that they carried out.
4. It is estimated that nearly 1.5 million Armenians were killed in genocide during the period.
5. Raynal
6. Gilanentz, Petros di Sarkis. 1988. The Chronicle of Petros Di Sarkis Gilanentz concerning the Martin, François. 1931. Mémoires de François Martin Fondateur de Pondichéry (1665–1696).
7. Bhattacharya, Bhaswati. 2005. "Armenian European Relationship in India, 1500–1800: No
8. "Madras: Mayor's Court Proceedings, Pro Anno 1735." India Office Records.
9. Sebouh David Aslanian, From the Indian Ocean to the Mediterranean: The Global Trade Networks of Armenian Merchants from New Julfa (Berkeley, Calif.: University of California Press, 2011). Pp. 392. ISBN: 9780520266872
10. Haruthiun Shmavonian (1750-1824) is credited with bringing out the first Armenian newspaper in the world, in 1794 from Madras, namely "Azdarar" meaning "The Intelligencer". The draft of the Armenian Constitution was also made in Madras.
11. The grave of Petrus Wokan, the grandson of Khoja Pogus, is supposed to be missing his heart, which according to legend was removed from his body after death and sent to Julfa, a city in his homeland which he loved. The grave is located in the graveyard of the St. Matthias Church at Vepery which was built by Khoja Pogus.
12. The Armenians of Calcutta number a little more than 100 and they have a church, and an Armenian school in the city.

## Bibliography

1. Arasaratnam, Sinnappah. 1986. Merchants, Companies, and Commerce on the Coromandel Coast, 1650–1740. Delhi: Oxford University Press.
2. Aslanian Sebouh, 2011, From the Indian Ocean to the Mediterranean: The Global Trade Networks of Armenian Merchants from New Julfa, University of California Press, Berkeley. Pp. 392. ISBN: 9780520266872.
3. Aslanian, Sebouh. 2002. "The 'Treason of the Intellectuals'? Reflections on the Uses of Revisionism and Nationalism in Armenian Historiography." Armenian Forum 2.4: 1–37.
4. Bhattacharya, Bhaswati. 2005. "Armenian European Relationship in India, 1500–1800: No Armenian Foundation to a European Empire?" Journal of the Economic and Social History of the Orient 48: 277–322.
5. Brimnes, Niels. 2003. "Beyond Colonial Law: Indigenous Litigation and the Contestation of Property in the Mayor's Court in Late Eighteenth-Century Madras." Modern Asian Studies 37.3: 513–550.
6. Carswell, John. 1968. New Julfa: The Armenian Churches and Other Buildings. Oxford: Clarendon Press.
7. Émin, Joseph. 1792. *The Life and Adventures of Joseph Émin, an Armenian*. Written in English by Himself. London
8. Herzig, Edmund. 1991. "The Armenian Merchants from New Julfa: A Study in Premodern Trade." Diss., St. Antony's College, Oxford University.
9. Gopal, Surendra. 1971. "Armenian Traders in India in the Seventeenth Century." In Central Asia: The Movement of Peoples and Ideas from Times Prehistoric to Modern, ed. A. Guha. New York.
10. Kévonian, Kéram. 1975. "Marchands arméniens au XVII<sup>e</sup> siècle, à propos d'un livre arménien publié à Amsterdam en 1699." Cahiers du monde Russe et Soviétique 16: 199–244.
11. Love, Henry Davison. 1913. Vestiges of Old Madras, 1640–1800: Traced from the East India Company's Records . . . 4 vols. London: J. Murray.
12. Raynal, abbé, Guillaume Thomas François. 1804 [orig. ed. 1770s]. A philosophical and political history of the settlements and trade of the Europeans in the East and West Indies. Vol. 1. Edinburgh: Bunnell and Sons.
13. Subrahmanyam, Sanjay. 1990. *The Political Economy of Commerce: Southern India, 1500–1650*. Cambridge: Cambridge University Press.

# Travancore Queen's Contribution to the Development of Education

K. Malathi\* , G. Pushparaj\*\* and Regi, S.\*\*\*

## Introduction

Among the several Princely states in India, Travancore occupies an enviable position in terms of several indicators of social and human development. It stands as the most literate state and as a state that provides elementary education to all children. So Travancore has the unique position in the top most field of education in contrast to certain other areas of performance. The development of education in Travancore can be traced to three regional systems, which were the system of Travancore, Cochin and Malabar.

## Indigenous Education System

The indigenous education system did contribute a sizeable base of the educated or literate population on which the modem system could build further on, in the second half as well. Moreover, in the second half of the century, despite the full-fledged development of the modem system, the indigenous system survived, either existing side by side with the modem system or integrated into the latter in the form of "Private unaided schools", and strongly supplementing the efforts of the modem schools. Both these factors helped to prevent a break in the educational traditions of the people of the state, and have contributed considerably to the comparatively high rate of literacy in Travancore in the nineteenth century. Mr. Abel who had been privileged to pioneer the work in south Travancore was deputed to preach the advent message. In the beginning of nineteenth century the Christian missionaries were the one who laid the foundation of modem education in Travancore.

## Role of the Missionaries

Throughout Travancore, Christian missionaries played a vital role in the progress and development of education are remarkable in the educational history of

Travancore. To the Christian missionaries goes the abiding honour of having taken the first tangible step towards the introduction and diffusion of western learning. The advent of Christianity brought with it a new system of education in Travancore. The Christian missionaries took a pioneering interest in the promotion of education among the Malayalis. Guided by humanitarian as well as religious motives, they devised a liberal system of education open to all inhabitants irrespective of caste or religion.

To bring excited the communal and religious suspicions of the caste Hindus, but when they understood the advantage of the new system, of education they draw to it in large numbers. Eager to reach the common people, the missionaries imparted education in Travancore and provided free feeding. Their usual curriculum for the schools included reading writing, Biblical lessons and arithmetical labels. At the higher level in the colleges, the missionaries offered advanced courses in literature, science, history and other subjects. Besides the protestant missionaries, Syrian Christians also made significant contributions to educational development in the nineteenth century. The non-Catholic Syrians entered the field of modem education in association with the C.M.S. missionary. They started schools in various parts of Travancore. By the end of the century, the Syrian Orthodox Church registered society under the Companies Act to manage and coordinate their educational activities.

## Rani Lakshmi Bai

The desired effects on the state of Travancore, in the field of education, began in the nineteenth century along with the arrival of western education. During this time people began to imbibe the qualities of education. The roots of Travancore's literacy and culture became strong with the accession of Rani Lakshmi Bai, to the

\*Ph.D. Research Scholar, Research Centre of History, Holy Cross College (Autonomous), Nagercoil.

\*\*Assistant Professor of History, Muslim Arts College, Thiruvithancode,

\*\*\*Assistant Professor of History, Holy Cross College (Autonomous), Nagercoil

throne of Travancore. The Rani gave an impetus to progressive ideas for education with the assistance of Diwan Col. Munro. She introduced education in Travancore under state control. Rani Lakshmi Bai showed interest in educating her people for many reasons. She had the support of the company. The efforts made by the state in the field of education were highly commendable. The Queen issued a royal decree in 1817 that said, the state should defray the entire cost of the education of its people. Lakshmi Bai founded a Public School in A.D 1817, by which many schools were established by the government, and were brought under the inspection of government officers.

The public educational institutions were started in Mavelikkara, Karthikappalli, Thiruvalla and Kottarakkara. Each institution had two teachers whose salary was fixed at fifty Panam per teacher. The princes of Travancore opened vernacular primary schools in different parts of the state. Her Highness Rani Lakshmi Bai also established Malayala medium schools in each taluk of the state and appointed two teachers in each school. She also ordered the Thasildars to inspect these schools periodically and submit reports to the government.

### **Queen Gowri Parvathi Bai**

The education system in Travancore divides itself into various stages by which the disorganized PIAL schools were encouraged and brought to fit in with a well-devised scheme of primary, secondary and collegiate education leading ultimately to the establishment of the Travancore University. It was the Queen Parvathi Bai, who laid the first foundation. A succession of illustrious rulers built those foundations until it became a splendid edifice in the reign of Sri Mulam Thirunal Maharaja whose long reign of forty years was a period of uninterrupted progress. It was, however, destined for Sri Chithira Thirunal Maharaja to place the coping stone on that majestic edifice. School education flourished first in Travancore and Cochin as it was patronized by the princely rulers of these states. The direct activity of the state of Travancore in the field of education began in 1817 when Gowri Parvathi Bai with the assistance of Diwan Col-Munro made a start in

introducing education in Travancore. Vernacular primary schools were opened in different parts of Travancore. Private agencies were brought under a system of the grant - in - aid 1869. With financial aid from the government, private agencies came to dominate the scene.

### **Progress of Education**

The Travancore government did not initiate the progress of educational expansion but tried to cope with the rising tide of educational demand. In this endeavour it did succeed decisively, but only by the end of the first decade of the twentieth century. In 1848 the Basel German Evangelical Mission started a primary school at Kallayi and it was transferred to a more convenient building in Calicut in 1858. This School was raised as a Middle School in 1872 and a high school in 1878. In 1856 the Basel Mission started an English medium school at Tallacherry, the nucleus of the later Basel Mission Parsi School. Higher education witnessed tremendous growth in the state, with the steady foundation laid down by the various agencies for basic education. Higher education for the basic education. Higher education means, the education given in colleges and universities after successful completion of higher secondary education. It includes a degree course, a postgraduate degree course and a research programme. Higher education in the state was provided by three major sectors namely the government, private management and corporate sector. In contemporary Indian education, the state of Travancore occupies a proud place with pioneering institutions of higher education and advanced centers of learning.

### **Conclusion**

The contribution of the queens of Travancore to education is significant in many ways with the help of the missionaries, they established institutions from the primary level to the collegiate level in Travancore. Taking into account, the immense work done by the missionaries in the field of education we find that it is hardly possible to ignore them or minimize their contribution. They have undertaken important programmes of social service in education. In short, the reign of Travancore queens marked a turning point in

the history of the education of Travancore in the sense that modern liberal education was introduced in the state. In the nineteenth century under rulers like Sethu Lekshmi Bai, Trivandrum reached the heights of its greatness as a center of enlightenment and culture. Literature, learning and fine arts of all descriptions progressed under generous royal patronage. In more recent times, Trivandrum has been the seat of the first university to be started in Travancore viz, the Kerala University and this has given this city a place of pre-eminence on the educational map of the country.

### References

1. Proceedings of the Travancore Legislative Assembly, Trivandrum, 1889.
2. Proceedings of His Highness Maharaja of Travancore 16-12-1907.
3. The Church Missionary Society Record, 1830, 1843.
4. Abraham. M.V, A *Concise History of Travancore*, Thiruvalla, 1942.
5. Agur. C.M, *Church History of Travancore*, Madras, 1903.
6. Antony. A *Teacher and Education in Indian Society*, Kollam, 1994.
7. Bala Krishnan. V, *An Epoch in Kerala History*, Trivandrum, 1976.
8. Chidambara Iyer .K, *Travancore History*, Trivandrum, 1982.
9. Desai Mahadev, *The Epic of Travancore*, Ahmadabad, 1937.
10. Elankulam P.N. Kunjanpillai, *Studies in Kerala History*, Kottayam, 1969.
11. Gopinathan Nayar P.R., *Education and Socio-Economic Change in Kerala*, Trivandrum, 1976.
12. Hacker I.H, *A Hundred Years in Travancore*, London, 1908.
13. Kapoor. M.M, *Education Administration in Kerala*, New Delhi, 1994.
14. Krishna Iyer. L.A, *Social History of Kerala*, Vol-II, Madras, 1910.
15. Nagam Aiya .V, *The Travancore State Manual*, Vol I, Trivandrum, 1906.
16. Nilakanda Perumal, *The Truth About Travancore*, Madras, 1939.
17. Pillai, N.P., *Education in Kerala – Recent Trends*, Trivandrum, 1971.
18. Raj. K.N, *Crisis of Higher Education in India*, New Delhi, 1972.
19. Ramanatha Iyer. S.A, *History of Travancore*, Madras, 1988.
20. Sreedhara Menon. A, *A Survey of Kerala History*, Kottayam, 1971.

## Historic Perspective of the Administration of Sangam Age

**R. Krishnamoni\* and I. Jaya Kumari\*\***

### Introduction

The Sangam polity included a central government and local institutions as is evident from the Thirukkural; but the Thirukkural does not speak of, local institutions or a central government; it knows only one government and that is 'the king's government. The village was, as has always been in India, the fundamental unit of administration. Generally, the village managed its affairs. Ur might stand for 'town', but was always larger than a Cheri, as a Cheri way but a suburb.

### Administrative Divisions

The entire kingdom was called Mandalam. The Silappadikaram refers to kings as Mandilamakka. The Chola mandalam, Pandya Mandalam and Chera Mandalam were the original major mandalams. Kongu mandalam and 'Thondaimandalam' were other mandalams. Nachchinarkkiniyar speaks of the four divisions of Tamilaham, Chera, Chola, Pandya and Thondai mandalams. But the rulers of the three mandalams Chera, Chola, and Pandya – alone were

\*Assistant Professor, G. Department of History, Khadir Mohideen College, Adirampattinam, Thanjavur District.

\*\*Assistant Professor, P.G. Department of History & Research Centre, Sarah Tucker College, (Autonomous), Tirunelveli

crowned monarchs. It is possible that Kongu mandalam and Tondai mandalam were originally only Kongu Nadu and Thondai Nadu but later became mandalams, Nadu being a sub-division of a Mandalam. Below the Mandalam a major division was Nadu; and we also hear of Kurram. It is difficult to decide if Nadu was a subdivision of kurram. The Ur was a town or a big village (Perur), a small village (Sirur), or an old village (Mudur). Pattinam was the name for a coastal town and puhar was the harbour area. Cheri was the suburb of a town or village, while pakkam was a neighbouring area. Salai was the trunk road and Teru the street in a town; Palli or Malarvanam was a park or a garden and Ilavandihai a pleasure resort including a garden and a swimming pond. Avanam or Angadi was the bazaar; Nagar or Manai was the temple, palace, or house.

### **Kingship**

The kingship of the three Moovendars (three crowned Monarch) the Cholas controlled the fully irrigated fertile Cauvery basin with their capital at Uraiyur, the Pandyas ruled over the pastoral and littoral parts with the capital at Madurai, and the Cheras had their sway over the hilly country in the west with Vanji (Karur) as the capital. The Sangam works mention the names of so many kings that ascertaining both their genealogy and chronology are highly problematic. However, the genealogy of the Chola kings Uruvaphrer Ilanjetchenni, his son Karikala and his two sons, Nalankilli and Nedunkilli has been confirmed to a great extent by scholars. The kings of the other two dynasties include Muthukudumi Peruvaludi, Ariyapadaikadantha Nedunjelivan, Verrivercheliyan and Talayalankanathu Ceruvenra Nedunjelivan among the Pandyas and Imayararamban Nedumceralatan, Cheran Senguttuvan and Mantaram Cheral Irumporai among the Cheras. Monarchy was the prevalent form of government.

### **Duties of the King**

The king was called 'Vendan' and he was the head of the society and government. As the head of the society, he took the lead in every event of social importance like the festival of Indra, inaugurations of dance performances, etc. The "king" assumed important titles at the time of the coronation. He was equated with

gods to provide divine sanctity. The ancient Tamils considered the drum, the scepter and the white umbrella as the three great insignia of his office. According to the Sangam classics, kingship is descended by heredity from father to son. The king was responsible for maintaining the law and order in the state. He also looked after the welfare of his subjects, worked hard for their good and frequently toured the country to put things in order. The king also had recourse to advisers in the course of his administration. The literature frequently mentions them as surram which means the men who always surrounded the king giving him advice whenever needed. This was not only a period of great kings but also of great chieftains who were subordinate to the kings.

### **Army**

The king maintained all the four kinds of armies mentioned in Sangam literature the chariot, the elephant, the cavalry and the infantry. There are references to the navy of the Chera that guarded the seaport so well that other ships could not enter the region. The Sangam texts also mention the army camp on the battlefield. The king's camp was well made and even in camp he slept under his white umbrella and many soldiers slept around him mostly without a sword. The camps of ordinary soldiers were generally built with sugarcane leaves on the sides and cut paddy crops on the top with paddy hanging from it. Generals and officers of high rank were accompanied by their wives on the campaign and stayed in the special camps built for the officers. The king frequently visited the camp of soldiers and officers to enquire about their welfare. Tamil people had great respect for the warrior and particularly the hero who died on the battlefield. Suffering a back wound was considered highly disreputable as there are instances of kings who died fasting because they had suffered such a wound in battle.

### **Village Assembly**

The village assemblies such as Manram, Avai, Ambalam, and Podiyil, managed the local business. It met under the shadow of the tree. The Podiyil Ambalam meaning a small building built on a slightly raised

platform. He, however, equates manram or Manru with Ambalam and speaks of the wandering dancers staying in those Ambalams. The hunters used to tie up the lifted cattle in Manrams of their villages. Purananuru speaks of elephant calves being tied up there to the tree in the Podiyil. The word 'Podiyi' is derived from Podiyil meaning 'a common place'. So the Podiyil was a village site, generally outside it, usually under a tree where people assembled to take rest, to chatter inconsequentially, to talk responsible politics. It was entirely rural. But by extension, it could apply to the Avai in the capital town also where the king's judicial advisers met to discuss professional matters.

### **Municipal Administration**

The village administrative arrangements were known, municipal administration like that which prevailed in Pataliputra or even a simple variation of it is not mentioned, but arrangements for essential municipal services certainly existed. Census operations were not known. Foreigners were not dealt with on a different level and there were no committees to maintain accounts of births, deaths, or marriages. Puhar, Uraiyur, Korkai, Madurai, Kanchi, Musiri, and Karur are major towns in the Sangam age. While the major towns and particularly the capital cities and ports were generally flourishing, the villages were usually in a desolate condition.

The SIRRUR (hamlet) especially is often described as so uncared for that 'snakes a bounded in the streets. It seems that due to some reason certain towns and villages became desolate and their condition finds description. There were not many important highways and trunk roads in the country; of course, the major cities were connected by some main roads. But even they were infested by robbers, the Eyinar. These roads were the means of transport and salt and pepper were important commodities that had to be transported inland over vast distances in carts; the carts might have to ascend and descend slopes and accidents would happen to overloaded carts. To avoid accidents an additional axle or cross-beam was attached to the wheels.

The description of the royal chariot returning victoriously from the field and passing through the

green fields probably means that there were not many roads in the country. The caravans no doubt passed laboriously through the roads; they had to avoid the robbers and on the roads, their toll was collected by the customs officials. There was a system of police patrol to guard these Kodivali; archers stood at road junctions to ward off robbers. A few kinds of vehicles were known; the (chariot) generally used by the king had acquired a military significance; aristocratic women traveled in a kind of closed vehicle.

### **Councils**

The policies of the king were controlled by a system of checks and balances in the councils. Silappadikaram refers to the two types of councils known as 'Aimperunkulu' and 'Enperayam'. The Aimperunkulu or the council of five members was the council of the ministers. The Enperayam or the great assembly (perayam) consisted of 8 members (government officers). This worked as the administrative machinery of the state. These two assemblies that of the Five and that of the Eight functioned as administrative bodies, though their function was generally advisory. However, their advice was rarely rejected by the king. Their important function was judicial though the Aimperunkulu seems to have been solely in charge of it as described by Maduraikkanji. It is important to note that despite all the glory attached to the ancient king, the ethos of the Indian administration has been in the direction of the limited or popular monarchy. This can be observed in South India from very early times even more than in the north and each followed its model of administration.

Every local unit, however small and in whatever corner it was situated, was administered by a local assembly. The Avai and the manram are the terms used for this unit in Sangam works. Such assembly is commonly referred to as Arankuravaiyam, which was known for its just decision. These can be taken to be the forerunner of our modern panchayat. Major ruling dynasties and chieftains maintained a large standing army. The wars were frequent and were fought not only for defense but also with a desire to extend one's

territories or to save suffering people of neighboring kingdoms from tyranny.

### Conclusion

The Sangam poems present the evolution of the state system in South India for the first time. These works indicate the process of historical evolution in which we find the tribes decreasing in number. So, the evidence suggests that the state as an organized political structure had come into existence although it was not yet stable.

### Reference

1. Subramanian. N., *History of the Tamil Nadu*, Madurai, 1978.
2. Pillai. K.K., *Tamilaga Varalaru - Makkalum Panpadum*, Madras, 1977.
3. Minakshi. C., *Administration and Social life under the Pallavas*, Madras, 1977 .
4. Krishnasamy. A., *Kalabhras, Tamil Nattu Varalaru, Pallavar - Pandyar Kalam*, Chennai. 1990.
5. Aravanan. K.P., *Tamizh Samudaya Vazhvu*, Pondicherry, 1995.
6. Subramanian. N., *Sangam Polity*, Madurai, 1966.
7. Sethuraman. N., *Pandiyar Varalaru*, Kumbakonam, 1989.
8. Balambal. V., *Feudatories of South India*, Allahabad, 1978.
9. Thangavelu. G., *History of India upto 1206 A.D.*, Chennai, 1976.
10. Pillai. K.K., *A social history of the Tamils*, Madras, 1975.
11. Chilappadikara mulamum, arumpatha uraiyum adiyarkkunallar uraiyum, Tamil University, Thanjavur, 1985.
12. Kalaikkovan. R., *Tamilaga Koyir Kattadakkalai Varalaru*, vol. IV, 1995.
13. Manoranjithamoni. C., *History of Tamilnadu up to 1565 A.D.*, Tirunelveli, 2012.
14. Krishnaswami Ayyangar. S., *Manimekalai in its historical settings*, Madras, 1928.
15. Srinivasa Iyengar. P. T., *History of the Tamils*, Madras, 1914.
16. Kanakasabhai Pillai. V., *The Tamils 1800 years ago*, New Delhi, 1979.
17. Duraisamy Pillai. S., *Chera Mannar Varalaru*, Chennai, 2008.

## The Devadasis under the Imperial Cholas

**C. Ilayaraja\* and N. Raja\*\***

The word Devadasi in Sanskrit or Devaradiyar in Tamil refers to a dancing girl dedicated or attached to the service of Gods in the temples in India. The Devadasis were a class by themselves. There were different categories of devadasis. Some devadasi gives herself as a gift, some offered herself for the prosperity of the family, some were sold, and some joined out of devotion, while some others were presented to the temple by the Kings and Noble men.

They might have been the result of left-handed unions between members of two different castes.<sup>1</sup> The two distinct divisions among the Dasis, Valangai (right hand) and Idangai (left hand) seem to have played an impressive role in

the history of the Cholas. In the beginning women of the Kaikola community and the Mudaliar community were generally preferred to this service.<sup>2</sup> But in course of time a devaradiyal was taken from any caste.

The Devadasi System under the Imperial Cholas reached its high level during the time of Rajaraja I. The famous inscription.<sup>3</sup> of Rajaraja I in 1004 A.D. recorded that for the service of the great Temple at Tanjore, four hundred dancing girls were recruited by him from among those of the other temples in the country and they were granted lands. They lived in free quarters in the four streets round about it called Vadasiragu and Thensiragu and they were assigned each a

\*Ph.D., Research Scholar, Dept. of History, Annamalai University, AnnamalaiNagar – 608 002.

\*\*Assist. Professor, Dept. of History, Thiru. Kolanjiyappar Govt. Arts and Science College, Vriddhachalam

pangu share) comprising a house and one Veil of land £gg a net revenue of 100 Kalams of Paddy per year. They were called Talic-cenppendugal. Generally they assumed the word Nakkan<sup>4</sup> as prefix with their names. Thus Rajaraja the great centralised the institution.

An inscription<sup>5</sup> from Tiruvorriyur dated 1049 A.D. states that Devaradiyal Catural caturi was the wife of Nadan perunagdan. Sundarar one among the Trios married Paravai nachchiar (a devaradiyar). These facts showed that even family women served as Devaradiyars.

In 1099 A.D. it seems that three Vellalas sold two women as Devaradiyars at Tiruvakkarai in South Arcot District.<sup>6</sup>

At Tiruvallam in 1119 A.D. one of the Villikal (bowman) of Banapuram namely Ganapathy nambi alias Alagiya pallavaraiyan dedicated some women of his family as devaradiyars to the temple of Tiruvallam - Udiyar after stamping them with the trident or Sula.<sup>7</sup>

Another inscription of Rajadhiraja in 1175 A.D. recorded a sale of four women to the temple of Tiruvalangadu for a sum of seven hundred kasus.<sup>8</sup>

Sometimes the dancing girls voluntarily dedicated themselves to the service of Gods. An inscription records that who ladies sold themselves and their relatives to a temple in the Tanjore District.<sup>9</sup> Thus the number of dedicated women increased every year due to the increase of rituals and festivals in the temple.

On an auspicious day the dancing girl selected was married to the sword or to the deity of the temples since the deity was considered as the bride groom. During the marriage ceremony an aged member of the same sect was tying the tali around her neck.<sup>10</sup> This has come to be known as "bottu-Kattu".

After entering the temple service, the devaradiyars did the following duties with proper care and devotion. They cleaned the temple premises spread cow dung, cleaned the vessels cleaned the rice off its husk, fanned the idols with chamaras, collected flowers, prepared garlands, lit the lamps and to sing and dance before the God.

They were known by different names as Tali-Cerippendiugal. Manikkattar, Ganikaiyar, Devaradiyar, Padiyilar, Rishabhattaliyilar, Kavirippina and Rajadasis. T.V.Sadasiva Pandaraltar called them as Tali-Cerippendugal for they stayed around the temple. Since they served the gods at all times they came to be known as Devaradiyar, and as they were experts in dance they were called Ganikaiyars, and few dedicated servants remained unmarried through out their life were called Padiyilar.<sup>11</sup>

A Mark of Sula or Rishapa was punched on the shoulders of a few devadasis to show that they were specially dedicated to serve in the Siva temples and they were called Rishabattaliyilar.<sup>12</sup>

The devadasis were profusely endowed by the Imperial Cholas in the form of money, land and Cattle. Rajaraja I and his successors seem to have named the Devaradiyar after the royal names and had taken as many as their concubines. Kings and nobles did not consider it discredit to marry devadasis.<sup>13</sup> Rajaraja I had some devaradiyars as his concubines and one of the most influential queens of Rajendran I namely Panchavan Madeviyar was a devaradiyar.<sup>15</sup> Like that a daughter of a devadasi by name Sökkama became the consort of Kulotunga III.<sup>14</sup>

Some of the devadasis accompanying the king to the temple and especially Rajendra I visited the Tiruvurur temple along with his Anukkivar Paravai Nangaiyar (a devaradiyar) she made large endowment and presented costly jewels to this temple.<sup>15</sup>

During the time of famine in the Chola Kingdom, Paravai Nachchiar (a devaradiyar) wife of Saint Sundarar gave large quantity of paddy to the peoples of Thiruvurur.

It is evident from some of the inscriptions of the Imperial Chola period that the devaradiyars were honoured with the title of 'Talaikkoli'<sup>16</sup> by the kings of that line for their accomplishment in dance. Devadasis assumed the honorary title conferred on them with the name of the place from where they had hailed or the name of the place of their residence.<sup>17</sup>



The Imperial Chola family patronised this system out of much devotion and used them as a source of income to the state. A part of this income had been utilised for the disbursement of the salary of the soldiers or police. Another part was handed over to the temple authorities for the purchase of things for Puja.

The devaradiyars not only contributed lavishly to the temples, but were loyal to the kings and devoted to their duties. They were trustworthy and highly confidential. The Imperial Cholas seem to have trusted them and entrusted them with the task of spying and detecting law breakers and heretics.

They also enjoyed hereditary rights in law under royal protection. The Devadasis were the only class of women, who were under Hindu law allowed to adopt girls to themselves.<sup>18</sup>

Amongst the other castes, even a widow for instance cannot adopt to herself, but only to her husband and she cannot adopt a daughter instead of a son. They had their own customs and tradition of social and family life. As they were married to gods, they could not marry again. But it seems that they did not follow the customs and conventions strictly. There were many instances of marriages and concubinage.

The Devadasis promoted the temple arts like music, dance drama and painting as they were excelled in these fields for a long time. They were the master of "Chatir natya" and only because of them Bharatanatya the classical dance of Tamilnadu is preserved till now. They were not only masters of Arts but also served as Teachers. Besides they were considered to be the meritorious and the most blessed members of the Society for they were married to the deities of temples and dedicated to serve the Gods. When the devaradiyal died, she was given much respect. The body was covered with a new cloth removed from the idol. Flowers the sacred ash and funeral fire

were sent from the very same temple to which she had dedicated herself. No puja was performed in the temple till the dead body of disposed off, as the deity, being her husband, had to observe Pollution.<sup>19</sup>

In 1922 during the Justice Party rule the Panagal Ministry took efforts to put an end to this system. As a result finally it was abolished in the Madras Presidency by the orders of the Government of Madras in 1930.

## End Notes

1. Edgar Thurston, *Castes and Tribes of South India*, Vol.II, Cosmo Publications, Delhi, 1975, p.126.
2. *Ibid.*, p.127.
3. *S.I.I.* Vol.II. Mo.66.
4. R.Nagasami (ed), *Thanjai Peruvudaiyar Koil Kalvettukal* (Tamil) part I, TamilNadu Archaeological Survey, 1969, pp.54-89.
5. *A.R.E.* 147 of 1912.
6. *A.R.E.* 183 of 1904.
7. *A.R.E.* 230 of 1921.
8. *A.R.E.* 80 of 1913.
9. *A.R.E.* 218 of 1925.
10. Karthika Kanesar, *Tamilar lalartha Adal Klaigal* (Tamil) Tamil Puthakalayam, Madras, 1969 p.44.
11. T.V.Sadasiva Pandarathar, *History of the Later Cholas* (Tamil) Annamalai University, 1974, pp. 567-68.
12. *A.R.E.* 212 of 1912.
13. *A.R.E.* 464 of 1918.
14. K. Rajayyan, *Early Tamilnadu - History Society and Culture*, Rathan, publ. Madurai, p.96.
15. *A.R.E.* 680 of 1919
16. *S.I.I.* Vol. No.430 – *Nakkan urimai Azhagai Perumalana AzhagiaThalakoli*.
17. R. Nagasami (ed.), *Op. Cit.*, pp. 54-89
18. Edgar Thurston, *Op. Cit.*, p.151
19. Karthika Kanesar, *Op.Cit.*, p. 45.

# Role of Marine Archaeology to Trace Sangam Era History

A. Dhanasekaran\*

## Introduction

Ancient ports like Kaveripatnam, Nagapattinam, Korkai, Alagankulam, Periyapatnam on the coast of Tamil Nadu have dominated trans-sea trade and commerce with many countries since the beginning of the Christian era. Calendar). Many such port cities along the coast have disappeared or sunk into the sea due to coastal erosion, sea level changes and neo-tectonic activity and other reasons.

## Kumari Kandam

The data collected at the above sites support the literary evidence to prove their existence as ports. The main reason for the submergence of these port cities is the coastal changes caused by coastal erosion. Many such port cities along the coast have disappeared or sunk into the sea, possibly due to coastal erosion, sea level changes and neo-tectonic activities. There are ancient literary sources that provide possible explanations for the loss of these coastal settlements: such as the Sangam literature that refers to the sinking of Bhumbukar; or popular beliefs regarding the submersion of the temples of Mahabalipuram; and the "Kumari Kandam" traditions of Tamil Nadu. It may be impossible to trace their roots or find proof that such beliefs are based on facts. Nevertheless, many archaeological studies have been undertaken in an attempt to verify the historicity of these traditions.<sup>1</sup>

## Bhoompukar

Bhoompukar, also known as Kaveripatnam, is located on the north bank of river Kaveri on the coast of Tamil Nadu. Sangam texts, particularly the Silapathikaram Pattinapalai, Manimegala and Akananoor refer to Poompuhar as the port capital of the early Cholas, excavations at Kliur brought to light two brick structures which may have been located on the ancient channel of the Kaveri River.<sup>2</sup> Intertidal beach archaeological surveys were carried out between Bhoompukar and Trankubar to locate the remains of

archaeological evidence by the entrance channel to the reservoir at Vanagiri and the Buddhist temple at Pallavaneswaram.<sup>3</sup>

## Vanagiri

Vanagiri is located on the coast about 1 km south of Poompuhar. The 11th-century Yellaiyamman temple was found. It had collapsed, and the remains are scattered in the inter-tidal zone. Three terracotta ring wells (75 cm diameter, 15 cm high and 6 cm thick at the rim) were exposed about 300 m south of the Yellaiyamman temple. A neatly paved structure made of bricks (probably the floor of a house) was exposed in the inter-tidal excavation.

## Chinnavanagiri

Chinnavanagiri is located on the coast about 3 km south of Poompuhar. A terracotta ring well with rings of 25 cm height, 5 cm rim thickness and 115 cm diameter, was found surrounded with burnt bricks, associated with megalithic black and red ware and beads of terracotta and semi-precious stones. The other important finds are a potsherd with an inscribed Brahmi letter 'Ma', an early Chola square coin (completely eroded), and later Chola coins. Findings of brick structures, terracotta ring wells, storage jars and brick-paved platforms prove the existence of a settlement in the inter-tidal zone. The pottery from Chinnavanagiri suggests that the ring well could be dated to the 2nd century Before Christ (BC) – Anno Domini (AD) the other ring wells found at Vanagiri and Poompuhar are of the same period. Similar kinds of ring wells found at Arikamedu and Vasavasamudram are dated to the 2nd century BC to the 3rd century AD. The size of the bricks is 36x18x6 cm and closely corresponds to the bricks used in the Buddha Vihar at Kaveripattinam.<sup>4</sup>

## Tranquebar

Tranquebar, a principal port during Danish rule (1620 AD-1845 AD), is situated about 15 km south of

\*PhD Research Scholar (Full-Time), Department of History, Annamalai University, Annamalai Nagar, Tamil Nadu – 608002,

Poompuhar. The 13th-century Masilamani temple is partly collapsed, and the remains are found scattered in the inter-tidal zone two brick wells were found exposed in the inter-tidal zone. There is also evidence of the destruction of modern houses due to the encroachment of the sea.<sup>5</sup>

### **Mahabalipuram**

Mahabalipuram is famous for its architectural marvels such as the Beach Temple, Chariots, Arjuna's Penance, Relief and many cave temples built by the Pallava king Narasimha Varman in the 8th century. It is located about 55 km south of Chennai and is currently a World Heritage Site. Mahabalipuram is said to have been a port since the beginning of the Christian era. The Periplus mentions the Roman trade from Tamarica to Sopadma (Mahabalipuram) by very large ships built of single logs called sankara. A few Roman coins of Theodosius (4th century AD) support this trade connection with the Roman world, including Sri Lanka, China and Southeast Asia. The Pallava king Simhavarman embarks on two expeditions from Mamallapuram. Pallava embassy and Buddhist monk Vajratanti sailed from Mamallapuram port to China Buckingham Canal proves its prosperous existence in the past

### **Underwater discoveries**

Underwater studies were carried out by geophysical surveys and diving. The seabed at a depth of 6 to 15 m off Mahabalipuram is very undulating with variations in elevation of 1 to 6 m. Granitic rocks, with coarse sand dunes, carpet the floor. Several rectangular and square-shaped structures appeared on most sonography, especially in the northern region, showing groups and clusters of blocks arranged in a regular pattern. The strong reflections in the images suggest that they are massive, rigid bodies that are well-formed. From the sonography of the entire study area, some significant parallel discontinuous rock structures are present on the seabed in some places, in addition, there are dominant occurrences of natural rocks. Based on sonography, the following five main locations were observed between 5 and 13 m depth.

### **Dating of Underwater Structures**

The archaeology of Mahabalipuram commenced in the early centuries of the Christian era. A few Roman, Chinese and Pallava coins have been reported from Mahabalipuram. In one of the inscriptions of Narasimha, I mention that he (Narasimha I) is the first person to introduce the construction of cave temples made of granite. Refers to several accounts of Europeans who recorded the submergence of the city and the tradition that, "a large city and six magnificent pagodas have been swallowed up at this place by the sea".

The excavations at Saluvankuppam about 1.5 km north of Mahabalipuram, about 150 m from the sea coast, revealed three phases of construction belonging to 8-9th century AD, 6-8th century AD and 4th century AD at a depth of 3.2 m below the present ground level. Evident from the stratigraphy these structures were destroyed by the coastal flooding during 950 AD and between 320-560 AD Therefore it may be mentioned here that coastal erosion might have played a major role in the submergence of these structures.

The underwater structures, especially the long walls having 2 to 3 courses, the scattered dressed stone blocks of various sizes, and the stones with projections are considered to be man-made. They may well be the remains of huge complexes or the temples of the so-called "Seven pagodas". As the Pallavas encouraged temple architecture at Mahabalipuram during the 8th century, these structures may be assigned to the same period. Mahabalipuram served as a port during the Pallava period. Part of the earlier Mahabalipuram town may have been submerged in the sea.<sup>6</sup>

### **Conclusion**

The marine archaeological explorations on the Tamil Nadu coast have brought to light the submerged structural evidence at Poompuhar and Mahabalipuram. The traditions mentioning the submergence of these port towns have been partially confirmed with evidence from underwater. These structures may have been submerged due to coastal erosion followed by shoreline changes. As evident from Mahabalipuram excavations, these sites

might have been submerged due to large coastal flooding.

## End Notes

1. Marine Archaeological Investigations along the Tamil Nadu Coast and their Implications for Understanding Cultural Expansion to Southeast Asian Countries., Early Interactions between South and Southeast Asia Gaur A.S. Sundaresh., <https://doi.org/10.1355/9789814311175-013>
2. A note on geophysical explorations for marine archaeology off Tamil Nadu Coast, India., February 2007 International Journal of Nautical Archaeology

16(2):159 - 164 DOI:10.1111/j.1095-9270.1987.tb01257.x

3. Marine Archaeological Investigations on Tamil Nadu Coast, India: An Overview Sundaresh and A.S. Gaur
4. Ramaswami, N. S., Mamallapuram, An Annotated Bibliography, New Era Publications, Madras, 1980.
5. Ramaian, M., Krishna Prasad, E. and Suresh. P. K., In Proceedings of Second Indian National Conference of Harbour and Ocean., Engineering, (INCHOE-97), Thiruvananthapuram, 1997, pp. 1177– 1182.
6. Ibid

# Muththamizh Arinjar Muthuvel Karunanidhi: The Modern Architect of Tamil Nadu

S. Swaminathan\*

## Introduction

Kalaaignar M.Karunanithi is best as a fine speaker, scintillating writer, dynamic, energetic organizer, the hero of many agitations and the architect of many victories.

## Career

Karunanidhi started his career as a screenwriter in the Tamil film industry. His first movies as a screenwriter was Rajakumaari (1947) which gained him huge popularity. He still continues to write for Tamil Cinema. Ponnar Shankar, the last film he worked on, released in 2011. His work helped him grow as a leader of the Dravidian movement. He usually used to write historical and social (reformist) stories. It also helped propagating the socialist and rationalist ideals of the Dravidian movement. Through the movie Parasakthi, his political ideas were propagated. Two other movies written by him which had similar messages were Panam and Thangarathnam. Two of his plays were banned in 1950s because they carried strong social messages.

## Politics

The Dravida Munnetra Kazhagam (DMK) chief

was just 14 when he entered politics. He began a student organisation called Tamil Nadu Tamil Manavar Mandram.<sup>1</sup> This was the first student wing of the Dravidan Movement He also started a newspaper, Murasoli for the student community which later became the official paper of DMK party. His involvement in the Kallakudi agitation in Kallakudi made him gain ground in Tamil politics.

Karunanidhi helped Annadurai to form DMK in 1949. In 1957, he was elected to the Tamil Nadu assembly from Kulithalai assembly. In 1961, he became the DMK treasurer and a year after in 1962 he became the opposition's deputy leader in the state assembly. He became the minister for public works in 1967. In 1969 Annadurai expired and Karunanidhi became the Chief Minister of the state on 10 February 1969.<sup>2</sup> His five reigns as chief minister spanned from 1969-1971, 1971-1976, 1989-1991, 1996-2001 and 2006-2011. He has been elected for MLA the record 12 times and served as the Chief Minister of Tamil Nadu for Five times. Karunanidhi became the oldest (82) serving Chief Minister of Tamil Nadu when he assumed office as Chief Minister in 2006.<sup>3</sup>

\*Assistant Professor of History, Thiruvalluvar Government Arts College, Rasipuram, Namakkal Dt., 637401.

M.Karunanidhi has made his presence felt in Tamil cinema as a playwright and screenwriter. He continues to actively pursue his passion for screenwriting a habit he has been nurturing for about 75 years now. He has contributed a lot to Tamil literature by writing poems, letters, screenplays, novels, biographies, historical novels, stage, plays, dialogues and movie songs.<sup>4</sup>

As Chief Minister for five terms in a socially progressive State such as Tamil Nadu, M. Karunanidhi launched several schemes<sup>5</sup> aimed at building social equality within the framework of the original goals of the Dravidian ideology.<sup>6</sup>

In his creative interpretation of history as well as attempts for the creation of new Tamil Nadu, he is implied by the same passion for equality and unity of Tamils at the first instance and of all mankind at another level.<sup>7</sup>

## End Notes

1. Kalaigar Sathanai Charithiram (Tamil), Chennai, 2001, p.11
2. <https://frontline.thehindu.com/cover-story/article24705091.ece>
3. Chellappan.k, Kalaigar paval vizla malar, Chennai, 1999, pp.270
4. <https://www.britannica.com/biography/Muthuvel-Karunanidhi>
5. Oru manithan oru iyakkam Kalainjar Mu. Karunanidhi(1924-2018)" Frontline, August 2019 p.29
6. <https://timesofindia.indiatimes.com/city/chennai/m-karunanidhi-dmk-chief-and-former-tamil-nadu-chief-minister-dies-aged-94/articleshow/65309709.cms>
7. Manivannan V. Kalanjar Kalanjiam. Chennai: Rajakumari Publications, p.9.
- 8.

## The Dutch Trade and Politics with Nayaks of Thanjavur

S.Ravichandran\*

The Dutch appeared on the South Coromandel when the native rulers were in search of a strong power to counter the Portuguese. They found it in the Dutch and invited them to their territories. A chronology of events about the relationship of the Dutch with the Nayaks of Thanjavur and its impact on the maritime trade of the Thanjavur region is briefly discussed below.

In 1673, Alagiri Nayaka,<sup>1</sup> brother-in-law of Chokkanatha Nayaka (1659–1682)<sup>2</sup> of Madurai, invaded Thanjavur and Vijayaraghava lost his life in battle. The Marathas first intervened militarily in the situation in June–July 1674, in support of a grandson of Vijayaraghava, a certain Chengamaladasa. A Dutch report from Nagapattinam, dated 1 July 1674, notes the arrival of news from the interior concerning the goings-on in those days.<sup>3</sup>

However, within a year and a half of Chengamaladasa's defeat by Madurai forces in the

vicinity of Thanjavur town, Vyamkoji<sup>4</sup> (or Ekoji) Bhonsle had established himself there on his own account, prompting later British historians, like the contemporary Dutch observers, to accuse him of treachery. On the other hand, various contradictory versions are available to us of this transition and the precise nature of the 'treachery'. The early eighteenth-century Telugu chronicle from Madurai, *Tanjavuri Andhra rajula charitra*, offers an elaborate (but rather confused) account in which the evil genius is that of certain Rayasam Venkanna, a Niyogi Brahmin. It was Venkanna, the chronicle states, who took Chengamaladasa (who was supposedly concealed all the while in merchant's house in Nagapattinam after the fall of Thanjavur in September 1673) to Bijapur, in order to seek 'Adil Shahi aid. Returning with Vyamkoji, Chengamaladasa won several victories, among other reasons, because of divisions between Alagiri and Chokkanatha. Alagiri now fled Thanjavur and

\*Assistant Professor, Department of History, Periyar University, Salem- 636 011.

Chengamaladasa was crowned, while Ekoji is said to have retired to Kumbhakonam on receiving due payment for his military participation. Thereafter, Venkanna fell out with Chengamaladasa and invited Ekoji to take the crown for himself; the latter did so, but prudently got rid of this all-too-clever minister.<sup>5</sup>

This particular account is flatly contradicted in many of its details by the Dutch sources, although they confirm some earlier sections of the Telugu chronicle. Dutch letters suggest instead that Chengamaladasa, after a sojourn at Nagapattinam (where he had sought their help), had already approached Ekoji and Sher Khan Lodi, the Bijapur governor-resident at Senji,<sup>6</sup> for aid, in late 1673. Ekoji was reluctant to step in since he was being paid a tribute by the Madurai Nayaka.

In this short period of the suzerainty of Madurai over Thanjavur (1674–1675), the Dutch Company, still represented by Rijklof Van Goens, had its old privileges confirmed by Kaveti Nayak, governor of the Thanjavur dependency under Chokkanatha. This apparently did not happen till after a struggle in which the Dutch did not get the best of it and had to agree to pay a tribute as before; such at least is the testimony of the Frenchman Lespinais<sup>7</sup> who was in South India at the time. This deed of confirmation is dated 13 September 1674.

In 1676 Maratha Ekoji entered into partnership with the Dutch for joint minting of *Pagodas* at Nagapattinam which became the exclusive currency in the kingdom and further to the north.<sup>8</sup> The Dutch Company to mint Nagapattinam *Pagoda* and *fanam* in the fashion and alloy content as in the Thanjavur territory, 20.7 carat for pagoda and 8.4 carat for fanam. To distinguish from the Pulicat *pagoda* the word “N” was inserted in the dye of the coin.

Quality, standard and superior fineness of the Dutch *Pagoda*, gave them a good reputation of wide currency throughout the region. They had extensive factory jurisdictions and the currency of the *pagodas* was wide. For example, the Nagapattinam *Pagoda* was current up to Bimilipattanam in the north. The Dutch paid the revenue to the State in *Pagodas*. The local traders preferred trade with the Dutch and they got great advantage and profit in payment in *pagodas*. The English who was minting their *Pagoda* in Madras could not match the Dutch in this respect. Further the Dutch

Pulicat and Nagapattinam *pagodas* passed at a higher exchange rate of 22 % than the English *Pagoda*.<sup>9</sup>

The Nagapattinam mint gained more importance and the *pagoda* coin minted here was current in all the textile centers of Coromandel upto *Godavari* Delta and in the interior weaving centres. The Dutch were very vigilant about the standard and fineness of their coinage and the mint masters were taken to task in the event of fraud. In 1766 a new Nagapattinam *Pagoda* was minted by the Dutch for use in Ceylon. But it was not well received in the local market, since the colour of the coin was not uniform.<sup>10</sup>

The Transfer of its capital from Pulicat to Nagapattinam in 1691 there was a shift of activity away from central Coromandel to the South. Nagapattinam was a strong and well-defensible castle and also developed as a collecting base for the weaving centres of Thanjavur.<sup>11</sup>

In the 17<sup>th</sup> century Dutch had generally very good relations with the Nayaks of Thanjavur and had secured many privileges in Nagapattinam. In the early 18<sup>th</sup> century, the position changed. The then Nayak Serfoji took offence over many issues. He was dissatisfied over presents given to him at his accession and at the quality of elephants given to him as annual tax of recognition. In 1712 he repudiated the tariff concessions given to the Dutch and imposed full tolls on goods brought into Nagapattinam. The Dutch also had difficulties with some Thanjavur native Chiefs and paddy merchants. Some of them had defaulted over the delivery of rice and could not be apprehended. They were persons of influence in the Kingdom and no action could be taken against them. The final blow came when the Nayak offered the French the ownership of Karaikal, thus ending the virtual monopoly of Thanjavur markets enjoyed so far by the Dutch.<sup>12</sup>

Thanjavur was that this was a virtual monopoly of a few powerful officials of the Nayak's government who either owned large tracts of land or had in lease the land-rents of large districts and thus, mastered all surplus crop. They were not always reliable or honest in their dealings; and because of their influence with the Nayak they could not be brought to book. The Dutch at Nagapattinam lost a good deal of money in advances and unfulfilled deliveries, to these people.<sup>13</sup>

In the 1770, the situation in the South Coromandel worsened for the Dutch, with the Nawab's attacks on Thanjavur and Madurai and the expanding English authority over the coastal and hinterland areas of South Coromandel. Villages in the Seven *Mahanams* (district) of Thanjavur, where Dutch merchants used to have a virtually exclusive procurement of goods from weavers, had now come under the control of a different set of revenue authorities under the Nawab's jurisdiction and English influence. Desperate attempts by the Raja of Thanjavur to shore up his finance by leasing out large tracts of territory to the Dutch and even by outright cession, came to nothing. In 1773, Thulsi Raja negotiated a loan with the Dutch and the lease territory. In return for 30,000 pagodas, the Raja renounced his claims for an annual recognition fee from the VOC for its possession of Nagapattinam. In July of the same year, the Raja sold the ports of Nagore and Topiturai to the Dutch for a payment of 75, 000 pagodas and the Seven *Mahanams* in the hinterland of Nagapattinam for a payment of 3,60,000 *pagodas* a year. In addition, the *Mahanam* of Tirupundy was sold to them for 24,000 *pagodas*. Before these transactions could take effect, the Nawab, assisted by the English, attacked and annexed the kingdom to his dominions. The lands were leased out by the Nawab and English influence in the area increased. The port of Nagore was ceded to the English who began to extend their textile investment to these parts through their merchants.<sup>14</sup>

## Conclusion

The VOC-Thanjavur relationship was fraught with difficulties, as both parties suffered a lot from the deterioration of the region caused by Mughal depredations and also to some extent by other regional powers like Marathas under Shivaji and Madurai as well. Within this politico-economic frame of reference, the two parties strove to maintain one's best interests, trying to extract maximum benefit from the other party. Even so, each of them was aware of the importance of the other for one's survival and as a result, sporadically conflicted co-operation was the norm. In 1781, Nagapattinam was taken over by the English. Thus, even to lose of Nagapattinam in 1781, the Dutch began

to lose the influential position they had in the Thanjavur rural areas.

## End Notes

1. Joseph J. Brenning, 'Chief Merchants and the European Enclaves of Seventeenth-Century Coromandel', *Modern Asian Studies*, Vol.11 (3), 1977, pp. 321-340.
2. K.A. Nilakanta Sastri, 'Tow Negapatam grants from the Batavia Museum', New Delhi: *Indian Historical Records Commission Proceedings*, Vol.XIV, Indian Historical Records Commission, 1937, pp.40-41.
3. *TANAP Database of VOC Documents, NA, 1.04.02, 1227, Coromandel*, pp. 382 - 383
4. Vriddhagirisan, *The Nayaks of Tanjore*, New Delhi, Asian Educational Services, 1995, pp.155-156.
5. Peter B. Andersen, 'Processions and chariot festivals in Tharamgambadi and Velankanni: Cultural encounters and marking', Esther Fihl and A.R. Venkatachalapathy (ed) *Indo-Danish Cultural Encounters in Tranquebar: Past and Present, review of development & change Volume XIV Number1 & 2 January - December 2009* pp.271-287.
6. V. Vriddhagirisan, *Op.cit*, pp.156.
7. *Ibid*.p.157.
8. Velcheru Narayana Rao and David Dean Shulman, Sanjay Subrahmanyam, *Textures of Time: Writing History in South India 1600-1800*, New Delhi, Oxford University Press, 2001, p.131.
9. Velcheru Narayana Rao David Shulman and Snajay Subrahmanyam, *Symbols of Substance: Court and State in Nayaka -Period Tamil Nadu*, New Delhi, Oxford University Press, 1992, pp.305-13.
10. Sanjay Subrahmanyam, 'The Politics of Fiscal Decline: A Reconsideration of Martha Thanjavur, 1676-1799', *The Indian Economic and Social Historical Review (Hereafter IESHR)*, Vol. XXXII(2), 1995, pp.181-182.
11. Muzaffar Alam and Sanjay Subrahmanyam, ed., *The Mughul State, 1526-1750*, New Delhi, Oxford University Press, 1998, p.63.
12. S.Krishnaswami Aiyangar, ed., *Sources of Vijaynagar History*, New Delhi, Gian Publications, 1986, pp.325-27.
13. H. S. Sardesai, *Shivaji, the Great Maratha*, New Delhi, Genesis Publishing Pvt Ltd, 2002, p.677.
14. Aniruddha Ray, *The Merchant and the State: the French in India, 1666-1739*, New Delhi, Manohar Publishers, 2004, p.107.

# Danish Monuments at Tranquebar : A Historical Perspective

P.Arulnisha\*

Resting on the Coromandel Coast, in the Nagapattinam district of Tamil Nadu, the small town of Tranquebar is a living museum, containing more than two centuries of Danish heritage in India. Tharangambadi, “The land of the singing waves.” as the town is known in Tamil, harmoniously integrates local Muslim and Tamil culture alongside European influences. Here, one can experience a rich past, as well as a relaxing and rejuvenating nostalgic atmosphere.

The 14<sup>th</sup> century, under the rule of the Thanjavur king, Raghunatha Nayak, Tranquebar was an active international trading port attracting Muslim traders, German theologians and Moravian entrepreneurs. At the time of the arrival of the Danes, this quaint town had already seen an influx of foreigners. Arab, and later, Portuguese traders and plied the coasts, and in 1620 when the Danish East India Company was established with the construction of the Dansborg Fort, trade languages on the coast were Tamil, Portuguese, Arabic and Malay. The construction of Fort Dansborg, a solid example of Scandinavian military architecture, built by the Danish captain, Ove Gjedde, was part of a treaty signed on 19 November 1620 between the King of Thanjavur and the King of Denmark, mainly for exporting pepper from India. By 1777, the Danes took complete control of Tranquebar. Tranquebar was taken by the British in 1801, but restored to the Danish in 1814. The British finally purchased Tranquebar, along with the other Danish settlements in India, in 1845.

Tranquebar was at the epicenter of a succession of intersecting forces, and, as a result, it has been witness to a unique legacy. The first Protestant missionaries to set foot in India were sent by King Frederick IV to begin work at Tranquebar. As a result, Bartholomaeus Ziegenbalg and Heinrich Pluetschau opened a printing press in Tranquebar which is accredited with the pioneering concept of making books a social product in

India, a practice in contrast with the “guarded imprints” of the Portuguese presses. The First Tamil version of the New Testament rolled out of this press. It was indeed the first edition in any Indian language.

The Masilamani Nathar Temple, the Dansborg Fort, the New Jerusalem Church, the Zion Church and the old mosque express the uniqueness of Tranquebar through the impressive architectural structures that stand out in contrast to the dusty, quiet lanes and the wide expanse of the sea. The town remains a glorious tribute to architectural Danish heritage have left important cultural imprints that can still be seen today in colonial houses, churches, cemeteries, and most particularly, the Dansborg Fort.

## Fort Dansborg

Construction of Fort Dansborg started in 1620. Many parts of the fort have been reconstructed several times. Dansborg is the second largest Danish fort ever constructed, with Kronborg in Helsingør being the largest. The rampart wall is a fairly large four sided structure, with bastions at each cardinal point. A single storied building was constructed along three inner sides of the rampart, with barracks, warehouse, kitchen, and jail. The rooms on the western and northern sides have been substantially damaged. On the eastern side of the fort, there was a two storied building facing the sea. It was the main building of the fort. The vaulted lower storey served as a magazine and a warehouse, while the vaulted upper storey contained the church and the lodgings of the governor, the senior merchants, and the chaplain. The sea on the eastern and western side protected the fort. The fort was surrounded by a Construction of Fort Dansborg started in 1620. Many parts of the fort have been reconstructed several times. Dansborg is the second largest Danish fort ever constructed, with Kronborg in Helsingør being the largest. The rampart wall is a fairly large four sided

*\*M.Phil., Research., Scholar, P.G. and Research Department of History, A.V.V.M. Sri Pushpam Collage (Autonomous), Poondi, Thanjavur – 613 503. Affiliated to Bharathidasan University, Trichy, Tamil Nadu.*



structure, with bastions at each cardinal point. A single storied building was constructed along three inner sides of the rampart, with barracks, warehouse, kitchen, and jail. The rooms on the southern side remain, in good condition, but the rooms on the western and northern sides have been substantially damaged. On the eastern side of the fort, there was a two storied building facing the sea. It was the main building of the fort. The vaulted lower storey served as a magazine and a warehouse, while the vaulted upper storey contained the church and the lodgings of the governor, the senior merchants, and the chaplain. The sea on the eastern and western side protected the fort was surrounded by a moat, access to the fort being over a drawbridge. The moat has completely disappeared. Interestingly, today, none of the fort's door openings and windows have doors in them. It is believed that during the end of their colonisation period, the Danish ran into financial issues. To make ends meet, they pulled out the metal doors, molded them into weapons and sold them.

### **New Jerusalem Church**

The New Jerusalem Church was built in 1718 by the Royal Danish missionary Bartholomaeus Ziegenbalg in the coastal town of Tranquebar, India which was at that time a Danish india Colony. <sup>[16]</sup> The church is located on King Street, <sup>[17]</sup> and church services are conducted every Sunday.<sup>[18]</sup> The church, along with other buildings of the Tranquebar Mission was damaged during the tsunami of 2004, and were renovated at a cost of Rs.7 million, and re-consecrated in 2006.

### **Tranquebar Museum**

The 17<sup>th</sup> and 18<sup>th</sup> century antiquities and relics from the Vijayanagara empire and Thanjavur Nayak kingdom, which authorised, allowed, and sanctioned the aforementioned Danish port township connected with

the colonial period and Danish settlement at Tharangampadi are exhibited. <sup>[14]</sup> The museum contains porcelain ware, Danish manuscripts, glass objects, Chinese tea jars, steatite lamps, decorated terracotta objects, figurines, lamps, stones, sculptures, swords, daggers, spears, sudai (stucco) figurines and wooden objects. There is also part of a whale skeleton, a giant sawfish rostrum and small cannonballs.

### **Bungalow on the Beach**

The **Bungalow on the Beach** is a 17<sup>th</sup> century Danish colonial house which has belonged to the Governor of Danish India, who was styled Oppershov, and after their exit in 1845, to the British administrator of the colony.<sup>[1][2]</sup> Built in the 18<sup>th</sup> century, opposite the Fort Dansborg, by the Danish East India Company in what was once a pepper trading post of Tranquebar, now known as Tharangambadi, in Tamil Nadu, India. Tranquebar is a Danish term and came from the native Tamil word Tarangambadi, meaning 'place of the singing waves'.

The bungalow was acquired by Neemrana Hotels in 2000, and after restoration was opened in 2004, the company also runs two more heritage hotels in the town, Gate House and Nayak House.<sup>1</sup>

### **References**

1. Review of Development and Change, M.I.D.S (Madras Institute of Developmental Studies)
2. Veerappa Pillai, G., Tranquebar, queen of the coromandal coast, Madras, 1953.
3. Ferd Fenger, History of Tranquebar Mission, Madras 1906.
4. Arono Lehmen, E., It began at Tranquebar, The Tranquebar Printing and Publishing house Madras, 1958.
5. Rev. Ezekiel, A., Christian Frederick Schwartz, Madras, 1948.

# Urbanization in Tamil Nadu with Special Reference to the Madurai District

R. Abbas\*

## Background: Overview of Urban Growth in Madurai

In the third century BCE, the city witnessed a change in the ruling authority from the Tamil Pandyas to the Telugu-speaking Nayakas in the sixteenth century. The strategic location of Madurai on the banks of the Vaigai River buttressed its growth in the ancient period because the river not only served as a natural defence but also provided an important waterway for trade and commerce. In the sixteenth century, the Meenakshi Amman Temple was built based on the sacred geometry of the Vaastu Shastra still influences the present-day morphology and growth of the city. The area surrounding the temple was developed into four concentric squares. The city's axes were aligned within the four quarters of the magnetic compass, and the four gateways of the temple provided access to it.

## Present-day Urban cape and Governance of the City

As mentioned earlier, initially, the city developed around the Meenakshi temple on the southern banks of the Vaigai River, but later with the establishment of government offices and other institutional buildings, areas adjacent to the northern side of the river gained prominence. However, the core of the city is still the commercial hub and also has a high residential density (more than 1,000 persons per ha) which further increases during religious festivals due to the floating population. The spatial expansion of Madurai has taken place along the major transportation corridors (railway line, two national highways and seven major district roads) in a radial pattern. Madurai city was declared a municipality on 1<sup>st</sup> November 1866 under the Town Improvement Act of 1865. However, the current form of governance came into existence after the establishment of the Madurai Municipal Corporation (MMC) under Madurai Municipal Corporation Act, 1971.

The MMC has six departments: general,

engineering, revenue, public health, town planning and the computer wing under the direct control of the Municipal Commissioner who is the executive head of the MMC. The legislative powers are vested in a body of 100 elected members, one each from the 100 wards. The legislative body is headed by an elected Mayor, assisted by a Deputy Mayor. Before 2010, Madurai city was part of Madurai Urban Agglomeration (UA) which comprised one municipal corporation, three municipalities, six census towns and four town panchayats. The jurisdiction of MMC expanded in 2010 to include all constituents of Madurai UA except Paravai town panchayat and Nilaiyur census town. The MMC area increased in 2010 from 51.82 sq. km to 147.99 sq. km, with a corresponding increase in the number of wards from 72 to 100, divided into four regions.

## Railway network

Madurai Junction is an important railway junction in South Tamil Nadu and is a separate line of the Southern Railway. There are direct trains from Madurai connecting major cities of Tamil Nadu like Chennai, Coimbatore, Kanyakumari, Trichy, Tirunelveli, Karaikudi, Mayiladuthurai, Rameswaram, Thanjavur and Vrudhachalam. Madurai is well connected by rail to major cities and towns in India. The monorail project for Madurai announced by the Tamil Nadu government in 2011 is under planning.

## Madurai Air Network

Madurai International Airport is located 12 kilometres from the city. It offers domestic flights to major cities in India and international services to Colombo, Sri Lanka (since 20<sup>th</sup> September 2012). Air India, Jet Airways and Spice Jet are the carriers operating from the airport. From April 2011 to March 2012, the airport handled 5.2 lakh passengers.

*\*Research Supervisor, Assistant Professor, Department of History, M.V.Muthiah Govt Arts College for Women, Dindigul.*

## **Smart City Proposal and Challenge Stages**

Madurai Smart city along with fostering its heritage and distinctive character will provide an all-round, enriching and world-class experience for its visitors; ensure the physical, economic and social well-being of its citizens through the renewal of urban fabric in an environment-friendly and sustainable manner, promoting economic growth and providing efficient governance systems and citizen services. The city would develop a central heritage district with Meenakshi Temple as its centre. It would introduce new tourist plazas and build a new heritage loop in the city. Building on its existing infrastructure, the city would promote Rooftop solar power, and ensure waste collection and treatment. Provide affordable housing to all slum dwellers.

### **Vaigai River Front Development**

Vaigai River improvement works includes a Counter-fort retaining wall, the Development of Road and Pedestrian pathway along the roads, the Provision of Compound wall/fencing, the Development of Walkways, the Development of a Greenbelt, the Development of Platform and steps, Tree Seating, Development of Park with Children's play area, Lighting Arrangements, Provision of Toilets/ E-toilets etc., which will be a cultural and recreation spot for the public of Madurai and Tourist.

### **Water Supply Distribution System**

The Area Based Development is one of the concepts of this Smart City Mission. Based on the recommendation of the citizen of Madurai city the area within the Veli Streets has been selected for Area Based Development. This Smart Water Supply Distribution System is one of the components of the Smart City Mission. 35000 nos. of Water Supply Connections in 15 wards will be covered under this Smart Water Supply Distribution System.

### **Under Underground Sewerage Scheme**

Between 1924 and 1959, the sewerage system in Madurai was first established by the British covering the central area. It was further expanded in 1983. Subsequently, the National River Conservation Program

(NRCP) was implemented to provide an underground sewerage system in Madurai. The existing sewerage network is approximately 797 km long including 80.34 km of pumping mains to collect and transport sewage to major water treatment plants. A total of 61MLD sewage is collected through the existing system. The existing sewage treatment plant discharges raw sewage to 125 MLD STP at Avaniyapuram and 45.70 MLT STP at Chakkimangalam. The UGT project has been prepared to prevent sewage from flowing into the Vaigai River in the northern part of the Vaigai River. This project includes 308 km of sewer mains, 3 numbers of pumping stations and 44857 domestic service connections.

### **Environmental cell division**

A special division in the name of environment cell division in the year 1988 under the charge of an officer in the rank of executive engineer has been formed at Madurai two years ago and the division is presently collecting the following for consideration collecting information regarding the quality of the water bodies in the Vaigai Basin. Collecting information regarding various types of industries within the basin, the water quality of their effluents released into the basin area and the resultant harmful effects on public health. Collecting information on the Vaigai basin from various educational institutions, and research organizations and consolidating the details of problems and remedial measures. This division is also (PWD) conducting public awareness programs both for officers and the public. The officials are trained to enlighten the public about the importance of environmental pollution and methods to be adopted for preserving water pollution free. The public awareness programme is structured to motivate the public to conserve water and dump their solid wastes in the proper places assigned for the purpose in the duping places.

### **Conclusion**

This study carries out the urbanization development in the district of Madurai through this mentioned above thus advantages of this urbanization environment are that the disadvantages of urbanization outweigh the disadvantages, although it is considered a benefit for several reasons. So if a society wants to get

rid of those evils, it needs to be aware of them. On that basis, this study which expresses the ideas of what are the evils in urban areas and what kind of efforts should be made by human society to defend itself from it will surely provide a solution to the many fundamental problems of society.

## References

1. INDIA SMART CITY MISSION, TRANSFORMATION Ministry of Urban Development Government of India
2. S.Malathi., Urban Growth in Tamil Nadu 1961 to 1991 A Study of Characteristics and Correlates (PhD Thesis)
3. The Hindu., What drives urbanization in Tamil Nadu., P. Gopalan (JULY 05, 2015)
4. Dr. B. Poornimasethupathi, Assistant Professor in History, Department of History, Fatima College, Madurai-18, Tamil Nadu, India Impact of Urbanization with special reference to Water Bodies in Madurai city
5. Madurai Thirsts for more Vaigai dam water, The Hindu Dated Dec 16th 2011.
6. Tamil Nadu water resources consolidation project Micro level environmental data volume for Vaigai river.
7. G. Balaji., K. Thirumaran., Evaluating the Impact of Urbanization on the Physiochemical Parameters of the Urban River System: A Study on Vaigai River, Madurai., DOI: 8. 10.1177/0975425318822337 journals.sagepub.com/home/eua
8. Journal of Environmental Engineering and Science, 59(1), 1–13.

# Minorities' Welfare in Tamil Nadu – A Historical Study

**P.Shanmugam\* and R.Elamaran\*\* (Mentor)**

## Introduction

The Government of Tamil Nadu emphasizes the implementation of various welfare schemes aimed at creating an enabling environment for the social, educational and economic development of the backward, most backward, deprived communities and minorities at the bottom of society.

The Tamil Nadu Minorities Economic Development Corporation was started on 1.7.1999 under the Corporation rule to provide loans with subsidies to the people belonging to the minority community including Christians to start businesses and achieve economic development. The AIADMK government 2001 reduced the importance of this Minority Economic Development Corporation by merging it with the Economic Development Corporation for Backward Classes. However, the DMK government formed in 2006 ordered the Minorities Economic Development Corporation to function independently again.

A Minority Welfare Movement was established by the Corporation Government on 1.8.2007 to give special attention to the socio-economic educational progress of the minorities including Christians. 18 crores 53 lakh rupees was given as educational assistance from the year 2007-2008 to 7090 minority students who were studying vocational education with the financial assistance of the central government. 22 crores and 22 lakh rupees have been given as educational assistance to 67 thousand 683 minority students studying from class eleven to research studies with the financial assistance of the central government since the year 2007-08.<sup>1</sup>

A scheme to provide scholarships to minority students studying from class 1 to class 10 with the financial assistance of central state governments was introduced in 2008-2009 during the DMK regime. In the first phase of this scheme, 15,340 students were given educational assistance. Due to the awareness created by the DMK government among the minority people about

\*Department of History, PhD Research Scholar (Full-Time), Annamalai University, Chidambaram 608 002

\*\*Assistant Professor, Department of History, Thiru Kolanjiappar Govt Arts College, Vriddhachalam

this scheme, 1,54,264 students/students were given scholarships of Rs.18.90 crore for the year 2009-2010 and Rs.28.62 crore were given to 2,42,301 minority students/students for the year 2010-11.<sup>2</sup>

A “Technical Special Training Scheme” was launched during the year 2007-2008 under the Corporation regime to provide training to unemployed minority students/students at a cost of Rs.2.50 crores to improve their vocational skills in Information Technology, Readymade Garment Designing, Manufacturing, Footwear Designing etc. Another scheme was also launched at a cost of Rs.2.50 crores to get employment in the private sectors in the above sectors. 41,316 people benefited under this scheme at a cost of 10 crores over 4½ years.<sup>3</sup>

A State Minorities Commission was created with statutory recognition to safeguard the interests of religious and linguistic minorities and protect their rights under the Rajya Sabha. This commission started functioning on 1.8.2010 with members headed by Reverend Vincent Chinnadurai. Central Government National Minority Educational Institutions It is noteworthy that the team headed by M.S.A. Siddique visited Tamil Nadu and examined the programs implemented by the Tamil Nadu government for the welfare of minorities. According to Article 30(1) of the Constitution of India, the protection of the educational work of minorities is provided. Minorities have been running about 7000 schools in Tamil Nadu for 150 years.<sup>4</sup>

According to Decree No. 906 of 1991, the government will issue a license only if the educational institutes to be started henceforth give an undertaking that they will not seek financial assistance from the government. As the AIADMK government ordered, minorities suffered in many ways. If the teachers working in the schools could not be paid their salaries, they would suffer greatly. When the DMK came to power, "subsidies should be given to upgraded schools started by the minority community after 1991. President Kalyandar kindly considered their request and provided government recognition and subsidy to the improved schools started by minorities from 1991 to 1999 and

brought a resolution in the Tamil Nadu Legislative Assembly to remove clause 14(a) of the Private Schools Act and issued an ordinance on 28.2.2011. Later, the artist sanctioned the allocation of Rs 331 crore for the implementation of the scheme and the appointment of 11,307 teachers and 648 non-teaching staff in minority schools. The decree also assured that the status of schools started after 1999 would be decided in the next year.<sup>5</sup>

### **Muslim Women's Aid Society**

District Muslim Women's Aid Society has been established in all the districts for the welfare of Muslim women who have been abandoned by their elderly and helpless husbands living in Tamil Nadu. A seed amount of Rs.1 lakh each has been provided to each Sangam and a maximum of Rs.20 Lakh per year per Sangam is provided by the Government as per the source of funds raised by the Sangam.<sup>6</sup> Ulemas and other staff welfare board for the economic and educational development of the staff working in Islamic school gates, madrasahs, Aleems, Besh, Imams, Arabic, teachers/teachers, Motinars, Bilals, Darqas, Ashirkhanas, Burial Grounds, Taiqas, Muslim Orphanages.<sup>7</sup> And the Staff Welfare Board is functioning. The following welfare schemes are being implemented for the registered members and family heirs of this board. Scholarship Rs.1000/- to Rs.6000/- Marriage Allowance Rs.2000/- 500/- Rs. Maternity Allowance Rs.6000/- Monthly pension Rs.1000/- Funeral allowance Rs.1000/- Accidental death allowance Rs.10000/- to Rs.100000/- Natural death allowance Rs.15000/-<sup>8</sup>

Provision of Food Subsidy The government-approved privately managed Thiruvalluvar Orphanage Lingathadimedu House is being given a food subsidy of Rs.650/- per month per student in an academic year. Provision of free housing title a committee has been formed under the leadership of the District Collector at the district level and a land acquisition plan has been carried out through talks with the landowners, and the most deprived people belonging to the caste of Narikuurvar, Otter, Vannar and Navidar are being given 3 cents of land each.<sup>9</sup>

## End Notes

1. Policy Note of Minorities Welfare Department - 2022-2023
2. Ibid
3. Performance Budget of Backward Classes and Most Backward Classes and Minorities Welfare Department - 2022-23
4. Ibid
5. Policy Note of Backward Classes and Most Backward Classes Welfare Department - 2021-2022
6. Policy Note of Minorities Welfare Department - 2021-2022
7. Performance Budget of Backward Classes and Most Backward Classes and Minorities Welfare Department - 2021-22
8. Moolgaokar, Leela. Directory of Social Welfare Agencies in India, Tamil Nadu. India: Research, Evaluation, and Statistics Division, Central Social Welfare Board, 1978.
9. Narayan, S.. The Dravidian Years: Politics and Welfare in Tamil Nadu. India: OUP India, 2018.

# Empowering Women through Agriculture in India

G. Sheela Edward\*

## Introduction

Agriculture is one of the largest employers in the country, with over half of the 1.3 billion people making a livelihood out of it. Despite the high dependency on agriculture as a source of livelihood, according to “Women and Men in India, 2020”, a report by the Ministry of Statistics and Programme Implementation (MOSPI), the country’s growth rate in agriculture is relatively much slower than in other sectors. The primary cause is India’s shift from a traditional agrarian economy to industry- and service-dominated sectors.

## Challenges faced by women farmers:

The biggest challenge is the powerlessness of women in terms of claiming ownership of the land they have been cultivating. In Census 2015, almost 86% of women farmers are devoid of this property right on land perhaps on account of the patriarchal setup in our society. Notably, a lack of ownership of land does not allow women farmers to approach banks for institutional loans as banks usually consider land as collateral.

Worldwide research shows that women with access to secure land, formal credit, and access to the market have a greater propensity in making investments in improving harvest, increasing productivity, and improving household food security and nutrition. The

provision of credit without collateral under the micro-finance initiative of the National Bank for Agriculture and Rural Development should be encouraged. Better access to credit, technology, and the provision of entrepreneurship abilities will further boost women’s confidence and help them gain recognition as farmers. As of now, women farmers have hardly any representation in society and are nowhere discernible in farmers’ organizations or in occasional protests. They are the invisible workers without which the agricultural economy is hard to grow.

Land holdings have doubled over the years with the result that the average size of farms has shrunk. Therefore, a majority of farmers fall under the small and marginal category, having less than 2 ha of land a category that, undisputedly, includes women farmers. A declining size of land holdings may act as a deterrent due to lower net returns earned and technology adoption. The possibility of collective farming can be encouraged to make women self-reliant.

Female cultivators and laborers generally perform labor-intensive tasks (hoeing, grass cutting, weeding, picking, cotton stick collection, and looking after livestock). In addition to working on the farm, they have household and familial responsibilities. Despite more work (paid and unpaid) for longer hours when compared to male farmers, women farmers can neither make any

\*Assistant Professor, Department of History, TBML College, Porayar

claim on output nor ask for a higher wage rate. An increased work burden with lower compensation is a key factor responsible for their marginalization. It is important to have gender-friendly tools and machinery for various farm operations. Most farm machinery is difficult for women to operate. Manufacturers should be incentivized to come up with better solutions. Farm machinery banks and custom hiring centers promoted by many State governments can be roped in to provide subsidized rental services to women farmers.

When compared to men, women generally have less access to resources and modern inputs (seeds, fertilizers, pesticides) to make farming more productive. The Food and Agriculture Organization says that equalizing access to productive resources for female and male farmers could increase agricultural output in developing countries by as much as 2.5% to 4%. Krishi Vigyan Kendras in every district can be assigned an additional task to educate and train women farmers about innovative technology along with extension services.

#### **Government Initiatives Related to Women Empowerment and Agriculture**

1. Under the Centrally Sponsored Scheme Support to States Extension Programme for Extension Reforms, mainstreaming gender concerns in agriculture is being addressed by ensuring the utilization of a minimum of 30% of resources on programmes and activities for women farmers and women extension functionaries. In order to encourage women farmers' participation in the planning and decision-making process, their representation in the Farmers' Advisory Committee at Block, District and State levels has been provided under the Scheme's guidelines.
2. Under Sub Mission on Seed and Planting Material (SMSP), the training is provided under the components of the Scheme Seed Village Programme and Quality Control Arrangement of Seeds in which women farmers are equally benefitted. State Governments are also advised to allocate adequate funds to women farmers.
3. Under the National Food Security Mission (NFSM) implemented in 28 states, 30% of the allocation of the fund is being earmarked for women farmers. There is also an intervention under NFSM providing cropping system-based training to farmers including SC, ST and women farmers to create awareness on improved technology for increasing production and productivity of crops. State governments are implementing the NFSM as per the provisions of the guideline.
4. Under the National Mission on Oilseeds and Oil Palm (NMOOP), 30% of budgetary allocation is being earmarked for women beneficiaries/farmers. Concerned implementing agencies will be responsible for monitoring the implementation of these components i.e. allocation of resources for SC/ST/Women beneficiaries and maintenance of database for the same.
5. Under the Sub-Mission on Agricultural Mechanization (SMAM), 31 drudgery-reducing technologies for women in agriculture developed by ICAR are promoted through training, demonstration and financial assistance. Women beneficiaries are also provided 10% additional financial assistance for the purchase of various agricultural machines and equipment. Farm Machinery Training and Testing Institutes conduct training on Agricultural Mechanization for women farmers on regular basis and in the year, 2014-15, 936 women farmers were trained.
6. Under the National Horticulture Mission, women are organized into Self Help Groups and farm inputs and technological & extension supports are provided to make women self-reliant.
7. The Indian Council of Agricultural Research (ICAR) has established a network of 645 Krishi Vigyan Kendras (KVKs) in the country aiming at the assessment and demonstration of technologies/products and their dissemination through a number of extension programmes including training of farmers to update their knowledge and skill. During 2015-16, as many as 205 women-specific income generation

technologies related to the technological empowerment of rural women were assessed in 394 locations covering 2917 trials under the thematic areas, namely Drudgery Reduction, Farm Mechanization, Health and Nutrition, Processing and Value.

8. ICAR- Central Institute for Women in Agriculture (ICAR-CIWA) has been at the forefront of undertaking research on issues affecting women in agriculture. It has focused on participatory action research in different technology-based theme areas involving rural women to test the suitability of technologies for women and suggests their refinement. The Institute is also working to catalyze and facilitate R & D institutions to bring in farm women's perspectives in their programmes.

## Conclusion

Women play an important role in the agriculture sector and the development of rural economies. Her work ranges from crop production and livestock production to the cottage industry. From household and family maintenance activities to transporting water, fuel, and fodder. Despite such a huge involvement, her role and dignity have yet not been recognized. According to Oxfam (2013), around 80 percent of farm work is undertaken by women in India. But the women continue to face constraints in accessing land, credit, technology, agricultural inputs, services, and market opportunities.

## References:

1. A.R., Seymour, G., Vaz, A., 2013. The women's empowerment in agriculture index, World Development.
2. Agarwal, B (1981). Agricultural Modernization and Third World Women: Pointers from the Literature and an Empirical Analysis. Geneva: ILO.
3. Brown, Lynn. R. and Haddad L. (March 1995) Time Allocation Patterns and time Burdens: A Gender Analysis of seven countries, The Gender CG Newsletter, International Food Policy Research Institute
4. Centre for Trade and Development and Heinrich Boell Foundation. "EU FTA and the Likely Impact on Indian Women Executive Summary." [permanent dead link]
5. Daman Prakash. "Rural Women, Food Security, and Agricultural Cooperatives." 2003.
6. Dare/ICAR Annual Report 2011–12
7. Hannan, Ferocious and AKM Abdul Hannan Buiyan (1994). Role of Women in Agriculture: Some Conceptual Issues.
8. Harper, S., Zeller, D., Hauzer, M., Pauly, D., Sumaila U.R., 2013. Women and fisheries: contribution to food security and local economies. Marine Policy
9. <https://www.icar.org.in/content/icar-celebrates-rashtriya-mahila-kisan-diwa>
10. Jump up to: a b c d e f Satyavathi, C. Tara; Bharadwaj, Ch.; Brahmanand, P.S. (2010). "Role of Farm Women In Agriculture: Lessons Learned." SAGE Gender, Technology, and Development
11. June 25, 2011."Farm Size and Productivity: Understanding the Strength of Smallholders and Improving Their Livelihoods."
12. Khushk Ali M. and S. Hisbani (2004) Rural women at work
13. Pradeep Panda and Bina Agarwal. "Marital Violence, Human Development and Women's Property Status in India."
14. Rao, E. Krishna (2006). "Role of Women in Agriculture: A Micro Level Study."
15. Role of Farm Women In Agriculture: Lessons Learned," SAGE Gender, Technology, and Development 2010 <http://gtd.sagepub.com/content/14/3/441.full.pdf+html>
16. Role of Farm Women In Agriculture: Lessons Learned," SAGE Gender, Technology, and Development 2010
17. Satyavathi, C. Tara; Bharadwaj, Ch.; Brahmanand, P.S. (2010). "Role of Farm Women In Agriculture: Lessons Learned." SAGE Gender, Technology, and Development.
18. Srivastava, S.P., Srivastava, S.P., 2017. Role of women in Indian agriculture-Issues and challenges
19. Sushama, S., 1998. Women and Empowerment-Approach and Strategies, Discovery Publishing House, Delhi.
20. TNN, "Pay Parity Sought for Women in Agriculture." The Times of India. April 24, 2012.
21. Women Empowerment (SAFE) - Roshni Sanstha - NGO in India". Roshni Sanstha. Retrieved 26 April 2021.
22. Indian Council of Agricultural Research. "Women in Agriculture": DARE/ICAR Annual Report." 2003-04. <http://www.icar.org.in/files/ar0304/12-WOMEN%20IN%20AGRICULTURE.pdf>
23. Self-Employed Women's Association. (2011) <http://www.sewa.org/>



24. <https://www.outlookindia.com/website/story/opinion-heres-why-its-essential-to-empower-women-farmers-in-agribusiness-value-chains/362030>
25. [https://www.oxfamindia.org/women-empowerment-india-farmers?gclid=Cj0KCQjwy5maBhDdARIsAMxrkw1CnP18idKfRJ2-a-jG-rs74STVp7uWweqySz9S85zGqFmYeeQVFckaAtZAEA Lw\\_wcB](https://www.oxfamindia.org/women-empowerment-india-farmers?gclid=Cj0KCQjwy5maBhDdARIsAMxrkw1CnP18idKfRJ2-a-jG-rs74STVp7uWweqySz9S85zGqFmYeeQVFckaAtZAEA Lw_wcB)
26. <https://www.renature.co/articles/empowering-women-in-agriculture/>

## The Importance Judicial Review - A Historical Study

R. Sudha\*

### Introduction

Judicial review is the power of the courts to annul the acts of the executive and or the legislative power where it finds them incompatible with a higher norm. Judicial review is an example of the functioning of separation of powers in a modern governmental system (where the judiciary is one of several branches of government). This principle is interpreted differently in different jurisdictions, which also have differing views on the different hierarchy of governmental norms. As a result, the procedure and scope of judicial review differs from country to country and state to state.

### Article 246 of the Constitution

Under Article 246 of the Constitution of India, Parliament and the State Legislatures are supreme in their respective spheres of legislation. In case of transgression by either, that is the Parliament or the State Legislature; it is the Supreme Court which is to declare the validity of such legislation. "A statute law to be valid," observes Justice Hukherjee, "must, in all cases, be in conformity with the constitutional requirements and it is for the judiciary to decide whether any enactment is unconstitutional or not".<sup>1</sup>

Part III of the Constitution, further places limitations on the legislative authority of the government by guaranteeing certain fundamental rights. The Supreme Court is empowered expressly to declare such a law as void which infringes any of the fundamental rights. Article 13 needs mention here since it is Imperative on this point. Clause (1) of this Article provides that pre-Constitution laws be declared void if

inconsistent with the provisions relating to fundamental rights. "The inclusion of Article 13D (2) in the Constitution appears to be a matter of abundant caution. Even in their absence, if any of the fundamental rights was infringed by the legislative, the Court has always the power to declare the enactment to the extent it transgresses the limits, invalid".<sup>2</sup>

### The Power of Judicial Review

The power of judicial review is further supplemented by Article 32 of the Constitution which empowers the Court to issue writs in the nature of *habeas corpus*, *mandamus*, *certiorari*, *quo warrantor* and prohibition to enforce the fundamental rights against the authority of the State. The Supreme Court is thus the guardian and protector of the sanctity of fundamental rights. This power however, is limited as compared to that of the Supreme Court of the United States. The Constitution of the United States does not admit of the right of the Congress to impose restrictions. The rights are guaranteed under the Bill of Rights and are absolute in nature. Further the 'due process clause' in the Fifth and Fourteenth Amendments, provides an ample scope for vague and unrestricted right of interpretation to the Court.<sup>3</sup>

### Constitution of India

The Constitution of India however, does permit the legislature to impose reasonable restrictions in specified circumstances, thus limiting the authority of the Court to uphold the rights. But the Court maintains that it is competent to test the reasonability of restrictions imposed on the fundamental rights. "The

\*Assistant Professor, Department of History, Arasu College of Arts and Science for Women, Manmangalam, Karur- 6

determination by the legislature of what constitutes a reasonable restriction” the Court held in Chintaman Rao US state of M.P., “is not final or conclusive, it is subject to supervision by this Court”. Objections were raised against the power of the Court testing the reasonability of restrictions imposed by the legislature on the ground that such a power not only placed the Court above the Parliament but turned the Court itself into a legislature. It is however, overlooked that the Constitution Itself empowers a judicial review. So when the Court expresses its views on reasonableness of restrictions, it does so in pursuant to powers vested in it by the Constitution. In this context the observation of Chief Justice Patanjali Sastri deserves notice: “.... our Constitution contains express provisions for judicial review of legislation as to its conformity with the Constitution, unlike in America where the Supreme Court has assumed extensive powers of reviewing legislative acts under cover of the widely interpreted “due process” clause in the Fifth and Fourteenth Amendments. If, then the Courts in this country face up to such import and none too easy task, it is not out of any desire to tilt at legislative authority in a crusader’s spirit, but in discharge of a duty plainly laid upon them by the Constitution. This is especially true as regards the fundamental rights, as to which this Court has been assigned the role of a sentinel on qui vive. While the Court naturally great weight to the legislative judgment, it cannot desert its own duty to determine finally the constitutionality of an impugned statute”.<sup>4</sup>

### **Power of Judicial Review**

It is evident thus that the power of judicial review is explicit in the Constitution but it is not an unrestricted power so as to establish the supremacy of the Supreme Court over the legislative authority as in the United States. In the United States the framers of the Constitution provided only a base of the Constitution and left the rest of the task to be accomplished by the Court. This provided ample scope for the role of the Supreme Court of the United States. Unlike the American Constitution, the Indian Constitution, which is in the nature of a treatise, is too comprehensive and detailed, thus, limiting the scope of judicial review by the Supreme Court of India. In India the position of the

Court is somewhere between the Courts in England and the United States. In this context Justice Das observes that “Our Constitution, unlike the English Constitution, recognizes the Court’s supremacy over the legislative authority, but such supremacy is a very limited one, for it is confined to the field where the legislative power is circumscribed by limitations put upon it by the Constitution itself. Within this restricted field the Court may, on a scrutiny of the law made by the Legislature, declare it void if it is found to have transgressed the constitutional limitations. But our Constitution, unlike the American Constitution, does not recognise the absolute supremacy of the Court over the legislative authority in all respects, for outside the restricted field of constitutional limitations our Parliament and the State Legislatures are supreme in their respective legislative fields and in that wider field there is no scope for the Courts in India to play the role of the Supreme Court of the United States. It is well for us to constantly remember this basic limitation on our own powers”.<sup>5</sup>

Further it may be pointed out that though the Court is conscious of its duty to examine the constitutionality of an act when challenged, has acted in a more restrained and cautious manner than the Supreme Court of the United States. In the United States, the Court has very vaguely interpreted the ‘due process clause to scrutinize legislation. Accordingly, many a time the Court has been attacked for substituting its own political and social ideas for the established law of the land and has been called as usurper. The Supreme Court of India has on the other hand refused to declare an act as void unless expressly in violation of any provision of the Constitution. “The Courts are not at liberty” observed Chief Justice Kania, “to declare an Act void because in their opinion it is opposed to a spirit supposed to pervade the Constitution but not expressed in words, where the fundamental law has not limited, either in terms or by necessary implication, the general powers conferred upon the Legislature we cannot declare a limitation under the notion of having discovered something in the spirit of the Constitution which is not even mentioned in the instrument”.<sup>6</sup>

## Conclusion

It has been seen that the resiliency of the constitution can be preserved only by the judiciary. Without a judiciary empowered to construe the meaning of the words of the constitution and a power to uphold the supreme law of the land, a written constitution would indeed promote discord rather than order in the society for its injunctions may be disobeyed and the positive regulations neglected or contravened. Judicial review is thus a necessary concomitant of a written constitution. The Supreme Court of India is however, expressly empowered to examine the constitutionality of the laws enacted by the legislature. But the scope of judicial review is restricted in India as compared to judicial review in the United states, because of the comprehends venture of the Constitution of India.

Supreme Court has, however, given some significant judgments in the realm of constitutional law exercising its power of judicial review

## End Notes

1. Imtiaz Omar, Rights, Emergencies, and Judicial Review, Martinus Nijhoff Publishers, New Delhi, 1996, p.24.
2. Ibid,p,27
3. Sri Ram Sharma, The Supreme Court and Judicial Review in India, New Delhi: Institute of Public Administration, 1953), p.54.
4. K.C. Setalvad, The Common Law in India, Stevens & Sons Ltd, London 1966, p. 187.
5. Vijay Lakshmi Dudeja, Judicial Review in India, Radiant Publishers, New Delhi 1988), pp.87-88.
6. Ibid., p.88.

# Changing Perspectives on Transgender

Vasundhara K.V\*

The term “transgender” is used as an umbrella term for persons whose gender identity, gender expression, or behaviour does not conform to that typically associated with the sex to which they were assigned at birth. People with a wide-range of transgender-related identities, cultures or experiences exist. In India, the term “transgender” covers, but is not limited, to the following Hijras, Eunuch, Kothis, Aravani, Jogappas, Shiv-Shakthis.

With the onset of colonial rule from the 18th century onwards, the situation changed drastically. British colonial administration actively sought to criminalise the Hijra community and to deny them the civil rights. Hijras were considered to be distinct caste or tribe in different parts of India by the colonial administration. Their social mores and gender roles were considered deviant. This was most evident in the enactment of the Criminal Tribes Act, 1871, which deemed the entire community of Hijra persons as innately “criminal” and “addicted to the systematic commission of non-bailable offences”. This Act

provided for the registration of criminal tribes and eunuchs. Though initially applicable only in the North-West Frontier Province, Punjab and Awadh, a number of provisions of this Act were later extended to whole of British India

## Criminalisation and Marginalisation Post-Independence

Though the Act was repealed in 1952, its legacy continues and many local laws reflect the prejudicial attitudes against certain tribes, including against Hijras. Recently, the Karnataka Police Act was amended in 2012 to “provide for registration and surveillance of Hijras who indulged in kidnapping of children, unnatural offences and offences of this nature” (Section 36A), in a similar vein to the Criminal Tribes Act, 1871. According to Section 36A, Karnataka Police Act, 1964: “36A. Power to regulate eunuchs. The Commissioner, may, in order to prevent or suppress or control undesirable activities of eunuchs, in the area under his charge, by notification in the official Gazette,

\*Independent Research Scholar, Kozhappadan House , Vazhappully, P.O Perakam, Thrissur District Kerala State, Pin 680506

make orders for,- a) preparation and maintenance of a register of the names and places of residence of all eunuchs residing in the area under his charge and who are reasonably suspected of kidnapping or emasculating boys or of committing unnatural offences or any other offences or abetting the commission of such offences, b) piling objections by aggrieved eunuchs to the inclusion of his name in the register and for removal of his name from the register of reasons to be recorded in writing; c) prohibiting a registered eunuch from doing such activities as may be stated in the order, d) any other matter he may consider necessary.”Section 377, IPC continues to exist on the statute book and has resulted in a culture of silence and persecution of Hijra/transgender person.

### **Towards A Progressive Society**

The mainstream society fails to understand the culture, gender, and sexuality of transgender community. Affirmative actions are needed to wipe out stigma and discrimination associated with the community and to improve the access to educational opportunities at all level. Schools and colleges need to play a supportive role in such instances, stepping in to ensure that education and/or vocational training is made available to these individuals.

### **Law and constitution**

Law is what the society need. Our administrators while figuring our constitution neglected to say particularly about third sexual orientation. The Preamble of our constitution lays down “we the people of India” that means all types of sexes not only gender, “Males and Females”. They want to be recognized as a human being and to avail same respect as is given to male and females. This group have always been subject to torture, harassment, including murder. Rajya Sabha passed Rights of transgender person’s bill 2014. It was a great step taken by centre by issuing notice to state to implement few rules which extended to giving monthly guaranteed sum to parents of transgender children also giving transgender free education up to certain ascertained class further to giving pensions scheme

In 2015, the Supreme Court of India delivered its landmark judgment through Justice Radhakrishnan in

the case of National Legal Services Authority v. Union of India and the judgment also stated that the transgender people also will be regarded as citizen of the country and will get employment as per the ‘Article 15’ of the Indian Constitution. Justice Radhakrishnan also defined the term “transgender” as “an umbrella term for persons whose gender identity, gender expression or behaviour does not confirm to their biological sex”.

Section 377 of IPC still remains a bone of contention between the transgender community and the law enforcement agencies as it bars sexual intercourse against “law of nature”. The term ‘against law of nature’ has a very large ambit and homosexuals, necrophilia, transgender, sodomy and bestiality are all covered under it. Though repealing the section 377 is not an option which was rightly addressed in Suresh k. Kaushal v. Nazby the Supreme Court as it would give rise to so many people with a legal opportunity to fulfil their sick sexual fetishes. But an amendment to the same would be much appreciated as transgender people, especially, Hijras can only indulge in sexual acts like sodomy as they consider themselves as woman and would only indulge in sexual acts with male partners. So sodomy remains the only viable option for them and which barred under the section 377. So as a result of the two judgements by the Supreme Court of India transgender people have a legal identity but they can’t express their sexuality

There have been some advances in recognising the transgender identity in documentation provided by the State, including:

- a) Voter’s Identity Card: In 1994, the Election Commission allowed Hijras/transgender persons to choose their identity as either male or female on the basis of self-identification. Eventually, in 2009, Hijras/transgender persons have been allowed to enrol under a third category of ‘Others’ in electoral rolls.
- b) Passport Application Form: From 2005 onwards, the passport form provided the option of ‘Eunuch’ under the category of sex. Subsequently, from 2009 onwards, the option was changed to ‘Others’

- c) Aadhaar Enrolment Form: Aadhaar is a unique identification number issued by the Unique Identification Authority of India, under the aegis of Government of India, which would serve as a proof of identity and residence in India. The Aadhaar form provides for the term 'transgender' as an option in the category of 'gender'.

Many State governments and local authorities have introduced welfare schemes and programmes for the benefit of the transgender community, especially in Tamil Nadu, Karnataka, Delhi, Maharashtra, amongst others. Out of them, Tamil Nadu and Karnataka stand out as best practices, wherein the State governments have issued government orders providing welfare benefits, including old age pension, free housing, free health care and ration card to the transgender community. Also, Maharashtra has recently published its 'Maharashtra Women's Policy, 2013' that has included transgender women as one of the subjects of the policy and sought to protect their right to health, education, voting and contesting elections, amongst others. These indicate that the States, through their administrative practices, have begun to accord recognition to the transgender community in India.

Welfare schemes In India, Tamil Nadu was the first state to introduce Transgender (Hijras/ Aravanis) welfare policy. According to this policy Transgender people can access free SRS in all Government Hospital (only for trans-feminine people), free housing program, various citizenship documents, admission in government colleges with full scholarship for higher studies; alternative sources of livelihood through formation of self-help groups (for savings) and initiating income-generation programmes (IGP). Tamil Nadu was also the first state to form a Transgender Welfare Board with representatives from the transgender community.

In a pioneering effort to solve the problems faced by transgender people, the government of Tamil Nadu (a state in South India) established a transgender welfare board in April 2008. Social welfare minister was been appointed as the president of the board. This effort is touted to be the first in India and even in the world. The

government has also started issue in ate food ration cards for transgender.

Even though the transgender welfare board solely started focusing only on the development of Trans women however in recent days rights of Trans-men and gender variants were also address. In May 2008 efforts has been made to improve the education of transgender people, which enables them to get admissions in government schools and colleges. Apart from that, the government also conducts census on Transgender with aim to issue Identity and rations card to empower and thereby bring equality along with the rest of population. Recently Tamilnadu Govt. has given more constable jobs in Tamilnadu police forces.

Besides Tamil Nadu, Kerala government also drafted a policy known as 'Transgender policy in 2015' maintaining equal opportunities and special reservation in all the areas. Recently in June/2017, the Kerala Govt. has given a more than 500 jobs in "Kochi metro railways ltd". From January/2018 onwards the Andhra Pradesh state govt also started the Rs.1500/- pension to each transgender.

## References

1. Radhakrishnan .K.S, In the supreme court of India Civil original jurisdiction Writ petition (civil) No.400 of 2012 National legal services authority, j u d g m e n t 2013.
2. State policy for transgenders in kerala 2015.
3. Tripathy Naraya Laxmi n, In the Supreme Court of India at New Delhi Civil Original Jurisdiction i.a. No. of In writ petition (Civil) P-400, 2013.
4. The transgender persons(protection of rights) bill 2016.
5. Asmy P.Nagaraj,Preliminary Problems Faced in Educating the Third Gender Community, Asia Pacific Journal of Research Vol. I,Issue XXVII, May 2015.
6. Agarwal. Sourav,civil and political rights of transgender in indian constitutional perspective,International journal of law and legal jurisprudence studies,ISSN 2348-8212:vol.4,issue 4
7. Bereesford Susan v, Sexuality and Social Change: Making the Connection, Ford Foundation 320 east 43rd Street, New York.
8. Jake Scobey-Thal, Third Gender- A short History ,June 30, 2014.

9. Khatri Babbar. Shilpa, The Socio-Legal Exploitation of the Third Gender in India, ISOR-JHSS, Vol. 21 ,Issue. 5, Ver. 04 ,May, 2016.
10. Manimekalai N, .Suba S , Bharathidasan University, Thiruchirappalli
11. Mishra Nimisha ,Indian society and position of third gender: A comparative study of past and present scenario ,International Journal of Multidisciplinary Research and Development, Volume 4, Issue 7, July 2017.
12. Sharma Preeti , “Historical Background and Legal Status of Third Gender In Indian Society”, IJRESS, Vol.2(ed.) , December. 2012.

## Jain Metaphysics – One of the Early Philosophies of the Ancient India

**Kavitha. K\***

There are about 5 million Jains living in the country. Although they constitute only about 0.05% of the total population of India, they were devoted towards their religion and virtuous. Jain view of science encompasses all kinds of knowledge, including physics, humanities, philosophy, and theology. The claims of a religion that is professed by only a few million people are considered as being one of the greatest faiths preached for the moral welfare of humanity. When the majority of the Indian religions were blamed for mythology and fiction, Jainism stood ahead against those claims because of its aspects of metaphysics.

The substance or dravya of the universe is divided into *Jiva* (alive) and *Ajiva* (not alive). All the living and non-living materials of the universe is categorized into these six fundamental substances. They are,

- i. Jeevastikaya (living matter or soul)
- ii. Pudgalastikaya (matter)
- iii. Akashastikaya (space)
- iv. Dharmastikaya (an ether, the fulcrums of motion)
- v. Adharmastikaya (an ether, the fulcrums of rest)
- vi. Asshasamaya or Kala (time)

Jeevastikaya: Jeevaca is something which possesses the quality of consciousness. Because the conscious soul is absent, a corpse cannot perceive or experience "I am pleased" or "I am wretched." Despite the fact that a scythe is a tool for cutting, the tool and

the cutter are two independent entities. By using a lamp, one can see, but the lamp and the seer are two separate entities.

Pudgalastikaya: The characteristic nature of the substance known as Pudgala is to be filled, or combined, and to be worn out, or separated. While certain parts of the universe are visible, others can only be inferred. A pot, carpet, wood plant, palace, vehicle, etc. are examples of gross forms of matter since they are all made of extremely subtle forms of matter that can only be perceived by inference.

Akashastikaya, the primary quality of this dravya is to allow room for other dravyas to exist there, according to Akashastikaya. Akasha can be visualised despite not being visible to human sight due to its property of consisting of other things. Space related to "loka" (the live universe) is referred to as "Lokakasha," and space related to "Aloka" (the empty universe) is referred to as Alokakasha. The only factors responsible for this separation of the Akasha into Lokha and Aloka are dharma and adharm. The area where the aforementioned two dravyas—dharma and adharm—exist, above, below, and all around us, is known as Loka, while the area outside of Loka's sphere is known as Aloka.

Dharmastikaya is described as anything that promotes the movement of Jivas (living things) and Pudgala. It is named "Astikaya" because it appears in a composite form called Pradeshas (occupational space).

\*Ph.D. Research Scholar (full time), PG and Research Department of History, Rani Anna Government College for Women, Tirunelveli., Affiliated to Manonmaniam Sundaranar University, Tirunelveli.

The words ast and kaya both refer to the pradesha. A fish can swim and has a strong urge to move about. However, it cannot stir if its working medium, water, is absent. Similar to this, a chemical that aids in the motion of both living things and inanimate objects is called as Dharmastikaya (medium of motion).

Adharmastikaya: Adharma is that which aids animate and inanimate objects in coming to rest or, put another way, aids them in their inertia. Moreover, it is an astikaya. Bhikshus are not coerced into going to a location where alms are distributed freely. Rather, they choose to travel there on their own. But the Bhikshus themselves travel and stay there for the instrumental reason, which is the free distribution of food. Similar to this, a seasoned traveller finds shelter and rest under a tree. The reason for this is the tree's cool shadow. In a similar manner, Asharmastikaya aids in the resting or inertia of both animate and inanimate objects.

Asshasamaya is a very minor perception that exists in Adhi dewwpa, according to Kala (the section of the universe where there is human existence). It is indivisible, lives as a single moment, and progresses in this way moment after moment. Therefore, it is unworthy of the name Astikaya. We discover that depending on the season and the time of year, specific modifications occur in a particular type of tree. This demonstrates how time may be controlled. "The age of that student is less" or "This child's age is greater." Without the help of time, how are such things even possible? As a result, it is undeniable and simple to understand that time exists.

These six dravyas (substances), which the Jain philosophy observes, are the only things on which the entire structure of the universe depends. Even modern scientists are starting to come to the conclusion that only the soul and matter are truly independent entities subject to motion or inertia, but they are assisted in this by the existence of some driving force or reality like "Dharmastikaya" or "Adharmastikaya".

Since every living thing has a soul, they can all be either injured or helped. Living beings are ranked in a hierarchy according to the kind of senses they possess for the purpose of determining the worth of deeds (see Ethics, below); the more senses a being possesses, the more ways it might be damaged or helped. Only the

sense of touch is shared by all living things, including plants, different single-celled creatures, and 'elemental' entities (beings composed of one of the four elements: earth, air, fire, or water). Many insects, including worms, have the ability to taste and touch. In addition to those two senses, other insects such as ants and lice also have the sense of smell. Along with other larger insects, flies and bees have eyes. The majority of terrestrial creatures, including birds, fish, and humans, have all five senses. Humans have access to a full range of knowledge, including the understanding of their own predicament as well as the necessity of being freed from reincarnation, thanks to this complete set of senses.

## References

1. Bhattacharyya, H. (1925). Divinity In Jainism. Madras: The Devendra Printing & Publishing Co., Ltd.
2. Guseva, N. R. (1971). Jainism. (Y. Redkar, Trans.) Bombay, India: Sindhu Publications Private Ltd.
3. Jacobi, H. (1884). The Sacred Books of the East (Gaina Sutras) - Part 1 (Vol. 22). (F. M. Muller, Ed.) The Clarendon Press, Oxford.
4. Jacobi, H. (1895). The Sacred Books of the East (Gaina Sutras) - Part 2 (Vol. 45). (F. M. Muller, Ed.) The clarendon Press, Oxford.
5. Jain, V. K. (2018). Acharya Umasvami's Tattvarthasutra - with Explanation in English from Acarya Pujyapada's Sarvarthasiddhi. Dehradun, Uttarakhand, India: Vikalp Printers.
6. Latthe, A. B. (1905). An Introduction to Jainism. Mandvi, Bombay, India: Mrs. Natha Rangaji.
7. Law, D. B. (1947, July-September). Jaina Canonical Sutras (4). (D. R. Bhandarkar, B. C. Law, & B. Ghosh, Eds.) Indian Culture, 14(1).
8. Nahar, P., & Ghosh, K. (1917). An Encyclopaedia of Jainism. Delhi, India: Sri Satguru Publications.
9. The Golden Book of Jainism. (2007). (H. Jacobi, Trans.) New Delhi, India: Lotus Press.
10. Toilya, P. P. (n.d.). Mahavira - The Magnificent Master - Teacher Of The World.
11. Vijay, M. K. (1954). Jainism In Nutshell. (S. P. Badami, Trans.) Bombay, India: Babulal Bhagwanji Mehta.
12. Warren, H. (1930). Jainism - In Western Garb, As A Solution To Life's Great Problems (3rd ed.). Kathiawar, India: Shri Yashovijaya Jain Granthmala.

# Historic Perspective of the Public Works Department in Kanyakumari District

N. Devi\*

## Introduction:

Kanyakumari District is one of the most picturesque portions of India. Kanyakumari District is an area of 645.5 square miles. It lies between 77.05' and 77.36' of the eastern longitude and 8.03' and 8.35' of the northern latitude. Bounded by Tirunelveli district in the east and Trivandrum in the north it is washed by the sea in the west and south. The coastline extends over 42 kilometers. Except for some points of land projecting into the sea, the coastline is regular.

## Origin of Public Works Department

The Public Works Department of the Board of Revenue was designated as the Maramat Department. It was one of the important departments of the Government in the early British regime. The irrigation works which had been under the control of the Collectors had no adequate professional assistance. It resulted in the loss of income derived from public money. In course of time, the Engineers were appointed under the title of Superintendents of Tank Repairs to assist the Collectors. In 1809, Superintendents of Tank Repairs were appointed for the first time. In 1819, the territories of the East India Company in the Madras Presidency, exclusive of the Canara and Malabar regions, was divided into three divisions. As a result, each division was brought under the control of a Civil Engineer and the whole establishment was placed under the control of an Engineer officer at the Presidency designated as the Inspector General of Civil Estimates. In 1825, the whole Maramath Department including the Inspector General of Civil Estimates came under the control of the Board of Revenue. In 1836, the Inspector General of Civil estimates was redesignated as Public Works Engineer.

## Agriculture and Irrigation

Agriculture was the main occupation of the people of the Kanyakumari District. They adopted the

traditional system of cultivation in agriculture. Most of the people depended on agriculture. The Government, particularly, the Public Works Department bestowed special attention on its development. The P.W.D. encouraged agriculture by providing adequate irrigational facilities. As a consequence of this tremendous work, nearly 25,560 acres of arable lands were made into green lands. It also encouraged the people not only to cultivate paddy but double crops like cash crops. This contribution raised the economic standard of the people of this district. Though this district was credited with other channels, the P.W.D. constructed two main channels from the Pechiparai dam such as the North Main Channel and South Main Channel. Above all, the P.W.D. provided adequate facilities to improve irrigation, Tanks and channels. The Public Works Department maintained and renovated the works and thereby employment opportunities were offered to the people. Moreover, the P.W.D. introduced the Kudimaramat system and thereby the local people also contributed their cooperation to the agricultural development of the district. Added to this, the people deepened and cleared the tanks and wells periodically.

## Development of Trade:

To improve the trading facilities all the important trading centers and markets were linked with proper roads or paths. The roads existed throughout the length and breadth of the state and they enabled the free movement of commodities and people. For that, the P.W.D. bestowed much attention on road transportation. Several records shed light on the construction of roads in the Kanyakumari District. In the earlier period, like the other parts of the State, the Nagercoil was also linked with old avenues. The footpaths or thoroughfares in the rural areas had only limited scope for wheeled traffic carts like bullock carts and other

\*Ph.D Scholar, Research Centre of History, Muslim Arts College, Thiruvithancode,



coaches. To have free transportation both for the people and the commodities the P.W.D laid several roads like trunk roads, trunk cotton roads, town roads, branch cotton roads, District roads and village roads. These roads were utilized for the passage of military troops as well as for free transportation.

### **Social Changes:**

The introduction of Public Works had a great impact on the social and cultural activities of the people. Because of the introduction of public works, the social life of the people of this district completely changed. Before the introduction of these works, and before the arrival of Europeans, the people of this district gave more importance to the tradition and customs imposed by the Brahmins. They controlled the society and economy. Exploiting the illiteracy of the common people various restrictions were imposed upon them frequently. But, European education induced them to fight against the evils and questioned the authority of the high castes. It paved the way for the eradication of social evils. Moreover, the introduction of irrigation works such as dams, channels and wells contributed a lot to the social development of the people. Through these works, the people got employment by which they received a handsome salary which in turn helped them to lead a happy social life. Besides, the maintenance and repairing work carried out by the Public Works Department also rendered different kinds of employment which automatically changed their pattern of day-to-day life.

### **Educational Changes:**

Radical changes took place in Kanyakumari District due to the introduction of public works in the development of education. Before the introduction of public works, less importance was bestowed on education. The traditional schools which existed in the various centers of the Kanyakumari District rendered educational services only to the Brahmins. They patronized Sanskrit and ignored the Tamil language. The traditional system of education began to fade due to the introduction of public works through public buildings. The British Government rendered its assistance in the spread of Christian doctrines among

the masses. The missionaries in their attempt to reach the common people studied the Indian languages, translated the scriptures and promoted the growth of Tamil as well as English literature. It paved the way for the growth of the Tamil language and other literature. Owing to the efforts of the British scholar many works on grammar were written, which removed illiteracy among the people of the Kanyakumari region. The introduction of public buildings by the Public Works Department encouraged educationalists to carry out their historical research. For instance, the Public Works Department provided record rooms at Nagercoil to keep the official records for preservation and reference. Moreover, the missionaries who accompanied the traders concentrated more on propagating the Christian faith among the natives. To achieve this goal, they utilized education as a weapon. Hence, they started several educational institutions in various parts of Tamil Nadu with the financial and material assistance of the Company. It paved the way for the development of female education among the women in the Kanyakumari District.

### **Travelers Bungalows:**

The Public Works Department provided accommodation to the tourists. The Traveller's bungalows in the District were erected and maintained by the Public Works Department. The Public Works Department constructed a traveler bungalow at Kanyakumari in 1968. To fulfill the travelers' demand and to accommodate the very important personalities, the Collector in consultation with the Public Works Department officials initiated the construction work of the traveler's bungalow at Nagercoil, Thuckalay, Kuzhithurai and Kanyakumari. In compliance with the Collector's wish, the Public Works Department Engineer prepared an estimate of Rs.1730 and submitted it to the Government. The government also gave assurance for the immediate construction work which was opened for the use of government officials. Consequently, several officials and other tourists stayed in travelers' bungalows which, in turn, increased the income of the government. The Public Works Department of the government imposed certain rules to be preserved and observed by the travelers who reside

at Travellers Bungalows. In all the traveler's bungalows, a register was kept in which each traveler was requested to write his name, with remarks if necessary on the conduct of the person who was in charge. In the Travelers Bungalow, a register was kept to enter the name, address and the number of travelers who wanted to stay in the Travelers Bungalow. Strict discipline and rules were observed in the Travelers Bungalow.

### Conclusion:

Kanyakumari District benefitted much from these public works which ensured the development and prosperity of the region. These works also generated employment opportunities in times of summer, drought, flood and famines. The natural disasters were met out by the P.W.D., initiating relief and recovery works that improved the poor condition of the people. Like the various departments of the Government, the P.W.D. did its meritorious services in Kanyakumari District. Most of the public works were undertaken by the Government to improve the condition of the district. It also made a permanent contribution to the radical changes and growth of the region. To carry out an able and effective administration in a successful manner, they formed several departments. Among them, the Public Works Department which did immense service to improve the condition of India had left several permanent impacts on the political, economical, social, religious, cultural, educational and technological life of the people of Kanyakumari District. From its inception till now under various regimes, this department carried out several constructive works like building choultries, irrigation, public buildings, transport and communication systems and several other works. Its well-organized and efficient administration had a great impact on the life and culture of the people of this region.

### Reference

1. Records of the Madras Government, Reports on Important Public Works, No.XXV, Madras, 1956.
2. Administrative Report on the Administration of the Public Works Department, Kanyakumari District, 1964-1985, Nagercoil, 1985.
3. Chopra, P.N., et.al., A Social, Cultural and Economic History of India, Bombay, 1974.
4. Rajayyan, K., Selections from History of Tamil Nadu (1565 -1965), Madurai, 1978.
5. Ramasami, K.S., Transport in India, Madras, 1957.
6. Abraham V.S., Kanyakumari District Special Record, (Tamil), Viramangalam, 1988.
7. Ramaswamy S., Kanyakumari District Directory, Nagercoil, 1987.
8. Balakrishnan. A., Agriculture in India, Madras, 1987.
9. Elamkulam Kunjan Pillai, Studies in Kerala History, Kottayam, 1971.
10. Gomathinayagam. P., History of Irrigation Development in Tamil Nadu, Chennai, 2000.
11. Kanyakumari District, Statistical Handbook of Tamil Nadu, 2001-2004, Nagercoil, 2006.
12. Lena Tamilvanan, ed., Kanyakumari Mavattam, Madras, 1986.
13. Padmanaban S., Forgotten History of the Land's End, Nagercoil, 1970.
14. Padmanabha Menon, K.P., History of Kerala, Vol. II, New Delhi, 1983.
15. Nagam Aiya V., The Travancore State Manual, Vol.I, Trivandrum, 1906.
16. Pillay K.K., The Early History of Nanchil Nadu, Madras, 1953.
17. Sreedhara Menon A., Trivandrum District Gazetteer, Trivandrum, 1962.
18. Gopalakrishnan M., (ed) Gazetteer of India, Kanyakumari District, Madras, 1995.

# Hero Stones in Villupuram District

N.Sathya\* and V.Vijayarangam\*\*

## Introduction

There was a culture of creating hero stones for the dead soldiers who sacrificed their lives in war. Even though the dead symbol has been created for the ones who died naturally, hero stones have been built for the soldiers who attained death in war. The Hero stones have been raised up for the soldiers who gave their lives in war for beheading the animals, for adding more nations to the crown, for safeguarding the dignity of women, for safeguarding people from animals and for various other reasons.<sup>1</sup> Hero stones are mostly found in different districts of Tamil Nadu such as Salem, Dharmapuri, Krishnagiri, Vellore, Tirupathur, Kanjipuram and Ranipet and Mysore region in the state of Karnataka. Like this, it is also found in the present Villupuram district in Tamil Nadu.

## Hero Stones in Villupuram District

### 1. Sendiyampakkam Hero Stone - 1

The people are worshipping a hero stone in the name of Goddess Durga at Sendiyampakkam in Tindivanam Taluk. There is a lengthy sword in the right hand of the soldier and a shield in the left hand. There is also a Kattar near the hip. There are two women on both the sides of the soldier. They might be the wives of the soldier and they might have taken Sati after the hero's death. There is a lamp near the woman on the left side. The inscription consists of six lines is also found near the head of the hero. The hero who belongs to Arugavur in Oyemnadu has died when he tried to take away the herd of cows. This hero might have been the chieftain of Paana or Kanga king. As the 7<sup>th</sup> Century A.D. has no inscriptions, this might have been inscribed during the period of Mahendravarman or during the period of other Pallava kings.<sup>2</sup>

There is also a hero stone near the lake shore of Sendiyampakkam. The people call this as *Thottikal*. This hero stone is built in the memory of a hero named Ilamagan. He is pointed out as *amatru kottathu mengundrathu sothalingana marumakkal* (Aamurkottam). As the letters are not clear, it is not known about the period and reason of his death. The *Vattezhuthu* script is found in the situation where it changes into Tamil script.<sup>3</sup>

### 2. Sendiyampakkam Hero Stone - 2

There is another hero stone of Mahendravarman found in the lake shore of Sendiyampakkam in Villupuram district. This hero stone talks about the war for animals. The hero has a bow and arrow in this hero stone.<sup>4</sup>

### 3. Ongur Hero Stone

There is a hero stone built in the period of Kopparakesari of Madurai is found in the village called Ongur near Tindivanam. There is also a hero stone in a distorted condition which belongs to 9<sup>th</sup> century A.D. which has a two line inscription which reads 'Ooran' the son of Ko. Kotran. The full information could not be known from these two stones.<sup>5</sup>

### 4. Arasalapuram Rooster Hero Stone

An archeologist named C. Veeraraghavan who is from Villupuram has identified a rooster stone in a place called Arasalapuram which is 19 kilometers away from Villupuram in the Villupuram - Gingee Road in Villupuram. The archeologists named R. Kalaikovan, Kodumudi Shanmugam and Airavatham Mahadevan have made a research on this stone. The statement and explanation read by Airavatham is more acceptable. The height of this Rooster stone is 62 cms. and the breadth is 55 cms. There is a huge and brave image of

\*Ph.D. Research Scholar, Post Graduate and Research Department of History, Arignar Anna Government Arts College, Villupuram - 605 602.

\*\*Assistant Professor, Post Graduate and Research Department of History, Arignar Anna Government Arts College, Villupuram - 605 602.

rooster is found in front of the stone and the inscriptions are found above and below the image of rooster. The inscription was inscribed in the Tamil *Vattezhuthu* script.

1. mugayuru mer che
2. riduyadikka
3. rugiya kozhi

Airavatham Mahadevan has divided this inscription Mugaiyuru - Mercheri - Ittu - Aadi Karukkiya Kozhi as Mugaiyuru - Mugaiyur. He points out and says that this place is not called surely as Mugaiyur which is 23 kilometers away from Villupuram. He considers that the Ugar consonants have been joined with Ragara consonants as in spoken language. We can find many consonants have attained Ugaram in many hero stones. For example the word 'Araisaru' is the revised form of the word 'Arasar'. Airavatham Mahadevan points out that the three meanings of words such as 'Ittu - Munnittu - Munniruthi, Aadi - Vilayadi - Poradi - Vetri Petru' are similar.

It should be read with stressing the consonants more as such in Karugiya and Karukkiya. It can be called as Karukku which is known as embossed sculptures. This is called as Sarukkupani in Malayalam, Karukaru Veedu in Kannada and Karugukaruvu in Telugu. The word 'Kozhi' is a common name for hens and roosters even though the word 'Kozhi' denotes female hen and the word 'Seval' denotes the male hen. The rooster which belonged to Mugaiyur has won in the fight. But still it died. So the rooster stone was built in the memory of the dead rooster. As there is an event called bull taming event (Jallikattu), there is also an event there which has a fight between goats. Many brave sports have been conducted among the hens. The below mentioned song has been pointed out which was under the title Kozhivendri in a book called *Puraporul Venpamaalai*. (Perunthinaipadalam 348)

*paayndhum erindhum padinthum palagaalum  
kaaindhum vaaikondum kadanjeval – aayndhu  
nirankandu vithagar nervitta kozhip  
purankandum thaavarume porku.*

The book *Puraporul Venpamaalai* denotes that there was a book in the name called *Kozhi Nool*. Senavarayar who was the one among those who wrote notes for *Tholkappiyam* says that '*merserik kozhi alaituk keezhch cheri kozhi alaipundathu*' (Thol. - Sol. Kilavu 60). Sankara Namachivayar who wrote notes for *Nannool* says that '*melai sericheval alitha thendra thunaiyane keezhaicheri cheval alaipundathu*'. This rooster stone has got as Keezhaicheri rooster stone and the Arasalapuram rooster stone was got as Melai Cheri rooster stone.

The rooster fight has been happening even today in many places. Though the rooster fight has been happening for 2000 years, only two hero stones have been found till now.<sup>6</sup>

### 5. Olakkur Hero Stone

There is a hero stone in a village called Olakkur in Tindivanam taluk. In this stone, there is a sentence which reads as '*kamba perumal aanayaadina konthalathu ivvur azhindha naatpattan thodhuputhimadhiragan*'. Madhirigan has died when he tried to destroy the place of Kambaperumal with elephant force. It is inscribed in a way in which a hero is holding a sword in his right hand.<sup>7</sup>

### 6. Athipakkam Hero stone

A place called Athipakkam is situated near Tindivanam in Villupuram district. The sculpture of a hero is there in a 107 cms. square shaped stone. The string in a bow is found tied around the neck of the hero. The arrow in a bow is found stitched in the right side of his chest. The hero kills himself by tying the string of the bow around his neck and making the arrow to cut his chest and holding the corner of the arrow tightly so that the arrow goes deep inside his chest. There are three more hero stones in the eastern side, in the front and in the southern side of Athiyamman temple in Athipakkam. They can be considered as *Navakanda* sculptures.<sup>8</sup>

### 7. Palapattu Hero Stone

The sculpture of a hero is situated near the shores of the lake in a place called Palapattu in Villupuram - Gingee Road in Villupuram. The hero is found fighting

straight eyed in a war. The hero is sculptured in a way in which he combined the arrow in a bow and going fiercely to the war. A quiver is there along with arrows in the shoulder of the hero. It seems that a dog has also died along with the hero. The period in which it was created can be considered as the 16<sup>th</sup> century A.D. There is also a hero stone without letters at a place called Maavattampaadi which is near Paalapattu.<sup>9</sup>

### 8. Parayanpattu Niseethigai

A place called Avalurpettai which is situated in the north of Gingee. There is a place called Parayanpattu which is 4 km away from this place. There is a *Niseethigai* inscription in *Vattezhuthu* script in the rock. This has five lines in it and people call this inscription and cave as Narikugai. The detail about the person named Aaradhan who was the student of Vachanandhi Aasariyar from Baana Nadu who died through fasting is given in this inscription. This could be inscribed between 5<sup>th</sup> and 6<sup>th</sup> century A.D.

1. *na mothu paanaatu vach*
2. *sananthi aasariya*
3. *ir maanaaka radadhan*
4. *notru muditha in*
5. *seedhiga*

A Jain monk named Vachirananthi has formed Dravidas Sangam in Madurai in 470 A.D. Even before this, he has corrected and revised a book named *Sarvanandhi Logavibhagam* at a place called Padali (Tirupathiripuliyur) in Paanaratiram in 436 A.D. The Baana Nadu which was ruled by Baanas comes in this inscription. The connection between the Vachathandhi here and the Vachathandhi in Madurai is not understood. Both might be same. Poojyapathar who was the teacher of Vachrananthi lived in Padali. This Vachananthi can be considered as his disciple. The disciple of Vachananthi named Aaradhan has died by fasting. It is not there in the inscription about the number of days of his fasting. There are two *Niseethigai* inscriptions at Thirunadharkundru which is near Singavaram in Gingee. The *Niseethigai* stone tells about Chandiranandhi who had fasting for 57 days and Ilayapadarar who had fasting for thirty days.

Like Chandirananthi who died due to fasting for about 57 days, Ilayapadarar also gave up his life by fasting for thirty days. Both of these incidents have been written in *Vattezhuthu* script during the 5<sup>th</sup> century A.D.<sup>10</sup>

### 9. Villupuram Lake Hero Stone

There is an inscription with five lines found in the lake which is 6 km away from Villupuram in Villupuram - Gingee Road. Even though the hero stone is an inscription, unusually, the image of the hero is not sculptured in it. It might be inscribed before the Irulapatti hero stones. The name of the king and period are not found in it. This inscription which was inscribed in *Vattezhuthu* script could be considered to be written during the period in which the Tamil language transcended from Brahmi to *Vattezhuthu* script.

1. *Pirayagam erintha*
2. *ik kaala porutpa*
3. *ttan therukkaalla*
4. *ru magan neelakanda (raicha)*
5. *in kal*

Neelakandaan who was the son of Therukaallaaru died in a war. He died in a war which took place in a place called pirayagam. Therukalaaru might be the name of hero's father. The word '*erintha*' has been inscribed as '*yerintha*'. The dots have been given for consonants. The Igara symbols have also been shown clearly. In a same way, the Agara symbol has also been found lying on the letters.<sup>11</sup>

### Conclusion

Even though the stones have been created in the memory of the dead ones, it is considered greatly about building 'Hero Stones' for the ones who gave their lives in the war around the world. The worshipping of the bravery found all over the world, has also been found in Villupuram. These hero stones show the bravery as well as will power of the heroes.

### End Notes

1. S. Krishnamoorthy, Nadukarkal (Meyyappan Pathippagam, Chidambaram, 2004), p.12.
2. Dinamani, 30.06.1994.

3. S. Krishnamoorthy, Op.Cit, p.177 and R. Poongundran, Nadukal Kalvettukkal (Heritage Treasure, Chennai, 2016.), pp.146-147.
4. S. Krishnamoorthy, Op.Cit, p.178.
5. Ibid, p.244 and R. Poongundran, Op.Cit, pp.82-83.
6. S. Krishnamoorthy, Op.Cit, pp.278-279 and Y. Subbarayalu, Avanam, Vol.8 (Tamil Nadu Archaeological Society, Thanjavur, 2003.), pp.9-19.
7. S. Krishnamoorthy, Op.Cit, p.408.
8. Y. Subbarayalu, Avanam, Vol.14 (Tamil Nadu Archaeological Society, Thanjavur, 2003.), p.150.
9. Dinamani, 08.04.1993.
10. S. Krishnamoorthy, Op.Cit, p.457.
11. Ibid, pp.469-470 and R. Poongundran, Op.Cit, pp.58-59.

## Irrigations Tank in Thiruparankundram Block in Madurai

**R.Praiya\***

### Introduction

The agricultural sector is threatened by existing stresses such as the limited availability of water resources, land degradation, biodiversity loss and air pollution. Water is an important input for agricultural production. Rain water is the clean water and it should be effectively stored, harvested to meet the increasing water demands. Rain water should be used without wasting and should be Conserved as because the wealth of the country depends upon the irrigation facility. There are 41,948 tanks are existing in Tamil Nadu which are maintained by the Water Resource Department and the Rural Development and Panchayat Raj Department of Govt of Tamilnadu.<sup>1</sup> The Tanks which are having Above 100 Acres of Registered Ayakatu Area are maintained by the Water Resource Department and the tanks are having less than 100 Acres of Ayakatu Area are maintained by the Rural Development and Panchayat Raj. There are 14,341 tanks are existing which are above 100 Acres of Ayakatu Area in Tamil Nādu and all these tanks under the control of Water Resources Department. The Water Resources Department further divides these Numbers of Tanks (above hundred acres) into four regions ie Madurai, Chennai Trichy and Coimbatore. Madurai region shares 53.2% (7605 tanks), Chennai region shares 29% (4164 tanks), Trichy region shares 16.4% (2353 tanks), Coimbatore region shares 1.2% (184 tanks). Madurai region shares highest percentage of

tanks in Tamil Nādu. Madurai region covers 10 districts such as Dindigul, Kanyakumari, Theni, Madurai, Virudhunagar, Pudukottai, Ramanathapuram, Tirunelveli, Sivagangai and Tuticorin. Madurai district covers 10 Taluks. Tanks under Water Resource Department are divided into System Tanks and non - System Tanks. In the Thiruparankundram block there are 58 tanks. Among the 58 tanks 9 tanks are System tanks and rest of the tanks are non-System tanks. Most irrigation surface water tapped already by which nearly 24 lakh hectares benefitted.<sup>2</sup> This research paper explains in detail that in today's environment, we are in a position to protect System tanks.

### System Tanks

Tanks<sup>3</sup> are normally classified into system and non-system tanks.<sup>4</sup> System tanks are those, which receive, water from nearby major streams or reservoirs<sup>5</sup> in addition to the run-off from their catchment area. Often these tanks enable farmers to raise more than one crop.<sup>6</sup> Non-system tanks depend on rainfall and are not connected to a river system. Usually, a single crop is raised under these tanks.<sup>7</sup> Non- system tanks are often linked with the other tanks, thus forming a series of tanks. During times of heavy rainfall, the surplus water from upper tank will flow to the lower tanks.<sup>8</sup> System tanks receive water every year two or three times from its source river. Madurai comes under irrigation arid region. There are 9 system tanks in the

*\*Assistant Professor of History, MannarThirumalai Naicker College, Pasumalai, Madurai – 04.*

Thiruparankundram block, Madurai district, Tamilnadu.

Among these 9 tanks, 6 tanks receive water from Gundar Basin and rest three from Vaigai Basin. Gundar Basin also divided into two sub basins. They are Therkar and GridhamaalNadhi. Three tanks receive water from Sathaiyar sub basin of Vaigai Basin. Both Gundar and Vaigai Basins receives water from Periyar Vaigai Basin Division.

Madakulam tank is highest capacity holding that is 4.725 Million Cubic Meter receiving water from GridhamaalNadhi subbasin of Gundar basin. Though Madurai is enrich with Vaigai river, six system tanks are enrich with Gundar basin.

### **Tank Catchment area, Water spread area, and Ayakattu Area**

Rainwater reaches a tank from where the rainwater falls and is considered as the tank catchment area and spread area known as water spread area.<sup>9</sup> The lands benefited from tanks known as Ayakattu Area. Silaiman Tank has highest catchment area. The Madakulam tank has highest water spread area and has largest Ayakattu Area.<sup>10</sup>

### **Tank Bund Level**

The significant future of the tank is bund level. The tank bund should not be destroyed by its stored water. The tank bund should not be eroded during the time of flood. The bund should be protected against erosion and overtopping is necessary. Nowadays impervious Paddle core walls are used to construct the inside wall. They built the inner bank with tight clay to prevent water seepage and then built the outer wall with other soil. Foreign engineering experts say that this method is required to build a solid earth embankment.

Wherever our forefathers wanted to build a Tank Bund, they built the Tank Bund with the soil available there. The Tank Bund thus constructed is still in use today. It is still questionable what technology our ancestors used to build the bunds of the tanks. However, it is evident from the literature that they used technology where they grind some clay tighten materials with the soil available in the area and made semi soil to form tank bunds. It is very important to

know that our ancestors didn't use Paddle core walls Technology which is known from the words of the foreign engineer Sir Arthur Cotton, who says that the natives constructed thousands of tank earthen bunds in almost every kind of soil without using puddle bank.

The tools used by our ancestors to construct the lake bank were the level board, Corner level, and Lifting gun with a corner thread which is a three-dimensional object. These were used to check the height straightness and level of construction. The inscription mentions that the tank bund under the IrupaiKudiKilavan who created a tank bund with a Model cross-sectional view, was raised by raising the thread (Nūlēlūvittukaraieḷuppiyatāl).<sup>11</sup> Even though we don't know the technology of how the embankments were made, the Somanathar temple inscriptions also show us the technology of how to build broken embankments without breaking them again. The bund will be made up to four and a half feet above maximum water level with a top width of 4 and 1/2 feet at Centre, reduced to 3 feet above maximum water level and 3 feet top width with the towards the flanks, with side slopes of 1 and 1/2 to 1 throughout. The height of the bund is greater than the maximum water level of the tank in the middle of the tank and less at either end of the bund.<sup>12</sup>

In deep tanks, stones were placed in front of the bund floor to protect them from the impact of the waves, so that the front of the embankment would not be destroyed by the waves of water stored in deep tanks. The two feet long and one and one - half feet width stones were used as sone protectors. Nowadays 1 foot 29-inch stones were used as wave stone protectors. In among the system tanks, Vadakulam tank has highest bund level. Its bund has raised 177.015 m above the Maximum Water Level of 175.765 m.

### **Weir, Sluice**

The structures that carry the water stored in the tanks across the bund to the fields are called Madai. Madai,<sup>13</sup> built out of brick inside of the tank (munkulam) and two rectangular stones on either side of structure, has been used to block (matuttal) or collect water in a small box-like structure inside or outside the tank.<sup>14</sup> The word Madai was used after middle of 13th

century. Between the 7th century and 13th century middle, it was known as kumuli<sup>15</sup> in the south of the Kaveri and tumpu North of the Kaveri in Tamilnadu.<sup>16</sup> More than three madaï were constructed in big tank (Perunkulam) and they were called in different names such as veppamadaï, ponnammadaï, punkurimadaï. Madaku has been constructed to control and divert water flowing out of a river (aru) and channel (vaykkal). The government providing fund to rehabilitation.<sup>17</sup>

Panaiyur Tank has 4 Sluice but its ayakattu area is lesser than Madakkulam tank (3 Sluice) as because of land topography. Madakkulam tank water is flowing through kodi that is Marukall as because of two days rain as per the information provided by the Newspaper from Madurai, Dinamalar dated October 11, 2022, specifically mentioning about the sand debris, Sky Lotus spread in the tank. This shows the need of the hour to harvest rain water in the tanks.

### Conclusion

Each and every state should attain self-sufficiency in water. It is very important, to rehabilitate of natural drainage system to avert water-related disasters like floods and droughts. It is necessary to give hydro logic balances to water systems. The public and private sector water planners and water managers are should be provided with training and an improved awareness program.

### End Notes

1. State Ground Water and Surface Water Recourses, Data Centre, Tharamani, Chennai – 113.
2. ENVIS Centre: Tamil Nadu, State of Environment and Related Issues.
3. P.T.Gomatinayakam, History of Irrigation in Tamil Nadu, Pavai Publication, Chennai, 2010, pp.1-3.
4. W.Francis,Madura, MJP publishers, Chennai, 2018, p.160.
5. T.Intirani, Tamil Samuthayathin NathikalinPankalippum Nathikalin Nanmeum, Civilization of Rivers, Sankara Publishing, , Kanchipuram, 2018, p.362.
6. B. Meharunnisha, Historical View On Karikalan Chola In Kallanai Dam, Tharavu,Vol-III, Viluppuram,2019, p.12.
7. The Hindu Tamil, 23rd November, 2021.
8. The Indian Express, Published 19th February 2022.
9. Water Bodies in Madurai District, Government of Tamilnadu.
10. Water Bodies information system, National Remote Sensing Centre, ISRO
11. 6m to 56 m resolution for delineating waterbodies.
12. Epgpathashala, MHRD,Government of India, Module Id IC/EHI/18
13. S.I.I, 44 Vol.7
14. ARE 183/1901
15. Rajavelu, Anattur Kumilik Kalvettukkal (Anattur Sluice Inscription), Avanam, vol.3, Journal of Tamil Nadu Archaeological Society, Thanjavur, 1993, p – 11.
16. Rajendran Karu, Pudukkottai Mavattak Kumilikkalvettukkal, Avanam, vol.1, Tamil Nadu Archaeological Society, Thanjavur, 1991, p – 38.
17. Rajavelu, Kottur Kumilik Kalvettukkal (Kottur Sluice Inscription), Avanam, vol.16, Tamil Nadu Archaeological Society, Thanjavur, 2005, p – 101.

## Kalingarayan Canal – An Engineering Skill – A Study

S.Sivakumar\*

### Introduction

The life history and the great achievements of Kalingarayan are not fully known to many people even in the Kongu belt of Tamilnadu. Most of the people in Tamilnadu are also not aware of the amazing and excellent work done by Kalingarayan for irrigating the dry lands in Erode region by constructing aDam in

Bhavani River and digging a canal to link Bhavani River and Noyyal River. This dam was called as konavaikal because of the shape and structure of the canal.

### Construction of dam and cannel

Kalingarayan began the work to dig a canal and

\*Assistant Professor & Head, Vivekanandha College of Arts and Sciences for Women, Tiruchengode,



construct a dam with stones brought from Ooratchikottai Hills. But the work was obstructed by Vellai Vettu Poligar on the ground that the land in question where the dam was proposed to be constructed belonged to him. However, Kalingarayan fought with Vellai Vettu Poligar and won the case, thereby clearing the hurdle for the construction work. For the purpose of construction of the Dam and the canal, Kalingarayan purchased a hill located in Ooratchikottai near Bhavani. He also purchased the pathway connecting the hill and the place of construction of the Dam. Stones required for the construction work of the Dam were cut in the hill area and the stones were brought to the Dam place through many buffalo carts. The construction works were carried out with focus on quality and strength. Kalingarayan himself participated in the work personally.

The place where water from Kalingarayan canal joins Noyyal River is called Kooduthurai. At this place, the width of the Kalingarayan canal is only one meter approximately. Kalingarayan built the Dam and the canal from the Dam point to a place near Kodumudi. The cost involved in the task was enormous.<sup>1</sup>

### **Engineering skills of the dam**

The canal was designed with a meandering route to maximize the area of the land to be benefitted. Kalingarayan began the work in the year 1270 AD with the construction of a small barrage across the river Bhavani. It was in the year 1282 AD when he took the canal to the banks of river Noyyal at Aavudaiaaparai.

Even though the distance between the start of the Kalingarayan canal and the end of it is only 32 miles, Kalingarayan designed it in a circuitous way with as many twists and turns as possible that it measured 56.5 miles. There were two reasons for Kalingarayan to extend the length of the canal.<sup>2</sup> By extending the length of the canal as much as possible, the chieftain wanted to irrigate larger areas of land and in doing so, he made the best use of the natural gradient.

### **Achievements of the dam and canal**

Kalingarayan canal has three sub canals viz. Malaiyampalayam Division sub canal, Periappattam Division sub canal and Aavudaiaaparai Division sub

canal. The great efforts of Kalingarayan in having successfully completed the construction of the canal had benefitted over thousands of families. The 90.6 km long canal at present caters to 15743 acres of land. Every year, water is released from Kalingarayan Dam through the canal usually from 16th of June up to 30th of April continuously for 10 months. The maintenance works of the Dam and canal are carried out during the rest of the days.

The important channels which come across the Kalingarayan canal are Sunnambu Oodai, Pichaikaran palayam Oodai, Perumpallam Oodai and Kurangan Pallam Oodai. Fine planning and meticulous execution of Kalingarayan canal had been dug in such a way that the water from the channels (Oodai) does not mix with the water of Kalingarayan canal. The Kalingarayan canal links the two main tributaries of river Cauvery - river Bhavani and river Noyyal. The Dam constructed by Kalingarayan is across Bhavani River at a very small distance prior to joining the river Cauvery. This drains water in Kalingarayan canal of length 90.6 km. This canal meets the river Noyyal at Aavudaiaaparai. The Kalingarayan Canal gets its water from Bhavani River about one km before it flows into the Cauvery River.

The river Bhavani meets the river Cauvery in the northern region of Erode. There is a temple known as Shri Sangameswarar temple at the convergence of the two rivers.<sup>3</sup> The canal supports one of the largest anaicut in the State. It irrigates vast stretches of turmeric, sugar cane and paddy fields.

As Kalingarayan constructed the canal with several curves like the crawling of a snake at elevated places, an oral tradition in the Kongu region maintains that Kalingarayan constructed the canal as directed by the snake.

There is a traditional belief among a section of the people that after water was released for irrigation from the canal, there was a comment by certain people who were jealous of Kalingarayan, that he constructed the canal with the selfish motive of benefits for him and his Pangaaligal belonging to the Saththanthal kulam, by way of irrigation to their lands in the anaicut. On hearing these comments, Kalingarayan categorically

declared that people belonging to Saththanthai kulam would never use the canal water, not only for irrigation purpose, but also for drinking purpose and that all others could use the canal water for irrigation.

Whatever might be the reason, the fact is that even after more than 730 years, and people belonging to Saththanthai kulam have not used the canal water for irrigation. It was really a great selfless act on the part of Kalingarayan and an amazing sacrifice by him in having made such a historic declaration. In this connection, it is appropriate to mention a recent statement by Viswanathan, a farmer belonging to Saththanthai kulam, that even though he owned three acres of land near the canal, he used the well water only for irrigation of his land and not the canal water.<sup>4</sup>

## Conclusion

From this, the particular area of Erode gets abundant water from this dam. Dry lands could convert into wet lands. The peasants cultivated paddy, sugarcane and turmeric, etc. Presently center and state government concentrated on River linking projects. Kalingarayan achieved it before 2000 years ago.

## End Notes

1. M.S.Randhawa , Farmers of India, Vol. III - p.19
2. Pushparajan, Kalingarayan, the Great and Kalingarayan Canal., p.13
3. Ibid, P.33
4. Ibid. p.34

## மதுக்கூர் வட்டாரக் கல்வெட்டுகள் காட்டும் வரலாறு

### கி. சுந்தர்★

ஊர்களின் வரலாற்றைப் பற்றி அறிந்துகொள்ள அவ்வூரில் கிடைக்கும் வரலாற்றுச் சான்றுகள் அவசியமாகின்றன. அவற்றுள் கல்வெட்டுகள், ஓலை ஆவணங்கள், தொல்லியல் பொருட்கள், காசுகள் போன்றவை அவை கிடைக்கும் இடங்களின் வரலாற்றை உருவாக்க அடிப்படை ஆதாரமாக அமைகின்றன. அவ்வாறு கிடைக்கும் சான்றுகளை அடிப்படையாகக் கொண்டே ஊர்களின் வரலாற்றினை உருவாக்க இயலும். சான்றுகளை எழுதப்படாத சான்றுகள் எனவும் எழுதப்பட்ட சான்றுகள் எனவும் வகைப்படுத்தலாம். எழுதப்பட்ட சான்றுகளில் கல்வெட்டுகள் முதன்மையானதாக விளங்குகின்றன. கல்வெட்டுச் செய்திகளிலிருந்து பெறப்படும் தரவுகளைக் கொண்டு ஒரு இடத்தின் தொன்மை வரலாற்றை மீட்டுருவாக்கம் செய்ய இயலும். அவற்றோடு அவ்விடத்தில் நிலவிய சமூக பண்பாட்டுக் கூறுகளையும் வெளிப்படுத்த இயலும். வரலாற்றுக்காலம் என்பது 2500 ஆண்டுகள் பழமைவாய்ந்தது என ஆய்வாளர்கள் கருதுகின்றனர். அக்காலம் முதல்

எழுத்துப்பூர்வமான வரலாற்று ஆதாரங்கள் நமக்குக் கிடைக்கப் பெறுகின்றன. அவ்வாறு கிடைக்கும் சான்றுகளை ஊற்றுநோக்கி அதன் வரலாற்றுத்தன்மையை அறிந்துகொள்ளவும், அறிந்துணர்ந்த வரலாற்றை மீட்டுருவாக்கம் செய்யவும் கல்வெட்டுகள் முக்கியத்துவம் பெறுகின்றன. கல்வெட்டுச் சான்றுகளைப் பயன்படுத்தி ஓர் இடத்தின் வரலாற்றை உருவாக்க இயலும். இக்கட்டுரை எனது ஆய்வுப் பகுதியான பட்டுக்கோட்டை வட்டத்திலுள்ள மதுக்கூர் வட்டாரத்தில் கிடைக்கும் கல்வெட்டுகளின் வரலாற்றைப் பற்றி விவரிக்கின்றது.

### அத்திவெட்டிக் கல்வெட்டு

மதுக்கூரின் கிழக்குப் பகுதியில் எட்டு கிலோமீட்டர் தொலைவில் அமைந்துள்ள சோழர்காலச் சிறப்புமிக்க பழமையான ஊராகும். கோயில்காடு (ARE:1925-26.no.194) என்பது இவ்வூரின் மற்றொரு பெயர். அத்திவெட்டிக் கோயில்காடு என்றும் இன்றளவும் அழைக்கப்பெறுகின்றது. இவ்வூரில் சோழர்களின்

★முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.

ஆதிக்கத்தில் இராஜேந்திர சோழர் கல்வெட்டுடன் எடுப்பித்த கற்கோயில் பணிகள் நிறைவடையாமல் பாதியிலேயே நின்றுள்ளன. பின் ஆட்சிக்கு வந்த நாயக்க மன்னர்கள் இக்கோயிலில் கருவறை விமானம், மகாமண்டபம் மற்றும் அம்மன் மண்டபம் போன்றவற்றை செங்கற்களால் கட்டுவித்து முழுமைப்படுத்தியுள்ளனர். இக்கோயிலில் இரண்டு கல்வெட்டுகள் உள்ளன. பொ.ஆ. 1256 ஆம் ஆண்டைச் சேர்ந்த இக்கல்வெட்டில் படைப்பற்று என்கிற படைவீரர்களுக்குக் கொடுக்கப்பட்ட நிலம் பற்றியக்குறிப்பு இடம் பெறுகின்றது. படைப்பற்று என்பதற்கு படையைச் சார்ந்தவர்களுக்குக் கொடுக்கப்பட்ட நிலம் (எ.சுப்பராயலு, 2002:391) என்று சுப்பராயலு விளக்கம் தந்துள்ளார். தொண்டை மண்டல பைய்யூர் சிற்றரசரான சோழன்கங்கன் தன்னிடமுள்ள படைப்பற்றான நிலங்களின் மீது 600 காசு 2 கலம் நெல் என்னும் இறைத்தொகைக்கு மேல் வசூல் செய்வதில்லை என்று உறுதியளித்துள்ளார் (கே.ஏ. நீலகண்டசாஸ்திரி, 1989:751) ஒரு குறிப்பிட்ட பகுதிக்கு அதிகாரியாக இருந்தவன் அங்கே வசூலித்த அரசிறையை எடுத்துக்கொண்டு, அதற்குப் பதிலாக அரசருக்குத் தேவைப்பட்டபோது குறிப்பிட்ட அளவு வீரர்களைக் கொடுத்து உதவவேண்டும் என்ற முறை வழக்கிலிருந்தது.

முதலிகள் என்ற குறிப்பும் கல்வெட்டில் காணப்படுகின்றது. சோழர் சமுதாய அமைப்பில் முதலிகள் படைப் பிரிவுகளிலும் ஈடுபட்டனர் என்பதைக் இக்கல்வெட்டு காட்டுகின்றது. சமுதாயத்தின் பல்வேறு துறைகளிலும், படைப் பிரிவுகளிலும், அரசுப் பணிகளிலும் முதன்மைத் தன்மை உடையவர்களாக விளங்கியவர்கள் முதலிகள் என்று அழைக்கப்பட்டனர் (தமிழ்நாட்டு வரலாற்றுக்குழு, 1998:44) .

இக்கோயிலுக்கு நிலங்கள் பெருமளவில் தானமாக வழங்கப்பட்டுள்ளன. தேவதானம், மடப்புறம், இறையிலி நிலம் போன்ற நிலங்கள் பயின்று வருவதால் நிலத்தின் மீதான இறைத்தன்மையை

அறியமுடிகின்றது. இக்கோயிலுக்குச் சொந்தமான தேவதான நிலங்களின் கீழ் இக்கோயிலைச் சுற்றியுள்ள ஊர்கள் தானமாக வழங்கப்பட்டுள்ளன. இந்நிலங்களில் நீர் செல்ல ஏதுவாக வாய்க்கால்களும் இருந்துள்ளன. கல்வெட்டில் பயின்றுவரும் “கடைநீர்” என்ற சொல்லாட்சியின் மூலமாக இப்பகுதி நிலங்களுக்கு வாய்க்கால்களில் கடைசியாக வரும் நீரைக் (எ.சுப்பராயலு, 2002:141) கொண்டு பயிர் செய்யப்பட்டதாகக் கருதலாம். இந்நிலங்களின் மீது ஆண்டுக்கு 600 காசுகள் வரியாக பெறப்பட்டுள்ளது. “அறுநூற்றுக்கலந் காசு பொன்வரி இறுக்கவும்” (ஆவணம், 2018, இதழ் 29:6) என்ற கல்வெட்டுச் சொற்றொடர்களின் மூலமாக காசுகளானது பொற்காசுகளாக கோயிலுக்குச் செலுத்தப்பட்டுள்ளதாகத் தெரிகின்றது.

#### விக்ரமம் கல்வெட்டு

பொ.ஆ.16 ஆம் ஆட்சியாண்டைச் சேர்ந்த விக்ரமம் கல்வெட்டில் இவ்வூர் விக்கிரமசோழபுரம் (ARE:1925-26.no.195) என்று குறிப்பிடப் பெற்றுள்ளது. “நகரத்தோமும் பெருநகரத்தோமும்” என்ற கல்வெட்டு வரிகள் இவ்வூர் வணிக நகரமாக இருந்துள்ளதைக் காட்டுவதாக அமைகின்றது. நகரத்தோமும் என்பதற்கு வணிக ஊர்மன்றம் (எ.சுப்பராயலு, 2002:451) என்று பொருள். சோழர் காலத்தில் கிராம சபைகளில் ஊர், சபை என்ற கிராம நிர்வாகத்தை நிர்வகிக்கும் இருசபை அமைப்புகள் செயல்பட்டுள்ளன. நகரம் என்ற மற்றொரு சபை வணிகர்கள் வாழும் பெருநகரங்களில் மட்டுமே இயங்கியது. இக்கல்வெட்டின்படி விக்கிரமசோழபுரத்தில் நகரத்தார்கள் வணிகம் செய்துள்ளமை தெரிகின்றது. இப்பெருநகரங்களில் அவ்வூர் குடிமக்களே நகரச்சபையின் அங்கத்தினராகக் கலந்துகொண்டனர். இந்த சபைகள் அரசின் மேற்பார்வைக்குட்பட்டு இயங்கியுள்ளது. “விக்கிரமசோழபுரத்து நகரத்தோமும் பெருநகரத்தோமும்” (கி.சுந்தர், 2018:48) என்ற கல்வெட்டுத் தொடர்கள் இவ்வூர் செழிப்பான வணிக நகரமாகவும், பெருநகரமாகவும்

செயல்பட்டதைக் காட்டுகின்றன. இக்கல்வெட்டின்படி விக்ரிமசோழபுரத்து நகரத்தார்கள் சில இடங்களில் வரி விதிப்பதைத் தவிர்த்துள்ளதையும், சில இடங்களில் வரி விதித்துள்ளதையும் சுட்டிக்காட்டுகின்றது.

விக்ரிம சோழபுரத்தில் தெருக்கள் மிகப்பெரியாதாக இருந்துள்ளன. ‘நெடுந்தெரு அறுபது குறுந்தெரு அறுபது’ (நேர்காணல்: அ.சுப்பிரமணியன், நாள்: 05.05.2019) என்ற இவ்வூர்ப் பெரியோர்கள் கூறும் செய்திகளின் மூலமாக தெரியவருகின்றது. பெரிய தெருக்கள் அறுபதும், குறுகிய தெருக்கள் அறுபதும் இருந்ததாகக் கூறப்படுகின்றது. வணிகம், வர்த்தகம், ஊராட்சி முறைகளில் வளமை மிக்க ஊராகவும் விளங்கியுள்ளது.

#### மூத்தாகுறிச்சிக் கல்வெட்டு

மூத்தோகுறிச்சி என்ற பெயரே மூத்தாகுறிச்சி என்று மருவி வழங்கப்படுகின்றது. மதுக்கூரில் இருந்து பட்டுக்கோட்டை செல்லும் சாலையில் இவ்வூர் அமைந்துள்ளது. மூத்தாகுறிச்சி சிவன்கோயிலில் உள்ள கல்வெட்டு சிதைந்துவிட்டது. இக்கோயில் 17ஆம் நூற்றாண்டில் கட்டப்பட்டதாகக் காணப்படுகின்றது. இக்கோயிலின் கல்வெட்டு சருவ மானிய நிலங்களைக் கண்காணிக்க வேண்டும் எனக் கூறுகின்றது. கோனேரி ராஜா திருச்சிராப்பள்ளியிலிருந்து செல்லும் காலங்களில் சருவமானிய நிலங்களையுடைய ஊர்களான மதுக்கூர், வேப்பங்குளம், மூத்தாகுறிச்சி (ARE:1925-26.no.196) போன்ற இடங்களில் இடர் ஏற்படும் காலங்களில் நிலங்களைக் கண்காணிக்க வேண்டும் எனக் கூறுகின்றது.

#### மோகூர்க் கல்வெட்டு

மதுக்கூரில் இருந்து மன்னார்குடி செல்லும் சாலையில் மோகூர் என்ற சிற்றூர் அமைந்துள்ளது. இவ்வூரில் ஐயனார் கோயில் ஒன்று மராட்டிய கலைப்பாணியில் கட்டப்பட்டுள்ளது. கிழக்கு நோக்கிக் கட்டப்பட்டுள்ள இக்கோயில் சிறிய அளவிலானது. நீள் சதுர கருங்கற்களைக் கொண்டு கோயிலின் அடித்தள அதிட்டானம்

அமைக்கப்பட்டுள்ளது. கோயில் பகுதிச் சுவர்கள் கருங்கற்களாலும், பகுதிச் சுவர்கள் செங்கற்களால் கட்டப்பெற்றுள்ளது. கோயில் விமானம் வேசர வகை கட்டிட அமைப்பைக் கொண்டதாக உள்ளது. விமானத்தின் கலசம் முடிய சுண்ணாம்புக் கலவையால் கட்டப்பட்டுள்ளது. கோயில் நுழைவாயிலின் உள்ள இடது பக்கச்சுவரில் கல்வெட்டு பொறிக்கப்பட்டுள்ளது (கள ஆய்வில் கண்டுபிடிக்கப்பட்ட கல்வெட்டு). “புதுக்கோட்டையிலிருக்கு(ம்) கருப்பக் கோனார் மகழ் வியப்பன் உபயம்” மீ என்பதே கல்வெட்டின் வாசகம். இக்கல்வெட்டில் கோனார் என்ற சமூகத்தினரின் பெயர் இடம் பெற்றுள்ளது. புதுக்கோட்டையிலிருக்கும் கோனார் சமூகத்தினர் இக்கோயிலை உபயமாகக் கட்டியுள்ளதாக இக்கல்வெட்டு காட்டுகின்றது. இன்றும் இவ்வூரில் கோனார் சமூகத்தைச் சேர்ந்தவர்கள் பெருமளவில் உள்ளனர்.

#### அடிக்குறிப்புகள்

1. ARE:1925&1926., Ins.no.194,195,196.
2. சுப்பராயலு, எ., 2002, தமிழ்க் கல்வெட்டுச் சொல்லகராதி, சாந்தி சாதனா பதிப்பகம், சென்னை.
3. சுந்தர், கி, 2018, மதுக்கூர் பகுதி வரலாறு, ஆய்வியல் நிறைஞர் பட்ட ஆய்வேடு, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.
4. நீலகண்ட சாஸ்திரி, கே.ஏ., 1989, சோழர்கள், தொகுதி-2, நியூசெஞ்சுரி புக் ஹவுஸ், சென்னை.
5. (ஆர்.இ.), தமிழ்நாட்டு வரலாற்றுக்குழு, தமிழ்நாட்டு வரலாறு, சோழப் பெருவேந்தர் காலம், தொகுதி-2, நியூசெஞ்சுரி புக் ஹவுஸ், சென்னை.
6. ஆவணம், 2018, இதழ்:29, க.எண்.17, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.
7. பவானி, மா., 2018, தமிழகத்தில் காலந்தோறும் காசுகள், தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.
8. நன்றி: கல்வெட்டு வாசகம் படித்துக் கூறியமை. முனைவர். மா.பவானி, உதவிப் பேராசிரியர் மற்றும் நெறியாளர், தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.

## தில்லையாடி வள்ளியம்மை - வாழ்க்கை வரலாறு

முனைவர் சு. கணேசன்★

### முன்னுரை

ஐரோப்பியக் கண்டத்தில் வாழ்ந்த ஆங்கிலேயர்கள், உலகத்தில் இருந்த பல நாடுகளைச் சூழ்ச்சியாலும் சுயநலத்தாலும் வீழ்த்தி அடிமைப்படுத்தினார்கள். அவ்வாறு அடிமைப் படுத்தப்பட்ட நாடுகளின் எண்ணிக்கை 43 என்று கூறினால் அது மிகையாகாது.<sup>1</sup> அவற்றுள் தென்னாப்பிரிக்காவும் ஒன்று ஆகும்.

கால ஓட்டத்தில் உலகம் முழுவதும் விடுதலை வேட்கை அடிமைப்பட்ட நாடுகளின் மக்களிடையே தோன்றியது. அவ்வாறான நிலையில் தாய் நாட்டின் சுதந்திரத்திற்காக ஆண், பெண் என இருபாலரும் போராடினர். நம் தேசத்தின் உரிமைக்காக மட்டுமல்லாமல் வெளிநாட்டிலும் இந்திய பெண்கள், குறிப்பாக தமிழ்நாட்டைச் சேர்ந்த வீரமிகுப் பெண்கள் அவர்களுடைய உரிமைக்காகப் போராடினார்கள். அவ்வாறு செம்மையாக திறமையோடு போராடிய பெண்களின் தொண்டு மற்றும் வீரம் வரலாற்றின் பக்கங்களில் புறக்கணிக்கப்பட்டுள்ளது என்பதை நம்மால் மறுக்க இயலாது. அப்படி மறைக்கப்பட்டவர்களில் மிகவும் குறிப்பிடத்தக்கவர் தில்லையாடி வள்ளியம்மை ஆவார். அவர் தன்னுடைய 16வது வயதிலேயே இன்னுயிரை ஈந்து இந்திய வரலாற்றிலும் உலக வரலாற்றிலும் நீங்க இடம்பிடிக்க தகுதி பெற்றுள்ளார்.

### தில்லையாடி வள்ளியம்மை - பூர்வீகமும்

#### தோற்றமும்

தென்னாப்பிரிக்காவில் டிரான்ஸ்வாலில் உள்ள ஜோகன்ஸ்பர்க் என்ற இடத்தில் 1898ஆம் ஆண்டு பிப்ரவரி 22ஆம் நாள் ஆர். முனுசாமி முதலியாருக்கும், மங்களம் என்கின்ற ஜானகியம்மாளுக்கும் மூத்த மகளாக வள்ளியம்மை பிறந்தார். பாண்டிச்சேரியை சேர்ந்த

முனுசாமி என்பவர் திருமணத்திற்குப் பிறகு தன் மனைவி ஊரான தில்லையாடியிலேயே தங்கி கைத்தறி நெசவுத்தொழில் செய்து வந்தார்.<sup>2</sup> செல்வம் மிகுதியாக இல்லாவிட்டாலும் வறுமை இல்லா வாழ்க்கை வாழ்ந்தனர். ஆனால் அந்த நிலை நெடுநாள் நீடிக்கவில்லை. இங்கிலாந்திலிருந்து உயர்தர ஆலைத்துணிகளை இறக்குமதி செய்த ஆங்கிலேயர் அவற்றை இந்தியாவெங்கும் பரப்பினார்கள். அந்நிய ஆலைத்துணியின் அழகில் மயங்கிய இந்தியர்கள், கைத்தறித் துணிகளைப் புறக்கணித்தார்கள். இதனால் கைத்தறித் தொழில் செய்து வாழ்ந்த தில்லையாடி ஆர். முனுசாமி - மங்களம் குடும்பத்தில் பொருளாதார நெருக்கடி ஏற்பட்டது. வேறுவழியின்றி அவர்கள் வேலை தேடி தென்னாப்பிரிக்காவிற்குச் சென்றார்கள். அப்போது மங்களம் கருவுற்றிருந்தாள். அக்குழந்தைதான் வள்ளியம்மை ஆவார்.

தில்லையாடி வள்ளியம்மை சிறு வயதிலேயே, தன்னைச் சுற்றி நிகழும் சமுதாயப் போக்குகளை ஆழ்ந்த சிந்தனையோடும், சீரிய நோக்கத்தோடும் கூர்ந்து கவனிக்கத் தொடங்கினாள். தென்னாப்பிரிக்காவில் ஆட்சிபுரிந்த வெள்ளையர்கள் மண்ணின் மைந்தர்களைக் கேவலமாக நடத்தினர். இந்தியாவிலிருந்து அழைத்து வரப்பட்ட கூலியாட்களையும் அடிமைகளாக நடத்துவதை பார்த்து இவர் மிகவும் வேதனையடைந்தார். சிறுமியாகிய வள்ளியம்மையின் வீரமும், துணிவும் உத்தமர் காந்தியடிகளின் உயிரையே அவருக்குப் பரிசாக அளித்தது. அவள் சிறுவயதாக இருந்த பொழுது தென்னாப்பிரிக்க நிறுவெறியன் ஒருவன் காந்தியடிகளை துப்பாக்கியால் சுட்டு வீழ்த்த முயன்றபோது வள்ளியம்மை பாய்ந்தோடி வந்து காந்தியடிகளின் முன் நின்று அவர் உயிரை

★உதவிப் பேராசிரியர், வரலாற்றுத் துறை, தொலைதூரக் கல்வி நிறுவனம், சென்னைப் பல்கலைக்கழகம், சென்னை - 600 005

காத்தார்.<sup>3</sup> வள்ளியம்மையின் துணியையும், தியாகத்தையும் கண்ட காந்தியடிகள் மனம் மகிழ்ந்து பாராட்டினார்.

சிறுமியாகிய தில்லையாடி வள்ளியம்மை ஜோகன்ஸ்பர்க் நகரத்தில், 1908 ஆம் ஆண்டு ஜூன் மாதம் 10 ஆம் நாள் ஒரு சிறு கூட்டத்தைக் கூட்டி மக்களுக்கு உரிமையைப் பெற வேண்டியதன் அவசியத்தையும், அவசரத்தையும் விளக்கிக் கூறினாள். வள்ளியம்மையின் உரையினைக் கேட்ட இந்திய மக்களும், மண்ணின் மைந்தர்களும் சிறுமியின் அறிவையும், ஆற்றலையும் கண்டு மெய் மறந்து பாராட்டினார்கள். வள்ளியம்மை ஒவ்வொரு நாளும், தான் வாழும் பகுதியில் உள்ள மக்களைக் கண்டு, இந்தியர்களின் உரிமைக்கும் உயர்விற்கும் தேவையான வழிவகைகளைக் கூறினாள். அம்மக்கள் சிறுமியின் சேவையையும் தீர்த்தையும் போற்றிப் புகழ்ந்தார்கள். அத்தகைய வீராங்கனையை எவர் மறந்தாலும், அவரை பலி கொண்ட மண்ணான தென்னாப்பிரிக்கா நிச்சயமாக மறவாது.

#### ஆங்கிலேயர்கள் தென்னாப்பிரிக்கா வருகை

பல நாடுகளை அடிமைப்படுத்தி ஆண்ட வெள்ளையர்கள் தென்னாப்பிரிக்காவையும் விட்டு வைக்கவில்லை. வெள்ளையர்கள் தென்னாப்பிரிக்கா வருகை புரிந்த பொழுது அம்மண்ணின் மைந்தர்களான நீக்ரோக்கள் ஆட்சிபுரிந்து வந்தனர். நீக்ரோக்களில் பல இனத்தவர்கள் இருந்தனர். அவர்களில் முக்கியமானவர்கள் ஜீலுக்கள், சுவாசிகள், பசுடோக்கள், பெச்சுவனாக்கள் மற்றும் பலர் இருந்தனர். அவர்களுள் ஜீலுக்களே குறிப்பிடத்தக்கவர் ஆவர்.<sup>4</sup>

ஆங்கிலேயர்கள் 1806 இல் கேப் மற்றும் 1843 இல் நேட்டாலையும் தங்கள் கட்டுப்பாட்டில் கொண்டு வந்தனர். டச்சுக்காரர்கள் டிரான்ஸ்வால் மற்றும் பல இடங்களைத் தங்கள் வசம் வைத்திருந்தனர்.<sup>5</sup> எனினும் இறுதியில் வெள்ளையர் ஆதிக்கமே மேலோங்கியது.

#### இந்தியர்கள் தென்னாப்பிரிக்கா வருகை

தென்னாப்பிரிக்காவில் குடியேறிய ஆங்கிலேயர்கள் ஜீலுக்களிடம் பல சலுகைகளைப் பெற்று வைரச்சுரங்கங்களைத் தோண்டுவதற்கு அம்மண்ணின் மைந்தர்களான நீக்ரோக்களின் உழைப்பை பயன்படுத்திக் கொண்டனர். ஆனால் தக்க ஊதியம் பெறாத நீக்ரோக்கள் வெள்ளைய முதலாளிகளோடு அடிக்கடி மோதல்களை நிகழ்த்திக் கொண்டிருந்தனர். அதேசமயம் வளமான தென்னாப்பிரிக்க மண்ணில் ஆங்கிலேயர் கரும்பு, தேயிலை போன்றவற்றையும் பெரிய அளவில் பயிர் செய்தனர். அவர்கள் நீக்ரோக்களை வேலைக்கு வைத்துக்கொள்ள விரும்பவில்லை. தங்களது ஆதிக்கத்தில் உள்ள இந்தியா போன்ற பிற காலனி நாடுகளிலிருந்து பண்ணைத் தொழிலுக்கேற்ற நுட்பம் தெரிந்த ஆயிரக்கணக்கான கூலிகளை இறக்குமதி செய்துக்கொள்ளத் தீர்மானித்தனர்.<sup>6</sup>

தென்னாப்பிரிக்காவில் வெள்ளையர்களிடம் வேலை செய்வதற்கேற்ற கூலிகளைத் தேடிப்பிடித்துக் கப்பலில் அனுப்பி வைக்கும் கங்கானிகள் இந்தியாவில், குறிப்பாகத் தமிழகத்தில் செயல்பட்டு வந்தனர். இந்நிலையில் பொருளாதாரப் பிரச்சனையால் மாற்றுத் தொழிலுக்கு முயற்சி செய்து கொண்டிருந்த முனுசாமி முதலியாருக்கு தென்னாப்பிரிக்காவிற்குக் கூலிகளை அனுப்பி வைக்கும் கங்கானிகள் அறிமுகமாகினர். முனுசாமியும் தென்னாப்பிரிக்கா செல்ல இணங்கினார்.

தென்னாப்பிரிக்காவில் ஐந்தாண்டு வேலை செய்தால் நிலம் சொந்தமாகும் என்றார்கள். அதோடு கை நிறையக் கூலியும் வசதியான வாழ்வும் உண்டு என்றும் கூறப்பட்டது. எனவே வயிற்றில் சிசுவோடிருந்த மனைவி மங்களத்தையும் அழைத்துக்கொண்டு தென்னாப்பிரிக்காவிற்குக் கப்பலேறினார் ஆர். முனுசாமி முதலியார். அங்கு அவர் ஜோகன்ஸ்பர்க் நகரத்தில் சிறு மளிகைக் கடை வைத்து அதில் உணவுப் பண்டமும் வணிகம் செய்து வந்தார்.

## தென்னாப்பிரிக்காவில் இந்தியர்கள் நிலை

தென்னாப்பிரிக்காவைப் பிடித்தாண்ட வெள்ளையர்கள், அம்மண்ணின் மைந்தர்களையும் இறக்குமதி செய்யப்பட்ட இந்தியர்களையும் அடிமைகளாகக் கருதினர். இந்திய வம்சாவழியினர் தென்னாப்பிரிக்காவில் வாழ மூன்று ஸ்டெர்லிங் பவுண்டு தலைவரிகட்ட வேண்டும். இந்தியர்களுக்கு வாக்குரிமை கிடையாது. ஒதுக்கப்பட்ட இடங்களைத் தவிர மற்ற பகுதிகளுக்கு செல்லக்கூடாது. என்ன கொடுமை செய்தாலும் எதிர்த்துக் கேட்க முடியாது. அவர்கள் எஜமானரை உதறிவிட்டு வேறு எவரிடமும் வேலைக்குச் செல்லவும் முடியாது.<sup>7</sup>

வெள்ளையர் படிக்கும் பள்ளிகள் பக்கமே இந்தியக் குழந்தைகள் போகக்கூடாது. வெள்ளையரோடு பயணமும் செய்யக்கூடாது. இவ்வாறு இந்தியர்கள் வாழும் பகுதிகள் சேரிகளாக்கப்பட்டன. அப்பகுதிகளுக்கு எவ்விதச் சுகாதார வசதிகளும் வழங்கப்படவில்லை. அதனாலேயே நோய்கள் பரவின. அங்கு வாழ்ந்த இந்தியர்களைப் பொது இடங்களில் கூட வெள்ளையர்கள் அவமானப்படுத்தினர்.

## காந்தியடிகள் தென்னாப்பிரிக்கா வருகை

இந்தியர்கள் பல துன்பங்களை எதிர்நோக்கிய இச்சூழலில் தான் 1893 ஆம் ஆண்டு காந்தியடிகள் தென்னாப்பிரிக்காவிற்கு தாதா அப்துல்லா கம்பெனிக்கான வழக்குகளை நடத்தி முடித்துத் திரும்பும் எண்ணத்துடன் வந்தார். இந்தியர்களின் அவல நிலையைக் கண்டு பதறிப்போன காந்தியடிகள், இருபத்திரண்டு ஆண்டுகள் தென்னாப்பிரிக்காவிலேயே தங்கிவிட்டார்.

தென்னாப்பிரிக்காவில் காந்தியடிகள் நடத்தியப் போராட்டம் மூன்று கட்டமாக பிரிக்கப்படுகிறது. அவை முதல் கட்டம் 1894 - 1899, இரண்டாம் கட்டம் 1902 - 1906, மூன்றாம் கட்டம் 1907 - 1914 ஆகும்.<sup>8</sup>

## முதல் கட்டம் 1894 - 1899

அடிமைகளாக, உரிமையற்றவர்களாக நடத்தப்பட்ட இந்தியர்களுக்காகத் தனது சட்ட அறிவையும் திறமையையும் பயன்படுத்தி

அவர்களின் உரிமைகளை மீட்டுத்தர காந்தியடிகள் முன்வந்தார். தென்னாப்பிரிக்காவில் உள்ள இந்தியர்களின் துயரைத் துடைக்க ஒரு அமைப்பு தேவை என்று எண்ணிய காந்தியடிகள் 1894 ஆம் ஆண்டு ஆகஸ்ட் 22 இல் நேட்டால் இந்திய காங்கிரஸ் என்ற அமைப்பை ஏற்படுத்தினார்.<sup>9</sup> இந்தியாவில் இந்திய தேசிய காங்கிரசைவிட நேட்டால் இந்திய காங்கிரஸ் அதிவேகமாக செயல்பட்டது.

நேட்டால் இந்திய காங்கிரஸ் இந்தியன் ஒப்பினியன், நவஜீவன் போன்ற பத்திரிகைகளை வெளியிடத் தொடங்கியது. அதில் தென்னிந்தியர் அடைந்த துன்பங்களையும் அவர்களது நிலையையும் கட்டுரையாக வெளியிடப்பட்டது. இதையடுத்து அவர்கள் துயரைத் துடைக்கப் பல போராட்டங்கள் தொடங்கப்பட்டன. 1899 முதல் 1902 வரை போயர்களுக்கும், வெள்ளையர்களுக்கும் இடையே போர் (Boer War) நடந்ததால் அவ்வாண்டுகளில் போராட்டம் தற்காலிகமாக நிறுத்தப்பட்டது.

## இரண்டாம் கட்டம், 1902 - 1906

இந்திய ஒப்பந்தத் தொழிலாளர்கள் ஐந்து வருட காலம் முடிந்து சொந்தமாக தொழில் செய்தனர். இதைக் கண்ட வெள்ளையர்கள் இந்தியர்களை எதிரியாகக் கருதினர். எனவே அவர்களை அந்நாட்டிலிருந்து வெளியேற்ற பல சட்டங்களைக் கொண்டு வந்தனர். அதில் ஒன்று தலைவரிச் சட்டம் ஆகும். வேறு நாட்டிலிருந்து குடியேறியவர்கள் ஒவ்வொருவரும் 25 ஸ்டெர்லிங் பவுண்டுகள் தலைவரி செலுத்த வேண்டும் என்று சட்டம் கொண்டு வரப்பட்டது. தலைவரி செலுத்திய ஒப்பந்த தொழிலாளர்கள் சுதந்திரமாக செயல்படலாம். ஆனால் அவர்களால் அத்தொகையைக் கட்ட இயலவில்லை.

இதை எதிர்த்து நேட்டால் இந்திய காங்கிரஸ் பல போராட்டங்களை நடத்தியது. இதன் விளைவாக 16 வயதிற்கு மேற்பட்ட ஆண்களுக்கும் 13 வயதிற்கு மேற்பட்ட பெண்களுக்கும் தலைவரி 3 ஸ்டெர்லிங் பவுண்டு என்று நிர்ணயிக்கப்பட்டது. எனவே நான்கு பேர் கொண்ட ஒரு குடும்பம்

ஆண்டுதோறும் 12 ஸ்டெர்லிங் பவுண்டு தலைவரி செலுத்தவேண்டும் என வலியுறுத்தப்பட்டது.<sup>10</sup> இதனால் மக்கள் அதிக துன்பத்திற்கு ஆளானார்கள். எனவே இச்சட்டத்தை எதிர்த்து பொதுக்கூட்டங்களும் போராட்டங்களும் நடத்தினர். பத்திரிகைகளிலும் எழுதினர்.

1904 இல் கூட்டாகச் சத்தியாக்கிரகிகள் எல்லோரும் சேர்ந்து வாழவும், இந்தியன் ஒப்பினியன் என்ற பத்திரிகையை வெளியிடவும் காந்தியடிகள் டர்பன் அருகே தொடங்கிய ஆஸ்ரமம் தான் போனிக்ஸ் பண்ணை என்பதாகும்.<sup>11</sup> 1906 ஆம் ஆண்டு செப்டம்பர் 11 ஆம் நாள் ஜோகன்ஸ்பர்க்கில் ஒரு மாநாட்டைக் கூட்டினார். இதில் மூன்று ஆயிரம் பேர் கலந்துக் கொண்டனர். இம்மாநட்டில் கறுப்புச் சட்டத்தை எதிர்த்து காந்தியடிகள் அஹிம்சாவழி போராட்டத்தைத் துவக்கி வைத்தார். பிந்தைய நாளில் இந்தியாவில் காந்தியடிகள் நடத்திய இயக்கங்கள் மற்றும் போராட்டங்களுக்கு அடித்தளமிட்ட முதல் போராட்டம் இதுவே என்பது குறிப்பிடத்தக்கது. 1906 ஆம் ஆண்டு ஜூலை கலகம் ஏற்பட்டதால் அந்தாண்டு மட்டும் போராட்டம் நிறுத்தி வைக்கப்பட்டது.

#### மூன்றாம் கட்டம், 1907 - 1914

போராட்டத்தில் காந்தியடிகள் அதிவேகமாக ஈடுபட்டிருந்ததால் அவரும் தாக்கப்பட்டார்; அவமானப்படுத்தப்பட்டார், என்றாலும் மனம் தளராமல் போராட்டத்தைத் தொடர்ந்தார். டிரான்ஸ்வால் குடியேற்றக் கட்டுப்பாட்டு மசோதாவை எதிர்த்து அடுக்கடுக்கான போராட்டங்களை நடத்தினார். அதன் விளைவாக 1912 ஆம் ஆண்டு அக்டோபரில் கோகலேயின் முயற்சியால் ஜெனரல் ஹம்ட்ஸுக்கும் காந்தியடிகளுக்கும் இடையே ஓர் ஒப்பந்தம் ஏற்பட்டது. அதன்படி ஜெனரல் ஸ்மட்ஸ் கொண்டுவந்த கறுப்புச் சட்டம் ஓர் ஆண்டு காலத்திற்குள் திரும்பப் பெற்றுக்கொள்ளப்படும் என்றும் இந்தியர்கள் மேல் விதிக்கப்பட்ட 3 ஸ்டெர்லிங் பவுண்டு தலைவரி ரத்து செய்யப்படும் என்றும் உடன்பாடாயிற்று.

#### கேப் நகர்தீர்ப்பு

மேற்படி உடன்பாடு நிறைவேற்றப்படாத நிலையில் இந்தியர்களுக்கு எதிராக ஒரு தீர்ப்பு வெளியிடப்பட்டது. அந்நாட்டின் கேப் நகரில் இருந்த தலைமை நீதிமன்றத்தில் அதன் நீதிபதியான சியார்லே என்பவர் ஒரு வழக்கிற்காக தீர்ப்பு வழங்கினார். தென்னாப்பிரிக்காவில் கிறிஸ்தவர் சடங்குப்படியும், திருமணப் பதிவாளர் சட்டப்படியும் நடக்காத எந்தத் திருமணமும் செல்லாது என்பதே அந்தத் தீர்ப்பு ஆகும்.<sup>12</sup> அத்தீர்ப்புப் படி நடக்காதத் திருமணம் அனைத்தும் சட்ட விரோதம் ஆக்கப்பட்டது. இத்தீர்ப்பு பிரிட்டிஷ் காலனியில் வாழ்ந்து வந்த இந்திய மக்களுக்கு, முக்கியமாக மணமான பெண்களுக்கு ஒரு சவாலாக அமைந்தது.

தென்னாப்பிரிக்காவில் குடியேறிய இந்தியர்களே இத்தீர்ப்பினால் பெரிதும் பாதிக்கப்பட்டனர். இந்திய மக்கள் தங்கள் மத வழக்கப்படி செய்து கொண்ட திருமணங்கள் அனைத்தும் செல்லாது என்ற நிலையை இத்தீர்ப்பு விளைவித்தது. ஏற்கனவே மணமான இந்தியப் பெண்கள் 'சட்டப்பூர்வ மனைவி' என்கிற தகுதியை இழக்க நேரிட்டது.<sup>13</sup> இவர்களின் கணவன், மனைவி, பிள்ளை என்னும் உறவுகளை அரசு அங்கீகரிக்க மறுக்கும் நிலை ஏற்பட்டது. இந்தியர்களுடைய அனைத்து உரிமைகளுக்கும் சவாலாக அமைந்தது.

அரசின் நிறுவெறிக்கும், ஆதிக்க உணர்விற்கும் ஆட்பட்ட ஒரு நீதிபதி வழங்கிய இத்தீர்ப்பினைக் கண்டு இந்திய வம்சாவழியினர் சினந்தெழுந்தனர். பெரும் கிளர்ச்சி மூண்டது. காந்தியடிகள் இவர்களை ஒன்றிணைத்துப் போராட்டம் நடத்தினார். அச்சமயத்தில் இந்தியர்கள் சார்பில் நடத்தப்பட்ட எல்லாக் கூட்டங்களுக்கும் தாயாருடன் சிறுமி வள்ளியம்மை சென்று வந்தார். காந்தியடிகளும் மற்ற தலைவர்களும் நிகழ்த்திய சொற்பொழிவுகள் வள்ளியம்மையின் நெஞ்சில் ஆழப்பதிந்தன.

#### போராட்டத்தில் வள்ளியம்மை

அதுவரை போராட்டங்களில் பெண்கள் ஈடுபட வேண்டாம் என்று தடுத்துவந்த காந்தியடிகள் கேப்



நகர் தீர்ப்புக்கு எதிரான போராட்டத்தில் பெண்களையும் சேர்த்துக்கொள்ள அனுமதி அளித்தார். இம்மாற்றத்தைக் கண்டவுடன், வள்ளியம்மையார் மனமகிழ்வு அடைந்தார். ஏனெனில் இது பெண்கள் நேரடியாகச் சம்பந்தப்பட்ட மானப்பிரச்சனை. செய்து கொண்ட திருமணத்தையே இல்லையென்றாக்கி, குழந்தைகளின் உரிமையைப் பறித்த தென்னாப்பிரிக்க அரசின் வெறித்தனத்தை எதிராக போராட்டத் தொடங்கினார். வள்ளியம்மையின் ஆர்வத்தையும் துணியையும் கண்ட காந்தியடிகள் அவரது சேவையைப் பயன்படுத்திக் கூட்டங்கள் கூட்டினார். மக்களைத் திரட்டுவதற்கும் உறுதியான செயல்களைச் செய்வதற்கும் வள்ளியம்மையின் சேவை காந்தியடிகளுக்குத் தேவைப்பட்டது.

முதல் முதலில் டால்ஸ்டாய் பண்ணையில் இருந்த பெண்களை வள்ளியம்மை அழைத்தபோது அவர்கள் மகிழ்ச்சியுடன் முன்வந்தனர். இப்போராட்டத்தில் இயல்பாகவே பெண்களின் வீர உணர்வு அதிகம் சுடர்விட்டது. காந்தியடிகள் தமது வழக்கப்படி, முன்னெச்சரிக்கையாக, போராட்டத்தில் ஈடுபடுவதில் உள்ள இன்னல்களைப் பெண்களுக்கு எடுத்தியம்பினார். உணவு, உடையில் தட்டுப்பாடுண்டாகும். ஓர் இடத்திலிருந்து மற்றோர் இடம் செல்வதற்குக் கட்டுப்பாடுகள் விதிக்கப்பெறலாம். சிறையில் அவமானப்பட நேரிடலாம் என்று எடுத்துரைக்கப்பட்டது. ஆயினும் டால்ஸ்டாய் பண்ணையிலிருந்து மட்டும் அஞ்சா நெஞ்சம் படைத்த பதினொரு மாதர் குல திலகங்கள் பேரணியில் கலந்துக்கொள்ள முன்வந்தனர். அவர்களில் பத்துப்பேர் தமிழ்ப் பெண்கள் என்பதை கூர்ந்து கவனிக்க வேண்டும்.

பெண்களின் மானம், மாண்பு, குடும்பப் பிணைப்பு போன்றவை திருமண மறுப்புச் சட்டத்தால் பாதிக்கப்படுவதால், பெண்களே போராட வேண்டும் என்றார் வள்ளியம்மை. 1913 ஆம் ஆண்டு அக்டோபர் 29 ஆம் தேதியன்று ஜோகன்ஸ்பர்க் நகரிலிருந்து நியூகாசில் நகருக்குப் பெண்கள் சத்தியாக்கிரகப் போர்ப்படை

புறப்பட்டது. காந்தியடிகளின் மனைவி கஸ்தூரிபாயுடன் வள்ளியம்மையும் அவரின் தாயாரும் அதில் கலந்து கொண்டனர்.<sup>14</sup> வள்ளியம்மை இளநங்கையாக இருந்தாலும், அணியில் நடந்து சென்றதோடு தனது கடமை முடிந்துவிட்டதாக எண்ணவில்லை. நியூகாசில் போகும் வழியில் சார்லஸ் டவுன், டண்டி, வேலடிஸ்மித், மாரிட்ஸ்பர்க், டர்பன் போன்ற முக்கியமான இடங்களில் சத்தியாக்கிரகிகள் தங்கிச்சென்ற போது, தன் இளவயது காரணமாக ஓடியாடிச் சத்தியாக்கிரகிகளுக்கு இயன்றவரை தொண்டு செய்தார். நியூகாசில் சுரங்கத்தில் வேலை செய்த தொழிலாளர்களில் பெரும்பாலோர் தமிழர்கள் என்பதால், இவர்கள் வேண்டுகோளை ஏற்று அச்சுரங்கத் தொழிலாளர்கள் வேலை நிறுத்தத்தை மேற்கொண்டார்கள்.<sup>15</sup>

முதல் கட்டமாக 1913 ஆம் ஆண்டு செப்டம்பர் 23 ஆம் தேதி போனிக்ஸ் குழு, எல்லையைத் தாண்டி டிரான்ஸ்வாலுக்குள் நுழைந்த உடனே கைது செய்யப்பட்டது. அதேசமயம் டிரான்ஸ்வாலிலிருந்து நேட்டாலுக்குள் அனுமதிச் சீட்டு இன்றி நுழைந்த ஜோகன்ஸ்பர்க் சகோதரிகளை கைது செய்யவில்லை. போனிக்ஸ் பண்ணையைச் சேர்ந்தவர்கள் மட்டும் கைதாகி, வள்ளியம்மையோடு சென்ற குழு, தாங்கள் கைதாகவில்லையே என்பதை எண்ணிப் பார்த்த போது, ஜோகன்ஸ்பர்க் சகோதரிகளின் உணர்ச்சி பெருக்கெடுத்தது. மேலும் அதிகமான பேர் போராட்டத்திற்கு முன்வந்தனர்.<sup>16</sup> அங்கிருந்து புறப்பட்ட அக்குழு டிரான்ஸ்வாலுக்குள் அனுமதியின்றி நுழைந்தது. அப்பொழுது வள்ளியம்மையும், அவருடைய அன்னையும், மற்ற போராட்டப் பெண்களும் தடையை மீறி டிரான்ஸ்வால் எல்லையைக் கடக்கும் போது வால்க்ஸ்ரஸ்ட் என்ற இடத்தில் 1913 ஆம் ஆண்டு டிசம்பர் 22 ஆம் நாள் கைது செய்யப்பட்டனர். மூன்று மாதம் கடுங்காவல் தண்டனை விதிக்கப்பட்டு சிறையில் அடைக்கப்பட்டார்.<sup>17</sup>

பதினாறு வயது வள்ளியம்மையும் கடுங்காவல் தண்டனையை ஏற்று சிறைக்கு சென்றார். அதில்

அவருக்கு வருத்தமே இல்லை. இந்தியர்களின் உரிமைகளை நிலைநாட்ட நடைபெறும் போராட்டத்தில் சிறைப்பட்டது மகிழ்ச்சியாகவே இருந்தது. கொலை, கொள்ளை மற்றும் திருட்டுக் குற்றவாளிகளுடன் அடைக்கப்பட்ட வள்ளியம்மையைச் சிறை அதிகாரிகள் மிகக் கடுமையாக நடத்தினார்கள். அவரிடம் கடினமான வேலைகள் வாங்கப்பட்டது. மனிதர்கள் உட்கொள்ளத் தகுதியற்ற உணவு கொடுக்கப்பட்டது. சிறையில் சுகாதாரக்கேடான சூழ்நிலை நிறைந்திருந்தது. எல்லாச் சித்திரவதைகளையும் அனுபவித்த வள்ளியம்மை கரும் காய்ச்சலினால் அவதியுற்றார். சிறையில் தகுந்த மருத்துவ வசதியில்லை.

உடல்நலம் மிகவும் பாதிக்கப்பட்டிருந்த வள்ளியம்மையிடம் உரிய அபராதத் தொகையைக் கட்டிவிட்டுச் சிறையிலிருந்து விடுபடுமாறு சில நண்பர்கள் ஆலோசனை கூறினார்கள். அவற்றை முற்றிலுமாக மறுத்த வள்ளியம்மை சிறையிலேயே தங்கிவிட்டார். எனினும் உடல்நிலை மேலும் மோசமானதால் தண்டனைக் காலம் முடிவதற்குச் சிலநாட்கள் முன்னதாக 1914 ஆம் ஆண்டு பிப்ரவரி 11 ஆம் தேதி வள்ளியம்மை விடுவிக்கப்பட்டார். துள்ளித்திரிந்த பருவ வயதில் சத்தியாக்கிரகப் போராட்டத்தில் மிடுக்குடன் நடந்துச்சென்ற வள்ளியம்மை மெலிந்து, துவண்டு, பார்பதற்கே பரிதாபமாக இருந்தாள். மேலும் அவர் கொடிய நோயால் பீடிக்கப்பட்டார். இதனால் வள்ளியம்மையை அவளது வீட்டில் போய் பார்த்த காந்தியடிகள் “வள்ளியம்மா நீ சிறை செல்ல நேர்ந்ததற்காக வருந்தவில்லையா?” என்று கேட்டார். அதற்கு “வருந்துவதா? இப்போது கூடச் சிறைக்குச் செல்லத் தயாராய் இருக்கிறேன்” என்றார் அந்த வீராங்கனை. ஆனால் இந்த உரையாடல் நடைபெற்ற ஒரு சில நாட்களில் வள்ளியம்மை அதாவது 1914 ஆம் ஆண்டு பிப்ரவரி 22 ஆம் தேதி அன்று இவ்வுலகவாழ்வை நீத்து வானுலகு அடைந்துவிட்டார்.<sup>18</sup> இந்தியன் ஒப்பினியன் என்ற சஞ்சிகையில் எழுதிய குறிப்பில், “இந்தியாவின் புனிதமகள் ஒருத்தியை இழந்துவிட்டதற்காக வருந்துகின்றோம். ஏன்,

எதற்கு என்று கேட்காமல் தனது கடமையை உணர்ந்து ஆற்றிய காரிகை அவள்” என்று புகழாரம் சூட்டியது. அதுமட்டுமல்லாமல் 1915 ஆம் ஆண்டு தமிழ்நாடு வந்த காந்தியடிகள் தில்லையாடி கிராமத்திற்கு சென்று வள்ளியம்மையின் உறவினர்களை சந்தித்து பாராட்டுத் தெரிவித்தார்.

**தில்லையாடி வள்ளியம்மை நினைவு மண்டபம்**  
வள்ளியம்மை வாழ்ந்த ஆண்டுகள் சிறிது காலம் என்றாலும் தேசத்தின் வரலாற்றில் அவருடைய தியாகம் பொன் எழுத்துக்களால் பொறிக்கப்பட்டுள்ளன. மிகச் சிறிய வயதிலேயே அவர் தன் வாழ்க்கையையே மக்களுக்காக அர்ப்பணித்தார். அவர் உயிர்த் தியாகத்தைப் பாராட்டி நன்றி தெரிவிக்கும் முறையில் தென்னாப்பிரிக்காவில் ஜோகன்ஸ்பர்க்கில் தில்லையாடி வள்ளியம்மை நினைவுச் சின்னத்தைக் காந்தியடிகள் திறந்து வைத்து அஞ்சலி செலுத்தினார். நெல்சன் மண்டேலாவின் முயற்சியால் வள்ளியம்மை கல்லறை புதுப்பிக்கப்பட்டு 1997ஆம் ஆண்டு ஏப்ரல் 20 ஆம் தேதி ஒரு விழா எடுக்கப்பட்டது.<sup>19</sup>

தென்னாப்பிரிக்காவில் மட்டுமல்லாமல் தமிழ்நாட்டிலும், அவ்வீரமங்கைக்கு மரியாதைச் செலுத்தும் வகையில் அவரது பூர்வீக மண்ணாகிய தில்லையாடியை மாதிரி கிராமமாக மாற்றும் பணியை 1989 ஆம் ஆண்டு அக்டோபர் 22 இல் அன்றைய முதல்வர் மு. கருணாநிதி தொடங்கி வைத்தார்.<sup>20</sup> மற்றும் 1971ஆம் ஆண்டு ஆகஸ்டு 13 இல் தரங்கம்பாடி தாலுக்காவில் உள்ள தில்லையாடி வள்ளியம்மை கிராமத்தில் அவருக்கு 2451 சதுரமீட்டர் பரப்பளவில் நினைவு மண்டபம் ஏற்படுத்தப்பட்டது. அங்கு, அவர் உருவச்சிலை, வாழ்க்கை வரலாறு அடங்கிய புகைப்படங்கள் கண்காட்சிக்கு வைக்கப்பட்டுள்ளது.<sup>21</sup> 1982 ஆம் ஆண்டு அக்டோபர் 27 இல் அன்றைய முதல்வர் எம்.ஜி. இராமச்சந்திரன் தமிழ்நாடு கைத்தறி நெசவாளர் கூட்டுறவுச் சங்கத்தின் 600வது விற்பனை நிலையத்திற்கு தில்லையாடி வள்ளியம்மை மாளிகை என்று பெயர்சூட்டி, சென்னையில் பாந்தியன் சாலையில் திறந்து

வைத்தார். தமிழ்நாடு அரசு 2005 ஆம் ஆண்டு நவம்பர் 13 ஆம் தேதி அவரது சொந்த ஊரான தில்லையாடியில் ஒரு ஸ்தூபியையும் ஏற்படுத்தியது.<sup>22</sup> வள்ளியம்மைக்கு பெருமை தேடித்தரும் வகையில் பாராளுமன்ற உறுப்பினர் எஸ்.கே. கார்வேந்தன் என்பவர் தில்லையாடி வள்ளியம்மையின் நூற்றாண்டை ஒட்டி தபால் தலை வெளியிடுமாறு கேட்டுக் கொண்டார்.<sup>23</sup>

### முடிவுரை

வீரத்தில் பிறந்து விவேகத்தால் வளர்க்கப்பட்டு, சுதந்திர ஆர்வத்தால் கொதித்தெழுந்து போராடும் இயல்பு தமிழகத்துப் பெண்களுக்கு இயற்கையிலேயே உண்டு. இது தமிழ் பெண்களின் தனியானதோர் உரிமைச் சொத்து ஆகும். இதை நிலைநாட்டும் வகையில் தில்லையாடி வள்ளியம்மையின் தீர்ச்செயல் அமைந்திருந்தது என்று கூறினால் அது மிகையாகாது. அந்நிய மண்ணில் வள்ளியம்மையின் போராட்ட செயல் வரலாற்றில் கட்டாயம் பொறிக்கப்பட வேண்டிய ஒன்றாகும்.

### பின்குறிப்புகள்

1. பெ.கிருட்டிணன், மக்களுக்காக உழைத்த மாமனிதர்கள், ப.8
2. எஸ்.சோமசுந்தரம், “தில்லையாடி வள்ளியம்மை”, த.ஸ்டாலின், குணசேகரன் (தொகுப்பாசிரியர்) விடுதலை வேள்வியில் தமிழகம், (ஈரோடு, 2000), ப. 303
3. தமிழரசு, 16.08.1991, ப.29
4. M.K. Gandhi, Sathyagraha in South Africa, (Ahamedabad, 1928)
5. M.K. Gandhi, The Collected Works of Mahatma Gandhi, Vol.I, (Ahamedabad, 1964)
6. இராஜம் கிருஷ்ணன், இந்திய விடுதலைப்போரில் பெண்கள் (இந்திய அரசு, புதுதில்லி), ப.41
7. இரா. பிரேமா, பெண்குலத்தின் பொன்விளக்கு, (சென்னை, 2002), ப.32

8. தமிழரசு, 16.08.1991, ப.29
9. S.P. Sen, Dictionary of National Biography, Vol.II, (Institute of Historical Studies, Sree Saraswathy Press, Calcutta)
10. P.C. Ghosh, Mahatma Gandhi As I saw him, (New Delhi, 1968), p.138
11. M.K. Gandhi, Satyagraha in South Africa, p.20
12. அ. இராமசாமி, மகாத்மா காந்தி நூல்கள், பாகம் - 8, (சென்னை, 1969), ப.49
13. பைம்பொழில் மீரான், தலைநமிர்ந்த தமிழ்ச்சி்கள், (சென்னை, 2007), ப.92
14. Data Collected from Thillaiyadi Valliammal Co&optex Show Room at Pantheon Road, Chennai.
15. தேன்மொழி ஞானபண்டிதன், இந்தியப் பெருமையின் முன்னோடிகள், (கோவை, 2003), ப.134
16. Indian Opinion, 21.07.1913
17. Manmohan Kaur, Women in India's Freedom Struggle, (New Delhi, 1985), p.105
18. பெ.சு. மணி, இந்திய தேசியத்தின் தோற்றமும் வளர்ச்சியும், (சிதம்பரம், 1995), ப.136
19. ஜோதிர்தலதா கிரிஜா, “தில்லையாடி வள்ளியம்மை” விடுதலை வேள்வியில் தமிழகம், சென்னைப் பல்கலைக்கழக தமிழ் வளர்ச்சிக் கழகம் வெளியீடு, (சென்னை, 1985), ப.172
20. வரலாற்று நாயகி தில்லையாடி வள்ளியம்மை, (செய்தி - மக்கள் தொடர்பு அலுவலக வெளியீடு, தஞ்சாவூர்)
21. தில்லையாடியில் உள்ள நினைவு மண்டபக் கல்வெட்டு.
22. The Hindu, 14.11.2008
23. Lokshaba Dabate, Rule 377, 19 March 2007

## காலம் கடந்தும் காவியம் கூறும் கற்கள்

முனைவர்.அ. இராஜலட்சுமி★

### கருத்தைக் கவர்ந்த காட்சியகப் பொருட்கள்

200 ஆண்டுகளுக்கு முன் வேலூர் மாவட்டம் கரிகிரி கிராமத்தைச் சேர்ந்த பொன்னுசாமி உடையார் என்பவர் 999 மாயக் கூஜாக்களைத் தயார் செய்தார். வடஆற்காடு நவாப் பயன்படுத்திய ஒரு மாய கூஜா கண்ணையும் கருத்தையும் கவர்ந்தது. மேல், கீழ் என இரு புறங்களிலும் துவாரங்கள் இருந்தாலும் அதன் உள்ளே ஊற்றிய நீர் கீழே சிந்தாமல் இருப்பதும், அதன் மேல்பச்சை வண்ணம் ஏற்றப்பட்ட முறையும் தொழில்நுட்பத்தின் உச்சக்கட்டம் என்றே கூறலாம். அழகிய வேலைப்பாடுடன் அமைந்த ஐம்பொன்னாலான அர்த்தநாஸ்வரர் சிலையும், தங்கம் மற்றும் வெள்ளி காசுகளும், கல்லாயுதங்களும், உருக்காலை கழிவு கசிந்த கற்களும், பாணை ஓடுகளும், சுடுமண் சிற்பங்களும் இன்னும் பல அரியவகை பொருட்களும் காட்சிப்படுத்தப்பட்டுள்ளன.

காட்சியகக் காப்பாளர் திரு. உமாசங்கர் அவர்களின் தொடர் முயற்சியால் கல்வெட்டுகள் படிக்க பயிற்சி, சிலைகளைப் பராமரிக்கும் பயிற்சி, ஓலைச்சுவடிகளைப் பாதுகாக்கும் பயிற்சி, சுண்ணாம்புக் கட்டிகள் கொண்டு சிற்பங்கள் செதுக்கும் பயிற்சி, நினைவாற்றல் பயிற்சி எனப் பல்வேறு பயிற்சிகளும் அளிக்கப்பட்டு வருகின்றன. களஞ்சியங்களைக் கண்ட நிறைவுடன் கூழமந்தல் நோக்கி அடுத்தக்கட்ட பயணம் தொடர்ந்தது.

### கங்கை கொண்ட சோழீச்சுரம்

பல்லவர் தலைநகரான காஞ்சியிலிருந்து பிற்காலச்சோழ தலைநகரமான பழையாறை மற்றும் கங்கை கொண்ட சோழபுரத்திற்கு இடையே பெரும் வழியாக இவ்வூரின் சாலை இருந்தது என்றும் சொல்லப்படுகிறது.

கூழம் என்னும் ஒரு வகையான பலா மரங்கள்

அதிகம் விளைந்ததாலும், எள் அதிக அளவில் பயிரிடப்பட்டதாலும், பெருவழி ஒன்று இருந்ததாலும், வெள்ளையனின் தவறான உச்சரிப்பாலும் (சோழமண்டலம் (Cholamandal)) இவ்வூர் கூழமந்தல் என்று பெயர் பெற்றதாக இவ்வூருக்குப் பல பெயர் காரணங்கள் உள்ளன.

இது வழக்கிலுள்ள பெயர் காரணங்களாக இருப்பினும் அங்கு காணப்பெறும் கல்வெட்டுகளின் படி “ஜெயங்கொண்ட சோழ மண்டலத்து காளியூர் கோட்டத்துப் பாகூர் நாடு” என்றும், முதலாம் ராஜேந்திரன் காலத்தில் “கங்கைகொண்ட சோழபுரம்” என்றும், முதலாம் இராசராசன் காலத்தில் “விக்கிரம சோழபுரம்” எனவும் அழைக்கப்பட்டுள்ளது.

முதலாம் இராசேந்திரன் கங்கை வரை சென்று வெற்றி கொண்டதன் நினைவாக அவரது ஞானக் குருவாக விளங்கிய ஈசான சிவ பண்டிதர் அவர்கள், கோயிலின் உபதளம், அதிஷ்டானம், பிந்தி, பிரஸ்தரம், கிரீவம், சிகரம், கலசம் என அனைத்துப் பகுதிகளும் கல்லாலான ஒரு பெரும் கற்றளி கோயிலை எடுப்பித்தார்.

### காணக் கண்கோடி வேண்டுமே!

“திருக்கற்றளி உடைய மகாதேவன்” என்று போற்றப்படும் சிவனை மூலவராகக் கொண்ட இக்கோயில் தெப்பக்குளத்தில் மிதப்பது போன்று நிலத்தில் இருந்து இரண்டு அடி தாழ்ந்து கட்டப்பட்டுள்ளது. உள்நாழிகை விமானம், அர்த்த மண்டபம், இடைநாழி, மகா மண்டபம் என்ற நான்கு பிரிவுகளைக் கொண்ட இக்கோயிலைப் பழமை மாறாத தனித்துவ கற்றளியாக இன்றும் தொல்லியல் துறை பாதுகாத்து வருகிறது.

### மாமண்டூர்

மாமண்டூரில் கிடைக்கப்பட்ட பல்லவ கிரந்த கல்வெட்டுகள் மூலம் சித்திர மேகத் தடாகம் (மாமண்டூர்) என்னும் ஏரிக்கு அருகில் சிறப்பாக

★முனைவர் பட்ட மேலாய்வாளர், செம்மொழித்தமிழாய்வு மத்திய நிறுவனம், பெரும்பாக்கம், சென்னை - 600100

அமைக்கப்பட்டுள்ள குடைவரைக் கோயில்களானது, முதலாம் மகேந்திரவர்மனால் கட்டப்பட்டதாக இருக்கலாம் எனத் தொல்லியல் அறிஞர்களால் கருதப்படுகிறது.

ஏழாம் நூற்றாண்டுக்கு முன்னர் செங்கற்களினாலும் சுதையினாலும் மரத்தினாலும் கோயில் எடுப்பிக்கப்பட்டு இருந்தாலும் காலத்தால் அவை அழிவிற்கு ஆட்பட்டன.

“சித்திரகாரப்பிலி” என்று வழங்கப்படும் மகேந்திரவர்மன் குகைகளைக் குடைந்து அழிவில்லாத குடைவரை கோயில்களை எடுப்பித்தான். அதில் இரண்டு குகைகளிலுள்ள கற்பாறைகள் கோயில் அமைக்க தகுதியற்றன என்பதனால் அவை முடிவு பெறாமல் விட்டதாகவும் மீதம் இரண்டும் நன்முறையில் அமைக்கப் பெற்று சிவனை மூலவராகக் கொண்டு பிரம்மா, விஷ்ணுவிற்கும் தனித்தனி வாயில்கள் அமைத்து வாயில் காப்போர் சிலைகளையும் அமைத்து செய்திருக்கும் கலை நுணுக்கத்தையும் பேராசிரியர் முருகன் எடுத்துக் கூறினார். குடைவரைக்கு மேலே சமணப் படுக்கை காணப்படுகின்றது. முன்பகுதியில் தமிழி கல்வெட்டு ஒன்றும் காணக்கிட்டியது.

**காலம்கடந்து காவியம் கூறியகற்கள் கல்திட்டை**

“இறந்தவர் வீடு” என்று அழைக்கப்படும் கல்திட்டை காண்கிறோம். மூன்று கற்களைக் கொண்டு சிறிய துளை ஒன்று விட்டு ஒரு குகை போன்று அமைக்கப்பட்ட இது கி.பி. 250 லிருந்து கி.பி. 300 வரையிலான ஆண்டுகள்

பழமையானதாக இருக்கலாம் என்றும் நம்பப்படுகிறது.

**கல்வட்டம்**

பெருங்கற்கால ஈமச்சின்னங்களைப் பாதுகாக்க கற்பாறைகள் கொண்டு ஒரு வட்ட வடிவமாக உருவாக்கப்பட்டதே கல்வட்டம். காலவெள்ளத்தில் பாறைகளும் கரைந்து அரை வட்ட வடிவ கல்வட்டம் ஒன்று மட்டுமே காணக்கிட்டியது. கல்திட்டைகள் காணப்படும் இடங்களில் கல்வட்டங்களும் காணக் கிடைக்கும்.

**குரங்கணில்முட்டம்**

குரங்கு வடிவில் வாலியும் அணில் வடிவில் இந்திரனும் காகம்(முட்டம்) வடிவில் எமனும் இறைவனை வழிபட்ட தலம். திருநாவுக்கரசர், திருஞானசம்பந்தர், சுந்தரர் என்ற சமயக் குரவர்களாலும், சேக்கிழார் என்ற தெய்வச்சான்றோராலும் பாடப்பட்ட தளத்தில் காணப்பட்ட குடைவரைக் கோவிலில் பிரம்மா, விஷ்ணு, சிவன் என்ற மும்மூர்த்திகளுக்கும் கோவில் அமைந்திருந்தது.

**பிரம்மதேயம்**

கருவறைக்குள் மூலவராக ஒரு சிவலிங்கமும் அவருக்கு அருகில் மற்றொரு சிவலிங்கமும் அமைந்த கோவிலாக பிரம்மதேசத்தில் அமைந்த சிவன் கோவில் உள்ளது. தொல்பொருள் துறையினரால் பாதுகாக்கப்படும் இக்கோவிலின் சுற்றுச்சுவரில் இராஜேந்திரனின் காலத்திற்கான செய்திகளும் அவனது காலத்திற்கு 150 ஆண்டுகளுக்கு முன்னமே இருந்த செய்திகளும் கல்வெட்டுகளில் காணக்கிடைக்கின்றன.

## சங்க இலக்கியத்தில் ஓய்மா நாடு

முனைவர் க.கந்தசாமிபாண்டியன்★

பழந் தமிழகத்தை மூவேந்தர்களும் குறுநில மன்னர்களும் ஆட்சிசெய்தனர். அவர்கள் தங்கள் எல்லைக்குட்பட்ட நாடுகளில் ஆகச்சிறந்த முறையில் அரசாட்சி நடத்தி வந்தனர். அவருள் வீரத்தில் மட்டுமல்ல கொடையிலும், குணத்திலும் சிறந்தோராய் இருந்தனர். அதற்கான சான்றுகளாகச் சங்கப்பனுவல்கள் அமைகின்றன. அவர்கள் பல்வேறு சிறுகுடிகளைச் சேர்ந்தவர்கள் ஆவர். அவ்வாறு ஓவியர் குடியினைச் சார்ந்தவர்களின் ஆளுகைக்குட்பட்ட நாடே ஓய்மா நாடு ஆகும். இந்நாட்டினைப் பற்றிய குறிப்புகள் சிறுபாணாற்றுப்படை மற்றும் புறநானூற்றில் 176, 376, 379 ஆகிய மூன்று பாடல்களில் இடம் பெற்றுள்ளன.

### ஓவியர் குடியும் ஓய்மா நாடும்

ஓவியர் குடி என்பது நாகர் குடியின் ஒரு பிரிவாகும். இந்த ஓவியர் குடியைச் சார்ந்தவர்களது ஆட்சிப்பரப்பைக் கொண்ட நாடு ஓய்மா நாடாகும். ஆவியர் குடிப்பெயருக்கு ஆய் என்னும் பெயர் இருப்பதைப் போன்று 'ஓவி' என்பதன் மாற்றுவடிவம் 'ஓய்' ஆகும். அதனால் தான் இதன் அரசனைச் சிறுபாணாற்றுப்படை ஓவியர் பெருமகன், ஓய்மான் என்று வழங்குகின்றது. இதனை,

“உறுப்புலித் துப்பின ஓவியர் பெருமகன்”

- சிறுபாணாற்றுப்படை., 126

என்ற பாடலடிகள் விளக்குகின்றது. இந்த ஓய்மா நாடு தற்போது திண்டிவனம் மற்றும் சுற்றுப்பகுதியைச் சார்ந்ததாகும். இந்நாட்டில் மாவிலங்கை, கிடங்கில், ஆமூர், எயிற்பட்டினம், வேலூர் போன்ற ஊர்கள் சிறப்புற்ற ஊர்களாக அறியக்கிடைக்கின்றன.

### மாவிலங்கை

இது நல்லியக்கோடன் ஆட்சி செய்த ஓய்மா நாட்டின் தலைநகரமாகும். மாவிலங்கை

புனனாட்டுக்கு வடக்குள்ள அருவாநாடு, அருவாவடதலை நாடென்று இரண்டும் சேர்ந்த இடம் என்று உரையாசிரியர்கள் குறிப்பிடுகின்றனர். இராவணன் ஆட்சி செய்த இடத்தினைத் தொல்மாவிலங்கை என்று சிறுபாணாற்றுப்படை குறிப்பிடுகின்றது. இவர்கள் இருவரும் இசையில் வல்லவர்களாக இருந்துள்ளதையும் அறியமுடிகின்றது.

“தென்மா விலங்கைக் கருவொடு பெயரிய

நன்மா விலங்கை மன்னருள்ளும்

மறுவின்றி விளங்கிய வடுவில் வாய்வான்

உறுபுலித் துப்பின் ஓவியர் பெருமகன்”

- சிறுபாணாற்றுப்படை., (120 - 122)

என்று சிறுபாணாற்றுப்படையும்,

“இழுமென ஒலிக்கும் புனலம் புதவிற்  
பெருமாவிலங்கைத் தலைவன் சீரியாழ்  
இல்லோர் சொன்மலை நல்லியக்கோடன்”

- புறநானூறு., 176

என்று புறநானூறும் பதிவு செய்துள்ளன.

### கிடங்கில்

இவ்வூர் இன்று கிடங்கால் என்று வழங்கப்பெறுகின்றது. “கிடங்கிலென்னும் ஊரும் திருத்திண்டிஸ்வரமும் (திண்டிவனம்) ஓய்மானாட்டில் உள்ளவென்று தென்னிந்திய சிலாசாசனத்தால் தெரிகின்றது” (3 ஆம்தொகுதி, 2 ஆம்பகுதி, 201 ஆம்பக்கம்) என்பார் உ.வே.சா1. பிற்காலத்தில் தோன்றிய யாப்பெருங்கல விருத்தியுரையில் அமைந்துள்ள “கிடங்கிற் கிடங்கில்” என்னும் வெண்பாவினில் இடம்பெற்றுள்ள கிடங்கிலும் இதுவே ஆகும். இன்றும் இவ்வூரில் சிதைந்த அகழியும் இடிந்த கோட்டையும் காணப்பெறுகின்றது. ஓய்மா நாட்டு ஊர்களுள் கிடங்கிலும் ஒன்று எனப் பிற்காலச் சோழர்காலக் கல்வெட்டுக்களின் வழி

★உதவிப்பேராசிரியர் மற்றும் துறைத்தலைவர், இராஜபாளையம் இராஜூக்கள் கல்லூரி, இராஜபாளையம்.

அறியமுடிகிறது2. இவ்வூர் காவதிக்கீரங் கண்ணனார், காவதிப் பெருங்கொற்றனார், குலபதி நக்கண்ணனாரென்றும் மூன்று நல்லிசைப் புலவர்க்குரிய இடமாகத் தெரிகின்றது என்று உ.வே.சா தனது பத்துப்பாட்டு முன்னுரையில் குறிப்பிடுகின்றார்.

### ஆமூர்

ஆமூர், கிடங்கில், வேலூர் பெருவழியில் கொண்டாமூர், நல்லாமூர், சித்தாமூர் என்ற மூன்று ஊர்கள் உள்ளன. இதில் நல்லாமூர் என்பது பழைய ஆமூராக இருந்திருக்கலாம் என்பார் வரலாற்று அறிஞர் இராசமாணிக்கனார்.

### எயிற்பட்டினம்

ஓய்மா நாட்டில் அமைந்திருந்திருந்த கடற்கரைப் பட்டினம் இதுவாகும். இது இன்று மரக்கானம் என்று வழங்கப்பெற்று வருகின்றது. மேலும் சங்க காலத்தில் சிறப்பான வணிகமும் இங்கு நடந்துள்ளது என்பது கிரேக்கப் பயணிகளின் குறிப்புகளின் வழி அறியமுடிகின்றது. பெரிப்ளஸ் என்னும் கிரேக்கப் பயணி தனது நூலில் தமிழகத்தின் கிழக்குக் கடற்கரையில் கமரா, பொடுகா, சோபட்டமா என்னும் துறைமுகப்பட்டினங்களைக் குறிப்பிடுகிறார். டாலமி என்னும் பயணி காமரா, போடுகே, மேலங்கே என்னும் துறைமுகப்பட்டினங்களைக் குறிப்பிடுகிறார். பெரிப்ளஸ் குறிப்பிடும் சோபட்டமா என்னும் ஊர் சோபட்டனா என்பதன் திரிபாகும். சோபட்டனா என்பது சோபட்டினம் என்பதிலிருந்து வந்துள்ளது. சோ என்றால் எயில் அல்லது மதில் என்று பொருள். இதன் பொருள் மதில் சூழ்ந்த கோட்டை என்பதாகும். எனவே சோபட்டனா என்பது எயிற்பட்டினத்தையே குறிக்கிறது என்பது வெள்ளிடைமலை. இதில் டாலமி குறிப்பிடும் மேலங்கே என்பது மாவிலங்கை ஆகும். இதனை சிறுபாணன் சென்ற பெருவழி என்னும் நூலில் அறிஞர் மயிலை. சீனி. வேங்கடசாமி பதிவு செய்துள்ளார். பிற்காலச் சோழர்களின் சாசன எழுத்துக்களில் எயிற்பட்டினம் என்னும் ஊர் இடம் பெற்றுள்ளது. “இந்தச் சாசனங்களிலே “ஓய்மா நாட்டுப் பட்டின நாட்டுப் பட்டினம்” என்றும் “பட்டின நாட்டு

எயிற்பட்டினம்” என்றும் இவ்வூர் கூறப்படுகிறது” 3என்று கூறுவர். இக்கல்வெட்டுக்களின் வழி இவ்வூர் விக்கிரமச்சேழ சதுர்வேதி மங்கலம், கண்டராதித்த நல்லூர் எனவும் வழங்கப்பெற்றது உணர முடிகின்றது.

### வேலூர்

வேலூர் என்ற ஊர் இன்று புகழ்பெற்று வழங்கப்பெறும் வேலூர் அல்ல. இவ்வூர் இன்று உப்புவேலூர் என்று அழைக்கப்பெறுகின்றது. “இந்த வேலூரின் தலைவன் ஓய்மா நாட்டு வேலுருடையான்” என்று ஒரு சாசனம் குறிப்பிடுகின்றது4. ஆனால் இலக்கண விளக்கப் பரம்பரையினைச் சேர்ந்த சோமசுந்தர தேசிகர் வடஆற்காடு மாவட்டத்தில் உள்ள இன்றைய வேலூரே ஓய்மா நாட்டு வேலூர் என்பார். ஆனால் அக்காலத்தில் சிறப்புற்று இருந்ததும் இடைக்கழி நாட்டு நல்லூர் நத்தத்தனார் குறிப்பிடும் வேலூர் என்பது தென்ஆற்காடு மாவட்டத்தில் உள்ள உப்பு வேலூரே ஆகும். இவ்வேலூர்ப் பெயர்க்காரணம் குறித்து,

“திறல்வே னுதியிற் பூத்த கேணி

விறல்வேல் வென்றி வேலூ ரெய்தின்”

- சிறுபாணாற்றுப்படை., (172 - 173)

என்று பதிவு செய்துள்ளது. இதற்கு உரை எழுதிய நச்சினார்க்கினியர், “நல்லியக்கோடன் தன் பகை மிகுதிக்கு அஞ்சி முருகனை வழிபட்ட வழி அவன் இக்கேணியிற் பூவை வாங்கிப் பகைவரை எறியென்று கனவிற் கூறி அதிற் பூவைத் தன் வேலாக நிரும்பித்தொரு கதை கூற்றிற்று. இதனானே வேலூரென்று பெயராயிற்று”5 என்று குறிப்பிட்டுள்ளார். முருகனின் அடியார்களின் வரலாற்றினை விளக்கும் சேய்த்தொண்டர் புராணம் வரகவி தேனூர் சொக்கலிங்கம் பிள்ளை இயற்றியது. இதில் குறிப்பிடப்பெறும் 41 அடியார்களில் ஒருவராக நல்லியக்கோடன் இடம் பெற்றுள்ளார். நச்சினார்க்கினியரின் உரையினைக் கொண்டே இவ்வாறு எழுதியிருக்கலாம். ஒருவேளை இது உண்மையாக இருந்தால் நல்லியக்கோடன் முருக பக்தர்களில் முதலிடம் பெறுவான் என்பது திண்ணமே. மேலும்,

கண்ணதாசன் தனது தென்றல் இதழில் நல்லியக்கோடன் எனும் பெயரில் கட்டுரை ஒன்றும் வரைந்துள்ளது ஈண்டு குறிப்பிடத்தக்கது ஆகும்.

இவை தவிர போந்தை என்னும் ஊர் ஒன்றும் ஓய்மா நாட்டில் இருந்துள்ளது. போந்தையென்ற பெயருடைய ஊர்கள் தமிழ்நாட்டில் பல பகுதிகளில் உள்ளன. அவற்றில் குறும்பொறை நாட்டிலும் ஓய்மா நாட்டிலும் உள்ளவை பொற்போந்தை என்றும் அரும்போந்தை என்றும் குறிக்கப்பெறுகின்றன. இத்தகைய சிறப்பு பெற்ற ஊர்கள் ஓய்மா நாட்டில் இருந்துள்ளன. மேலும் ஓய்மா நாட்டினை ஆட்சி செய்த மன்னர்களின் இரு பெயர்கள் சங்க இலக்கியத்தில் இடம்பெற்றுள்ளன. இதில் சிறுபாணாற்றுப்படைத் தலைவன் நல்லியக்கோடன் ஒருவன். மற்றொருவன் புறநானூற்றில் 379 ஆம் பாடலில் சுட்டப்பெறும் ஓய்மாய் வில்லியாதன் ஆவான். புறநானூறு 376 ஆம் பாடலில் குறிக்கப்பெறும் நல்லியாதனும் வில்லியாதனும் ஒருவரே ஆவான். “ஓய்மான் நல்லியக்கோடனுக்குப் பின் வந்தவன் ஓய்மான் வில்லியாதன் என்பான் ஆவான்” என்ற ஓளவை சு.துரைச்சாமி பிள்ளையின் கூற்றுமுற்றிலும் உண்மையே.

எயிற்பட்டினம் கடல் சூழ்ந்த நெய்தல் நிலமாகவும், வேலூர் முல்லை நிலமாகவும், ஆமூர் மருத நிலமாகவும் அமைந்துள்ளது ஓய்மா நாட்டின் வளத்தினைப் பறைசாற்றும். கடையேழு வள்ளல்களின் சுமையைத் தான் ஒருவனே தாங்கியவன் என்பதன் வழி அவனது வள்ளாண்மையும் வீரமும் விளங்கும். அவன் பின் தோன்றிய வில்லியாதனும் கொடைத்தன்மையில்

சிறந்தவன் என்பதை “தாயில் தூவாக் குழவி போல” என்னும் உவமை விதந்தோதும். மொத்தத்தில் சங்க காலக் குறுநில மன்னர்களில் சிறந்த ஆட்சி செலுத்தி வளமான தேசமாக விளங்கியது ஓய்மா நாடு என்பது உள்ளங்கை நெல்லிக்கனியே.

#### அடிக்குறிப்பு:

1. உ.வே.சாமிநாதையர், புறநானூறு மூலமும் உரையும்., ப. 51
2. S.I.I. Vol III, Part II, Page 201
3. மயிலை. சீனி. வேங்கடசாமி., சிறுபாணன் சென்ற பெருவழி, ப. 3
4. S.I.I Vol, XIII, No 25,
5. உ.வே.சா., பத்துப்பாட்டு மூலமும் மதுரையாசிரியர் பாரத்துவாசி நச்சினார்க்கினியர் உரையும்., ப. 166
6. S.I.I., Vol. XII No. 97 & A.R., No. 33 of 1919

#### துணை நூற்பட்டியல்

1. புறநானூறு மூலமும் உரையும், உ.வே.சாமிநாதையர், லாஜ்னல் அச்சுக்கூடம், சென்னை. 1935 (மூன்றாம் பதிப்பு)
2. புறநானூறு (இரண்டு தொகுதிகள்), ஓளவை சு.துரைச்சாமிப் பிள்ளை, கழக வெளியீடு, சென்னை - 1, 1977 (முதற்பதிப்பு)
3. 1800 ஆண்டுக்கு முற்பட்ட தமிழகம், கா. அப்பாத்துரையார் (மொ.பெ), நாம் தமிழர் பதிப்பகம், சென்னை - 5, 2008 (முதற்பதிப்பு)
4. பத்துப்பாட்டு மூலமும் மதுரையாசிரியர் பாரத்துவாசி நச்சினார்க்கினியர் உரையும், உ.வே.சாமிநாதையர், டாக்டர் உ.வே.சாமிநாதையர் நூல் நிலையம், சென்னை. 41, 1974 ( ஏழாம் பதிப்பு)



## உலகத் தலைவர் பெரியார் - உலகப் பொதுமறை கண்ட வள்ளுவர் ஓர் ஒப்பீடு

ம. சுப்பராயன்★

### முன்னுரை

பெரியார், மனுதர்ம கோட்பாட்டை எதிர்த்து மக்களிடையே பிரச்சாரம் செய்தார். மனுதர்மத்தை எரிக்கவும் முற்பட்டார். எந்த மனுதர்ம கோட்பாட்டினால் உண்டாக்கப்பட்ட சாதியினால் பெரும்பான்மையான மக்கள் படிக்கவும், வேலைவாய்ப்பு பெறவும், சுயமரியாதை பெறவும், சமத்துவமுமான உரிமைகள் பெறவும் மறுக்கப்பட்டதோ, அதே சாதி அடிப்படையில் வகுப்புவார் பிரதிநித்துவத்திற்காக போராடினார். அதன் விளைவாக நீதிக்கட்சி ஆட்சியில், பனகல் அரசர் காலத்தில், அமைச்சர் முத்தைய முதலியாரால் வகுப்புரிமைக்கான ஆணை, அரசாணை எண்: 226, நாள்: 27.02.1929 பிறப்பிக்கப்பட்டது. இந்த வகுப்புரிமையின் அளவு தமிழகத்தை அண்ட திரவாடக் கட்சிகளால் படிப்படியாக உயர்த்தப்பட்டு பெரும்பான்மை மக்களுக்கு பயனளித்துள்ளதை பார்க்கமுடிகிறது. இவ்வாறு பெரியார் பிறப்பினால் உண்டான சாதியினை ஒழித்து அவர்களை முன்னேற்றப் பாடுபட்டார் என அறியலாம்.

### சாதிக்கும், பிறப்புக்கும் உள்ள உறவு

இன்றைக்கு ஆசிரியர்களாக இருக்கின்றவர்களும், பொறியாளர்களாக இருப்பவர்களும், மருத்துவர்களாக இருப்பவர்களும் மாவாட்ட ஆட்சியர்களாக இருப்பவர்களும், ஒரு மாநிலத்தின் அமைச்சர்களாக இருப்பவர்களும்,.... ஒரே சாதியைச் சார்ந்தவர்களாக இல்லை. ஆகையால் சாதிக்கும் தொழிலுக்கும் உள்ள உறவு ஓரளவு அறுந்து போயிருக்கிறது. இந்நிலை சாதாரணமாக ஏற்பட்டு விடவில்லை. ஒரு நூற்றாண்டு காலம் சமூக நலனில் ஈடுபாடு உள்ளவர்கள் தொடர்ந்து போராடியதன் விளைவாகவே இத்தகைய நிலை ஏற்பட்டுள்ளது. ஆனாலும் கோவில் அர்ச்சகர்களாக ஒரு குறிப்பிட்ட இனமே வரமுடிகிறது. தற்போது தமிழ்நாட்டிலும், கேரளாவிலும் இந்நிலையில்

மாற்றம் ஏற்பட்டுள்ளது.

அனைத்து மக்களுக்கும் சோறு போடும் தொழிலான உழவுத்தொழிலைச் செய்பவர்கள், பிணம் எரிப்பவர்கள், செருப்பு தைப்பவர்கள், துப்புரவுப் பணியாளர்கள், இவர்களெல்லாம் இன்றைய நாள் வரையிலும் குறிப்பிட்ட சாதியில் பிறந்தவர்களாகவே இருந்துவருகிறார்கள். எனவே, சாதிக்கும் தொழிலுக்குமான உறவு அறுபடாமல் இருந்துக்கொண்டுதான் இருக்கிறது.

### பெரியாரும் மூடநம்பிக்கை ஒழிப்பும்

கடவுள் என்பதும் கடவுளின் பெயரால் கொண்டாடப்படும் பண்டிகைகளும் விழாக்களும், மூடநம்பிக்கைகளேயாகும். நம்மை பெற்று வளர்த்த தாய் தந்தையர்கள் போற்றுவதற்குரியவர்கள், வணங்கத்தக்கவர்கள்.

### பெரியாரும் பெண் விடுதலையும்

பெரியார், பெண்கள் ஆண்களுக்கு நிகரானவர்கள் என்றார். பெரியார் பெண்களுக்குப் படிப்பதில், உடை உடுத்துவதில், ஆண்களுக்குச் சமமான உரிமைகள் தர வேண்டும் என்றார். பெரியார் பெண்கள் அளவோடு பிள்ளைகளைப் பெற்றுக்கொள்ள வேண்டும் என்றும் அவர்கள் பிள்ளைபெறும் எந்திரம் அல்ல என்றும் சாடுகிறார் கற்பு என்ற சொல் ஏன் பெண்களுக்கு மட்டும் சொல்லப்படுகிறது. ஆண்களுக்கு ஏன் சொல்லப்படுவதில்லை என விளைவுகிறார். பெரியார் இந்த மதத்தில் சொல்லப்பட்ட குழந்தை திருமணத்தை எதிர்த்தார். கணவனை இழந்தவர்கள் மறுமணம் செய்துகொள்ள வேண்டும் என்று விதவைத் திருமணத்தை ஆதரித்துப் பிரச்சாரம் செய்தார்.

தன் வீட்டில் 9 வயதிலேயே விதவையான தன் தங்கை மகள் சின்னத்தாயை மறுமணம் செய்து வைத்தார். பெரியார், ஒரு பெண்ணை விதவையாக

★முனைவர் பட்ட ஆய்வாளர், பெரியார் மணியம்மை பல்கலைக்கழகம், தஞ்சாவூர் - 613 403.

வைத்துச் சாகாமல் பாதுகாப்பாது, ஒரு உயிரை பட்டினியோடு சாகடிப்பதை விடக் கொடுமையானது என்றார்; பெண்களுக்கு என்னென்ன உரிமைகள் வேண்டும் என்று போராடினாரோ அவர்க் காலத்திலே அவையெல்லாம் பெண்களுக்காகச் சட்டமாக்கப்பட்டு பெண்களின் வாழ்க்கைத் தரம் உயர்ந்ததைக் கண்ணால் கண்டார்.

பெண்கள் உயர்வடைய வேண்டுமானால் மூட பழக்கவழக்கங்களையும், பொருளாற்ற சடங்குகளையும் கைவிட்டு, தமது பகுத்தறிவை வளர்த்துக் கொள்ளவேண்டும் என்றார் பெரியார்.

### பிள்ளைப் பேற்றை கட்டுப்படுத்துதல்:

கர்ப்ப ஆட்சி அல்லது பிள்ளை பேற்றை கட்டுப்படுத்துதல் என்ற நூலை பெரியார் 1930-களில் எழுதினார். அந்நூலில் பெண்கள் குழந்தைகளை அளவோடு பெற்றுக்கொள்ள வேண்டும் என்பதைப் பற்றியும் தாயின் நலன் குறித்தும், எழுதியுள்ளார். பிள்ளைகளை பெற்றெடுப்பதில் கணவனும் மனைவியும் சேர்ந்து முடிவெடுக்க வேண்டும். இதில் ஆதிக்கம் யார்செலுத்தினாலும் தவறானதாகும் என்றும் அடிக்கடி பிள்ளைபேறு அன்னையின் உடல்நலத்திற்கு கேடு என்றும் கூறுகிறார்.

### முடிவுரை

பெரியார் மக்களினம் சமத்துவமாக வாழ்வதற்கு வழி காட்டியவர். இவருடைய சாதி ஒழிப்பு நெறிகளும், பெண் விடுதலை பற்றிய நெறிகளும், மூடநம்பிக்கை ஒழிப்பு பற்றிய நெறிகளும் மக்கள் பின்பற்றி ஒழுகவேண்டும் என்பது தெள்ளிதின் விளங்குகிறது. அவ்வாறு விளங்கினால் மக்களிடையே சமத்துவமும் ஆண் பெண் என்ற பேதமற்ற தன்மையும், மகளிரின் உரிமைகளும் சிறப்பாக விளங்கும் என்பதில் அய்யமில்லை.

### குறிப்பு நூல்கள்:

1. தந்தை பெரியார் களஞ்சியம் தொகுதி-37, திருக்குறள்-வள்ளுவர் முதல்பதிப்பு 2015, பெரியார் சுயமரியாதை பிரச்சார நிறுவன வெளியீடு, பெரியார் திடல், 84/1(50) ஈ.வெ.கி.சம்பத் சாலை, வேப்பேரி, சென்னை - 600 007.
2. கலைஞர் மு.கருணாநிதி, திருக்குறள் கலைஞர் உரை, திருமகள், நிலையம், 13, சிவப்பிரகாசம் சாலை, தி.நகர், சென்னை - 600 017.
3. தந்தை பெரியார், பெண் ஏன் அடிமையானாள்? பெரியார் சுயமரியாதை பிரச்சார நிறுவன வெளியீடு சென்னை - 600 007.
4. கர்ப்ப ஆட்சி அல்லது பிள்ளைப் பேற்றை கட்டுப்படுத்துதல், பெரியார் சுயமரியாதை பிரச்சார நிறுவன வெளியீடு சென்னை - 600 007.
5. சுப.வீரபாண்டியன், மொழியும் வாழ்வும்.
6. தமிழ்மறைக் களஞ்சியம், முதலாவது உலகத் தமிழ் ஆராய்ச்சி மாநாடு சிறப்பு மலர், மலேசியா - 2005.

## மனு ஸ்மிருதிக்கு எதிர்நிலைப் படிமம் மனு

முனைவர் மா. இலெமூரியா★

### மனு எனும் சொல்:

மனு என்றும் சொல்லைக் கூறியவுடன் நினைவுக்கு வருவது இரண்டு செய்தி. ஒன்று பசு கன்றின் கொலைக்கு ஈடாகத் தன் மகனைத் தேர்க்காலிட்டு கொன்ற மனு நீதி சோழன் மற்றொன்று மனு தர்மசாஸ்திரம். மனு தர்ம சாஸ்திரம் என்பது அந்தணர்கள் அல்லது வைதீகர்கள் மக்களை(அரசன் முதல் கொண்டு) தனக்கு

கீழாகவும், தன் அதிகாரத்தை, செல்வாக்கை, வர்ணாசிரம் தர்மத்தை நிலைநாட்டுவதற்கு படைக்கப்பட்ட நூலாகும்.

### மனு நீதி சோழன்:

மனுநீதி சோழன் என்பவன் திருவாரூரைச் சேர்ந்த மன்னன் என்றும் அவனின் மகன் தியாகேசப் பெருமானைத் தரிசிக்கச் செல்லுகையில் அவனின்

★முதுகலை மாணவர், சைவ சித்தாந்தத் துறை, சென்னைப் பல்கலைக்கழகம்,

தேருக்கு அடியில் இளம்பசுக்கன்று வீழ்ந்து இறந்துபட அதற்கு நீதி கேட்டு அப்பசுக்கன்றின் தாய்ப்பசுவானது மன்னன் அரண்மனைக்குச் சென்று ஆராய்ச்சி மணி ஓசையை எழுப்ப மன்னன் விசாரித்த போது அதன் கன்று இறந்துபட்ட செய்தியை அறிந்து அதன் கன்று எவ்வாறு இறந்ததோ அதேப் போலவே தானும் அத்துயரை அடைவதே நீதி என்று தன் மகனைத் தேர் காலில் கிடத்தி கொன்றான் என்பதாக சேக்கிழார் பெருமான் தன் பெரிய புராணத்தில், திருமலைச் சருக்கத்தில் நாட்டுச் சிறப்பை கூறுகையில் இக்கதையை நமக்கு வழங்குகிறார்.

**மனுநீதிச் சோழன் கதை வரலாறு:**

மனு நீதி சோழன் வழக்காறானது நமக்கு சிலப்பதிகாரக் காப்பியத்திலிருந்து கிடைக்கப் பெறுகின்றது. கோவலன் பாண்டிய மன்னனால் கொலைகளும் பட்ட நிலையில் தனக்கு நீதி வேண்டி அரசவைக்குச் செல்லும் கண்ணகி பாண்டியனிடம் தன் குலப் பெருமைச் கூற வருகையில் தான் பிறந்த வளர்ந்த சோழ நாட்டின் நீதிநெறி வழுவாச் சிறப்பை, பாண்டிய மன்னனிடம் எடுத்துரைக்கும் போது,

‘வாயிற் கடைமணி நடுநா நடுங்க  
ஆவின் கடைமணியுருநீர்நெஞ்சுடத் தான்தன்  
அரும் பெற்ற புதல்வனை ஆழியின் மடித்தோன்’  
(சிலம்பு. 20; 53 - 55).

என்று பசுக்கன்றின் இறப்பினால் பசுவுக்கு ஏற்பட்ட துயரத்தை போக்கும் பொருட்டு மன்னன் தன் மகனை அதேத் தேர்க்காலில் கிடத்திக் கொன்ற செய்தியைக் கூறி அப்படியான நீதி பிறழாத மன்னனின் நாடான புகார் நகரே என்னுடைய ஊர் என்று தன் நாட்டின் சிறப்பியல்பை பற்றிக் கூறுகையில் மன்னனின் செங்கோன் தன்மையைத் தலைமையாகச் சொல்கிறாள் கண்ணகி, காரணம் பாண்டிய மன்னன் செங்கோன்மைத் தவறிவிட்டமையே.

இதைப் போலவே மணிமேகலை சிறை செய் காதையில் மன்னன் சொல் கேண்மை தவறுகின்றான் என்பதைக் கூறுகையில்,

‘காவலன் காவல் இன்றெனின் இன்றால்  
மகனை முறை செய்த மன்னவன் வழியோர்  
துயர் வினையாளன் தோன்றினன் ‘

என்று பசுவிற்காகத் தேர் காலில் சோழ மன்னன் ஒருவன் தன் மகனைக் கிடத்தி கொலை செய்தக் கதையைச் செங்கோன்மைக்கு எடுத்துக்காட்டாக மணிமேகலைப் பேசுகின்றது.

காப்பியத்திற்கு முன்பாகச் சொல்லப்படும் பதினென் கீழ்க்கணக்கு நூல்களில் ஒன்றான பழமொழி நானூறு என்னும் நூலானது 93 ஆம் பாடலின்

‘கறவை கன்று ஊர்ந்தானைத் தந்தையும் ஊர்ந்தான்’

என்று கன்றுக்காக மன்னன் தேர் காலில் கிடத்தி கொன்ற செய்தியைப் பதிவு செய்துள்ளது. காப்பியங்களுள் ஒன்றான சீவக சிந்தாமணி என்னும் நூலும் ‘ஆழி தொட்டான்’ என்று பசுக்கன்று செய்தியைப் பதிவு செய்துள்ளது.

**இலக்கியத்தில் மனு என்னும் பெயர் :**

மனு என்று பெயரை முதன் முதலில் தமிழ் இலக்கியத்தில் கையாண்டவர் சேக்கிழார் பெருமானார் ஆவார். அவர் காலத்தில் வைதீகத்தின் ஆதிக்கம் மேலோங்கிய நிலையிலும் சாதிய வேறுபாடு தலைத்தூக்கியிருந்த தலையினும், அவ்விருண்டுத் தன்மையையும் களைந்து எறியும் பொருட்டு சோழநாட்டில் கதைக்களத்தை தொடங்கும் சேக்கிழார் மனுஸ்மிருதிக்கு, வைதீக மரபிற்கு எதிராகக் குரல் கொடுக்கும் நோக்குடனும் மக்கள் அனைவரும் சமம் என்று கூறும் பொருட்டு அமைக்கிறார் சேக்கிழார்.

சேக்கிழாருக்கு பின்னான நூல்கள் சோழன் மரபை கூற வரும் நிலையில் மனுநீதி என்னும் பெயரையே அடையாளப்படுத்தியே மரபைக் கூறியுள்ளார். எடுத்துக்காட்டாக, குலோத்துங்கன் சோழன் உலாவில்,

‘யாகத்துக் கூற வறிய மனுக்கொணர்ந்து கூற்றுக்குத்  
தேற வழக்குறைந்த செம்பியனு- மாறழித்’  
விக் கிரம சோழன் உலாவில்

‘சிந்தனை யாவிற்கும் உற்ற திருத்தேரின்  
மைந்தனை யூர்ந்த மனுவேந்தனும்’

என்று மனு என்னும் சொல் அடையாளத்தோடு  
சோழர் மரபை புலவர்கள் அடையாளப்படுத்தி  
உள்ளார்கள்.

இதே போல் இலங்கையை ஆண்ட எல்லாளன்  
என்னும் மன்னனுக்கு இக்கதையை  
இணைக்கின்றனர். இதை இலங்கை வரலாற்றைக்  
கூறும் மகாவம்சம் என்னும் நூல் நமக்கு  
அமைகின்றது.

#### 19 ஆம் நூற்றாண்டில் மனுவேந்தன்:

பசுவிற்காகத் தேர் காலில் சோழ மன்னன் ஒருவன்  
தன் மகனைக் கிடத்தி கொலை செய்தக் கதையை  
வள்ளலார் எழுதிய சிறுநூல் மனு முறைக் கண்ட  
வாசகம். இந்நூல் சேக்கிழார் பெருமானுக்கும்  
மேலாகப் படைத்துள்ளார் வள்ளலார், மகனுக்கு

கொலை தண்டனை வழங்குவதிலிருந்து எல்லா  
உயிரிலும் இறைவன் உள்ளான் என்பதை  
நிலைநாட்டுகிறார். உலக மக்களக்கான பொது  
நீதியாக மனுமுறைக் கண்ட வாசகத்தை  
அமைக்கிறார். காலனிய காலம் வரை அறத்திற்கு  
நிலையான பொதுவிதிமுறை வகுக்கிறார்.

#### பார்வை நூல்கள்:

1. இளங்கோவடிகள், சிலப்பதிகாரம், உ.வே.சா  
பதிப்பகம், உ.வே.சா. நூலகம்
2. சித்தலைச்சாத்தனார், மணிமேகலை
3. சீவக சிந்தாமணி
4. விக்ரம சோழன் உலா
5. குலோத்துங்கன் சோழன் உலா
6. சேக்கிழார், பெரியபுராணம்
7. மகாவம்சம்,
8. இராமலிங்க அடிகளார், மனு முறைக் கண்ட  
வாசகம்

## சம்புவராயர் கல்வெட்டுக்களில் நீர்மேலாண்மை

### முனைவர் அ. ஜெயபாரதி★

நீர் மனிதவாழ்வின் இன்றியமையாத ஒன்றாகும்.  
மனித நாகரீகம் முதன்முதலில் நீர் நிலைகளிலேயே  
தோன்றியது. வேளாண்மை அக்காலச் சமூகத்தில்  
முக்கிய தொழிலாக இருந்தமையால்  
பயிரிடுவதற்கு வேண்டிய நீரைப்பெறுவதிலும்  
அதனை பாதுகாத்து பயன்படுத்துவதிலும் அதிக  
கவனம் செலுத்தினர். நீரினை பெறுவதற்காக  
குளம், ஏரி, ஆறு, கால்வாய் போன்ற நீர்நிலைகள்  
பயன்படுத்தப்பட்டுள்ளது. நீர் முறையாக  
பெறப்பட்டு, அவை பராமரித்து  
பாதுகாக்கப்பட்டுள்ளது. பேரரசர்கள் மட்டுமின்றி  
சிற்றரசர்கள் தங்களது நிலப்பகுதிகளில்  
வேளாண்மைக்கு அதிக முக்கியத்துவம்  
கொடுத்துள்ளனர். நீரினைப் பெறுவதற்காக குளம்  
ஏரி போன்ற நீர்நிலைகளை அமைத்ததுடன்  
அவற்றை பராமரித்தும் வந்துள்ளனர். ஏரிகளின்  
மூலம் தேக்கி வைக்கப்பட்ட நீரானது கால்வாய்கள்  
மூலமாக பயன்படுத்தப்பட்டுள்ளது. நீரானது

முறையாக பங்கீடும் செய்துள்ளனர். என்பதனை  
சிற்றரசர்களின் கல்வெட்டுகள் மூலமாக அறிய  
முடிகிறது. நீர் நிலைகளை பராமரிப்பதற்கு  
ஏரிவாரியம், கலிங்குவாரியம் போன்ற  
அமைப்புகள் செயல்பட்டுள்ளன. நீர்பங்கீடு  
செய்வதில் ஏற்படும் இவைகள் மூலம்  
சரிசெய்யப்பட்டுள்ளது.

#### மதகு, வாய்க்கால்கள் அமைத்தல்:

நீரினைப் பயன்படுத்துவதற்கு மதகுகள்  
வாய்க்கால்கள் பயன்படுத்தி உள்ளனர். ஏரிகள்  
மூலமாக நீரானது தேக்கி வைக்கப்பட்டுள்ளது.  
ஏரிகள் புதிதாகவும் அமைத்து கொண்டுள்ளனர்.  
காட்டாக சிற்றரசர் வாணகோவரையர்  
சந்திரசேகரநல்லூர் என்னும் ஊரில் “திருநின்ற  
மகதப்பேரேரியை” அமைத்து கொடுத்துள்ளார்  
என்பதனை அங்குள்ள கல்வெட்டுத்  
தெரிவிக்கிறது.<sup>1</sup>

★கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.

பேரரசர்களைப் போன்று சிற்றரசர்களும் தங்களது பெயர்களில் நீர்நிலைகளை ஏற்படுத்தியுள்ளனர். காடவராயர் கோப்பெருஞ்சிங்கன் தனது பெயரில் “ஆள்பிறந்தான் ஏரி” “ஆட்கொண்டான் கால்வாய்” போன்ற நீர்நிலைகளை வேலூரில் அமைத்துடன் திரிபுவனி என்ற இடத்தில் ஏற்பட்ட மதகு, களிங்கு உடைப்புகளும் சரிசெய்துள்ளார்.<sup>2</sup> இதனைப் போன்று மலையமான பெரியவுடையன் என்பவர் தனது தந்தை பூமாழியின் பெயரில் கொல்லியூர், பாசலூர், புத்தூர் ஆகிய ஊர்களுக்கு நீர்ப்பாசனம் பெறுவதற்காக கால்வாய்களை அமைத்துக் கொடுத்துள்ளார்.<sup>3</sup>

#### ஏரி உடைப்பு சரிசெய்தல்:

ஏரிகளை புதிதாக அமைத்துடன் பழைய ஏரிகளில் ஏற்பட்ட உடைப்புகளும் சரிசெய்யப்பட்டுள்ளது. காட்டாக அறையணிநல்லூரில் தேவதான நிலத்தில் உள்ள ஏரி உடைப்பு ஏற்பட்டுள்ளது. அதனை அவ்வூரைச்சேர்ந்த வணிகர் நாகத்தமடையன் என்பவர் சரிசெய்துள்ளார். அவருக்கு தேவதான நிலத்திலிருந்து 100 குழி நிலம் கோப்பெருசிங்கன் தானமாக வழங்கியுள்ளார்.<sup>4</sup>

#### வெள்ளப்பெருக்கு:

மழை, வெள்ளம் போன்ற இயற்கை சீற்றங்களாக பெறுமளவில் நீர் நிலைகளைகளில் உடைப்பு ஏற்பட்டுள்ளது. நீர் நிலைகள் அவ்வூரில் இருந்த சபைகள் (நீர்வாக அமைப்பு) மூலமாக பராமரிப்பு செய்யப்பட்டுள்ளது. இந்நிலையில் சம்புவராயர்களின் ஆட்சிப்பகுதியான மருதாடு என்னும் ஊரில் உள்ள பெரிய ஏரியானது பெரும் மழையால் உடைப்பு ஏற்பட்டது. இதனை சரிசெய்வதற்கு ஆவ்வூர் சபையிடம் போதிய பணமில்லை. இந்நிலையில் பக்கத்து ஊரான கோட்டையூர் என்னும் ஊரில் உள்ள ஏரி நீர்வரத்து பற்றாக்குறை ஏற்பட்டது. இந்நிலையில் மருதாடு ஏரியில் இருந்து வீணாகிச்செல்லும் நீரினை பெற கோட்டையூர் என்னும் ஊரில் உள்ள ஏரி நீர்வரத்து பற்றாக்குறை ஏற்பட்டது. இந்நிலையில் மருதாடு ஏரியில் இருந்து வீணாகிச்செல்லும் நீரினை பெற கோட்டையூர் மக்கள் விரும்பினர். இந்நீரினை பெறுவதற்காக கால்வாய்கள் பயன்படுத்தப்பட்டது. இக்கால்வாய்

வெட்டுவதற்காக 260 பணம் கோட்டை ஊராரிடமிருந்து பெறப்பட்டுள்ளது. இப்பணத்தின் மூலமாக மருதாடு ஏரி சீர்செய்யப்பட்டுள்ளது என்பதனை முதலாம் இராசநாராயண சம்புவராயரின் 6ஆம் ஆண்டு கல்வெட்டுத் தெரிவிக்கிறது.<sup>5</sup> இதனால் இரு ஊரும் நீர் பெற்றது.

#### நிலம் விற்று நீர்நிலை பராமரிப்பு:

நீர்நிலைகளில் ஏற்படும் உடைப்புகளை சரிசெய்ய போதிய தொகை இல்லாதபோது அங்குள்ள நிலங்கள் விற்றும் அவை சரிசெய்யப்பட்டுள்ளது. காட்டாக “உக்கல் ஏரியில் உள்ள பள்ளமதகு” உடைந்தது இதனை புதுபிக்க போதிய பணம் இல்லாததால் அவ்வூர் சடையார் அவ்வூருக்குச் சொந்தமான பாதரித்தாங்கல் என்னும் சிற்றூரை 200 வீசம்பன் குளிகை பணத்திற்கு விற்று அப்பணத்தின் மூலம் மதகு சரி செய்துள்ளனர். இதனை பற்றி முதலாம் இராசநாராயண சம்புவராயரின் 26 ஆம் ஆண்டுக் கல்வெட்டு குறிப்பிடுகிறது.<sup>6</sup>

#### நிலம் மாற்றிக்கொண்டு நீர் பெறுதல்:

சில நேரங்களில் நீர் பெறுவதற்காக நிலங்கள் மாற்றமும் ஏற்பட்டுள்ளது என்பதனையும் கல்வெட்டுகள் மூலமாக அறிய முடிகிறது. காட்டாக கங்காபுரிபேட்டைத் தென்கால் ஊரின் வாய்க்கால் சிதைந்து போனதால் புதிதாக வெட்ட அம்மக்கள் விரும்பினர். இந்த வாய்க்கால் மல்லியூர்க் கடாரங்கொண்ட சோழிஸ்கவரமுடையார் கோவிலுக்கு சொந்தமான நந்துனத்து நிலத்தின் மீது செல்ல வேண்டியதால் அதற்கு 240 குழி நிலத்தை திருநாமத்துக்காணியாக இறையிலி செய்து வழங்கிவிட்டு பின்னர் கங்காபுரிப்பேட்டை ஊரவர்கள் வாய்க்கால் வெட்டியுள்ளனர். இதனைப் பற்றி முதலாம் இராசநாராயண சம்புவராயரின் கல்வெட்டு தெரிவிக்கிறது. இந்நிலமானது அவ்வூர் இறைவனின் பெயரால் வரிநீக்கி வழங்கப்பட்டுள்ளது. மேலும் இக்கல்வெட்டில் ‘ஆற்றுக்கால்’ என்று நீர் நிலை குறிப்பிடப்பட்டுள்ளது.<sup>7</sup>

### வரிவிலக்களிப்பு (இயற்கை சீற்றம்)

பெரும் மழையின் காரணமாக ஏற்பட்ட வெள்ளப்பெருக்கம் பயிர்கள் அழுகிபோய் விளைச்சல் இல்லாத போது அந்நிலங்களின் மீதான வரிகளுக்கு விலக்கு அளிக்கப்பட்டுள்ளது. முதலாம் இராசநாராயண சம்புவராயரின் கலவைப்பற்று பிரிவைச் சேர்ந்த ஊரில் விளைச்சல் இல்லாமல் போனதால் நலவரி யாவரும் முன்வரவில்லை.

இதனையறிந்த மன்னர் இக்காலங்களில் நிலத்தின் மீதான வரிகளுக்கு விலக்கு அளித்து ஆணை ஒன்றை நாட்டார்களுக்கு தெரிவித்தார். இதன்படி வரிவிலக்கு செய்யப்பட்டுள்ளது. இச்செய்தி குடிமல்லூர், கலவை, திருவல்லம் ஆகிய இடங்களில் கல்வெட்டி வைக்கும் படியும் குறிப்பிடப்பட்டுள்ளது. “திருவல்லத்தில் கோயிலும் மன்னை நாயனார் கோயிலிலும் கலவையில் கோயிலிலும் கல்வெட்டிக் கொள்ளும் படி சொல்லிவிட்ட அளவுக்கு” என்ற சொற்றொடர் வழி அறியமுடிகிறது.<sup>8</sup>

### நீர் உடையில் தகராறுகள்:

நீரைப் பெறுவதிலும் அதனை பங்கீடு செய்வதிலும் சில ஊர்களுக்கிடையே தகராறுகளும் ஏற்பட்டுள்ளது. இவைகளும் அரசால் தீர்த்து வைக்கப்பட்டுள்ளது. கலவைப்பற்று சுள்ளிக் குளத்துக்கு ஆற்று நீரை பங்கீடுவதில் வேப்பூர், ஆற்காடு ஆகிய இரு ஊர்களுக்குமிடையே தகராறுகள் ஏற்பட்டுள்ளது என்பதனை வேப்பூரில் உள்ள கல்வெட்டு (பொ.ஆக.1362) குறிப்பிடுகிறது. இதனைப் போன்று திருப்பலிவனத்து ஏரிக்கு நீர் வருகின்ற தொக்கையன் ஆற்றுகாலில் ஏற்பட்ட உடைப்பை சரி செய்வதில் திருப்பலிவனம் மற்றும் மருத்துவன்பாடி, அபிபாண்டார்பூண்டி ஆகிய மூன்று ஊர்களுக்குமிடையே பகை ஏற்பட்டுள்ளதனையும் அவை அரசால் தீர்த்து வைக்கப்பட்டுள்ளதனையும் திருப்பலிவனம் கல்வெட்டு குறிப்பிடுகிறது. நிலத்தின் மீது கடமை, ஆயம் பொன்வரி, தோட்டப்பற்று புறவடை, கோமுற்றுவயேறு, அரிசிகாணம், நெல்லாயம் போன்ற வரிகள்

விதிக்கப்பட்டிருந்தாலும் நீர் தட்டுபாடு மற்றும் இயற்கை காலங்களிலும் இவ்வரிகளுக்கு விலக்களிக்கப்பட்டது.<sup>9</sup>

### நீர் பராமரிப்பிற்கு நிலதானம்:

நிலம் தானமாக வழங்கப்படுகின்ற பொழுது அந்நிலத்திற்கு வேண்டிய நீரைப் பெற்று நிலத்தை பராமரிப்பதற்கு நிலமானது தானமாக கொடுத்துள்ளனர். கோயில்களுக்கு வேண்டிய பூக்களை பெறுவதற்காக நந்தவனம் எனும் பெயரில் வழங்கப்படுகின்றன நிலத்திற்கு வேண்டிய நீரை தானமாக ‘திருவோடைபுறம்’ என்ற பெயரில் வழங்கப்பட்டுள்ளது. தானமாக வழங்கப்படுகின்ற ஊர்களின் நீர்வளமானது ஊரவர்கள் (ஊர்சபை) என்பவரால் மேற்கொள்ளப்பட்டுள்ளது. இவ்வூர்கள் சிற்றரசர்கள் ஆணையில் படியே செயல்பட்டுள்ளனர். இவர்கள் இவ்வூர்கள் நீர்பாசன வசதிகளை மேற்கொண்டுள்ளனர்.<sup>10</sup>

இவ்வாறு சிற்றரசர்களின் கல்வெட்டுகளின் மூலமாக அவர்கள் அக்காலச் சமூகத்தில் பேரரசர்களுக்கு இணையாகவே ஆட்சி செய்துள்ளனர் என்பதும் அரசர்களைப் போன்றே பல்வேறு நீர்நிலைகளை ஏற்படுத்தி தங்களது நாட்டின் பொருளாதார நிலையினையும் மேம்படுத்தியுள்ளனர் என்பதும் இங்கு குறிப்பிடத்தக்கது.

### அடிக்குறிப்புகள்

1. தெ.இ.க.தொ.12, க.எண்.226
2. தெ.இ.க.தொ.12, க.எண்.228
3. இ.க.ஆ. 1923, க.எண்.140
4. இ.க.ஆ. 1939-40, க.எண்.162
5. இ.க.ஆ. 1912, க.எண்.410
6. இ.க.ஆ. 1905, க.எண்.416
7. இ.க.ஆ. 1905, க.எண்.7
8. இ.க.ஆ. 1919, க.எண்.220
9. தெ.இ.க.தொ.28, க.எண்.7
10. தெ.இ.க.தொ.3, க.எண்.42

## இடஒதுக்கீடு கொள்கையின் வரலாறு

### உ. நித்யா★

#### வரலாற்றுப் பின்னணி

1857ஆம் ஆண்டு நடந்த பெரும்புரட்சி, இன்றைக்கும் முற்றுப் பெறாத இந்திய விடுதலைப் போரின் முதற்கட்டமாகும். இதற்கு முன்னரே இட ஒதுக்கீடு குறித்த சிந்தனைகளை பிரிட்டன் கிழக்கிந்திய வணிக நிறுவன நிர்வாகிகளிடம் இருந்ததைக் காணலாம். 1830 முதல் தொடங்கப்பட்ட முறைசார் கல்வி குறித்த ஒரு குறிப்பு 19.07.1854 அன்று எழுதப்பட்ட கல்வி முறை “பெரும்பான்மையான மக்களால் எவ்வித உதவியுமின்றிக் கற்றுக்கொள்ள இயலாத நிலையில் இருப்பதாக அது குறிப்பிடுகிறது.<sup>1</sup>

இதே ஆண்டில் சென்னை மாகாண வருவாய்த்துறை வாரியம் அனுப்பிய சுற்றறிக்கையில் “மாவட்டங்களில் உள்ள சார்பு நிலைப் பணிகளில் சில குறிப்பிட்ட குடும்பங்களே ஆதிக்கம் செலுத்துகின்றன என்றும் அந்தந்தப் பகுதிகளில் உள்ள முதன்மைச் சாதிகள் எல்லாவற்றுக்கும் பதவிகளைப் பகிர்ந்து கொடுக்குமாறும் குறிப்பிடப்பட்டுள்ளது.<sup>2</sup> இந்தியர்களுக்கு வழங்கப்பட்ட கல்வி வாய்ப்புகளும் வேலை வாய்ப்புகளும் அனைத்து மக்களுக்கும் சென்றடைய முடியாத சூழல் இருந்ததை இந்த இரண்டு குறிப்பிகளும் குறிப்பிடுகின்றன. அரசு வழங்கிய வாய்ப்புகளை பெரும்பான்மையாக ஒரே சாதியே பெறுகின்ற சூழலையும் அரசின் அறிக்கைகள் தொடர்ந்து குறிப்பிடுகின்றது.<sup>3</sup>

சென்னை மாகாணத்தில் 1871ஆம் ஆண்டு மக்கள் தொகை கணக்கெடுப்பு அறிக்கையில் எந்த ஒரு சாதியினரும் தனி முக்கியத்துவம் பெறாத வகையில் பார்ப்பனரல்லாத இந்துக்களும் முஸ்லீம்களும் பெரும் அளவில் பதவிகளைப் பெறும் வாய்ப்புகளை ஏற்படுத்த வேண்டும் எனக் கேட்டுக் கொள்ளப்பட்டது. இதையொட்டியே “பிற்படுத்தப்பட்ட தன்மை” (Backwardness) என்ற

கருத்தோட்டம்

உருவாக்கப்பட்டது.

இந்தியர்களுக்கு வழங்கப்பட்ட வாய்ப்புகள் இந்துக்களுக்கே பெரிதும் சென்றடைந்து விட்டதைக் கருதி முஸ்லீம்களுக்கும் அவர்களது எண்ணிக்கைக்கும் ஏற்ப பதவிகள் கொடுக்கப்பட வேண்டும் என அரசு கருதியது.

1872இல் சென்னை மாகாண முஸ்லீம்களின் கல்வி வேலை நிலைமைகளை ஆராய்ந்து முஸ்லீம்களுக்கு என்று தனிப் பள்ளிகளை அமைத்து உருதுமொழியில் பாடங்களை கற்பிக்குமாறும் வேலை வாய்ப்புகள் உருவாக்கும் போது அதற்குரிய தேர்வுகளில் வெற்றிப் பெற்றால் அவர்கள் மீது சிறப்புக் கவனம் செலுத்த வேண்டும் என்று அரசு ஆணையிட்டது.<sup>4</sup>

கல்வியிலும் வேலை வாய்ப்பிலும் பிற்பட்ட தன்மையைக் கண்டடைவதற்கான அளவு கோள்கள் இதுவரை குறிப்பிடப்படவில்லை. இதனை ஓரளவு 1882ஆம் ஆண்டு கல்வி ஆணைக்குழு அறிக்கை தெரிவிக்க முனைகின்றது. இந்த அறிக்கை “சிறப்புக் கவனம் செலுத்தப்பட வேண்டிய வறிய நிலையில் உள்ள பிரிவுகள் குறித்துப் பெரிதும் கவலை கொண்டிருந்தது. இந்த அறிக்கையே முதன் முதலில் வறிய மாணவர் (Poor Pupil) வறிய மாணவர்கள் பயிலும் வறிய பள்ளி (Poor School) என்ற கருத்தோட்டங்களை உருவாக்கியது. இதையொட்டி இந்த வறிய மாணவர்களுக்கு இலவசக் கல்வியும் படிப்பு தவிரத் தொகையும் வறிய பள்ளிவர்களுக்கு உதவியும் வழங்கப்பட்டன.

1882 - 1884ஆம் ஆண்டுகளில் தொடக்க நடுநிலை, உயர்நிலைப் பள்ளிகளில் உள்ள மொத்த இடங்களில் 5 சதவீதம் வரை இத்தகைய வறிய மாணவர்களுக்கு ஒதுக்கப்பட்டது. இந்த சதவீதம் 1886இல் 12 சதவீதமாக என உயர்த்தப்பட்டது.<sup>5</sup> இந்த கல்வி ஆணைக்குழு அறிக்கைக்குப் பின்பே

★தலைமையாசிரியர், அரசு மகளிர் மேல்நிலைப்பள்ளி, பாபநாசம்

பிற்பட்ட வகுப்பினர் பட்டியல் முதன் முதலில் 1883இல் வெளியாயிற்று. 1883இல் ஒரு குறிப்பிட்ட சாதியில் உள்ள கல்வி நிலையை மட்டுமே அளவு கோலாகக் கொண்டு அரசு மாணியம் பெறுதலுக்கான விதிமுறைத் தொகுப்பில் (Grant & in & Aid Code) 11 சாதிகள் பிற்படுத்தப்பட்ட சாதிகள் (Backward Races) இதில் கீச்ஞினினுண் என்றே குறிப்பிட்டுள்ளது. பின்பு சாதிகள் என மொழி பெயர்க்கப்பட்டுள்ளது.<sup>6</sup>

1893ஆம் ஆண்டு விதிமுறைத் தொகுப்பு “பொருளாதார அளவுகோலைக் கொண்டும்” பிற்பட்ட நிலையை வகுத்தது. சென்னை மாநகரத்தில் ரூ.8/-க்கும் குறைவாகவும், மாவட்ட நகரசபைப் பகுதிகளில் ரூ.6/-க்கும் குறைவாகவும் ஏனைய பகுதிகளில் ரூ.4/- க்கும் குறைவாகவும் உடையவர்களின் குழந்தைகள் வறிய தன்மையினராகக் கருதப்பட்டனர்.<sup>7</sup> இதன் அடிப்படையில் 1893இல் 39 சாதிகள் பிற்படுத்தப்பட்டோர் தன்மையை பெற்றன. இந்த பட்டியல் ஆண்டிற்கு ஆண்டு வளர்ந்து கொண்டே சென்றது. கல்வியில் இடஒதுக்கீடு என்பதை விட கல்வி கற்க முன் வருவதற்கு ஊக்கத்தொகையும் சலுகைகளாக என்று இருந்தன. இந்தக் கட்டத்தில் பிற்படுத்தப்பட்டோர் சாதிகளிலேயே பொருளாதாரத்தில் வசதி படைத்த சிலர் இத்தகையை கல்வி சலுகைகளை அனுபவித்துக் கொண்டிருப்பதாக பல புகார்கள் வந்தன. இந்த புகார்களில் உண்மையிருக்குமேயானால் இந்த சாதிகளை பிற்படுத்தப்பட்டோரின் பட்டியலிலிருந்து நீக்கிவிட இயலாது என பொதுக் கல்வி இயக்குநர் அறிவித்தார். இந்தக் காலக்கட்டத்தில் அரசின் செயல்பாடுகள் அனைத்தும் வேலை வாய்ப்புக்களான இட ஒதுக்கீடாக இது மாறவில்லை.<sup>8</sup>

அரசு பணிகளில் ஒரு குறிப்பிட்ட சாதியின் ஆதிக்கம் இருப்பதைக் கண்டறிந்து அதை வெளிப்படுத்திக் கொண்டிருந்தாலும், இதை தவிர்ப்பதற்குரிய வழிமுறைகளை அரசு கண்டறியவில்லை. அரசு பதவிகளில் ஏனைய சாதிகளின் பிரதிநிதித்துவம் அமையுமாறு

பிரிட்டிஷ் அரசாங்கமும் 1882, 1901, 1911ஆகிய ஆண்டுகளில் கேட்டுக்கொண்ட பொழுது மாகாண அரசுகள் இதனை கண்டு கொள்ளவில்லை. ஆனால் சென்னை மாகாணத்தில் அயோத்திதாஸர் பண்டித் அவர்கள் நீலகிரியில் மாநாட்டைக் கூட்டி அம்மாநாட்டில் தாழ்த்தப்பட்டோருக்கு கல்வியிலும், வேலை வாய்ப்புகளிலும் தனி இட ஒதுக்கீடு எனும் கோரிக்கை வைத்தார். இதுவே இந்தியாவின் முதல் இட ஒதுக்கீடு கோரிக்கையாகும்.<sup>9</sup>

### பிராமரல்லாதார்க்கு பிரிட்டிஷ் ஆதரவு

அன்னிபெசண்டின் ஹோம் ரூல் இயக்கத்திற்கு சென்னை மாகாண காங்கிரசின் பிராமணர்கள் ஆதரவு கொடுத்த பின் அரசாங்க பதவிகளில் பிராமணர்களின் மேலாதிக்கத்தை குறைக்க வேண்டிய தேவையை பிரிட்டிஷ் அரசு உணரத் தொடங்கியது. அதன்பின் சென்னை மாகாண அரசு விதிகளில் இந்த கோரிக்கையை ஆதரித்ததாகவும் வரலாற்று அறிஞர் ஈ.அ.வாஷ் ஃபுலுக் குறிப்பிடுகின்றார்.<sup>10</sup> அதாவது அதிகாரத்துவத்தின் ஒரு பிரிவுக்கும் பிராமணர்களுக்கும் ஏற்பட்ட முரண்பாட்டை ஒட்டி அரசு அதிகாரத்திலும் பிராமணர்கள் அல்லாதோரின் நலன்களை முன்னிறுத்தியது என்பதாகும். தந்திரமிக்க இத்தகையை அதிகார வர்க்க கையாளாகத்தை நாம் மறுத்துவிட முடியாது. 1912 முதல் அதிகார வர்க்க தரப்பிலும் 1916 முதல் தென்னிந்திய நல உரிமைச் சங்க தரப்பிலும் வேலை வாய்ப்புக்கான இட ஒதுக்கீடு கோரப்பட்டுள்ளது. இந்த நேரத்தில் 1919 மாண்ட்போர்டு சட்டத்தின் அடிப்படையில் நடந்த தேர்தலில் 1921இல் இரட்டையாட்சி முறையில் நீதிக்கட்சி பொறுப்பேற்றது. இட ஒதுக்கீடு கொள்கையை தீர்மானமானது 05.08.1921 அன்று ஒ.தணிக்காச்சலம் செட்டியார் கொண்டு வந்த தீர்மானம் நிறைவேற்றப்பட்டது.<sup>11</sup> தணிக்காச்சலம் கொண்டு வந்த தீர்மானத்திற்கு சட்டவடிவம் கொடுப்பதில் ஏ.ஆர்.கினாப் 1854இல் வெளியிடப்பட்ட வருவாய் துறை ஆணையை அரசு எல்லா துறைகளுக்கும் விரிவுபடுத்தியது என்லாம் என்று சொன்னதன் அடிப்படையில் சிக்கல் தீர்க்கப்பட்டு 19.09.1921இல் முதல் வகுப்பு



வாரி ஆணை வெளியிடப்பட்டது.<sup>12</sup> இந்த அரசு ஆணையில் தெளிவாக எந்தெந்த வகுப்பினர்க்கு எவ்வளவு இடமென தெளிவாக குறிப்பிடாததால் செயல்படுத்த இயலவில்லை. மேலும் நீதிக்கட்சியினர் பொறுப்பில் இருந்த துறைகளுக்கு அத்தகைய அதிகாரம் இல்லை. அந்த அதிகாரம் 1927இல் வழங்கப்பட்டவுடன் வேலை வாய்ப்பில் இடஒதுக்கீடு ஆணை கொண்டு வரப்பட்டது.<sup>13</sup> இவ்வாணையின் படி சென்னை மாகாணத்தின் சாதிகளை 5 பிரிவுகளாக பிரித்து மொத்தம் 12 இடங்களில் (பிராமணர்கள் - 2 பிராமணர் அல்லாத இந்துக்கள் - 5, முஸ்லீம்கள் - 2, ஆங்கிலோ இந்தியர்கள் மற்றும் இந்திய கிறித்துவர்கள் - 2, தாழ்த்தப்பட்டவர்கள் - 1) என 5 வகுப்புகளுக்கும் ஒதுக்கப்பட்டன. இதிலும் ஒரு சுற்று முறை கையாளப்பட வேண்டும் என்று இந்த சுற்று முறையில் 5ம் இடமும் 12ம் இடமும் பிராமணர்களுக்கு ஒதுக்கப்பட்டன.

**நாடு விடுதலைக்குப்பின் வகுப்பரிமை ஆணை**  
சென்னை மாகாணத்தில் நீதிக்கட்சியின் ஆட்சியின் வீழ்ச்சிக்குப் பிறகு காங்கிரஸ் ஆட்சி அமைந்தது காங்கிரஸ் அமைச்சரவையும் தொடர்ந்து நீதிக்கட்சி கொண்டு வந்த இட ஒதுக்கீட்டு ஆணைகளை செயல்படுத்தி வந்தது. 1947ஆம் ஆண்டு நாடு விடுதலையின் போது சென்னை மாகாணத்தின் முதல்வராக காங்கிரஸ் கமிட்டி சார்பில் ஓமந்தூர் இராமசாமி ரெட்டியார் இருந்தார். இவரது காலத்தில் 1928ஆம் ஆண்டு முத்தையா முதலியார் கொண்டு வந்த இடஒதுக்கீட்டு ஆணையை திருத்தி மொத்த பதவியில் 14 என்றால் பிராமணர்களுக்கு - 2, கிறிஸ்துவர்களுக்கு - 1, முஸ்லீம்களுக்கு - 1, ஆதிதிராவிடர்களுக்கு - 2, பிற்பட்டோருக்கு - 2, மற்ற பிராமணரல்லாதார்க்கு - 6 என்ற விகிதத்தில் பதவிகள் வழங்கப்பட வேண்டு என்று 24.03.1947இல் அன்று உத்தரவிட்டார்.<sup>14</sup> இந்த ஆணை நாடு விடுதலைக்குப் பின்பு 21.11.1947 அன்று இதற்கு முன் 12 என்று கணக்கிடப்பட பதவிகள் 14 என்று உயர்த்தி 2 பணியிடங்கள் பிராமணரல்லாதார்க்கு வழங்கப்பட்டு, இந்தியாவிலேயே முதன் முறையாக பிராமணரல்லாதோருக்கு தனி இடஒதுக்கீடு

வழங்கிய அரசு என்ற பெருமையை சென்னை மாகாண அரசு பெற்றது.<sup>15</sup>

### இட ஒதுக்கீடு சட்டத்திற்கு தடை

இடஒதுக்கீடு சட்டம் மக்களைப் பிளவு படுத்தும் என மகாத்மா காந்தி எதிர்ப்பு தெரிவித்தார். பிரிட்டிஷ் ஆட்சியில் தொடர்ந்து இதுபோன்ற எதிர்ப்புகள் வந்தபோதும் இட ஒதுக்கீடு சட்டம் நடைமுறைப்படுத்தப்பட்டு வந்தது. ஆனால் நாடு விடுதலை அடைந்த பிறகு இதனை முதல் முறையாக தடை செய்யப்பட்டது. கல்வி வேலைவாய்ப்புகளில் இருந்த இடஒதுக்கீடு சட்டத்தை இரத்து செய்தது மத்திய அரசு.<sup>16</sup>

இந்திய அரசியலமைப்பு குழுவில் நிறைய பிராமணர்கள் தங்கள் அழுத்தத்தின் காரணமாக அரசியலமைப்பின் 16(4) பகுதி மட்டும் சேர்க்கப்பட்டு வேலை வாய்ப்புகளில் மட்டும் இடஒதுக்கீடு என்ற சட்டம் மட்டும் கொண்டுவரப்பட்டது. இதனால் சென்னை மாகாணத்தில் நடைமுறையில் இருந்து வந்த இடஒதுக்கீடு முறை கல்வித்துறையில் பின்பற்றப்படுவதால் தனக்கு மருத்துவக் கல்லூரியில் இடம் கிடைக்கவில்லை என பிராமண சமூகத்தைச் சேர்ந்த செண்பகம் துரைராஜன் என்பவரும் பொறியியல் கல்லூரியில் இடம் கிடைக்கவில்லை என அதே பிராமண சமுதாயத்தைச் சார்ந்த மாணவர் சி.ஆர். சீனிவாசன் என்பவரும், சென்னை மாகாண உயர் நீதிமன்றத்தில் வழக்குத் தொடுத்தனர். இந்திய அரசியலமைப்புச் சட்டத்தை உருவாக்கும் குழுவில் இடம் பெற்றிருந்த ஆதிக்கம் செலுத்திய அல்லாடி கிருஷ்ணசாமி அய்யங்கார் தாமாகவே முன்வந்து இவ்வழக்கிற்காக வாதாடினார். இந்திய அரசியலமைப்பின் 15வது விதி மற்றும் 29(2) வது வட்கு என சில அடிப்படை உரிமைப் பிரிவுகள் சிலவற்றைச் சுட்டிக்காட்டி வகுப்புவாரி உரிமைச் சட்டம் சமத்துவத்திற்கு எதிரானது உத்தரவை மத்திய அரசு இடஒதுக்கீடு ஆணையை அமல்படுத்தக் கூடாது என 1950 செப்டம்பர் மாதம் மாகாண அரசுகளுக்கு சுற்றறிக்கை அனுப்பியது.<sup>17</sup>

சென்னை மாகாணம் முழுவதும் போராட்டம் வெடித்தது. பெரியாரின் திராவிடர் கழகம், அண்ணாவின் தி.மு.க. தனித்தனியே போராட்டம் நடத்தினர். காங்கிரஸ் இயக்கத்தில் சில ஆதரவாளர்களும் ஆதரவு நல்கினர்.

#### முதல் சட்டத்திருத்தம்

14.08.1950 சென்னை மாகாணத்தில் மாணவர்கள் போராட்டம் தீவிரமடைந்தது. தமிழக காங்கிரஸ் தலைவர்களின் அழுத்தத்தின் காரணமாக பாரத பிரதமர் நேரு அரசியலமைப்பைத் திருத்த முடிவு செய்து வகுப்புவாரி இடஒதுக்கீடு உரிமை பாதுகாக்கப்படும் வகையில் நாடாளுமன்றத்தில் 02.06.1951ம் ஆண்டு இந்திய அரசியல் சட்டத்தில் 15வது விதியின் (4) என்ற உட்பிரிவைச் சேர்த்து மக்கள் சமூகத்திலும் கல்வியிலும் பின்தங்கிய மக்களுக்கு மத்திய மாநில அரசுகள் தனிச் சலுகை செய்யலாம் என விதி உருவாக்கப்பட்டது. இதனை 15வது விதியோ 29(2) விதியோ தடை செய்யாது என்று திருத்தம் கொண்டு வரப்பட்டது. அரசியலமைப்பை எழுதிய அம்பேத்கரின் காலத்திலேயே அவர் கையாலேயே திருத்தம் மேற்கொள்ளப்பட்டு 18.06.1951அன்று குடியரசுத் தலைவரின் ஒப்புதலைப் பெற்று நடைமுறைப்படுத்தப்பட்டது.<sup>18</sup>

முதல் திருத்தத்திற்குப் பிறகு பி.எஸ்.குமாரசாமி ராஜா தலைமையிலான காங்கிரஸ் அமைச்சரவை அரசுப் பணிகளிலும் கல்வி நிலையங்களிலும் பிற்படுத்தப்பட்டோருக்கு 25% தாழ்த்தப்பட்டோருக்கு மக்கள் தொகை அடிப்படையில் 15% மொத்தம் 41% இடஒதுக்கீடு செய்து இட ஒதுக்கீட்டு ஆணையை மீண்டும் புதுப்பித்தது.<sup>19</sup>

#### பிற்படுத்தப்பட்டோர் தேசிய குழுக்கள்

முதல் திருத்தத்தின் படி மத்திய அரசு வேலை வாய்ப்புகளிலும் கல்வி நிறுவனங்களிலும் இதர பிற்பட்ட வகுப்பினர்க்கு சிறப்புச் சலுகை வழங்க 1953ஆம் ஆண்டு பிற்பட்ட வகுப்பினரை அடையாளம் காண காகா கலேல்கர் என்பவர் தலைமையில் ஆணையம் அமைக்கப்பட்டது. இவ்வாணையம் சுமார் 8000க்கும் மேற்பட்ட

பிற்பட்ட வகுப்பினரை அடையாளம் கண்டு அறிக்கையை 1955ஆம் ஆண்டு மார்ச் 30இல் சமர்ப்பித்தது.<sup>20</sup> ஆனால் இந்த அறிக்கை பற்றி எந்தவித நடவடிக்கையும் மத்திய அரசு எடுக்கவில்லை. ஆனால் 1979ஆம் ஆண்டு மொரார்ஜி தேசாயின் ஜனதா அரசு பி.பி.மண்டல் என்பவர் தலைமையில் குழு அமைத்தது இக்குழு 1980இல் தனது அறிக்கையை சமர்ப்பித்தது.<sup>21</sup> பிற்பட்ட வகுப்பினர்க்கு கல்வி நிலையங்களிலும் வேலை வாய்ப்புகளிலும் 27% இட ஒதுக்கீடு வழங்க பரிந்துரைத்தது. இந்த அறிக்கை சுமார் 10ஆண்டுகளாக காங்கிரஸ் நடைமுறைப்படுத்தவேயில்லை. காங்கிரஸ் கட்சியில் இருந்த உயர் ஜாதி இந்துக்கள் போட்ட முட்டுக்கடையால் புறக்கணிக்கப்பட்டது.

1990இல் வி.பி.சிங் தலைமையிலான மத்திய அரசு இதனை நடைமுறைப்படுத்த முனைந்தபோது. நாடெங்கும் உயர் ஜாதியினர் பலத்த எதிர்ப்பு தெரிவித்து தற்கொலைகள் நடந்தன. ஊடகங்கள் சரவதேச அளவில் இந்தப் போராட்டத்தைக் கொண்டு சென்றனர். நாடே பதற்றமான சூழலில் இருந்தது. ஆனாலும் சட்டம் நிறைவேற்றப்பட்டது. மத்திய அரசின் கல்வி நிறுவனங்களிலும், வேலை வாய்ப்புகளிலும் பிற்பட்ட வகுப்பினர் நல்ல ஒரு பயனை அடைந்து வருகின்றனர். இட ஒதுக்கீட்டின் வரலாறு ஒரு நூற்றாண்டு காலமாகவே பிராமண ஆதிக்க சாதிகளின் பிடியிலிருந்து மெல்ல மெல்ல பெறப்பட்ட ஒரு உரிமையாகும்.

#### அடிக்குறிப்புகள்

1. Government of India, Report of Education Commission, 1883, Chapter & I.
2. Standing Order No. 128(2), Board of Revenue 1854.
3. Standing Order No. 128(2), Board of Revenue 1854.
4. G.O. No. 288, Education Department, Dt. 07.10.1872.
5. G.O. No. 64, Education Department, Dt. 01.02.1886.
6. Grand in Aide Code.
7. G.O. No. 663, Education Department, Dt. 11.09.1893.
8. செந்தூரன், இடஒதுக்கீடு, சரவண பானு பதிப்பகம், 1990, பக். 20.

9. Nalini Anbarasan, Pandit Iyodhi Doss, 1845 & 1914, The Father of Tamil Nationalism, New Century Book House, Chennai, pp. 27 & 28.
10. D.A., Washbrook, Provincial Politics and Leadership in Madras, pp. 243 & 246.
11. ந.க. மங்கள முருகேசன், வகுப்புரிமைச் சிற்பி எஸ்.முத்தையா முதலியார், தென்றல் பதிப்பகம், சென்னை, 2008, பக். 39.
12. G.O. No. 613, Public, September 16, 1921.
13. பு.இராசதுரை, நீதிக்கட்சி அரசு பாடுபட்டது யாருக்காக?, திராவிடர் கழகம் வெளியீடு, சென்னை, பக். 69 - 70.
14. G.O. No. 744, Public, 1928.
15. பேரா. க. அன்பழகன், வகுப்புரிமைப் போராட்டம், திராவிடர் கழக வெளியீடு, சென்னை, ப.ப. 81 - 82.
16. மேலது., ப.ப. 98 - 99.
17. The Constitution of India, Article 29(2).
18. The First Constitution Amendment Act 18 June 1949 & 1951.
19. க. அன்பழகன், முற்சட்டிய நூல், ப. 137.
20. KA KA Kalelkar Commission Report, March 30, 1955.
21. Mandal Commission Report, Government of India, Vol. I & II, New Delhi, 1980.

## டாக்டர் செளந்திரம் இராமச்சந்திரனின் சுதந்தர போராட்ட தியாகமும், சமூகத் தொண்டும் - ஓர்ஆய்வு

முனைவர்.தி. பாலசுப்பிரமணியன்★

### இளமை வாழ்க்கை:

திருநெல்வேலி மாவட்டம் தென்பகுதியில் உள்ள அழகிய கிராமம் திருக்குறுங்குடி என்ற கிராமத்தில் தொழில் மேதை டி.வி. சுந்தரம் ஐயங்காருக்கும், சமூக சேவகி புகழ்பெற்ற இலட்சுமி அம்மையாருக்கும் மகளாக கி.பி.1905-ஆம் ஆண்டு ஆகஸ்டு மாதம் 18ஆம் தேதி பிறந்தார் செளந்திரம் அம்மையார். டி.வி. சுந்தரம் அய்யங்கார் தொழில் அதிபர் என்பதால் தேச விடுதலைக்காக போராடிய காங்கிரஸ் தேசப்பற்று மிக்கவராக இருந்தார்.

இதன் காரணமாக பல தேச தலைவர்களும், விடுதலை போராட்ட வீரர்களும் வீட்டுக்கு வந்து சென்றனர். குறிப்பாக சுப்பிரமணிய சிவா, மகாகவி பாரதியாரின் நட்பு கிடைத்தன மூலம் அவர்கள் உரையாடல் செளந்திரத்திற்கு கிடைத்தது.

தாய் வழியாக சுப்பிரமணிய பாரதியாரும், ஓளவை பிராட்டியும் செளந்திரத்திற்கு அறிமுகமாயினர். பாரதியின் பாடல்களின் மீது கொண்ட மோகம், அவரைப் பாடகியாகவும் வீணை வாசிக்கக் கூடியவராகவும் செய்தது.

குழந்தை பருவ திருமண முறையை கற்றோர்களும் ஆதரித்த காலத்தில், செளந்திரத்திற்கு 12 வயதில் டாக்டர்.செளந்திரராஜன் என்பவருடன் திருமணம் செய்விக்கப்பட்டது.

செளந்திரராஜன் திருமணத்திற்குப் பின் மருத்துவப் படிப்பை பூர்த்தி செய்து, மதுரை அரசு மருத்துவமனையில் பொறுப்பேற்றார்.

இயற்கையாகவே அனைவரிடமும் இனிமையாக பழகிடும் செளந்திரராஜனுக்கு 'கைராசிக்காரர்' என்ற நற்பெயர் கிடைத்தது. 1925 - ஆம் ஆண்டு

மதுரையை கொள்ளை கொண்ட 'ப்ளேக்' நோய் ஆயிரக்கணக்கானோரை பலி கொண்டதுடன், தொற்று நோயாளிகளுக்கு வைத்தியம் செய்துவந்த

செளந்திரராஜனையும் 'ப்ளேக்' ஆட்கொண்டது. வாழ்வின் இறுதிக் கட்டத்திலிருந்த அவர், அழுது புலம்பிய மனைவியிடம்

“செளந்திரம் நீ அழக்கூடாது, நீ சாதிக்கப் பிறந்தவன், மனிதர்கள் பிறப்பதும் இறப்பதும் இயற்கையின் விதி. நான் சிறிது நேரத்திற்குள் போய்விடுவேன். அதன் பின் நீ வீட்டிற்குள்ளேயே

முடங்கிக்கிடந்து வாழ்க்கையை வீணடித்து விடாதே. தொடர்ந்து படித்து என்னைப் போன்று மருத்துவராகி

★கௌரவ விரிவுரையாளர், வரலாற்றுத் துறை, அழகப்பா பல்கலைக்கழகம், காரைக்குடி - 608002

மக்களுக்கு சேவை செய்ய வேண்டும். நீ விரும்பினால் மறுமணம் செய்துகொள். இந்த நாடே மெச்சும்படியான சிறந்த சமூக சேவகியாக நீ வரவேண்டும். இதுவே என் விருப்பம்” என்றபடி தன் இன்னுயிர் நீத்தார்.

இந்த மண்ணின் விடுதலைக்காகவும், மாந்தர் விடுதலைக்காகவும் தன் வாழ்நாளையே அர்ப்பணித்துக் கொண்டவர் திருமதி.சௌந்திரம் சவுந்திரம் இராமச்சந்திரன்.

#### சமூக சேவை:

சௌந்திரம் சமூக சேவை முகாம் தேச விடுதலை போரில் கலந்து கொண்டு பலமனிதர்களோடு பழகும் வாய்ப்பு பெற்றவர். மகாத்மா காந்திக்கு தனி மருத்துவராகவும் இருந்தார். மேலும் விடுதலைக்காக தமிழ்நாட்டில் உப்பு சத்தியாகிரகம், அந்நிய பொருட்கள் புறக்கணிப்பு போராட்டம், கள்ளுக்கடை மறியல் போராட்டம் ஆகியவற்றை முன்னின்று நடத்தினார்.

இந்நிகழ்ச்சிக்கு ஆங்கில அரசு தடை விதித்தது. ஆனாலும், தடையை மீறி நடந்த போராட்டத்தில் ஆங்கிலேய அரசு துப்பாக்கி குடு நடத்தியது. இதில் சிலர் மாண்டனர் பலர் குண்டடிபட்டனர். அவர்களுக்கு தானே சென்று மருத்துவ உதவி செய்தார். இதில் பெரும் புகழ் அடைந்தார்

திருமணத்திற்குப் பின் சௌந்திரம் அம்மையார் ராமச்சந்திரனுடன் சேர்ந்து திருவனந்தபுரத்தில் சிறிது காலம் வசித்தார். அப்போது கி.பி.1942-இல் “வெள்ளையனே வெளியேறு” இயக்கம் தீவிரமாக இருந்தது. இப்போராட்டத்தில் மனைவியுடன் சேர்ந்து கலந்து கொண்டார். போராட்டத்தில் கலந்து கொண்டு தலைமை தாங்கிய இராமச்சந்திரன் கைது செய்யப்பட்டார். போராட்டம் தொடர்பாக இரகசியக் கூட்டங்களை நடத்தினார்.

இவற்றை நடத்துவது சௌவுந்திரம் என்பதை உணர்ந்து கொண்ட திருவிதாங்கூர் சமஸ்தானம் சௌவுந்திரத்தைக் கைது செய்து சமஸ்தான எல்லையை விட்டு நாடு கடத்தியது. இந்திய சுதந்திரத்திற்குப் பிறகு சௌந்திர அம்மையார் சில

காலம் அரசியலை விட்டு விலகி சமூக பணிகளில் மும்முரமாக ஈடுபட துவங்கினார்.

1944-ல் அன்னை கஸ்தூரிபாயின் மறைவுக்குப்பின் ‘கஸ்தூரிபாய் காந்தி தேசிய நினைவு நிதி’ என்ற அமைப்பு உருவாக்கப்பட்டது. சென்னை மாநில கஸ்தூரிபாய் நினைவு நிதிக்கு டாக்டர். சௌந்திரம் அவர்கள் பிரதிநிதியாக்கப்பட்டார். இவ்வமைப்பின் வாயிலாக கிராம சேவிகா பயிற்சியும், ஆரோக்கிய சேவிகா பயிற்சியும் ஆரம்பிக்கப்பட்டன. இப்பயிற்சியில் இளம் விதவைகள் “ஆதரவற்ற ஹரிஜனப்பெண்கள்”, நாட்டின் விடுதலைக்காக தமது உடல் பொருள், ஆவி அனைத்தையும் இழந்தவர்களது குடும்பப் பெண்கள் சேர்த்துக் கொள்ளப்பட்டனர். அங்கு ஒவ்வொரு வேலையையும் சௌந்திரம் நேரடியாக செய்து வந்தார். சாக்கடைகள் கழிப்பிடங்களைக்கூட தானே வலியச் சென்று சுத்தம் செய்தார். ஒருவருட பயிற்சிகாலம் முடிந்தபின் சிறந்த 30 சமூக சேவகிகள் உருவாக்கப்பட்டிருந்தனர். இச்செயலுக்காக காந்தியடிகளிடம் டாக்டர். சௌந்திரம் பாராட்டுப்பெற்றார்.

தேசவிடுதலைப் போரில் கலந்துகொண்டு பலமுறை சிறை சென்றவர். இதனால் பல தேசத்தலைவர்களோடு பழகும் வாய்ப்புப் பெற்றவர்.

#### அரசியல் வாழ்க்கை:

தனது தாயார் இலட்சுமி அம்மாள் மூலம் சௌந்திரம் பொது வாழ்க்கைக்கு அறிமுகப்படுத்தப்பட்டபோதிலும் டெல்லி மருத்துவக் கல்லூரி அவரது அரசியலில் வாழ்க்கைக்கு அஸ்திவாரம் போட்டது. அதன்பிறகு ஆங்கிலத்தில் வெளிவந்த தேசத் தலைவர்களின் நூல்கள் உரைத் தொகுப்புகளைத் தமிழில் மொழிப்பெயர்த்துத் தொகுத்ததன் மூலம் அவரது அரசியல் வாழ்க்கை தொடங்கியது. மதுரையில் நடந்த அந்நியத் துணி எரிப்புப் போராட்டத்தில் சௌந்திரத்தின் பங்கு மிக முக்கியமானதாக இருந்தது. தினமும் நூற்றுக்கணக்கான பெண்களை அழைத்துக்கொண்டு மதுரை நகர வீதிகளில்

வீடுவீடாகச் சென்று அந்நியத் துணிகளைச் சேர்த்து முச்சந்திகளில் போட்டுத் தீயிட்டுக் கொளுத்தினார்.

1952 ஆம் ஆண்டு சட்டமன்ற தேர்தல் வந்தது. அப்போது திண்டுக்கல் பகுதியில் காந்தி ஆசிரமம் தொடங்கித் தனது கிராம சேவை மையம் மூலம் அப்பகுதியில் புகழ் பெற்றிருந்தார் அம்மையார். இதனால் காங்கிரஸ் தலைவர்கள் அவரை வற்புறுத்தி ஆத்தூர் தொகுதியில் போட்டியிடச் செய்தனர். அதில் வெற்றியும் பெற்றார். தொடர்ந்து 1957 ஆம் ஆண்டு நடந்த தேர்தலில் வேடசந்தூர் தொகுதியில் போட்டியிட்டு வெற்றி பெற்றார்.

சௌந்தரம் தனது சட்டமன்றப் பணிக்காலத்தில் தனது தொகுதிக்காக மட்டும் பாடுபடாமல் தமிழ்நாட்டின் பெரிய பிரச்சனைகளை மன்றத்தில் பேசினார். பெரிய நகரங்களுக்குப் போக்குவரத்து வசதியைப் பெருக்கித் தொழில் வளர்ச்சிக்குப் பாடுபட வேண்டும் என்று வற்புறுத்தினார். பெண்கள் குழந்தைகள் முன்னேற்றத்திற்காக பல அரிய திட்டங்களை அரசுக்குத் தயாரித்துக் கொடுத்தார். பால்ய விவாகத்தைத் தடுப்பதற்காக பெண்களின் திருமண வயதை 18 ஆக உயர்த்தும் சட்ட முன்வடிவைக் கொண்டுவந்து அதனை நிறைவேற்றவும் செய்தார். சமூக நலத்துறையிலும் பொது சுகாதாரத்துறையிலும் பல முன்னேற்றங்களை மேற்கொண்டார்.

சுந்தரப்போரில் சௌந்தரம் அம்மையார்ணீன் பங்கு அளப்பரியது. 1857-ல் நடைபெற்ற சிப்பாய் கழகம் குறித்த நூலை 'எரிமலை' என்ற பெயரில் மொழிப்பெயர்ப்பு செய்தார். இந்நூல் நீல் என்ற ஆங்கில கவர்னரின் சிலை உடைப்பிற்குக் காரணமாக அமைந்தது. 'வெள்ளையனே வெளியேறு' இயக்கத்தின் போது திருவனந்தபுரத்தில் இருந்துகொண்டு போராட்டத்திற்கு உதவியதால் கைது செய்யப்பட்டார். பின்னர் திருவிதாங்கூர் சமஸ்தான எல்லைக்குள் நுழையக்கூடாது எனவும் எச்சரிக்கப்பட்டு விடுதலை செய்யப்பட்டார். இருப்பினும் போராட்டங்களுக்கு அவர் உதவுவது நின்றவிட வில்லை. ஒருவருட பயிற்சிகாலம் முடிந்தபின் சிறந்த 30 சமூக சேவிகள்

உருவாக்கப்பட்டிருந்தனர். இச்செயலுக்காக காந்தியடிகளிடம் டாக்டர். சௌந்திரம் பாராட்டுப்பெற்றார்.

#### காந்தி கிராமம்:

சென்னையை விடுத்து தமிழக கிராமப்புறங்களில் இப்பணியை செய்வது பொருத்தமாக இருக்குமென்ற காந்தியடிகளின் ஆலோசனைப்படி பொருத்தமான இடம் தேடும்பணி துவங்கியது. இறுதியில் திரு.இலக்குமய்யா அவர்களது ஒத்துழைப்பால் சின்னாளப்பட்டியில் காந்திகிராமம் 1947 அக்டோபர் 7-ல் உருவாக்கப்பட்டது. முதலில் ஒரு ஆரம்பப் பள்ளியும், ஒரு மருத்துவ விடுதியும் ஒரு கிராம சேவிகா பயிற்சிப்பள்ளியும் ஆரம்பிக்கப்பட்டன. தங்களுக்குத் தேவையான உணவுகளை தாமே உற்பத்தியும் செய்துகொண்டனர்.

டாக்டர். சௌந்திரத்திற்கு விவசாய வேலைகளிலும் நாட்டம் உண்டு. நிலங்களுக்கு நீர் பாய்ச்சுவார், கதிர் அறுப்பார், நெல் கட்டு சுமப்பார், பிற ஊழியர்கள் அது கண்டு வியப்புற்றனர். வேலை பளு தெரியாதிருக்க பாரதியின் பாடல்களைப் பாடுவார். காந்தி கிராம கட்டிடப் பணியில் கல், சிமெண்ட் சுமந்து வேலை செய்தார். இவ்வாறு உருவானதுதான் காந்திகிராமம் என்னும் மாபெரும் அமைப்பு. அங்குள்ள ஒவ்வொரு கல்லும், மண்ணும் மரமும் காலம் உள்ளவரை டாக்டர். சௌவுந்திரம் அவர்களின் பெயரைச் சொல்லிக்கொண்டேயிருக்கும். காந்திகிராம வளர்ச்சிப்பணிக்காக நிதி அதிகம் தேவைப்பட்டதால் அம்மையார் நிதி வசூல் செய்ய ஆரம்பித்தார். வசூல் செய்யும்பொழுது பணத்தை கைகளால் வாங்கமாட்டார். தனது சேவை முந்தானையை கையில் ஏந்திப் பிச்சை போல பெற்றுக்கொள்வார். இதனைக் காண்போர் நெஞ்சருகி நிற்பர்.

தனது தந்தையாரின் நன்கொடையாக காந்தி கிராமத்திற்கு எதிரே 17 ஏக்கரில் 'தம்பி தோட்டம்' எனும் உயர் நிலைப் பள்ளியும், மாணவர் விடுதியும் செய்து கொடுக்கச் செய்ததோடு, ஆசிரியர் பயிற்சிப்பள்ளியும் தொடங்கினார்.

இப்பள்ளி ஆண் பெண் இருபாலரும் இணைந்து பயிற்சிபெறும் முதல்பள்ளியாக விளங்கியது.

1956 ஆகஸ்ட் 17ல் டாக்டர். சௌந்திரம், இராமச்சந்திரன் தம்பதிகளின் பெருமுயற்சியால் “காந்தி கிராம கிராமிய பல்கலைக் கழகம்” உருவானது. 1980-முதல் தனது எஞ்சிய வாழ்நாள் முழுவதும் இப்பல்கலைக்கழகத்தின் வேந்தராக டாக்டர். சௌந்திரம் அம்மையார் தன்னை ஈடுபடுத்தி பல்கலைக்கழக வளர்ச்சிக்கு பேருதவி புரிந்தார்.

1967-ல் டாக்டர்சௌந்திரம் தனது தாயாரின் பெயரில் ‘இலட்சுமியம்மாள் ஆசிரியர் பயிற்சிக் கல்லூரியை’ ஆரம்பித்தார். காந்திகிராமத்தை சுற்றியிருந்த கிராமங்களில் ‘அங்கன்வாடி மையம்’ தொடங்கினார். முதியோர் கல்விக்கும் முக்கியத்துவம் கொடுத்ததோடு ‘கூட்டுறவு பண்டகசாலை’, சர்வோதய கூட்டுறவு விவசாய வங்கி, கல்விக் கழகம் போன்றவற்றையும் துவக்கி அவற்றை திறம்பட இயக்கினார்.

அம்மையாரின் தியாக வாழ்க்கைக்கும் சேவைக்கும் சான்று பகர்பவை காந்திகிராமத்திலுள்ள “சௌபாக்ய இல்லமும்” “சேவிகா ஆசிரமமும்” ஆகும். இவையிரண்டும் அம்மையாரின் இரு கண்களாகக் கருதப்பட்டவை. திக்கற்ற விதவைப் பெண்களுக்கும் அனாதையான ஆதரவற்ற குழந்தைகளுக்கும் இவை அடைக்கலம் தரும் இல்லங்களாகும். 200 குழந்தைகள் இல்லத்திற்கு வந்து சேர்ந்தனர். நன்கொடை வாயிலாக அவர்களை சிறு குறையுமின்றி காத்து வளர்த்து வந்தார்.

1962-ல் பாராளுமன்ற உறுப்பினராக தேர்ந்தெடுக்கப்பட்டார். துணை கல்வி அமைச்சர் பொறுப்பேற்று அவர் பெண்கல்வி மேம்பாட்டிற்கு ஆற்றிய பணிகள் அளப்பற்றியது. பெண்கல்வி மேம்பாட்டிற்கு தேசிய மாநில அளவில் கவுன்சில் ஏற்படுத்தப்பட்டது. அந்நாளிலேயே மூன்றாவது 5 ஆண்டு திட்டத்தில் பெண்கள் கல்விக்கான தொண்டு ஸ்தாபனங்களின் வளர்ச்சி நிதியாக ரூ.6 கோடியே 46 லட்சம் ஒதுக்கப்பட்டதற்கு

அம்மையாரே காரணம். இலவச கல்வி திட்டத்திற்கும் பெரிதும் அம்மையாரே குரல் கொடுத்தார். பல்வேறு சிறப்புகளை தனதாக்கிக் கொண்ட அவர் 1984-ல் அக்டோபர் 21-ம் தேதி மறைந்தார்.

பெண்களுக்கும், சமூக சேவைக்கும் முன்னுதாரணமாகத் திகழ்ந்தவர், கண்தானத்திலும் அவ்வாறே செய்திருந்தார். ‘செத்தும் கொடுத்த சீதக்காதிபோல்’ தனது இறப்பிலும் தனது கண்களைத் தானமாக அளித்து உயர்ந்து நின்றார். ‘சாதிக்கப் பிறந்தவள் நீ’ என்ற கணவனின் கூற்றை மெய்ப்பித்த சௌந்திரம் டாக்டர். இராமச்சந்திரன் பல்லாயிரக் கணக்கானோருக்கு தியாக உணர்வோடு தாயாக இருந்தார். என்றால் மிகையாகாது.

#### முடிவுரை

சத்யாகிரகம் 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 டாக்டர். சௌந்திரம் இராமச்சந்திரன் அவர்களின் பங்கு மகத்தானது. தமிழகப் பெண்களின் பங்கு ஒரு முக்கிய இடத்தைப் பெறுகின்றது. டாக்டர் சௌந்திரம் இராமச்சந்திரன் அவர்களின் தியாகமும், சமூக உணர்வும், பெண்களுக்கு மட்டுமல்ல, இந்திய மக்கள் அனைவருக்கும் அவர் ஒரு முன்னுதாரணமாக திகழ்ந்தார் என்பது வரலாற்று உண்மை.

#### நூற்பட்டியல்

1. அன்புமதி காலத்தை வென்றவர்கள், சிவாபதிப்பகம், தஞ்சாவூர், பதிப்பு - 2001.
2. இராமலிங்கம். என்.இ., இந்தியவிடுதலைச்சிற்பிகள், திருவள்ளூர் பதிப்பகம், 17, இலட்சுமி அவினியூ ஆதம்பாக்கம், சென்னை - 88, முதற்பதிப்பு - 1996. இரண்டாம்பதிப்பு - 2000.

3. கங்கா இராமமூர்த்தி தமிழக பெண்மணிகள், ஒப்பில்லாபதிப்பகம், சென்னை. பதிப்பு - 1999.
4. கமலா கந்தசாமி இந்திய சுதந்திர போராட்ட வீரர்கள் 50பேர், புதிய புத்தக உலகம், வு-நகர், சென்னை - 17.
5. சஞ்சீவி.ந., வேலூர் புரட்சி, காவ்யா பதிப்பகம், சென்னை - 24, பதிப்பு-ஆகஸ்டு - 2004.
6. சாமி.வி.என்., இந்திய விடுதலைப் போரில் தமிழக மகளிர், கவிதா பப்ளிகேஷன், 18, மாசிலாமணி தெரு, வு-நகர், சென்னை - 17.
7. சிவலை இளமதி இந்திய விடுதலைப்போரில் தமிழகத்தலைவர்கள், குட்புக்ஸ் பப்ளிகேஷன், சென்னை பதிப்பு - 2001.
8. சூர்யகுமாரி சரித்திரம் படைத்தசாதனைப் பெண்மணிகள், நர்மதாபதிப்பகம், வு-நகர், சென்னை - 17.பதிப்பு - 2008 ஏப்ரல்.
9. செல்லம். வே.தி.,தமிழகவரலாறு (சுருக்கம்), திருமலை புத்தக நிலையம், 2, சுந்தரம் செட்டியார் தெரு, சென்னை - 600 001. முதற்பதிப்பு - 1986.
10. திரவியம்.க., சுதந்திர போராட்டம், நேஷனல் புக்ஷிரஸ்ட்இந்தியா, கிரீன்பார்க், புதுடெல்லி - 110016.பதிப்பு - 1973 (1984).மறுபதிப்பு - 1989.
11. பாதமுத்து.மா., காந்திஜி சோதனையும் சாதனையும், காந்தியிலக்கியச்சங்கம், மதுரை 625 020.3ம்பதிப்பு - 2005 ஆகஸ்டு.
12. பிரேமா.இரா.,பெண்குலத்தின் பொன்விளக்கு, திருவள்ளூர் பதிப்பகம், சென்னை. பதிப்பு - 2001.
13. புத்தகபித்தன் சுதந்திரசுடர், சுதந்திரதின் பொன்விழா, இமயம் பதிப்பகம், நாகப்பட்டினம் - 611 001. பதிப்பு - 1997.
14. பூவண்ணன் இலக்கிய எழுச்சி, அண்ணாநகர் மேற்கு, சென்னை - 600 101. பதிப்பு - 1989 ஆகஸ்டு.
15. பைம்பொழில் மீரான் தலைநிமிர்ந்த தமிழ்ச்சிகள், தோழமை பதிப்பகம், 5, பொன்னம்பலம் சாலை, கே.கே.நகர், சென்னை - 18.
16. மணிமொழி கவிஞர் இந்திய சுதந்திரத்தின் கதை, விசுபதிப்பகம், 6, திருநாவுக்கரசர் தெரு, பெரம்பூர், சென்னை - 600 011. பதிப்பு - 1989.
17. முருகானந்தம்.சு., நடந்தாய்வாழி, காவேரி பதிப்பகம், திருச்சிராப்பள்ளி, பதிப்பு - 2002.
18. ராஜாமணி.கே., காந்தி வாழ்க்கைச் சித்திரம், இயக்குநர் பப்ளிகேஷன் டிவின்தகவல் ஒளிபரப்பு அமைச்சகம், இந்திய அரசு பாட்டியாலா ஹவுஸ், புதுதில்லி - 110 001. பதிப்பு ஏப்ரல் - 2005.
19. வெங்கடேசன்.க., இந்திய விடுதலைப் போராட்ட வரலாறு, வி.சி.பப்ளிகேஷன்ஸ், இராஜபாளையம் - 626 117. பதிப்பு - 2004.

## களக்காடு - ஸ்ரீ சத்தியவாகிஸ்வரர் திருக்கோவில் ஒரு ஆய்வு

சா.சூர்யா\*

### முன்னுரை:

மேற்கு தொடர்ச்சி மலையின் தென்பகுதியில் வீரம் மற்றும் வரலாற்றுக்கு பெயர் போன எப்பொழுதும் செழுமையாகவும் பாண்டியர், சேரர் என மாறி மாறி கைப்பற்றி ஆசை கொள்ளும் வளமிக்க விளைச்சலும் இதமான தட்பவெப்ப சூழலும் பாண்டிய சேர நாட்டின் எல்லை பகுதியாகவும் திகழ்ந்த பகுதி களந்தை மாநகர் என அழைக்கப்பட்ட களக்காட்டில் சேர மன்னரால் துவங்கப்பட்டு பல்வேறு வம்சாவளி மன்னர்கள் பல்வேறு காலக்கட்டங்களில் பல்வேறு

வீதங்களில் பரிணாம வளர்ச்சியடைந்த நெல்லை மாவட்டத்தின் உயர்ந்த கோபுரத்தை கொண்ட கோயிலான அந்தஸ்த்தை கொண்டுள்ளது. சத்தியவாகிஸ்வரர் திருக்கோயில்.

### ஆலய வரலாறு:

அருள்மிகு சத்தியவாகிஸ்வரர் திருக்கோயிலை பனிரெண்டாம் நூற்றாண்டில் சேர மன்னன் வீர மார்த்தாண்ட வர்மனால் கட்டப்பட்டது. இப்பகுதி சேரர்கள் மட்டும் அல்லாமல் பாண்டிய மன்னர்களுடன் பல திருப்பணிகளை

\*முதலாம் ஆண்டு முதுகலை வரலாற்று துறை, மனோன்மனியம் சுந்தரனார் பல்கலைக்கழகம், திருநெல்வேலி -627012

செய்துள்ளனர் அவை மதுரையை ஆண்ட குலசேகர நம்பாண்டியன் மரபில் செளந்தர பாண்டியன் களக்காடு மாநகரில் ஆலயமென்று அமைத்து பூஜை ஏற்பாடுகள் செய்துள்ளார்.

மேலும் பாண்டியன் இக்களக்காட்டில் இருந்து அரசாட்சி செய்த புன்னகை பெருமாளுக்கு திருப்பணிகள் பல நடத்தியுள்ளார் என்றும் இக்கோயிலுக்கு பாண்டியர்கள் நீண்ட காலமாக தங்களது திருப்பணிகளை செய்து வந்துள்ளனர்.

அவர்கள் குலசேகர பாண்டியன் சிவலமாறன், வரகுண பாண்டியன், விக்ரம பாண்டியன் , சண்பக பாண்டியன், வீர மார்த்தாண்டன் என களக்காடு மாநகரில் எழுந்தருளிய புண்ணை வள நாதன் ஸ்ரீ சாத்தியவாகிஸ்வரர் க்கு தொண்டு ஆற்றியுள்ளார். கோயிலின் சொக்கநாதமண்டபத்தில் பாண்டியர்களின் சின்னமான மீன் சின்னங்கள் சுவரின் மேல் பகுதியில் காணப்படுகிறது. இதில் பாண்டியும் ஆதிக்க மற்றும் சொக்கநாதமண்டபத்தை பாண்டியர்கள் காட்டினார் என அறிந்து கொள்ளமுடிகிறது.

நாயக்கர்களும் தங்களது திருப்பணியை சாத்தியவாகிஸ்வரர்க்கு செய்துள்ளனர். பிற்காலத்தில் நாயக்கர்கள் இப்பகுதியில் குடியேறி வாழ்ந்து வாழ்ந்தனர். இதற்கு சான்றாக இருவரி கோயிலின் வடபகுதியில் ஓடும் நீரோடையை நாயக்கர் ஓடை என அழைத்துள்ளனர்.

#### திருக்கோயிலின் அமைப்பு:

இத்திருக்கோயிலின் ராஜா கோபுரம் என்பது நிலைகளை கொண்டுள்ளது. இதென்ன யுரம் 156 அடி ஆகும். இத்திருக்கோயிலை நெல்லை மாவட்டத்தில் உயரமான கோபுரம் ஆகும். இத்திருக்கோயில் கிழக்கு நோக்கி அமைந்துள்ளது திசுறுகளை அமைந்துள்ளது. சுற்று சுவற்றின் உயரம் 20 அடி கருங்கற்களால் நீண்ட மதில் அரண் போல் காணப்படுகிறது. இக்கோயிலின் நீளம் 650 அடியும் அகலம் 259 அடியும் ஆகும்.

இத்திருக்கோயில் இருக்கும் இசைக்கல்லுக்கும் நெல்லையப்பர் கோவிலில் உள்ளது போல 187 இசைத்தூண்களை கொண்ட காண்படுகிறது.

இத்தூண்கள் மூன்று ஸ்தாயிகளும் 21 ஸ்வரங்கள் பிறக்கிறது. 21 கதிர்கள் உள்ள தூணை தட்டினால் திருப்பெருந்துறையில் உள்ளது போலவே முப்பத்தி இரண்டு கொடுங்கைகள் உள்ளன . இத்தலத்திற்கு சோரராணிய மென்றும் புன்னைவனம் எனவும் அழைக்கப்படுகிறது.

முறுக்கு முக்கோணப்பட்ட சதுரம் அறுபட்டைகள் இணைவது போல நாஞ்சில் நாட்டில் காணப்படும் மரத்திலான வடிவமைப்பினை போல கல்லினால் தச்சன் தனது அபார திறனையும் நுணுக்கத்தையும் ஆற்றலையும் நுண்ணறிவையும் இந்த கல்லினாலான வேலைப்பாட்டில் காட்டியுள்ளனர் கல் தச்சன்.

இக்கோயிலை சுற்றி நான்கு புறமும் நான்கு பிள்ளையார் கோவில் காணப்படுகிறது இக்கோயிலின் நீர் தேவையினை பூர்த்தி செய்ய ஐந்து கிணறுகள் கோயில் வாழகத்திற்குள்ள அமைக்கப்பட்டுள்ளது. இவை வெறும் பயன்பாட்டிற்காக வெறும் கிணறுகளை பயன்படுத்தி உள்ளனர். இது நீர் தேவை அதிகமாக இருந்ததை புலப்படுத்துகிறது. கோயில் சுரங்க பாதை காணப்படுகிறது. இவை தற்காலத்தில் சிதலடைந்து காணப்படுகிறது. இச்சுரங்க பாதைகள் வீர மார்த்தாண்ட வர்மனால முதலில் கட்டப்பட்ட வீரவநல்லூரில் அருகாமையில் உள்ள திருப்புடை மருதூர் திருக்கோவிலுக்கு களக்காடு அருகாமையில் உள்ள கருவேலன்குளம் சிவன் கோவிலுக்கும் போர் நடைபெறும் இடமாக காணப்பட்ட களத்தின் அருகாமையில் காணப்பட்ட பத்மேனேரி சிவன் கோவிலுக்கும் மேலும் மேற்கு தொடர்ச்சி மலைக்கும் ரகசிய சுரங்க பாதை இருப்பதாக கூறப்படுகிறது. இதனை இறைவனை வழிபட செல்லவும் எதிரிகள் தாக்கும் சூழல் ஏற்பட்டால் தற்காத்து தப்பித்துக்கொள்ளவும் இவ்வகை வழித்தடங்கள் அமைத்துள்ளன .இக்கோயிலில் இரு கொடி மரங்கள் காணப்படுகின்றன. கோயில் வட புறத்தில் 27 நட்சத்திரங்களுக்கும் உரிய மரங்கள் அம்மைக்கப்பட்டுள்ளது. இக்கோயிலுக்கு வருகைப் புரியும் பக்தர்கள் தங்கள்ஜென்ம



நட்சத்திரங்களுக்கான மரத்திற்கு ஒரு குடம் நீர் ஊற்றுவது கூட பெரும் பாக்கியம் மற்றும் சிறந்த பரிகாரமாக திகழ்கிறது. ராமன் சொல்லினை கேட்டு அக்கினி பிரவேசம் செய்த சீதாதேவி, இக்குளத்தில் நீராடி இங்குள்ள சாத்தியவாகிஸ்வரரை வழிபட்டதாக ஐதீகம். ஆகையால் இத்திருக்குளத்தை சீதாதேவி குளம் என்று பெயரில் அழைக்கின்றனர். இத்திருக்கோயிலின் ராஜ கோபுரமானது ஒன்பது நிலைகளை கொண்டதாக திகழ்கிறது. இதன் நிழலானது தரையில் விழாமல் விதத்தில் அமைக்கப்பட்டுள்ளது. இதற்கும் சாத்தியவாகிஸ்வரர் என்று திருப்பெயருக்கும் ஒப்பிட்டு சத்தியம் எங்கும் வழிதவறாமல் அவ்விதத்தில் இக்கட்டிடம் வடிவமைக்கப்பட்டுள்ளது. சுண்ணாம்பு கலவையால் ஆனா சுதை சிறப்பம்சங்கள் ராஜகோபுரத்தின் அழகு செய்கிறது பல புராண கதைகளையும் விவரிக்கிறது. ராஜகோபுரத்தின் உட்பகுதியில் அணைத்து அடுக்குகளிலும் மகாபாரதம் மற்றும் ராமாயணம் காவியங்களை உணர்த்தும் மூலிகையாலான இயற்கை கலவை கொண்டு சுவர் ஓவியம் காணப்படுகிறது. இவை தற்பொழுது பொதுமக்கள் மற்றும் பக்தர்கள் பார்வைக்கும் அனுமதிக்கப்படுவதில்லை. தொல்லியற் துறையினால் கட்டுப்பாட்டில் உள்ளது.

இக்கோயிலின் நுழைவாயிலில் ருத்திராட்சத்தை கொண்டு மாலை செய்தது போல கல்லினால் நுழைவாயில் அலங்கரிக்கப்பட்டுள்ளது. இத்தகைய ருத்ராட்சம் போன்ற நுணுக்கமான அலங்கார வேலைப்பாடு இத்திருத்தலத்தின் அழகை மென்மேலும் மெருகூட்டிக்கிறது. ராஜ கோபுரத்தின் முதல் அடிக்கினை தானிய களஞ்சியமாகவும் பயன்படுத்தியுள்ளனர். இக்கோயில் வெளி பிரகாரத்தில் அந்த நாட்டினில் பயன்பாட்டில் இருந்த தானிய கூடம் வரலாற்று சின்னமாக காட்சியளிக்கிறது. இத்தானிய கூடம் தற்போது சிதிலமடைந்து காணப்படுகிறது. கோவிலின் முன் வாயில் வீர மார்த்தாண்டவரும், சுந்தர சேர பெருமணரும் உள்ளனர். இக்கோயில்

உள்ள கல்வெட்டுகள் பல உள்ளன. இவற்றில் இறைவனை புறமேரிச்சுவரமுடியவில்லை நாயனார் என் குறிப்பிடப்பட்டுள்ளது. 12 ஆம் நூற்றாண்டில் கட்டப்பட்ட இத்திருக்கோயிலாகும்.

#### களந்தை நகர்:

களந்தை என்று அழைக்கப்படும் களக்காடு ஒரு புகழ் பெற்ற வனவிலங்கு காப்பகம் முண்டந்துறை புலிகள் காப்பகத்தை கொண்டுள்ளது. மேலும் தலையணை என்ற சுற்றுலா தளத்தையும் கொண்டுள்ளது. 2021 ஆம் ஆண்டு பேரூராட்சியில் இருந்து நகராட்சியாக உயர்த்தப்பட்டுள்ளது. விவசாயம் பிரதான தொழிலாக காணப்படுகிறது. வாழை சாகுபடிக்கு பெயர்போன ஊராகவும் களக்காடு என பெயர் வர பல காரணங்கள் குறிப்பிடுகின்றன. அதிலும் அதிகமாக கூறப்படும் காரணங்கள் பல போர்களை கண்ட காட்டு பகுதி எனவும் களங்காய் மரங்கள் சூழ்ந்த காட்டு பகுதி எனவும் களங்காய் சித்தர் வாழ்ந்த காட்டு பகுதி என காரணங்கள் கூறப்படுகின்றன. இவ்வூரை சுற்றி ஐம்பதுக்கு மேற்பட்ட குக்கிராமங்கள் உள்ளன. அது பெரும்பாலும் குளம் என்ற ஊர் பெயரில் முடிகிறது. தமிழகத்தின் வேகமாக வளர்ந்து வரும் நகரம் ஒன்றாகும். நகர் விவரிவாக்கம் மற்றும் பொருளாதார மேம்பாட்டிலும் சுகாதார கல்வி விவசாயம் என அனைத்திலும் வளர்ச்சி பெற்று வருகின்றது.

#### அமைவிடம் மற்றும் வழித்தடம்:

தமிழகத்தில் ஐந்துவகை நிலமும் கொண்ட திருநெல்வேலி மாவட்டத்தில் குறிஞ்சி , முல்லை பகுதியாக காணப்படுகிறது. மாவட்டத்தின் தென் மேற்கு பகுதியில் களக்காடு அமைந்துள்ளது. நாங்குநேரி சட்டமன்ற தொகுதிக்கும் திருநெல்வேலி பாராளுமன்ற தொகுதிக்கும் உட்பட்டது. களக்காட்டில் நகராட்சிக்கு உட்பட்ட பதினேழு சதுர கிலோமீட்டர் பரப்பும் 27 வார்டுகளும் 234 தொகுதிகளும் உள்ளடக்கியுள்ளது. இதன் பின்கோடு 627501. மாவட்ட தலையியான நெல்லையில் இருந்து 45 கி.மீ தொலைவிலும் நான்குனேரியில் இருந்து 12. கி . மீ தொலைவிலும் வள்ளியூரிலிருந்து 22 கி.மீ

தொலைவிலும் சேரன்மகாதேவியில் இருந்து 25 கி.மீ தொலைவிலும் அமைந்துள்ளது களக்காடு.

#### முடிவுரை:

ஸ்ரீ சத்யவாகிஸ்வரர் திருகோவிலானது திருநெல்வேலி மாவட்டத்தில் களக்காடு நகரத்தில் மையப்பகுதியில் அமைவது மட்டும்மல்லாமல் மேற்கு தொடர்ச்சி மலை அடிவாரத்தில் இயற்கை சூழல் உடன் காணப்படுவது மட்டுமின்றி சிறந்த சிவாலயமாகும். இது மிகவும் பழம்பெரும் பழமையான சைவத்தை தழுவிய கோவிலாகும் சேரர், பாண்டியர், நாயக்கர் என மூன்று வம்ச வழி மன்னர்களும் கட்டப்பட்ட தொன்மையான கோவிலாகும். இவை 12 ஆம் நூற்றாண்டில் கட்டப்பட்ட கோவிலில் ஒன்றாக கருதப்படுகிறது. இது போன்று இத்தகைய கோவில் வேறு எங்கும் அமையப்படாத சிறப்பாக ஒன்றாகும். இக்கோவில் திருநெல்வேலி மாவட்டத்தில் சைவ சமயம் பரப்பியதற்கு ஓர் சான்றாக விளங்கியது.

இப்பொழுது இந்து அறநிலைய கட்டுப்பாட்டின் கீழ் செயல்பட்டு பராமரித்து வருகிறது.

#### மேற்கோள் நூல்கள்:

1. பு.மா .ஜெயசெந்தில்நாதன் , தேவார வைப்புத்தலங்கள், வர்த்தமானன் பதிப்பகம், சென்னை-2009
2. மூவர் தேவார வைப்புத் தலங்கள் தென்களக்குடி , களக்காடு 6-71-3
3. டி .எஸ் சுப்பிரமணியன் Ancient Temple gets a facelift Retrieved 11 November 2015.
4. T.S Subramanian 23 may 2008 New look for kalkkad Murals
5. Festival at Kalkkad Dinakaran 21 may 2015.
6. Sewell , Robert (1882) Lists of the Antiquarian Remains in the Presidency of Madras, Volume 1 E.Keys.P.314 Kalakkad Temple.

## தமிழ்நாட்டில் ஆசிவக மத தொன்மங்கள் ஓர் ஆய்வு

### மு.சிவநாதன்★

#### முன்னுரை

ஆசிவகம் சைன சமயத்தின் ஒரு பிரிவாகவே ஆசிவகத்தைக் கருதினர். ஆசிவகம் பற்றி வடநாட்டு அறிஞர்கள் ஒரு சிலரும் வெளிநாட்டு அறிஞர்கள் ஒரு சிலரும் ஆராயத் தொடங்கினர். ஆயினும் அவர்களால் பெரிய அளவு வெற்றி பெற முடியவில்லை. இந்நிலையில் 1950-களின் தொடக்கத்தில் ஆசிவகம் பற்றிய முழுமையான ஆய்வை மேற்கொண்டவர் ஆசுத்திரேலியரான ஏ.எல். பாசம் ஆவார். ஆசிவகம் பற்றி ஆய்ந்த பலரும் ஆசிவகத்தின் சுவடுகளை பாலி, பாகத மொழிகளில் உள்ள பௌத்த, சைன நூல்களிலேயே இதனை 'அயலார் கூற்று' என்பார். நன்னூலார் 'பிறர் மதம் கூறல்' என்பார். மற்றவர்களின் ஆய்விலிருந்து விலகி, தமிழ் இலக்கியங்களான மணிமேகலை, நீலகேசி, சிவஞான சித்தியார் ஆகிய நூல்களில் இருந்தும்

ஆசிவகம் பற்றிய செய்திகளைத் திரட்டித் தம் ஆய்வினை மேற்கொண்டவர் ஏ.எல்.பாசம் ஒருவரே ஆவார். 'ஆசிவகம் - அழிந்து போன ஒரு இந்தியச் சமயம்' எனத் தம் ஆய்வு நூலுக்குப் பெயரிட்ட ஏ.எல். பாசம், ஆசிவகத்தின் வேர்கள் தமிழகத்திலேயே நிலை கொண்டுள்ளன என்ற உண்மையையும் வெளிப்படுத்தினார்.

மோரியர் காலமான கி.மு. மூன்றாம் நூற்றாண்டிற்குப் பின்னர் ஆசிவகம் வடநாட்டில் செல்வாக்கை இழந்து விட்டது எனக் கூறிய ஆய்வாளர்கள், தமிழ் இலக்கியங்களிலோ கி.பி. 14ஆம் நூற்றாண்டு வரையிலும் ஆசிவகம் பற்றிய செய்திகள் இடம் பெற்றுள்ளதைச் சுட்டிக் காட்டினர். அதற்கான கல்வெட்டு, இலக்கியச் சான்றுகளை நிறையவே எடுத்துக் காட்டினார் ஏ.எல்.பாசம்.கி.பி. 14ஆம் நூற்றாண்டு வரை

★முழுநேர முனைவர் பட்ட ஆய்வாளர், வரலாற்று துறை, அண்ணாமலைப் பல்கலை கழகம், அண்ணாமலை நகர், சிதம்பரம் 608 002

தமிழ் இலக்கியங்கள் ஆசிவகம் பற்றிக் குறிப்பிட்டாலும் ஆசிவகத்தின் தோற்றம் வடநாட்டுக்கு உரியதாகவே பாசம் உள்ளிட்ட அனைத்து அறிஞர்களும் நம்பினர். தமிழ் மொழியில் “சீவகம்” எனும் சொல்லிற்கு “வாழ்தல்” என்று பொருள். ஆசிவகம் (ஆசிவகம்) எனும் சொல்லிற்கு “இறத்தல்” என்றும் “வாழ்தல்” என்றும் தவறான பெயர்க்காரணங்கள் கொடுக்கப்பட்டு வந்துள்ளது. ஆசிவகம் என்ற பெயர் அத்துறவிகளின் வாழிடத்திற்கான பெயரேயாம். அத்தீர்வுகளைத் தருபவர்கள் சித்தர்கள் ஆவர். அதுவே ஆசிவகத் துறவிகளின் கற்படுக்கை. அங்குச் சென்று தனக்குத் தேவையான ஈவுகளைப் பெற்றதால் அத்துறவிகளின் கற்படுக்கை அங்குச் சென்று தனக்குத் தேவையான ஈவுகளைப் பெற்றதால் அத்துறவிகளின் கற்படுக்கை ஈவகம் (ஈவகம்) எனப் பெயர் பெற்றது. (உணவு தருமிடம் உணவகம் எனவும், மழிக்குமிடம் மழிப்பகம் எனவும் வழங்குதல் போன்று) இதற்காக கைம்மாறு எதுவும் கருதாமல் எவ்வகைப் பிழையுமின்றிச் செம்மையாக ஈவு தந்ததால் ஆசுவகம் எனச் சிறப்பிக்கப்பட்டது. கைம்மாறு கருதாத செம்மையான கவி ‘ஆசுகவி’ எனச் சிறப்பிக்கப்பட்டது போல், இக்கற்படுக்கைகள் ஆசிவகக் கற்படுக்கைகள் எனவும், இங்கிருந்த துறவிகள் ஆசிவகத் துறவிகள் எனவும் பெயரிடப் பெற்றுச் சிறப்பற்றனர்.

#### தமிழ் இலக்கியங்களில் ஆசிவகம் பற்றிய செய்திகள்

பெளத்த, ஜைன, வைதீக மதங்களைப் போலவே, இந்த ஆசிவக மதமும் வட இந்தியாவில் தோன்றியது. இந்த மதத்தை உண்டாக்கினவர் மஸ்கரிபுத்திரர் என்பவர். பாளிமொழியில் இப்பெயர் மக்கலிபுத்த என்று வழங்கப்படுகிறது. மாட்டுத் தொழுவம் என்று பொருள்படும் “கோசால” என்னும் அடைமொழி கொடுத்துக் கோசால மக்கலிபுத்த என்றும் இவர் வழங்கப்படுவர். ஏனென்றால், இவர் மாட்டுத் தொழுவத்தில் பிறந்தார் என்று சொல்லப்படுகின்றது. தமிழ்நூல்கள் இவரை மற்கலி என்று கூறும்.

“மக்கலி” என்பது வடநாட்டில் பண்டைக் காலத்திலிருந்த இரந்துண்டு வாழும் ஒருவகைக் கூட்டத்தாருக்குப் பெயரென்றும், அந்தக் கூட்டத்தைச் சேர்ந்தவர், ஆகையால் இவருக்கு “மக்கலிபுத்திரர்” என்னும் பெயர் வந்ததென்றும் சிலர் கூறுவர். “மக்கலி” என்பது இவருடைய தந்தையின் பெயர், ஆகையால் இவருக்கு “மக்கலிபுத்திரர்” என்னும் பெயர் வழங்கியதென்று வேறுசிலர் உரைப்பர்.

மக்கலி, அல்லது மற்கலி என்பவர், ஆருகத மதத்தை யுண்டாக்கிய மகா வீரரும், பெளத்த மதத்தையுண்டாக்கிய கௌதம் புத்தரும் உயிர் வாழ்ந்திருந்த அதே காலத்தில் இருந்தவர். மகாவீரர் ஆருகத மதக்கொள்கையை உலகத்தாருக்குப் போதித்துவந்த காலத்தில், அவரது புகழையும் செல்வாக்கையும் கேள்வியுற்ற மற்கலி அவரிடம் சென்று அவரைச் சார்ந்திருக்க விரும்பினார். ஆனால், மற்கலியின் மாறுபட்ட ஒழுக்கங்களையும் குணங்களையும் அறிந்த மகாவீரர், அவர் தம்மைச் சார்ந்திருக்க உடன்படவில்லை. ஆயினும், மற்கலி எவ்வாறோ மகாவீரரது உடன்பாடு பெற்று, அவருடன் சில ஆண்டு தங்கியிருந்தார்.

பின்னர், அவருடன் மாறுபட்டுத் தனியே பிரிந்துபோய், ஒரு புதிய மதத்தை உண்டாக்கினார். அதுதான் “ஆசீவகமதம்”, அல்லது “ஆஜீவகமதம்” என்பது. ஆருகதமதக் கொள்கைகள் சிலவற்றையும், தாம் உண்மை என்று கண்ட கொள்கைகளையும் திரட்டி மற்கலி இந்த மதத்தை உண்டாக்கினாரென்று சொல்லப்படுகின்றது. சற்றேறத்தாழு கி.மு. 500-இல் மற்கலி காலமானார் என்று கருதப்படுகின்றது. இவர் காலஞ்சென்ற பதினாறு ஆண்டுகளுக்குப் பின்னர், மகாவீரர் வீடு பெற்றார் என்பர். மகாவீரர் வீடு பெற்ற சில ஆண்டுக்குப் பின்னர், கௌதம புத்தர் நிர்வாணம் அடைந்தார்.

ஆசீவகர், பெளத்தர், ஜைனர், வைதீகர் ஆகிய இந்த மதத்தவர்களுக்குள் எப்போதும் சமயப்பகை இருந்து கொண்டிருந்தது. ஆசிவக மதக் கொள்கைகளைக் கூறும் நூலுக்கு ‘நவ கதிர்’

என்பது பெயர். இந்த நூலில் நில அணு, நீர் அணு, தீ அணு, வளி அணு, உயிர் அணு என்னும் ஐம்பொருளைப்பற்றிக் கூறியுள்ளதென்பர். கருமை, நீலம், செம்மை, பொன்மை, வெண்மை, தூய வெண்மை என்னும் ஆறுவகைப் பிறப்பு உண்டென்பதும் தூய வெண்மைப் பிறப்புத்தான் மிக உயர் நிலைப்பிறப்பென்பதும், இப்பிறப்பினை அடைந்தவர்தாம் வீட்டுலகம் சேர்வர் என்பது இந்த மதக்கொள்கை. எண்பத்து நான்கு லட்சம் மகா கல்பகாலம் வரையில் உயிர்கள் மீண்டும் மீண்டும் பிறந்திறந்து உழலுமென்றும், அந்தக் காலம் கடந்ததும் அவை வீடுபேறடையுமென்றும் இந்த நியதி மாறி உயிர்கள் வீடுபேறடையாவென்றும் கொண்டது இந்த மதம் என்பர்.

இந்த நியதிக்கு நூலுருண்டை உதாரணமாகக் கூறப்படும். ஒரு நூலுருண்டையைப் பிரித்தால், நூல் எவ்வளவு இருக்கிறதோ அவ்வளவு வரையில்தான் அது நீளமே தவிர, அதற்குக் குறைவாகவோ அதிகமாகவோ நீளாதது போல, உயிர்கள் யாவும் மேற்சொன்ன நியதிக்குக் கட்டுப்பட்டே நடக்கும். நல்லறிவு பெற்று நல்ல செயல்களைச் செய்வபன் விரைவில் வீடுபெறான் அவனுக்கு நியமிக்கப்பட்ட காலம்வரையில் அவன் பிறந்து இறந்து உழன்றே ஆக வேண்டும். மோட்சமடையும் நிலையிலிருக்கும் ஒருவன் கால நியதியைக் கடந்து, தீய கருமங்கள் செய்து மீண்டும் பிறந்திறந்து உழல விரும்பினாலும், அவன் அவ்வாறு செய்ய இயலாது என்பதும், அவனுக்கு ஏற்பட்ட நியதிப்படி அவன் வீடுபேறடைந்தாக வேண்டும் என்பதும் இம்மதக் கொள்கையில் சிலவாம். நவகதிரையன்றி, “ஆதித்தியம்” என்னும் நூலும் இந்த மதத்தாருக்குண்டென்று தெரிகின்றது. இது, “ஆசிவக சங்க சமயத்தவருக்கு ஆதித்தியமென்பதொரு நூல் உண்டு. மற்றது ஆதித்தனைப்பற்றியிருக்கும் அது சோதி சாத்திரமெனவுணர்க. அன்றியேயும், ஆதித்தனைப் போல மீண்டும் அவர் வான மண்டல வரவுடையாரெனப் படுவர்” என்று கூறும் தக்கயாகப் பரணி (183-ஆம் தாழிசை) உரைப் பகுதியினால் அறியப்படும்.

மற்கலிக்குப் “பூரணி” என்னும் பெயரும் உண்டு. களங்கமற்ற ஞானமுடையவராகலின், அவருக்கு இப்பெயர் உண்டாயிற்றென்பர். இந்தப் பூரணருடைய இயல்பு கீழ்க் கண்டவாறு “நீல கேசி” என்னும் நூலில் கூறப்பட்டிருக்கின்றது.

உரையா னிறைவ னுணலு மிலனாய்த் திரையா னரையான் றெரிவில் லுருவம் வரையா வகை வானிடுவில் லனையன் புரையா வறிவிற புகழ் பூரணனே

(ஆஜீவக வாதச் சுருக்கம் 15-ஆம் செய்யுள்). “வாக்கியப் பிரவிருத்தியும், புத்தியும், நரை திரை முதலாயினவு முடையனல்லானாகி ஆகாச தலத்து இந்திர தனுசப்போலத் தோன்றும் தோற்றத்தையுடையனாகிக் குற்றப்படாத வறியையுடையவன் பூரணனென்னும் எம்முடைய ஆப்தன் என்றவாறு” ஆசிவக மதத் தறுவிகள் முதுமக்கட் சாடியில் அமர்ந்து தவம் செய்தனர் என்பது தக்கயாகப் பரணியுரையினால் அறியப்படுகின்றது. இதனை, “தாழியிற் பிணங்களுந் தலைப்படா வெறுந்தவப்

பாழியிற் பிணங்களுந்த துளப்பெழப் படுத்தியே”

என்னும் 376-ஆம் தாழிசைக்கு உரையாசிரியர், “தாழி - முதுமக்கட் சாடி தாழியிற் பிணமென்றது, ஆருகதரிலே ஆசீவகர் பெருமிடாக்களிற் புக்குத் தவம் செய்வராதலின், அவரைச் சுட்டி நின்றது” என்று எழுதியிருப்பதினின்றும் துணியலாம். மேலே காட்டிய உரைப் பகுதியில், ஆருகதரிலே ஆசீவகர் என்று காணப்படுகின்றது. அதாவது, ஆசிவகமதம் ஆருகத மதமாகிய ஜைன மதத்தின் ஒரு பிரிவு என்று கூறப்பட்டிருக்கின்றது. ஆனால் “மணிமேகலை”, “நீலகேசி” என்னும் நூல்களில், ஆருகதமதம் (ஜைனம்) வேறு, ஆசிவகமதம் வேறு என்று கூறப்பட்டிருக்கின்றது. ஆனால், பிற்காலத்தில் இந்த மதம் ஜைன மதத்தின் ஒரு பிரிவு எனத் தவறாகக் கருதப்பட்டது. இந்தத் தவறுதலைத்தான் மேலே காட்டியபடி தக்கயாகப் பரணியுரையாசிரியர்.

## மற்கலி கோசாலர்

மக்கலி கோசாலர் என்பவர் ஆசிவகம் இயக்கத்தை நிறுவியார். இவர் இயற்பெயர் மாசாத்தன் மற்றும் மன்கலி. இவர் பிறப்பு கி.மு 523 என்பர். ஐயனார் எனும் அறப்பெயர் சாத்தன் திருப்பட்டுரைத் தலைநகராகக் கொண்டு அரசாண்ட குறுநிலமன்னன் மரபைச் சேர்ந்தவர். திருப்பட்டுர் இன்னறைய திருச்சி-சென்னை நெடுஞ்சாலையில் அமைந்துள்ளது. இவர் வடநாடு சென்று திகம்பரப்பிரிவைத் தோற்றுவித்த மகாவீரருடன் ஆறு ஆண்டுகள் பணியாற்றி, பின் கருத்து வேறுபாடு காரணமாக தமக்கென்று சங்கம் அமைத்துக் கொண்டார்.

ஆசிவகம் என்ற சங்கத்தை சாவத்தி நகரில் வாழ்ந்த ஆலகாலா எனும் குயப்பெண் வீடே தலைமையகமாக விளங்கியது. “வைதிகநெறி” எனும் விதிக் கொள்கைக்கு எதிரான வாழ்க்கை முறை. குறிப்பாக, கி.மு 600 முதல் கி.பி 250 வரை தமிழ் மக்களின் பேரியக்கமாகத் தழைத்தோங்கி வாழ்ந்த ஒரு சமய நெறி, திருப்பட்டுர் என்று அழைக்கப்பெறும் திருப்பிடவூர், திருச்சி-பெரம்பலூர் சாலை வழியில் உள்ளது. இங்கே ஐயனார் கோயில் உள்ளது. ஐயனார் வழக்கமாக இடங்கையில் வைத்திருக்கும் செண்டுக்குப் பதிலாக, இங்கே, குட்டையான ஓலைச் சுவடியை வைத்திருக்கிறார்.

“கயிலையிற் கேட்டமா சாத்தனார் தரித்தந்தப் பாரில் வேதியர் திருப்பிட வூர்தனில்” என்று பெரியபுராணம் உரைக்கும் “திருப்பிடவூர் பெருஞ்சாத்தன்” இவரே. “கயிலையில் ஆதிநாதரிடமிருந்து “ஆதி உலா” வந்தவர் “திருப்பிடவூர் பெருஞ்சாத்தன்” என்பது பெரியபுராணச் செய்தி. ஆதிநாதர் என்பவர் “ரிஷப தேவர்” எனும் முதல் சமண-அமணத் திருத்தங்கரர் ஆவார்.

## முடிவுரை

ஆதிநாதரிடம் பெற்ற மெய்யியல் கோட்பாட்டையே இந்நிகழ்வு எடுத்துக் காட்டுகிறது. ஆதி உலா என்பது மற்கலில் எழுதிய

“ஒன்பதாம் கதிர்” எனும் நூல் என்ற ஐயப்பாடு தெளிவுபடுத்தப்பட வேண்டியிருக்கிறது. பொதுவாக ஐயனார் கோயிலில் கல்வெட்டு இருப்பதில்லை. ஆனால், இக்கோயிலில் கல்வெட்டு உள்ளது. அதில், “திருமண்டப முடையார் கோயிலிற் கூத்தாடுந் தேவர்க்கு” எனும் வரிகளில், “கூத்தாடும் தேவர்” எனும் வரிகள் நோக்கத் தக்கனவாகும். எனில், மற்கலியின் இறுதிப் பெருநடனமே இதன் பொருளாகும் எனலாம். ஆசிவகத் தலைவர் பூரணரை உறையூரில் கண்டு சமய வழக்காடியதாக நீலகேசி உரைப்பது. திருப்பிடவூர், உறையூர், ஆசிவகம் இவற்றுக்கு இடையேயான உறவை வெளிப்படுத்தும் நிகழ்வாகவும் கொள்ளலாம். ஆக, பிடவூர்ப் பெருஞ்சாத்தான் எனும் ஐயனாரே மற்கலி எனலாம். மகாவம்சம் நூலின் அடிப்படையில் வரலாற்று அறிஞர், ஏ.எல்.பசாம், மக்கலி கோசாலர், கி.மு 484-ல் மறைந்ததாக கருதுகிறார். ஆசிவகம் பற்றி ஆராய்ந்த அறிஞர்கள் பலருக்கும் அந்தப் பெயர் ஒரு பெரும் புதிராகவே இருந்துள்ளது. ஆஜீவன் (உயிர்) என வடமொழிச் சொற்களாகக் கொண்டு அவர்கள் பொருள் விளக்கம் செய்தனர். அம் முயற்சியே அனைத்து வகையான குழப்பங்களுக்கும் காரணமாயிற்று.

## ஆதார நூல்கள்

1. ஆதித் தமிழர் மெய்யியல், ஆதி. சங்கரன்
2. ஆசிவக மரபின் அழியாச் சின்னங்கள், ஆதி. சங்கரன்
3. ஆசிவகமும் ஐயனார் வரலாறும், முனைவர் க. நெடுஞ்செழியன்
4. தமிழ் இலக்கியத்தில் உலகாய்தம், முனைவர் க. நெடுஞ்செழியன்
5. தமிழர் தருக்கவியல், முனைவர் க. நெடுஞ்செழியன்
6. ஆசிவகம் என்னும் தமிழர் அணுவியம், முனைவர் க. நெடுஞ்செழியன்
7. சங்ககாலத் தமிழர் சமயம், முனைவர் க. நெடுஞ்செழியன்

## சங்க இலக்கியத்தில் பறையர் சமூகத்தில் தொன்மங்கள் ஓர் வரலாற்று ஆய்வு

மு. அசோக்குமார்★ மற்றும் முனைவர். ரா அப்பாஸ்★★

### முன்னுரை

மறையர்<sup>1</sup> பறையர் சாம்பவர் என்றும் வள்ளுவர் ஆதிதிராவிடர்<sup>2</sup> என்றும் அடையாளம் காணப்படும் இவர்களே இன்று பறையர் இனமாக அடையாளப்படுத்திக் கொள்கின்றனர் 1891 ஆம் ஆண்டு மக்கள் தொகை கணக்கெடுப்பின்படி (Census of India 1891 Volume XV Madras) என்ற ஆவணத்தில் 348 பிரிவின பரையா என்றவாறு வகைப்படுத்துகின்றனர்.<sup>3</sup> மொழி அகராதியில் பறை - என்ற சொல்லுக்கு அளவு கருவி (5 மரக்கால் கொண்ட அளவ மற்றும் நில அளவையும் குறிக்கும்) பறை - என்ற சொல்லுக்கு சொல் என்று பொருள் (மலையாளத்தில் இன்றும் பறை என்ற வார்த்தை சொல், பேசு என்றே பொருள்படுகிறது). பறை - என்றால் சாதி (இனம்). பறை - என்றால் நோன்பு (ஒரு வகையான வழிமுறை) என்று பொருள் தருகிறது. மொழி அகராதி காட்டும் பறையன் - ஒரு சாதியர் என்று குறிப்பிடுகின்றது. பறைச்சி - பறைப்பெண் என்று குறிப்பிடுகிறது.<sup>4</sup>

பறையர்கள் பூர்வீக குடியினர், இவர்கள் நாக வம்சத்தினர், எயினர், என்றும் குறிப்பிடுவதுண்டு பறையர் என்பதற்கு பேசப்பட்டவர் அல்லது பேசப்படப்பட்டவன் என்று பொருள். பிரதேசத்து மக்கள் பறையர்களை பற்றி பேசும்படி வாழ்ந்தவர்கள் பறையர்கள்.<sup>5</sup> சங்க இலக்கியங்களில் பறையர்கள் பற்றிய நடங்கள் நம்மால் காணமுடிகிறது. புறம், அகம்,<sup>6</sup> சிலப்பதிகாரம் போன்ற சங்க இலக்கியங்களிலும் மற்றும் சங்கம் மருவிய காலங்களிலும், பக்தி இலக்கியங்களிலும் பறையர்களின் பற்றிய தடங்கள் காணப்படுகின்றன.<sup>7</sup>

### பறையர்களின் தொன்மம்

பர - என்றால் மலை என்று பொருள் மலையாளத்தில் வள்ளுவநாடு என்பதும்

திருவனந்தபுரத்தில் “புலையன் கோட்டம்” என்பதும் பறையர்களின் தொன்மங்களை காட்டுகிறது. சாகுபடிக்கு கிணறு தோண்டியதனால் தோண்டி - (தோட்டி, வெட்டி) என்று பெயர் வந்தது. பறையர்கள் பூர்வீக கிராமங்களை உருவாக்கியவர்கள்.<sup>8</sup> கேரளாவில் உள்ள பறார் என்றழைக்கப்படும் ஊரில் வசித்த பறையர்கள் என்றும் சிலப்பதிகாரத்தில் நால்வகை மறையூர் பறையூர் கூத்தன் சாக்கையன் என்றும் பாடலில் குறிப்பிடுகிறது.<sup>9</sup> இலங்கையில் இருந்த அடங்காப்பதத்தை பறையர்கள் வல்லிகுலபறையர்கள் ஆட்சி செய்ததாக கூறப்படுகின்றனர்.<sup>10</sup>

### சாம்பவர்கள்

பறையர்களுக்கு சாம்பான் என்றும் ஒரு பெயர் உண்டு. மொழியாகராத்தில் சாம்பான் - பறையன், சிவத்தால் முத்திபெற்றவன், சிவன் என்றும், சாம்பவி - பார்வதி (மலைமகள்) என்றும் சம்பாதி - பறைச்சி என்றும், சம்பு - சிவன் என்றும் சம்பா-நெல் என்றும் மொழியராகராதி பொருள் தருகிறது முண்டன் சம்பா சீரச்ச சம்பா, கொத்தமல்லி சம்பா மல்லிகை சம்பா, புனுகு சம்பா, கிச்சடி சம்பா பறைச்சம்பா இப்படி 60க்கும் மேலான நெல் வகைகளை அறிமுகம் செய்து விவசாய வரலாற்றை உருவாக்கித்தந்தவர்கள் சம்பவபறையர்கள்.<sup>11</sup> சாம்பவர்கள் சிவன் வழி வந்தவர்கள் என்றும் கூறுவார்கள் அதுவும் உண்மைதான் சிவனை பறையன் என்று சமைய குறவர்கள் குறிப்பிடுகின்றனர். பன்னிரு திருமுறையின் 8ஆம் திருமுறை 17 (அன்னைப்பத்து) பாடல்

வேத மொழியார்வெண் ணீற்றாசெம் மேனியர்  
நாதப் பறையினர் அன்னே என்னும்  
நாதப் பறையினர் நான்முகன் மாலுக்கும்

\* முழுநேர முனைவர்ப்பட்ட ஆய்வாளர், வரலாற்றுதுறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலைநகர், சிதம்பரம் 608 002

\*\* ஆராய்ச்சி மேற்பார்வையாளர், உதவி பேராசிரியர், எம்.வி.முத்தையா அரசு மகளிர் கலைக் கல்லூரி, திண்டுக்கல்

நாதிரிந் நாதனார்அன்னே என்னும்

சிவனை நாதபறையர் என்றும் நான்முகனுக்கும் திருமாலுக்கும் நாதன் (தலைவன்) என்று குறிப்பிடுகின்றது.<sup>12</sup> இக்காலத்திலும் தஞ்சாவூர் ஜில்லாவிலிருக்கும் திருவாரூரில் நடக்கும் சிவன் பண்டிகைகளில், சாமி ஊர்வளத்திலும் பறையர்கள் வெள்ளைக்குடைபிடித்து, யானைமீது வருவதும் நடத்துவருகிறது. சென்னைக்கு அருகில் பெத்தநாயக்காமபேட்டை மாரியம்மன் விழாவிலும், சிதம்பரம் சிவன்விழாவிலும், பேரூர் மேல்கோட்டை போன்ற இடங்களிலும் தமிழகத்தில் பிற இடங்களிலும் சிவன் விழாக்களில் தலைமை அல்லது சடங்குகளில் தொடர்புபடுத்தப்பட்டு இருப்பவர்கள் இந்த சம்பவபறையர்கள்.<sup>13</sup>

**வள்ளுவர்கள்**

வள்ளுவர்கள் என்போரும் பறையர்களே. வள்ளுவர்கள் பாரம்பரிய பள்ளர் பறையர் ஆசிரியர், குரு என்று குறிப்பிடுகின்றனர்.<sup>14</sup> சேர நாட்டின் ஒரு பகுதிக்கு வள்ளுவ நாடு என்று குறிப்பிடுகின்றனர். மொழியாகராதியில் வள்ளுவன் - புரோகிதன், வரும்காரியம் அறிந்து கூறுபவன் (வானகுத்திரம், கோள்களின் நகர்வு, மேன்கணிதம் பார்ப்பவர்கள்), ஒரு சாத்தியம் என்று குறிப்பிடுகிறது.<sup>15</sup> திருவள்ளுவன் மதுரை சங்கதில் சங்கப்பலகையின் பெயரில் சிறப்பான நடவடிக்கையாக திருக்குறளை எழுதினார் அவர் வழி வந்தவர்கள். வள்ளுவப்பறையர்களை திருக்குலத்தவர்கள் என்றும் கூறுவார்.<sup>16</sup>

**சங்க இலக்கியம் காட்டும் பறையர்கள்**

“துடியன், பாணன், பறையன் கடம்பன் என்று

இந்நான்கு அல்லது குடியும் இல்லை” புறநானூறு - 335

இப்பாடல் மூதின் முல்லையில் மலங்குடி கிபூரார் பாடியது. இதில் இந்த நான்கு குடிகள் சிறப்பான குடிகள் என்று குறிப்பிடுகிறார் என்ற உரையெழுத்துகிறார்கள்.<sup>17</sup> இந்த குடிகள் சிறுர் மன்னர்கள் அதாவது அவர்கள் குடி தலைவர்களாக இருந்தனர் என்றும் வேந்து விடு தொழில்

செய்தனர் என்றும் போரில் இறந்தவர்களுக்கு நடுகல் வைத்து வழிபாடும் பழக்கம் உள்ளவர்கள் என்றும் வரகும், கொள்ளும் திணையும் உணவாக இருந்தது என்றும் குறிப்பிடிக்கிறது.<sup>18</sup>

துடி எறியும் புலைய

எரிகோல கொள்ளும் இலிசின

கால மாரியின் அம்பு தைப்பினும்

.....

வம்ப வேந்தன் தானை

இம்பர் நின்றும் கண்டிரோ வரவே

**புறநானூறு - 287**

துடிப்பறை கொட்டும் புலையனே பறை முழக்கும் பறையனே கார்காலத்து மழை போல் அம்புகள் உடலில் வந்து தைத்தாலும் துடிப்பறைக் கொட்டும் புலையனே! பறை முலைக்கு, பறையனே! கார்காலத்து மழைபோல் அம்புகள் உடலில் வந்து தைத்தாலும் வயல்வெளிகள் தோறும் கெண்டை மீன்கள் போன்ற வேல்கள் வந்து பாயினும் பொன்னால் ஆக்கப்பட்டும் முகப்பாடம் போர்த்தப்பட்ட பெருமைமிக்க யானை தன் வெண்மையான கூறிய கொம்புகளைக் கொண்டு குத்தினாலும் அஞ்சி புறங்கொடுத்து ஓடாத ஆண்மை மிக்க மறவர்கள் நீங்கள்.<sup>19</sup> தமிழ் மொழியகராதி காட்டும் துடியன் என்போன் கோபமுள்ளவன், விரைவுள்ளவன் துடியன் என்றான் வீரர்கள் என்று பொருள். சங்க இலக்கியத்தில் குறிப்பிடப்படும் துடியன் என்கிற வார்த்தை வீரன் என்று பொருள்படுமேயன்றி அது துடிபறையே இசைக்கும் மக்களைக் குறிக்காது. அதோடு துடி என்ற பறையானது போர்க்காலங்களில் பயன்படுத்துவது என்பது சாத்தியம் இல்லை.<sup>20</sup> ஆகையால் துடி என்பது துடியர் கலையேக் குறிக்கும். சொல் அது வீரன் என்றும் பொருள் புறநானூறு 291 'சிறா அ அர்! துடியர்? படுவல் மகாஅ அர் தூ வண ஆறலை மாயோர் குறுகி ..... என்று வரும் பாடலில் வரும் துடியர் வீரர்கள் என்ற பொருளைக் காட்டுகிறது. ஆனால் உரை விளக்கம் கொடுப்பவர்கள் அதற்கு துடிப்பறை என்றே விளக்கம் தருகின்றனர். அதேபோல் புறநானூறு

285, துடியன் கயிறு போல ..... பாணான் கயிறு  
தோலே வேல், தோல் அதாவது (கேடயம்) வைத்து  
போர் செய்தார்கள் என்று குறிப்பிடிக்கின்றது.  
வெருக்குடை அன்ன வெருள் நோக்குக் காயந்தலை  
புள் ஊன் தின்ற புலவுநாறு கயவாய் வெள்வாய்  
வேட்டுவர் வீழ்த்துனை மகா சார். புறநானூறு -  
324.<sup>21</sup>

இங்கு குறிப்பிடப்படும் வேட்டுவர் என்றும்  
எயினர் பறையறையே குறிக்கும். எயினர் என்பவர்  
பறையர்களே என்றும் பூர்வக தமிழ் நூல்களில்  
மறவன் எயினன் என்கிற வார்த்தைகளை அடிக்கடி  
காணலாம். அவர்கள் வில்வித்தை  
தெரிந்தவர்களாகவும், யுத்தவீரர்களாகவும்  
இருந்தார்கள் என்று பறையர் என்போன் மேல்  
குறித்த எயினர் என்றும் குறிப்பிடுகிறார்  
(ஆதிதிராவிடர் பூர்வீக சரித்திரம்)<sup>22</sup>

தன் ஊர் வேட்டக் குடிதோறும் கூட்டு .....

..... உடும்பு செய புறநானூறு - 33

தன்னுடைய சொந்த ஊர்களில்  
வேட்டையாடுபவர்களின் வீடுதோறும் உடும்பு  
தோலால் செய்யப்பட்ட கயிற்றினைக் கொண்டு  
தேர் செய்வார்கள் என்று குறிப்பிடுகிறது.<sup>23</sup>

நெடுங்கால மாஅத்துக் குறும் பறை பயிற்றும்  
செல்குடி நிறுத்த பெரும் பெயர் கரிகால்  
வெல் போர்ச் சோழன் இடையாற்று  
அன்ன நல்லிசை வெறுக்கை தருமார்.

**அகநானூறு - 141**

பாலைத்தினையில் வரும் பாடலின் பொருள்.  
பொருளீட்டச் சென்ற தலைவன் வருகைக்கு  
காத்திருக்கும் தலைவிக்கு தோழி பாடும் பாட்டு  
இதில் அந்த நாட்டின் வழக்கத்தையும்  
தலைவனையும் குறிப்பிடுகின்றது. அது  
பலவீதமான வழக்கங்களைக் கொண்ட ஊராகி  
(குறும்பறை), இங்கு செல்குடி என்றால் கெட்ட  
குடி என்று பொருள் கூறுகின்றனர்.<sup>24</sup> ஆனால்  
மொழியாகராதி காட்டும் பொருளானது செல்  
என்றால் வேல். அதன்படி பொருள் உரைக்கல்  
வேல் பயிருக்கும் குடியினை கைதூக்கி உயர்த்தி  
நிறுத்திய காரணத்தால் பெற்ற பெரும் புகழையும்

வெல்லும் பேராற்றலையும் உடைய கரிகால்  
வளவனது இடையாற்றினை ஒத்த நல்ல புகழோடு  
பொருந்திய செல்வத்தை ஈட்டிவர எம் தலைவர்  
பாலை வழியேக் கடந்து சென்றுள்ளார்.<sup>25</sup>

**முடிவுரை**

பறை என்ற சொல் பேசு என்று பொருள் தருகிறது  
அந்த அடிப்படையில் பார்த்தால் தமிழ் மொழி  
பறைந்தவர்களே தமிழர்கள் பறையர்களே தமிழில்  
பழையன், புழையின், குறவன், மல்லன், மறவன்,  
இப்படி பல பெயர்கள் குறிப்பிடாலும் அவை  
நிலத்தின் பால் அல்லது ஒருவர் செய்யும்  
தொழிலின்பால் வரும் சிறப்பு பெயரே அன்றி  
இன்று நம் காணும் சாதி அல்ல.

**மேற்பார்வை நூல்கள்**

1. காவிய காலம், எஸ். வையாபுரிபிள்ளை, தமிழ்ப்  
புத்தகாலயம், சென்னை-14, 1957. p.138
2. People of India, Vol-III, K.S. Singh, Anthropological  
survey of India, Oxford University press, Delhi, 1933, p  
15.
3. Censes of India, 1891, Vol-XV, Madras, H.A. Stuart,  
Government press, Madras, 1893. pp 80-81
4. தமிழ் மொழி அகராதி, நா கதிரைவேற் பிள்ளை,  
ஆசியான் எடுகேஷன் சேர்விஸஸ், 1981. p 972
5. ஆதி திராவிடார் பூர்வ சரித்திரம், கோபால  
செட்டியார், அச்சியத்திரசாலையில் பதிப்பகம்,  
1920. p 8
6. Global Capital and Peripheral labour, K. Ravi Ramana,  
Poutladge publication, 2010, p 67.
7. தமிழ் இலக்கியக் கலைச்சொல் அகராதி, டாக்டர். ப  
கோபாலன், ஐந்தினைப் பதிப்பகம், 1989 p 157.
8. கோபால் செட்டியார். அதுவே p. 10
9. A Social History of India, Dr.S.N.Sadasivan, A.P.H.  
Publishing Corporation, New Delhi, 2000, p325.
10. வையாடல், க.செ.நடராச, கொழும்புத்தமிழ்  
சங்கம், கொழும்பு, 1980. p. 23
11. வீரத்தாய் குயிலி, டாக்டர், சி.அம்பேத்கார் பிரியன்,  
உலகத் தமிழராய்ச்சி நிறுவனம், சென்னை, p 38
12. அனுபவாந்ததீபிகை, ல.நாராயணாசாமி நாயகர்,  
அல்பீனியன் அச்சியந்திரசாலையில், சென்னை,  
1893. p.50
13. கோபால செட்டியார், அதுவே. p.11



14. Caste and Tribes of Southern India, (Vol-VII), Edgar Thurston, Government Press, Madras, 1909. p.303
15. நா. கதிரைவேற் பிள்ளை, அதுவே. p.1105
16. கோபால செட்டியார், அதுவே. p. 7
17. புறநானூறு (மூலம் உறையும்), முனைவர் கு. வே. பாலசுப்பிரமணியன், முனைவர்.வே. சத்திநாராயணன் பாவை பிரிண்டர்ஸ், சென்னை - 2004, p.279
18. வரலாற்று நோக்கில் சங்க இலக்கியத்தில் பழமரபுக்கதைகளும் தொன்மங்களும், பெ.மாதையன் தமிழகப் பல்கலைக்கழக மருதோன்றி அச்சகம், தஞ்சாவூர், 2001. p. 262
19. கு. வே. பாலசுப்பிரமணியன், முனைவர்.வே. சத்திநாராயணன், அதுவே p.63
20. நா. கதிரைவேற் பிள்ளை, அதுவே. p. 753
21. கு. வே.பாலசுப்பிரமணியன், முனைவர்.வே. சத்திநாராயணன், அதுவே pp.638-720
22. கோபால செட்டியார், அதுவே, p. 7
23. கு. வே.பாலசுப்பிரமணியன், முனைவர்.வே. சத்திநாராயணன், அதுவே p. 740
24. அகநானூறு (மூலமும் உறையும்), முனைவர். இரா. செயபால், பாவை பிரிண்டர்ஸ், சென்னை 2004 p.428
25. நா. கதிரைவேற் பிள்ளை, அதுவே. p.534

## Latest Trends in the Historiography of Jammu and Kashmir

Nusratuel Islam Itoo\*

This article reviews recent historiography on Jammu and Kashmir, showing how it has sought to escape an overemphasis on independence and partition, and has sought to relocate itself free of the histories of India and Pakistan. In doing so, it has tried to critique the official Indian and Pakistani sources, question the homogeneity of Kashmiri identity, and interrogate the aims and objectives of leading Kashmiri nationalists, primarily that of Sheikh Abdullah. It has also sought to

identify the multiplicity of Kashmiri voices premised on issues of culture and language. New trends in historiography, which have been sparked by the recent unrest and violence in Indian-administrated Kashmir, have the potential to provide not only novel insights but also fresh and creative solutions, even at the risk of losing sight of the 'political' as a subject amenable to meaningful generalization and investigation.

## Popularising the Past: Contributions of Dr. Ramachandran Nagaswamy to Archaeology and History of Tamil Nadu

Binu K.T.\*\*

The paper tries to examine the role of Ramachandran Nagaswamy in popularising the concept of past to the public and how his efforts led to the development of disciplines like History, Archaeology and Art History of Tamil Nadu. R. Nagaswamy was a historian, epigraphist, archaeologist, art historian, an

expert in Sanskrit and Tamil classical literature. He was born on 10 August 1930 at Chennai. His father, Ramachandran Shastrikal was a Sanskrit Pandit. Under his father's guidance, Nagaswamy trained in Sanskrit from childhood. He graduated from the University of Madras and from the University of Poona he pursued

\*Research Scholar Department of History, Annamalai University, Annamalai Nagar-608002, Tamil Nadu, India.

\*\*Research Scholar, IUCSSRE, Mahatma Gandhi University, Kottayam District, Kerala State Pin 686 560

Masters in Sanskrit and Ph.D in Arts and Archaeology. During the 1950's R. Nagaswamy undertook training in Archaeology under the Archaeological Survey of India (ASI). In 1959 he joined the Government Museum of Chennai as the Curator for Arts and Archaeology an event that gave him a professional break in his career. In 1963, the Tamil Nadu State Government appointed

him as the Assistant Special Officer for Archaeology. In 1965 the State Government had formed the Department of Archaeology and appointed R. Nagaswamy as its Director. From 1966 to 1988 he became the first Director of the Archaeology Department of Tamil Nadu and continued the post up to his retirement.

## **The Social Transformation of Transgender People through New Schemes in Tamil Nadu**

**J.Pushparaj\***

This article deals with the transformation of transgender people in Tamil Nadu through schemes and programmes. The disparity between the society and the transgender community existed in the name of stigma, even tradition and culture diluted the status of transgender community over the years. In Ancient literature and methodical sources revealed that they are compared with the God and Goddess. In medieval period, particularly Mughal era, transgender are received highest position, might be renowned as 'Golden period of Transgender'. However, the British implemented the Criminal act curtailed the transgender

status, and then they struggle to survive in this society. In contemporary era, both Central and State Governments have implemented innovative schemes and programmes for the upliftment of transgender people. On the consequences, the State Government of Tamil Nadu has taken major steps for providing better education, employment, pension, business aids, providing id-cards, skill training, Free Gender reassignment surgeries, ration card and housing. Moreover, it gives lot of opportunities for the getting social security and prosperous like other communities.

## **Notable Pioneers in the Libration Struggle Against the British in Tamil Nadu : The Maruthu Pandiyars**

**G. Aghalya\*\***

The Maruthu Brothers, also known as the Maruthu Pandiyars, were notable pioneers in the liberation struggle against the British in Tamil Nadu who fought armed from 1785 to the end of 1801 to drive the British out of Tamil soil. They came to the displeasure and anger of the British only when they

tried to unite all the Indian groups who fought against the British. Their domain is Kalayarkovilil in Sivagangai district. Both were hanged at Tirupattur on 24 October 1801 by the English East India Company. Their memorial is located in the Kalaiyar temple.

*\*Ph.D Research scholar, Department of History, Annamalai University, Annamalai Nagar, Chidambaran, Tamil Nadu*

*\*\*Head & Assistant Professor, Department of History, Bon Secours College for Women, Thanjavur*

## Condition of Elementary Education Under K.Kamaraj Regime

N. Santhi\* and V.Ravichandran\*\*

According to Article 45 of the constitution, the State Governments were responsible for providing free and universal education for all children until their completion of age 14 by 1960.<sup>i</sup> New scheme of Elementary (NSEE) was introduced by Rajaji Government in 1953. The scheme was claimed to be a better suited program for elementary children for couple

of reasons. First their nominal mental ability to grasp things at a stretch and next the general physical Indian school atmosphere. Half a day out-of-school learning of useful skills was supported by Rajaji as the idea closely adheres to the proposed basic education of Ganhi. Rajaji clarified in one of his responses about NSEE

## The Emergence of 'New Wave' in Tamil Cinema during 1970

S.Muthamil Muthalvan\*\*\*

New wave is a movement that involves the application of new concepts or unconventional ideas in a given field instead of using traditional ones. The rise of new wave films itself an achievement considering the commercial standard of the political-cultural ecosystem in the Tamil film industry. The new wave Tamil films gave the space for portrayal of marginalized, subaltern characters in screens who were largely needed by the society and even in cinema also. Following this new wave movement, there are different genres emerged out

of this new wave and new formats of new wave movements emerged in Tamil cinema regularly for every two decades. This new wave cinema tries to hold its place in society through social consciousness and entitling the society. This paper aims to concentrates on the period beginning in 1970, which was generally recognized by critics as the "new wave era". It can be often called as 'Parallel cinema', 'Alternative cinema', 'Middle cinema' etc.

## Tanjore Nayak's Mandapas – A study on Historical Perspective

G. Pathy\*\*\*\*

There are number of mandapas, built by the Tanjore Nayaks, within their territory. Many varieties of mandapas were influenced by the Saracenic art. Pushya mandaps. Thermutti mandapas, Ungel mandapas, Katru mandapas, Kolu mandapas, Patidurai mandapas are constructed, by the Tanjore Nayaks following the tradition of Saracenic art. The Islamic temple at Nagore

was constructed during the period of Atchuthappa Nayakas of Tanjore. The mandapas found in temples such as Mahamandapa, Utcha mandapa, four pillared mandapa, sixteen pillared hall, hundred pillared hall, thousand pillared hall, Neerali mandapas were constructed following the traditional Hindu architectural tradition.

\*P.G. and Research Department of History, A.V.V.M Sri Pushpam College (Autonomous), Poondi – 613 503, Thanjavur Dist.

\*\*Associated Professor of History, P.G. and Research Department of History, A.V.V.M Sri Pushpam College (Autonomous), Poondi – 613 503, Thanjavur Dist.

\*\*\*Ph.D Research Scholar, Department of History, Bharathidasan Univeristy, Tiruchirappalli.

\*\*\*\*Asst. Professor of History, A.V.V.M. Sri Pushpam College (Autonomous), Poondi, Thanjavur (Dt) – 613 503.

# Land, Irrigation Works and Water Supply in Tamil Country of the Sangam Age

S. Ramesh\*

The knowledge of the art or practice of farming, especially growing of staple crops, in South India during the early Iron Age is necessarily based on the finds at Adichchanallar on the banks of the Thmaraparani river in Tamil Nadu. Material evidence from the place shows that the inhabitants of Adichchnallur cultivated rice. For the cultivation of rice, they used iron implements such as the thrust hoes, draw-

hoes and above all the plough-shares. In the Sangam literary works the use of such implements for agricultural operations is well depicted. It is, therefore, a fair assumption that the Iron Age people at different locations in Tamil Country perfected rice cultivation using the iron implements and utilising the available limited irrigation facilities.

## Digital Learning Resources: Opportunities and Challenges

S. Samundeeswari\*\* and K. Vijaya\*\*\*

Electronic resources are one of the emerging environments in information communication. E-Resources usually consist of e-books, e-journals, articles, newspaper, thesis, dissertation, databases and CD-ROMS, which are likely the alternative to the print media. Emerald Scopus are some of the examples of online databases and all updated information are

published in these e-resources. This knowledge is derived from a physical world into a virtual world through many modes create, store, access to manage e-resources. Electronic resources consist of data representing numbers, text, graphics, images, maps, moving images, music, sounds, etc. and programs of instruction sets.

## கடலூர் மாவட்ட அரசு அருங்காட்சியகம் - ஓர் ஆய்வு

R. சந்தியா\*\*\*\* P. ஜெயபாலக்கிருஷ்ணன்\*\*\*\*\*

பண்டைய காலப்பண்பாட்டையும் வரலாற்று நினைவு சின்னங்களையும் பாதுகாத்து வருகின்ற கடலூர் மாவட்ட அரசு அருங்காட்சியகத்தில் கடலூர் மாவட்டத்தின் வரலாறு, காலச்சாரம், தாவர வளம், விலங்கினங்கள் ஆகியவற்றின் தொகுப்புகள் காட்சிப்படுத்தப்பட்டுள்ளன. இவை

தவிர இங்கு அருங்காட்சியகம் பற்றி தெரிந்து கொள்ளவும், பொதுவான அறிவுத்திறனை மேம்படுத்தவும், பொது மக்கள் மற்றும் மாணவர்களுக்கு கல்வி சம்பந்தமான அறிவு சார்ந்த கண்காட்சிகள் மற்றும் பயிற்சிகளும் அவ்வப்பொழுது நடத்தப்படுகின்றன.

\*Assistant Professor, P.G. and Research Department of Historical Studies, Sri Subramaniyasamy Government Arts College, Tiruttani – 631209

\*\*Ph.D. Research Scholar

\*\*\*Head & Associated Professor, PG Research Department of Historical Studies, Quaid-E-Millath Government College for Women (Autonomous), Chennai.

\*\*\*\*முனைவர் பட்ட ஆய்வாளர் வரலாற்று துறை அண்ணாமலைப் பல்கலைக்கழகம் அண்ணாமலை நகர் சிதம்பரம் - 608002

\*\*\*\*\*ஆய்வு மேற்பார்வையாளர் இணைப் பேராசிரியர் வரலாற்றுத்துறை, திரு கொளஞ்சியப்பர் அரசு கலைக்கல்லூரி, விருத்தாசலம்

## நோஞ்ச தாத்தாவின் அறியப்படாத தகவல்கள்

பெ. சென்றாயபெருமாள்\*

வரலாறு என்பது ஆளும் வர்க்கம், அதிகார வர்க்கம், நிலவுடைமைச் சமூகம் இதுபோன்ற பதிவுகள் தான் வரலாற்றில் பொதிந்து கிடைக்கின்றன. இதே காலகட்டத்தில் தான் அடித்தள மக்களும் வாழ்ந்தும், மறைந்தும் இருப்பார்கள், அவர்களைப் பற்றிய பதிவுகள் இல்லை. ஏனெனில் ஆளும் வர்க்கத்தில் உள்ளவர்கள் அதனை சுழற்சி செய்து கொண்டிருக்கிறார்கள். அதனை பயன்படுத்தி தனக்கான அடையாளத்தையும் அதிகாரத்தையும் பதிவு செய்யப்பட்டதன் மூலமாக அது எழுதப்பட்ட வரலாறாக ஆகிவிடுகிறது. அடித்தள மக்களின் பண்பாடு, பழக்கவழக்கங்கள், நம்பிக்கைகள், குடும்ப அமைப்பு முறை போன்றவற்றை ஒவ்வொரு கால விகித அடிப்படையில் தொகுத்துப் பார்த்தால் அவர்களை பற்றிய பதிவுகள் இல்லை.

நோஞ்ச தாத்தாவைப் பற்றி முழுமையான தகவல்கள் கிடைக்கவில்லை என்பதால் அவருடைய வாரிசுகள் கொடுத்த தகவல்

அடிப்படையிலும், அவர் வேலை பார்த்த கம்பளத்து நாயக்கரின் வாரிசுகளிடம் சேகரித்து கொண்ட தகவல் அடிப்படையிலேயே இக்கட்டுரை எழுதப்படுகிறது.

கி.பி. 1490-ல் மதுரையில் நாயக்க மன்னர்கள் ஆட்சி செய்த பொழுது 72 பாளையங்களாக பிரித்தனர். ஒவ்வொரு பாளையங்களிலும் அந்த அந்த பகுதியினை ஆளவும், அதனை கட்டிக் காக்கவும், அதில் விளைந்த வேளாண்மைகளை மூன்றில் ஒரு பங்கு தலைமை திருமலை நாயக்கரிடம் கொடுக்கவும் இதுபோன்ற வேலைகளை அந்த அந்த ஜமீன்கள் செய்து வந்தனர். அதனடிப்படையில் மதுரை மாவட்டத்தில் சாப்டூர், உத்தப்பநாயக்கனூர், கண்டமனூர் போன்ற ஊர்களில் ஜமீன்கள் நிறுவப்பட்டு ஆட்சி செய்தனர். இந்த ஜமீன்களின் குதிரைக்கு கடிவாளம், வாள்களுக்கு உறை தயாரித்தல், ஜமீன்தாருக்கு காலணி செய்து கொடுத்தல் போன்ற பணியினை சக்கிலியர் செய்து வந்தனர்.

## முதலாம் இராசராசனின் போர்களும் வெற்றிகளும் - ஓர் வரலாற்று ஆய்வு

வீ.அனுசுயா\*\*

சோழநாடு என்றும் சோழமண்டலம் என்றும் அழைக்கப்பெற்ற ஒரு பரந்த நாட்டின் தலைநகரமாக விளங்கிய கரூர், உறையூர், தஞ்சாவூர், பழையாறை, கங்கை கொண்ட சோழபுரம் ஆகிய ஊர்களில் தலையாய தலைநகரமாக விளங்கியது தஞ்சாவூர். தமிழக வரலாற்றில் சோழராட்சிக்காலம் பொற்காலமாக திகழ்ந்தது. இதற்கு அடிப்படைக் காரணமாகத் திகழ்ந்தவன் மாமன்னன் இராசராசன் ஆவான். சோழப்பரம்பரையிலேயே மிகச் சிறந்த

ஆட்சியாளனாகவும், வெற்றி வீரனாகவும் மேலும் கலைப்பற்றும், மொழிப்பற்றும், சமயப் பொறையும் நிரம்பப் பெற்றவன். தமிழகத்தை கி.பி. 9ம் நூற்றாண்டு முதல் 13ம் நூற்றாண்டுவரை 5 நூற்றாண்டுகளாக ஆட்சி செய்த சோழ மன்னர்களான முற்கால சோழர்கள், பிற்காலச் சோழர்கள் என அனைத்து சோழ மன்னர்களிலும் அருண்மொழிதேவன் என்னும் இராசராசனே ஆற்றல் மிக்க மன்னனாகத் திகழ்ந்தார்.

\*உதவிப்பேராசிரியர் வரலாற்றுத்துறை, மனோன்மனியம் சுந்தரனார் பல்கலைக்கழகம், திருநெல்வேலி - 627012.

\*\*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, குந்தவை நாச்சியார்; அரசு மகளிர் கலைக்கல்லூரி (த), தஞ்சாவூர்-7.

## தென்பெண்ணை ஆற்றின் நடுவே ஒரு தீவு - ஓர் ஆய்வு

ம.யமுனா\* ச.ஸ்ரீதர்\*\*

கர்நாடக பகுதியில் தோன்றி தர்மபுரி மாவட்டம் திருவண்ணாமலை மாவட்டம் விழுப்புரம் மாவட்டம் வழியாக கடலுரை அடைந்து கடலில் சங்கமிக்கும் தென்பெண்ணை ஆற்றங்கரையில் ஒரு தீவு பகுதி உள்ளது. இது விழுப்புரம் மாவட்டத்தில் விழுப்புரம் வட்டத்தில் உள்ள ஐந்து கிராமங்களை உள்ளடக்கிய ஒரு தீவாக விளங்குகிறது அத்தீவுப் பகுதியில் பெரிய ஊராக மாரங்கியூர் எனும் பல்லவர் காலம் தொடங்கி

பின்வரும் அரசவம்சங்களில் காலத்திலும் வரலாற்றுச் சிறப்புமிக்க ஊராக இன்றும் சிறந்து விளங்குகின்றது என்பதை இக்கட்டுரை எடுத்துரைக்கின்றது. மாரங்கியூர் எனும் கிராமம் வளமை மிக்க ஒரு பகுதியாகவும், கோயில்கள் நிறைந்த பகுதியாகவும் விளங்குகின்றது. இவ்வூரின் இயற்கை அமைப்பையும், கோயில்களின் அமைவிடமும் பற்றி இக்கட்டுரை எடுத்துரைக்கிறது.

### விடுதலை போராட்ட வரலாற்றில் சிவகங்கை மாவட்டத்தில் வீழ்த்தப்பட்ட சங்கரபதிக் கோட்டை வரலாறு

ஜேர்.மார்ட்டின் ஜெயப்பிரகாஷ் \*\*\*\*

தமிழக வரலாற்றில் சங்கம் தொடங்கிய காலம் முதல் தமிழர்கள் அரண் சூழ்ந்த பண்டனங்களில் வாழ்ந்த வரலாறு பட்டினம்பாலை, தொல்காப்பியம் போன்ற நூற்களின் மூலம் அறிய முடிகிறது.பாதுகாப்பிற்காக அமைக்கப்பட்ட இந்த அரண்கள் பின்நாட்களில் கோட்டைகளாக மாறி பாதுகாப்பினைப் பலப்படுத்தும் ஒரு அமைப்பாக மாறியது என்றால் அது மிகையாகாது. ஆரம்ப காலங்களில் மண்சுவராக அமைக்கப்பட்ட இவ்வரண் பிற்காலத்தில் உயரமான கல்லால்

கட்டப்பட்ட மதில்களால் ஆக்கப்பட்டது. சிவகங்கை மாவட்டம் காரைக்குடியிலிருந்து தேவகோட்டை செல்லும் பாதையில் சுமார் 4 கி.மீ தொலைவில் தன்னுள் வரலாற்றை புதைத்திருக்கும் மாபெரும் கோட்டை தான் சங்கரபதிக் கோட்டை ஆகும். அழிவின் விளிம்பில் நிற்கும் சங்கரபதிக் கோட்டை பாதுகாக்கப்பட வேண்டிய ஒரு வரலாற்றுப் பொக்கிஷம். அதனைப் பற்றிய ஆய்வேஇக்கட்டுரையாகும்.

## Captain Lakshmi Sahgal And Her Role in Women Organisations – A Study

M. Vennila\*\*\*\*\*

Captain Lakshmi was one of the founding members of All India Democratic Women's Association (AIDWA), formed in 1981. She subsequently led many

of its activities and campaigns. After the Bhopal gas tragedy in December 1984, she led a medical team to the city; years later she wrote a report on the long-term

\*முதுகலை இரண்டாம் ஆண்டு வரலாற்று துறை அறிஞர் அண்ணா அரசு கலைக்கல்லூரி விழுப்புரம்.

\*\*உதவி பேராசிரியர் வரலாற்று துறை அறிஞர் அண்ணா அரசு கலைக்கல்லூரி விழுப்புரம்.

\*\*\*உதவிப்பேராசிரியர், வரலாற்றுத்துறை அழகப்பா அரசு கலைக்கல்லூரி காரைக்குடி.

\*\*\*\*\* M.Phil Research Scholar, PG & Research Department of History, AVVM Sri Pushpam College (Autonomous), Poondi-613503.

Thanjavur.

effects of the gas on pregnant women. During the anti-Sikh riots that followed Prime Minister Indira Gandhi's assassination in 1984, she was out on the streets in Kanpur, confronting anti-Sikh mobs and ensuring that no Sikh or Sikh establishment in the crowded areas, near her clinic were attacked. She was arrested for her participation in a campaign against the Miss World competition held in Bangalore in 1996.

Women's problems are central to her life and she has worked to build women's organizations. She was a

great believer in family planning to protect women's health and we were often in splits when she would repeat to us some of the choice phrases she had used in her lectures to "irresponsible men".

Captain Lakshmi always positioned herself firmly on the side of the poor and unempowered. She was not only an outstanding leader of the women's movement also Freedom fighter, dedicated medical practitioner. Her life is part of the Indian women's struggle, through her services to the women movement.

**THE FOLLOWING ARTICLES WERE ALSO PRESENTED  
IN VARIOUS SECTIONS**

**POLITICAL AND ADMINISTRATIVE HISTORY**

1. **G. USHARANI**, Research Scholar Department of History, Sri GVG Visalakshi College for Women, Udumalai.  
**Origin and Development of Dravidian Movement in TamilNadu**
2. **R.SUNDARADEVI**, Assistant Professor of History Sri Vasavi College Erode – 638 316  
**Kamaraj Plan and its Implications Politics-A Bird Eye's View**
3. **NAOREM CHINGLEMBA SINGH**, Ph.D. Research Scholar Department of History, Annamali University, Annamalai Nagar – 608 002  
**Recovering the Subject Sublattern Studies and Histories in South Indian History: A Critical Study**
4. **M.SANTHIYAM**, Ph.D., Research Scholar, V.O.Chidambaram College, Thoothukudi  
**P.THARUMAR**, Associate Professor, Department of History, V.O.Chidambaram College, Thoothukudi.  
**V.O.Chidambaram Pillai: The Struggles of Indigenusness in Tamil Nadu A Historical Perspective and Work**
5. **K.SARANYA**, PG in History, Department of History, Arignar Govt. Arts College, Villupuram.  
**B.HAMEED BASHA**, Assistant Professor, Department of History, Arignar Anna Government Arts College, (Deputed from Annamalai University), Villupuram, Tamil Nadu  
**The Legacy of Nawab Rule in Villupuram District – A Study**
6. **C.JOTHI**, Assistant Professor, Department of History, J.K.K. Nataraja College of Arts and Science, Komarapalayam.  
**C.VIJAYAKUMAR**, Department of History, Annamalai University, Annamalai Nagar  
**Malik Kafur's Invasion of the Pandya Kingdom**
7. **K.KRISHNAMOORTHY**, Assistant Professor, Department of Education (DDE) Algappa University, Karaikudi – 630 003  
**T.JEYARAMU**, Assistant Professor, Department of Tamil Seethalakshmi Achi College for Women – Pallathur  
**G.RAJADURAI**, Research Scholar, Department of History, Alagappa University, Karaikudi – 630 003.  
**A Historical Study of Military Administration and Operations of the Ancient Tamils**
8. **M.KALA**, Assistant Professor, Department of History, Government College for Women (A), Kumbakonam – 612 001  
**Freedom Struggle Volunteer Force Tirtagiri – Historical View**



## SOCIAL AND ECONOMIC HISTORY

9. **N.R.VIJI**, Assistant Professor of History, Government Arts College (A), Kumbakonam – 612 002  
Dean of Arts and Commerce, Department of History A.V.V.M Sri Pushpam College (A), Poondi – 613 503  
**Scheme of Tamil Nadu Corporation For Development of Women**
  
10. **V.POOMALAR**, M.Phil., Research Scholar, Department of History, A.V.V.M Sri Pushpam College (Autonomous) Poondi.  
**Socio-Economic and Cultural Impacts On Eco-Tourism**
  
11. **P.SIRANJEEVI**, Assistant Professor of History, Sri G.V.G Visalakshmi College for Women Udumalpet  
**HandiCrafts of TamilNadu**
  
12. **R.STAILKANTH**, M.Phil., Research Scholar, Department of History, A.V.V.M Sri Pushpam College, Poondi  
**Portuguese Settlement at Thanjavur Coastal Line and Its Cultural Impacts**
  
13. **B.RAGANISHIYA**, Ph.D., Research Scholar, Assistant Professor, Department of History, Tirunelveli – 627 012  
**V.DEEPTHI**, Assistant Professor, Department of History, Manonmaniam Sundaranar University, Tirunelveli 627 012, Tamil Nadu, India.  
**Water Resources of Tirnelveli and Thoothkudi District River Thamirabarani**
  
14. **M.RAJESHKUMAR**, Ph.D., Research Scholar C.Abdul Hakkem College (Autonomous) Ranipet District.  
**P.KUMARAN**, Ph.D., Assistant Professor, Research Guide & Supervisor, Department of History, C.Abdul Hakeem College, Melvisharam, Ranipet District, Tamil Nadu – 622 509  
**Dress Culture in Tamil Society – A Historical Perspective**
  
15. **C.KAYALVIZHI**, M.Phil., Research Scholar, Department of History, A.V.V.M Sri Pushpam College (Autonomous) Poondi.  
**Social Life of Non Tamil People in Thanjavur Marathas Regin – A Study**
  
16. **M.SHYLA KUMARI**, Assistant Professor of History, S.T. Hindu College, Nagercoil, Kanyakumari District, Tamil Nadu.  
**Women Empowerment is a tool for the Socio-Economic Development of Women**
  
17. **EDWARD JHOTHAM I**, Ph.D., Research Scholar C.Abdul Hakeem College, (Autonomous) Ranipet.  
**P.KUMARAN**, Ph.D., Assistant Professor, Research Guide & Supervisor, Department of History, C.Abdul Hakeem College, Melvisharam, Ranipet District, Tamil Nadu – 622 509  
**Educational Reforms and Perspective of Training in Tribals**

18. **P.RAMESH**, Assistant Professor (T), Department of History, Manonmaniam Sundaranar University, Tirunelveli 627 012, Tamil Nadu, India.  
**Socio-Economic Condition of Rubber Cultivators in Kanyakumari District at Present**
  
19. **M.SELVAKUMAR**, Assistant Professor (T), Department of History, Manonmaniam Sundaranar University, Tirunelveli 627 012, Tamil Nadu, India.  
**Economic and Social Life, Education and Religious Beliefs**
  
20. **K.SHOBANA**, Ph.D., Research Scholar (FT), Department of Historical Studies Quaid-E-Millath Govt.College for Women (A), Chennai – 600 002.  
**Agriculture and Irrigation System of the Sangam Tamils**
  
21. **D.SURENDAR DASS**, Ph.D., Research Scholar Nirmala College for Women, Coimbatore  
**Achievements and Struggles of Transgenders**
  
22. **P.V.SARATHI**, Research Scholar PG & Research Dept. of History, Government Arts College (Men) Krishnagiri-I Tamilnadu.  
**Schedule Caste and Scheduled Tribes in Medieval Thagadur Nady: A Study**
  
23. **K.VIGNESH**, PG in History, Department of History, Arignar Govt. Arts College, Villupuram.  
**B.HAMEED BASHA**, Assistant Professor, Department of History, Arignar Anna Government Arts College, (Deputed from Annamalai University), Villupuram, Tamil Nadu  
**Detention and Process of the Juvenile Convicts in Villupuram District – A Study**
  
24. **E.VIGNESH**, PG in History, Second Year Department of History, Arignar Govt. Arts College, Villupuram.  
**B.HAMEED BASHA**, Assistant Professor, Department of History, Arignar Anna Government Arts College, (Deputed from Annamalai University), Villupuram, Tamil Nadu.  
**The Eminence of tamil nadu agricultural marketing and agri business department on agriculture in vilupuram distirct**
  
25. **G.SATHIYADEVI**, M.A., M.Phil., B.Ed., D.C.S., Ph.D., Head & Assistant Professor, Department of History, M.R.G. Arts College Mannargudi – 614 001.  
**Social Justice of Ambedkar**
  
26. **K.ARUNACHALAM**, M.Phil., Research Scholar, Department of History, A.V.V.M. Sri Pushpam College (Autonomous) Poondi.  
**Social Customs, Festivals and Entertainments During Nayakship in Thanjavur Region.**
  
27. **K.MOHANRAJ**, (Research Scholar) Department of History, AV.V.M. Sri Pushpam College (Autonomous), Poondi.  
**Development of Religious Tourism in Madurai Area**

28. **E.SENTHAKLUMAR**, (Research Scholar) Department of History, AV.V.M. Sri Pushpam College (Autonomous), Poondi.  
**Religious conditions under the nayaks in Tricuchirapalli**
29. **N.PANDIYAN**, Assistant Professor, Department of History, AV.V.M. Sri Pushpam College (Autonomous), Poondi.  
**A.AJITH**, Ph.D., Research Scholar, Kamaraj College, Thoothukudi.  
**A.DEVARAJ**, Asst. Professor & Head, Department of History, Kamaraj College, Thoothukudi, Manomaniam Sundaranar University, Tirunelveli 627 012, Tamil Nadu, India.  
**A Historical View of Kattambomman's Ballads**
30. **G.PREMA**, Ph.D., Research Scholar Department of History, Annamalai University Annamalai Nagar  
**Empowerment of Women in Tamil Nadu Through the Self-Determination Act (1947-2010)**
31. **S.SANTHIYA**, P.G. in History, Arignar Anna Govt Arts College, Villupuram – 605 602.  
**The Contribution of Women Indian Association on Social Awakening During 20<sup>th</sup> Century in Tamil Nadu**
32. **M.ANANTHI**, P.G., Research Department of History A.V.V.M Sri Pushpam College (Autonomous) Poondi.  
**V.RAVICHANDRAN**, M.A.,M.Phil.,Ph.D., Associate Professor of History, A.V.V.M. Sri Pushpam College Poondi – 613 503, Thanjavur District.  
**Revenue System and growth of economy in Thanjavur during Maratha Region**
33. **DR. P. RAMESH**  
**Socio-economic Conditions of rubber Cultivators in Kanyakumari District at Present**
34. **EDWARD THOTHAM . I – DR. P. KUMARAN**  
**Educational Reformers and Prespective of Training in Tribals.**
35. **DR. JM. SYLAKUMAR**  
**Women Empowerment is a tool for the Socio-Economic Development of Women**
36. **DR. N.R. VIJI**  
**Schemes of Christian Missions for Social transition in North Arcot**
37. **க.சுரேஷ்**, முழுநேர முனைவர்பட்ட ஆய்வாளர், வரலாற்றத் துறை, அண்ணாமலைப் பல்கலைக்கழகம் அண்ணாமலை நகர் சிதம்பரம் - 608 002.  
**முனைவர் சி.ஸ்ரீதர்**, உதவிபேராசிரியர் வரலாற்றுத் துறை, அறிஞர் அண்ணா அரசு கலைக் கல்லூரி விழுப்புரம்.  
**விழுப்புர நகரத்தில் உள்ள கோயில்களின் சமூக கலாச்சார மற்றும் பொருளாதார முக்கியத்துவங்கள்**

## ARCHAEOLOGY, ART AND CULTURAL HISTORY

38. **SURESH KANNA.B**, Asst. Prof. Department of History & Research Centre, S.T Hindu, College, Nagercoil, Affiliated to Manonmaniam Sunranar University, Thirunelveli.  
**Heritage of Temples in Kanniyakumari District – A Historical Journey**
39. **P.DHIPAKAR**, M.A., Integrated fifth year, Department of History, Annamalai University.  
**New Insights from Alagankulam and Keeladi Excavation Sites**
40. **V.PASUMPONSELVI**, Ph.D., Research Scholar (Full-Time), Department of History, Annamalai University, Annamalai Nagar  
**Influences of Inscription in Tamil Historiography**
41. **K.CHANDRASEKAR**, Research Scholar  
**S.RENUKADEVI**, Assistant Professor, Department of History, Sri G.V.G. Visalakshi College for Women, (Autonomous), Udumalpet, Thirupur (Dt) – 642 128.  
**Inscription and Copper Plate in Temples**
42. **K. USHA**, PhD Research Scholar (Full Time), Department of History, Annamalai University, Annamalai Nagar.  
**Numismatics of Tamil Country in Sangam Age**
43. **ப. கார்த்திகேயன்**, M.A., M.Phil., முனைவர் பட்ட ஆய்வாளர், முதுகலை மற்றும் வரலாற்று ஆராய்ச்சித்துறை, அறிஞர் அண்ணா அரசு கலைக்கல்லூரி, விழுப்புரம் - 605 602.  
**கெடில நதிக்கரையில் வைணவம்,**
44. **முனைவர் மா.பவானி**, உதவிப் பேராசிரியர், கி. சுந்தர், முனைவர் ஆய்வாளர், மாராட்டிய மாமன்னர் இரண்டாம் சரபோஜியின் அறக்கொடைகள் (கல்வெட்டுகள் ஒரு சிறப்புப் பார்வை)
45. **A.AGORAMOORTHY**, Ph.D., Research Scholar (Full Time), Department of History, Annamalai University, Annamalai Nagar  
**Unique Identification of Tamil Culture – A Study**
46. **K.PALANISAMY**, M.Phil., Research Scholar (20HYA702), PG & Research Department of History, AVVM Sri Pushpam College (Autonomous), Poondi – 613 503.  
**Mahabalipuram As a Tourism Centre with Special Reference to Shore Temple and Arjuna's Penance**
47. **S.SAKTHISARAVANAN**, M.Phil., Research Scholar, Department of History, AV.V.M, Sri Pushpam College (Autonomous) Poondi – 613 503., Thanjavur, Tamilnadu.  
**Features of Chola Architecture at Thanjavur – A Study**
48. **K.KRISHNAMOORTHY**, Assistant Professor, Department of Education (DDE) Algappa University, Karaikudi – 630 003, Tamil Nadu.  
**T.JEYARAMU**, Assistant Professor, of Tamil Seethalakshmi Achi College for Women – Pallathur  
**G.RAJADURAI**, Research Scholar, Department of History, Alagappa University, Karaikudi

**Political History of Ambasamudram in Tirunelveli District from the light of Epigraphical Sources**

49. **S.VAISHNAVI**, Ph.D., Research Scholar Department of History, Annamalai University Chidambaram  
**S.SATHYA SEKARAN**, Research supervisor Department of history, Govt. Arts College Paramakudi  
**Gingee Fort – A Historical Outline**
50. **M.NAGESHWARI**, Ph.D., Research Scholar Thoothukudi – 628 008  
**P.THARUMAR**, V.O.C. Chidambaranar College, Thoothukudi – 628 008  
**The Contribution of the Cholas To Fine Arts**
51. **R.VIJAYA**, Guest Faculty Department of Ancient History and Archaeology, University of Madras Chepauk, Chennai – 600 005.  
**Art. Architecture and Religious condition of Puliparakoil – A study**
52. **ம.சரவணபவன்**, முனைவர் பட்ட ஆய்வாளர் (பகுதி நேரம்) வரலாற்றுத் துறை, மாநிலக் கல்லூரி, (தன்னாட்சி), சென்னை - 600 005.  
**வரலாற்று முக்கியத்துவம் திருத்தணி - வேலஞ்சேரி செப்பேடுகள்**

ISSN : 2319-3808

