

TAMIL NADU HISTORY CONGRESS PROCEEDINGS

Proceedings of the 27th & 28th Annual Session

22nd – 24th April, 2022



THIRUVANNAMALAI – 2022

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Editorial

One of the oldest colleges in Tamil Nadu, Kalaigiar Karunanithi Govt. Arts College, Thiruvannamalai hosted the 27th and 28th Session of the Tamil Nadu History Congress during 22nd – 24th April, 2022. The Principal, Local Secretary and faculty members of the Department of Historical Studies, stood together in hosting the Conference which proved to be a great success.

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

The main advantage of the TNHC is associated with the ready availability of information, the immediate possibility of opening a critical debate and establishing networking between individuals working in the same discipline, although at times in different contexts. As many as 259 papers were presented in the 27th and 28th Session, which is a clear pointer to the fact that the members of the TNHC are showing sustained interest in the annual proceedings of the TNHC.

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

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

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

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ABSTRACT

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Ayodhya thass the forerunner of Periyar E.V. Ramasamy and Ambedkar

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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, the Press, Ladies and Gentlemen, on behalf of the T.N.H.C. and as General Secretary I extend a very warm welcome to all of you.

The land of Tamil country is noted for its rich cultural heritage. Tiruvannamalai is one of the sacred sthala located in the South West part of Kalrayan and Jawadi hills in the Eastern Ghats. The topography of Tiruvannamalai is plain and sloppy from west to east. The Annamalai hill is located by the side of the temple, with the height of 2669 ft. Tiruvannamalai is embellished with Annamalaiyar temple, one of the Pancha Bootha Sthala i.e. Agni Sthala. It is also believed that one can attain Moksha by remembering the deity Annamalaiyar.,

The history of Tiruvannamalai is traced back to Pre historic times, and its Vestiges are found in and around the region. The Tamil culture thrived during the Age of Sangam. The Tamil Brahmi inscriptions from Jambai refer to the name of the minor chieftain Adiyaman. The Hero stones from Chengam attest to the existence of the Sangam rule. The Saiva Nayanmars, Appar and Sambandar sanctified the temple and the sthala. Thiruvannamalai was held under the sway of the Pallavas, the Cholas, the Pandyas, the Rashtrakutas and edifices attest to their rule. It served as the capital of the Sambuvarayas, and a strategic place under the Vijayanagar and Nayak rulers.

During the modern times, the Marathas, the Mughals, the Mysore rulers and the Britishers also left their imprints in this region. The famous battle of Wandiwash was fought near Tiruvannamalai. The North Arcot District was evolved under the British rule, after Independence, it was bifurcated and a separate District Tiruvannamalai came into existence.

Tiruvannamalai is one of the Popular tourist spot, Pilgrims throng the temple during Karthigai festival, and every month on full moon day. The magnificent temple reveals the Dravidian architectural style. Saint Ramana Maharishi and others lived in the vicinity of the temple, which added more sacredness to this place.

Despite the religious attraction, the modern developmental programmes have also been implemented at Tiruvannamalai. The Rural Development Agency, and National Agricultural Development Programme, helps the people to alleviate poverty, and increase productivity of horticulture crops in the region. Thus, Tiruvannamalai is a noteworthy place geographically, culturally and Politically too.

Earlier, the Department of History, G.T.N. Arts College (Autonomous), Dindigul hosted the 26th Annual Session of TNHC on 11th, 12th & 13th October, 2019. The 26th Annual Session of the Tamil Nadu History Congress was inaugurated by Prof. Y. Subbarayalu, Former Head & Dean, Tamil University, Thanjavur & French Institute of Indology, Pondicherry and Dr. K. Rethinam, Secretary & Correspondent, G.T.N. Arts College delivered the Presidential Address. The inaugural address was given by Prof. N. Rajendran, Former Vice-Chancellor, Alagappa University, Karaikudi. The TNHC General Presidential Address was delivered by Prof. (Late) B. Maria John, Former Professor & Head, Department of History, Manonmaniam Sundaranar University, Tirunelveli. Prof. Y. Subbarayalu, Former Head & Dean, Tamil University, Thanjavur & French Institute of Indology, Pondicherry released the 25th TNHC Annual Proceedings Volume.

In the evening Prof. N. Sethuraman, Former Professor, Madurai Kamaraj University, Madurai delivered the TNHC endowment Lecture on “*Social*

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

Reflection in the Sculptural Art of Tamil Nadu". Prof. S. Rajavelu, Professor, Tamil University, Thanjavur delivered the Dr.G.Viswanathan Endowment Lecture on the theme "*Literacy Traditions of Ancient Tamils*".

Dr. Prabha Ravishankar, Professor, SNDT Women's University, Mumbai delivered the Prof. N.K.N.R. Endowment Lecture on the theme "*G.A. Vaidyaraman (1865-1931): Unsung Journalist and his Journals*". Dr. P.N. Premalatha, Professor, Mother Teresa University, Kodaikanal delivered the Dr. M. Thilagavathy Endowment Lecture on the theme "*Women & Health in Tamil Nadu*". These scholarly lectures were well received by the participants as well as by the media.

Tamil Nadu History Congress has set in motion a good tradition of honouring the senior most and distinguished historians of Tamil Nadu. The first historian to be honoured thus was Prof. N. Subramanian a distinguished historian of the sangam age. Later, *Padma Shri* Iravatham Mahadevan, Prof K. Rajayyan, Prof. K.V.Raman and Prof. P.Jagadeesan, Prof. Y. Subbarayalu, Dr.V.Balambal were honoured. Keeping this tradition, on the occasion of 26th Annual Session Dr. P. Shanmugam, Former Professor & Head, Department of Ancient History and Archaeology, University of Madras, Chennai was honoured by the TNHC with a citation "Distinguished and Senior Historian of Tamil Nadu".

The Sectional Presidents, Dr. V. Ravichandran, Dr. R. Dayalan, Dr. P. Rajan and Dr. A. Mahalingam delivered their Sectional President Addresses for Political and Administrative History, Social and Economic History, Archaeology - Art and Cultural History and Historiography sections respectively.

To mark the event of 26th Annual Session a symposium sponsored by the Dr. K. Rethinam,

Secretary & Correspondent , G.T.N. Arts College on "*The Dravidian Base of Indian Culture*" was held on 12th October in the morning, and lectures were delivered by Prof. B.S. Chandra Babu, Former Chairperson, School of Historical Studies, Madurai Kamaraj University, Madurai, Prof. A. Karunanandan, HOD of History (Retd.), Vivekananda College, Chennai and Prof. K. Sadasivam, Former Professor & Head, Department of History, Manonmaniam Sundaranar University, Tirunelveli.

A unique feature of the 26th Annual Session of the TNHC was that more than 269 research papers were presented at G.T.N. Arts College, Dindigul. 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 11th October 2019 and this was followed by the General Body meeting on 13th October, 2019 afternoon.

The General Body meeting was followed by the Valedictory Function. Dr. K. Rethinam, Secretary & Correspondent, G.T.N. Arts College, Dindigul delivered the Presidential Address, Prof. P.B. Gopalakrishnan, Former Chairperson School of Historical Studies, Madurai Kamaraj University, Madurai delivered the Valedictory Address.

As General Secretary of the TNHC, I would like to place on record to thank the G.T.N. Arts College's Correspondent and authorities who provided the much needed help to the whole event and made the 26th Annual Session a grand success.

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

GENERAL PRESIDENT'S ADDRESS

Village Industries in Tamil Nadu 1947-1967

Dr. S.Geethakannammal*

Distinguished Chief Guest, Members of the Executive Committee, Fellow Delegates, Ladies and Gentlemen.

At the outset I express my sincere thanks to the Executive Committee and the General Body of the Tamil Nadu History Congress for having conferred upon me the honour of being the General President of the Twenty Seventh and Twenty Eighth Annual Session of the Tamil Nadu History Congress. I take this opportunity to assure you that I shall work for the growth of the Tamil Nadu History Congress which is twenty eight years old now. It has played a vital role by providing an excellent forum for many young and budding historians to interact with senior and more experienced scholars and thereby to enrich their knowledge. May, I join my colleagues assembled here for thanking the authorities of the Kalaignar Karunanidhi Government Arts College, Tiruvannamalai for hosting this session.

I have chosen a theme on the topic Village Industries in Tamil Nadu 1947 - 1967 which is one of the least investigated fields in the History of South India. Though some studies have been made on the history of Textiles and Handloom Industry during the British period, little references have been made on the village industries after independence. Studies in the Madras administration by B.S.Baliga (Madras, 1960) gives some important information about the Handloom industries and large scale industries, but little reference is made about the village industries during post - independence period. The area covering this study is the present Tamil Nadu and occasional references would be made to the former Madras Presidency. The period chosen for the study is a span of 20 years starting from 1947 when India got independence and ending 1967 when the Congress regime came to an end.

In exploring the area some questions will indicate the necessary approaches required in this field. They are: What was the condition of village industries in Tamil Nadu till 1947, How was Handloom industry revived during the post - independent period, what was the policy of the Government on village industries, what were the measures taken by the Government to develop Khadi and Village Industries in Tamil Nadu, How did silk industry flourish in Tamil Nadu under Government patronage and what were the measures taken by the Government to revive the traditional Art Industries in Tamil Nadu since 1947 to 1967.

Village Industries In Tamil Nadu 1947 - 1967

It is a universal truth that village is the backbone of a nation. The life and progress of a nation are determined by the better economic condition of the villages. Rural economy plays an important role in the day-to-day administration of the country. Food and other essential commodities are supplied to the urban areas and presidency capitals as well as big industrial areas from the villages. In addition to agriculture, the village industries contribute a major share for the upliftment of the economy of a country. Though the village industries are small scale industries its numerous strength is considered as an important element in the sphere of employment facilities as well as economic growth.

The village industries are different from the big industries that is, the large scale industries. The village industries are established in the rural areas and they function in their dwelling places or in areas adjoining their houses. The capital for the village industries is very less and the labour of the workers are considered as the capital. The number of labourers are also very less and in majority of the cases the family members or the relatives or castemen are the labourers. The village

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industries had little marketing facilities when compared to the large scale industries whose capital, labour and market are very high.

Historically speaking the economy of India was based on rural economy, consisting of village industries and agriculture. The agriculture in the villages had been a gambling as a result of frequent failure of monsoon. In addition to agriculture, people in the villages had their own domestic industries either to supplement their income derived from agriculture or to have a continuous form of income irrespective of any natural calamities such as drought or flood. Hence village industries flourished in almost all the villages in India and in Tamil Nadu due to the availability of the raw - materials and market.

Tamil Nadu witnessed the development of village industries in all the spheres from ancient period to the present day. The Tamil Country possesses a well - developed village industrial system in traditional and non - traditional patterns. Sangam literature gives a plenty of information about the existence of village industries and the exportation of indigenous industrial commodities to foreign countries such as Greece and Rome¹. The rulers too patronized the village industries by encouraging the artisans. They honoured the village industrial labourers by giving them Manyams and Inam²

During the period of Pallavas and Vijayanagar empire separate provisions were made for the welfare of the artisans and labourers of the village industries³. Pearl and chank: fisheries also occupied an important place in the ancient Tamil economy. The pearl industry had a wide popularity⁴. The Muslim rulers also encouraged the village industries in Tamil Nadu. Among the village industries the prominent are handloom, carpentry, pottery, ivorycarving, iron work, bronze work, wood carving, silk industry and gold work. Among the village industries, the handloom, industry had a wide popularity from regional to international levels. In the sphere of export, cotton fabrics and silk clothes had a great demand in European and Arab countries. Dyeing and the allied works had a conspicuous place in the cotton and silk industry. Thus

the handloom industries flourished from time immemorial to the 17th century.

The advent of the Europeans particularly the British rule in India witnessed the decline and fall of traditional village, industrial set-up and social systems of the country. When the English established their supremacy in the Indian soil they introduced their industrial and commercial systems in India. The traditional villages collapsed and a lot of new cities and industrial towns emerged. The village lost its importance due to the introduction of large - scale industries. The establishment of big industries and commercial concerns paved the way for the decline of village industries and their allied organisations.

Earlier in self - sufficient villages, agriculture was mainly a source of subsistence; but with the growth of market economy importance of cash crops such as cotton and oilseeds increased. Though the production of cotton had increased considerably in Tamil Nadu during the British regime it was not used in Tamil Nadu because the raw cotton was exported to England where they were converted into fabrics by the big textile industries situated in Lancashire.

Hence, the export of raw cotton and the import of textile commodities automatically resulted in the collapse of village industries in Tamil Nadu and also in other parts of India. Hence, *lot* of people proceeded to the newly emerged industrial towns and presidency and district headquarters in the hope of getting employment opportunities.

The development of new mode of transportation such as railways too played a major role for the decline of village industries in Tamil Nadu. The railways facilitated movement of goods which became an obstacle to barter system existed in the villages in Tamilnadu. By railways, the British administration could supply their commodities to every nook and corner of south India and once the people started to use the European commodities they hesitated to use the native made goods mostly manufactured in the village industries.

Industrial Revolution in Europe also had a great impact on the indigenous industry in Tamil Nadu and

other parts of India. The invention of new instruments and machinery created a new era in the sphere of industrialization. It was a deathknell to the traditional pattern of manufacturing by which articles were manufactured by hand. The easy way of producing commodities gave a new impetus to the cottage industries and small scale industries which began to follow the newly invented technology for manufacturing their commodities.

The introduction of machinery in the Village Industries gave a new enlightenment for manufacturing more goods with little labour. Though the British rule paved the way for the decline of village industries, the British administrators established small colonies for manufacturing cotton fabrics in the city of Madras by erecting small handlooms at Chintatharipettai near Egmore which was once the colony of the Indian weavers who manufactured cotton goods for European merchants who invested for the manufacture of cotton goods by Indian weavers.

The decline of the native village industries was not unnoticed by the European officials and settlers. During 19th Century and in the beginning of the 20th century Edward Balfour, E.B. Havell, Edgar Thurston and Alfred Chatterton indicated that the Government should do something for the protection and revival of the indigenous cottage and village industries⁵. In response to the call of the public and the Government officials for reviving, the village and cottage industries, the Government of Madras convened the famous Industrial Conference at Ooty and it was represented by a lot of Industrialists and Technical Education Institutions⁶. In addition to that Madras Government formed the industrial department in 1906 with Chatterton as the Director of Industrial and Technical Institutions⁷. He was expected to survey the existing industries and to investigate the possibility of creating new ones. But the industrialists in the conference, largely Europeans were not favourably disposed to such proposals and sought to limit the state's functions to initial demonstration and training. When the Government of India sought permission of Lord Morley, the Secretary of State for India, to create a permanent department of Industries for the purpose of promoting

industries, he refused permission. He suggested only familiarizing the people with improvements in the method of production and said that the state should not go further and things must be left to private enterprises to demonstrate and these improvements can be adopted, with commercial advantage⁸. His successor, Lord Crewe, was little more responsive to the government of India's suggestions for a positive industrial policy⁹.

Creation of the Department of Industries, 1914.

Lord Crewe, who followed Lord Morley as Secretary of the State for India, favoured the constitution of a Department of Industries. The Madras Government accordingly passed an order on 1st April 1914 and outlined the functions of the Department.

1. To collect information as to the existing industries, their needs and possibility of improving them or of introducing new industries;
2. To carry out and direct experiments connected with such enques;
3. To keep in touch with local manufacturers, to bring the result of the experiments to their notice and to obtain their co-operation in the conduct of operations on commercial scale;
4. To advice the government with regard to technical matters involving legislation;

As a result, the Industrial Department was reconstituted with effect from March 1914¹⁰.

The Indian Industrial Commission, 1916 -1918

The Government appointed the first Industrial Commission in May 1916. The commission was instructed to examine and report upon the possibilities of further industrial development in India and to submit the recommendations; Another committee, known as the Public Works Re-organisation Committee was also appointed in 1917. Both of them submitted their reports in 1918. The Industrial Commission in its report pointed out that there was a great demand for developing Indian industries¹¹. A concrete step in this direction in the Madras Presidency was the appointment of an Advisory Board of Industries for two years in November 1920. The functions of the Board were advisory but all matters of general importance affecting industries were to be

dealt with by the Board. These measures were preliminary steps to foster industries in the Presidency. In view of the Industrial backwardness, efforts were taken to facilitate the development of industries in the Presidency with a Government aid to facilitate the growth of industries. The State Aid to Industries Act (1922) was passed by the Madras Government in 1923¹². The act was intended mainly to assist the establishment and development of industries that had an important bearing on the economic development of the Presidency. It made provision for the constitution of a Board of Industries for the following aims:

1. Providing general assistance to trade and industry: collection and supply of statistics and other information useful to commerce and industry;
2. For carrying out experiments in new industries and industrial processes;
3. For managing model industries;
4. Rendering assistance to cottage industries¹³
5. Rendering assistance to agriculturists;

So the Madras Government was a pioneer in providing State Aid to Industries in India. But their policy only led to the development of small industrial units rather than the commissioning of big factories¹⁴.

These measures did not help the village industries because the establishment of Binny & Co., in the City of Madras and a lot of Textile Industries in Madura, Tirunelveli and Coimbatore made a great set back to the traditional village industries in the sphere of cotton commodities¹⁵. To put it in a nuts hall it could be stated that the emergence of Big Textile Mills in Tamil Nadu caused the decline of the native village industries.

Dyeing constituted a major share in the field of Village Industries. The ancient system of making dyes out of herbs and other local commodities had an important place in the village industrial system. The introduction of chemicals for manufacturing dyes swept away the traditional village industry in the field of making dyes. The newly introduced dyes were cheaper and it was very easy to prepare the dyes out of the chemicals. The cost of preparing the dyes were also less when compared to the dyes manufactured out of herbs¹⁶.

Village industry of Ivory carving, Wood carving and Pottery had a high position in the field of cottage and village industries. But their demand also declined because Tanjore was very famous for metal work where beautiful toys and other idols were manufactured. Hence, the decline of the native industries particularly the village industries during the 19th and in the beginning of the 20th century was realized by the British administrators and native people.

Further, the Swadeshi Movement started by the Nationalists in Tamil Nadu and other parts of India gave a rude shock to the European products. The native people began to realize the importance of reviving their traditional village industries. Swadeshi movement became the renaissance of native village industries and the administrators gradually paid little attention on the native industries. They indirectly involved into the affairs of industrial system in Tamilnadu by starting Co-operative system. Hence, a lot of Co-operative societies were started to give financial assistance to the village and cottage industries and finding ways and means to sell the finished products. Accordingly in 1905 co-operative societies were started in Kanchipuram, Madurai, Paramakudi, Tiruchengodu and Salem for the welfare of the weavers and the development of village industries¹⁷.

The outbreak of the First World War gave a new impetus to the Indian industries. It had its impact on the Village Industries too, When the European countries were involved into the war, they could not find time to manufacture the war goods particularly dyes and other cotton articles which became a blessing in disguise to the village industries which started to produce war materials and cotton fabrics particularly Khadi.

In 1922, the Madras Government opened the Textile Institute in Madras to provide practical training for weavers engaged in handloom weaving in the village, to demonstrate to the weaver of various fabrics with the aid of improved looms and appliances, to device manufacture of and to demonstrate improved types of Handlooms and new appliances for the requirements of several classes of weavers, to train and maintain a staff of maistries for selling looms and textile

appliances for private parties, schools and factories; to carry out experiments and research with a view to designing improved appliances and to serve as a permanent museum for the display of all types of hand woven fabrics, improved looms and accessories¹⁸.

In 1929 a Cottage Industries Commission was constituted to improve the village industries in the Madras Presidency¹⁹. In 1942 the Government formed the Fact Finding Committee to find out the condition of the village and cottage industries in Textiles and its allied industries. The outbreak of Second World War necessitated the Government to constitute the committee. The Committee revealed that the production of Handloom cloth was not high when compared to the Mill production²⁰.

The Independent India witnessed the introduction of new policy in the sphere of village industries. During the British period the administrators paid little attention for the growth of cottage industries because they wanted to get maximum revenue with minimum expenditure. They never cared for the welfare of the village industrial workers and exploited them by all possible means. They exploited the native village industrial system by establishing large scale industries in all the levels for all the goods. In addition to that they sold their commodities in the Indian territory instead of increasing indigenous industries. They took all the raw-materials from India and sold the goods manufactured out of the raw-materials taken away from India.

Since 1947, the Indian administrators paid special attention for the upliftment of village industries by providing them the needed loans and other facilities. In addition to that they gave incentives to the persons who came forward to start small scale industries. So many Community Development Schemes were introduced in the nook and corner of Tamilnadu. In the Five Year Plans also separate allotments were made for the development of village and cottage industries. During 1958, the Madras Government allotted the grant of Rs.5,000 for each Community Development Blocks under the rural art crafts and industries scheme. The Block Development Officers were directed to submit proposals periodically to the Government about the

cottage and village industries. The rural and village industries were financed by All India Boards such as Small Scales Industries Board Handicrafts Board, Khadi and Village Industries Commission^{20(A)}.

Handloom Industry

The year 1947 marked a new era in the political and economic change of the country, politically India got independence and foreign yoke came to an end which was marked by the commencement of native rule in India. Economically radical changes accrued in all the levels because the administrators wanted to change the country as a welfare state by introducing lot of schemes connected with the establishment of Industries both large scale and small scale.

Historically speaking, handloom industry had a great tradition from the ancient period to the present day. It occupied an important place in the economy of the country. Regarding employment, it was the second big industry next to agriculture and even the agriculturists too indulged into the industry during the absence of agricultural operations due to flood or drought.

Among the Village Industries, Handloom Industry got a new enlightenment since independence. The Madras Government followed a new policy to develop the Handloom Industry in a new dimension because it was a wide spread industry and had a well- established system in Tamilnadu from the ancient period onwards. The Handloom Industry had a direct involvement into the Government in the matter of taxation and export. The Indian hand woven cotton and silk had a wide popularity and market in the European countries. Since the beginning of the 17th century till the Industrial Revolution the European merchants paid special attention to the Indian cotton and silk fabrics because they were better commodities for getting much benefit out of hand loom commodities, and the company rule in Madras gave some concessions to the weavers of Madras. Even the company's administration in Madras passed a regulation in 1803 for liberalizing the restrictions imposed on them by the native rulers. The weavers used to borrow money from the money lenders who exploited them by all possible means. Again in

1814 the, company's administrators in Madras freed the weavers from paying professional taxes to the government²¹.

In 1907, the Madras weavers petitioned to the Governor to give permission to build houses and for certain tax concessions for their commerce in cotton goods. In addition to that the company gave sufficient facilities to establish a settlement of weavers in Chintharipettai. For this Dubash Adiappa Narayan was mainly instrumental and he gave advance to the weavers and Chintharipettai emerged as an important centre for handloom industry in the city of Madras during 18th and 19th centuries²².

In many cases the Handloom Industry had been a hereditary profession and the male and female children were trained to continue their work. The Kaikolars of Tamilnadu and Salians of south Travancore were traditional weavers when the Handloom Industry became attractive and other community people also started the Handloom industry in their residences. In addition to that a lot of daily and monthly labourers were also engaged in the industry. During the 20th century it flourished as a common industry and the people of Tamilnadu irrespective of caste, creed and religion involved in the Handloom Industry. The British administration too gave a new boost to the Handloom Industry only for their benefits. It formulated a lot of rules and setup administrative agencies to have a better control on the Handloom Industry in Tamilnadu during the beginning of the 20th century²³.

It should be noted here that the outbreak of First World War had a great impact on the Handloom Industry in Tamil Nadu. Till then the Handloom Industry declined in Tamilnadu due to the industrialization in the sphere of textile manufacturing which was beneficial only to the British administrators in India. During war time the Government was badly in need of textile products which could not be fulfilled only by textile industries. Hence, they had to supplement handloom clothes for meeting the needs and also circumstances compelled them to concentrate some attention on traditional native industries like handloom and allied industries which were declined during the

19th century. So the first World War was a blessing in disguise as far as Handloom Industry was concerned.

Another factor which paved the way for the growth of Handloom Industry was the emergence of Co-operative Movement in Tamilnadu during the first half of the 20th century and attention was paid to the problem of weavers at the very inception of the Co-operative Movement in 1905²⁴.

As per the movement, the condition of weavers in places like Kanchipuram, Madurai, Tiruchengodu and Salem were studied and analysed. The earliest weavers co-operative society started by the weavers in the Madras Presidency was at Kanchipuram in 1905. The aim of the society was to supply yarn to the members and give small cash advances to meet petty expenditure connected with weaving and take the finished products. Co-operative Movement grew as a new movement during 1930. In 1935 the Madras Handloom Weavers Provincial Co-operative Society was established. The object of the society was to develop co-operative buying and selling and to improve the technical aspect of the industry. It was also decided that the area of operation of the society will extend to the whole State. Later the society was transferred to the Registrar of Co-operative Societies.

Another notable contribution made in the sphere of Handloom Industry was the appointment of a Textile Expert in 1919. Amalsad was appointed as the first textile expert and was also in-charge of Handloom Industries. He was directed to visit important weaving centers and investigate into the technical and working condition of weaving instruments. The Indian Industrial Commission 1916 - 17 found the ways and means of the appointments of textile experts. The formation of Textile Institute at Madras is considered as an important event in the annals of Handloom Industry in Tamilnadu. It was opened in 1925 and it provided practical training to weavers and maistries engaged in handloom weaving and to teachers of weaving employed in industrial schools²⁵.

During the outbreak of the Second World War in 1939 the Government was forced to introduce some welfare measures for the upliftment of the industry only

for the benefit of the British administration. Drastic measures were taken rapidly to boost the production of fabric items for European countries where industries had a great setback due to the war calamities. In order to improve the production and for finding the ways and means to improve the quality, the Government constituted a Fact Finding Committee (Handloom and Mills) in 1942 under the chairmanship of P. J. Thomas. The committee report revealed that the growth of textile industries in large scale was responsible for the collapse of Handloom Industries. The financial position of the workers and the marketing facilities were also dull, when compared to the clothes produced in the Textile Industries. For saving the Handloom Industries from the onslaught of the industries, the committee recommended that the manufacture of certain items like Dothi, Saree and the like things should be allotted to the Handloom Industries by putting restrictions on the textile industries when they are manufactured²⁶.

The post-war period marked a great change in the history of Handloom Industries. During 1945 to 1947 the price of hand loom cloth and the mill cloth rose up. Hence the Government was forced to take some measures to put-down the price by introducing some restrictions on the textile articles. In 1945 the Madras Cotton Cloth Central Order was passed to control the export of cotton clothes because there was scarcity of cotton clothes in the Madras Presidency²⁷.

In May 1947 the Madras Government constituted the court of enquiry to find out the conditions of labourers in the handloom industry in the province of Madras under the Chairmanship of B.N. Narayanaswarni Naidu. The commissioner of labour insisted the Government to form a committee because the workers and the management of the Handloom Industries were at logger-heads. The committee was constituted on the provisions of the Industrial Disputes Act 1947. The terms and references of this Court of Enquiry were to present comprehensive picture of the condition of services in Handloom Industry with special reference to interim relief, bonus, provident fund and medical aid, leave facilities, fixation of working hours and canteen facilities. The Court of Enquiry revealed the working condition of the labourers who were not

upto the level and recommended the Government to adopt the following measures which would be beneficial to the workers as well as to the growth of the Industry. Handloom weaving should be considered as a full-time work and they must be given importance like that of the industrial manufacturing. In the matter of labourers, the working condition, regulation of service conditions, interim relief, bonus for workers, provident fund and so on should be provided to the improvement of the standard of living of the labourers. The Government should keep an eye on the middlemen who swindled most of the earnings of the labourers. The Government had also to take some preventive measures to safeguard the workers from falling into the hands of the middlemen²⁸.

Since independence the Government followed a new policy to foster the Handloom Industry. The Co-operative Movement started before independence gave immeasurable support to the handloom industry. The Co-operative Societies both for Handloom Industry and others became the guardian of the handloom industry and almost all the buying's from the purchase of yarn to the selling of finished goods were carried on through co-operative societies.

Co-operative Societies provided housing facilities to the handloom workers by establishing colonies and they went a step further to start Co-operative Spinning Mills in Tirunelveli and Guntakal for supplying needed yarn to the Handloom Industries. Co-operative societies were started in every nook and corner in the Madras Presidency and more than 1191 primary weavers Co-operative societies with 2,22,619 members and 2,11,807 looms existed in the Madras Presidency' during the beginning of 1953²⁹.

Another important landmark event in the history of Handloom Industry was the formation of District Federation of Handloom Weavers and the appointment of Director of Handlooms in 1955-56. He was entrusted with the work of rehabilitating the weavers and the development of the Handloom Industries. The appointment of the Director gave a new incentive to handloom industry because the traditional pattern was replaced by the introduction of new techniques. Like the

textile industry the handloom industry too introduced modern technology³⁰.

The Introduction of Five Year Plan gave new inducement for the growth of handlooms industry. During the Five Year Plan a number of institutions such as Khadi and Village Industries Board, the Handloom Board, the Handicrafts Board and Small Scale Industries Board were constituted for promotion of Rural Industries in India. Each of these Boards functioned on a national scale and tried to evolve in co-operation with state governments and other organization. Separate Arrangements were made for the Co-ordination, technical training programmes, offering facilities for marketing, standardization and design and forms of assistance for artisans for developing the economy of the country and solving employment problems. In order to boost the scale of handloom fabrics the All India Handloom Fabrics Marketing Co-Operative Society was registered in 1955 for undertaking marketing on a national scale and for establishing workhouses and emporium in the principal cities, and grants were given to the societies to be distributed to the weavers to buy latest equipments connected with Handloom Industry³¹.

During the Second Five Year Plan period the Madras Government by its liberal grants to the Handloom Industry a large number of weavers were brought under the Co-operative hold. Many new weavers were given loans to install machinery in their huts like that of small industries. Separate wings were started to form research and technique groups. During the Second Five Year Plan Period, 43 dye houses and one cloth processing center were setup. The system of giving rebates on handloom cloth was given during All India Handloom Week and Deepavali period and provisions were also made to find out marketing facilities³².

During the Third Five Year Plan RS.8 crore was spent for the upliftment of the handloom weavers and the development of the industry in Tamilnadu, most of the amount was spent by giving loans to the weavers for the purpose of acquiring appliances. Stamping Inspectors were employed by the State Co-operative society with a view to standardizing the quality of cloth

produced. Rs.1 crore was spent for providing housing facilities to the weavers in the form of house-cum-work spots. Financial assistance in the shape of 75 percent loan and 25 percent grant subject to a ceiling of Rs.5000 per house was given to the weavers for the construction of houses³³.

During 1960's the Handloom Industries grew rapidly due to the liberal policy of the Madras Government and Central administration which took effective measures to improve rural economy through village industries. In order to encourage the weavers the handloom prize award scheme was introduced in 1964. The increase of handloom industry had its impact on spinning mills also. To meet the demand of the weavers provisions were made to start spinning mills in suitable places in the Madras State during 1966. For the welfare of the weavers contributory provident fund, thrift fund scheme was also introduced. Accordingly the weaver's co-operative societies were started and for every rupee of wages earned by the members of weavers co-operative societies 6 paise were deducted towards a compulsory thrift fund bearing interest. The Government could contribute 4 paise per rupee and the concerned society would contribute, 2 paise per rupee. Altogether the number 12 paise would be contributed to his credit in the Contributory Fund. The amount would be given to the weavers as advances for useful and socially necessary expenses such as marriages, construction of houses and so on³⁴.

Handloom Industry emerged as the biggest village industry in Tamil Nadu since independence, though it got some setback, during the later parts of the 19th century. It was revived during the First World War and the Second World War. During the war period the administrators gave all the facilities to boost the production of cotton materials only for the welfare of the administrators. It became a blessing in disguise to the Handloom industry in the Madras Presidency because the European soldiers, particularly the British elements were badly in need of cotton clothes which could not be manufactured in the European Industries due to the bombardment of the industrial towns and cities. These circumstances paved the way for the

growth of Handloom Industry in a new dimension in Tamilnadu.

After independence the administrators at the Centre as well as State gave special emphasis for the development of Handloom Industry because it would raise the rural economy and solve the unemployment problem. Hence the Handloom Industry in Tamil Nadu had a rapid growth during post-independence period. It could be rightly stated that the Handloom industry was revived in Tamil Nadu since 1947.

Silk Industry

Silk industry is also considered as an important village industry in Tamil Nadu, and its finished goods have a high price and higher demand. In Tamil Nadu, Kanchipuram, Arani, Madurai, Salem are the famous centres for silk industry. The silk industry depends on the close co-ordination of a number of inter- dependent functions carried out by different agencies by different processes, They are mulberry cultivation, preparation of seed cocoon; supply of disease free cross breed laying's, commercial rearing of silk worms and production of cross breed cocoons; marketing of cocoons, reeling of cocoons into raw silk; twisting and doubling of raw silk into yarn bit for weaving, dyeing, weaving and selling the finished goods by finding, suitable marketing facilities³⁵ The silk industry had a great history from the ancient times to the present day. It got the royal patronage from the ancient period onwards because it was preferably worn by the members of the royal family and other rich people. In addition to that it had a great demand in the foreign countries. During the British period the silk industry got wide popularity because it had a good demand in the European countries and it was an important item of their commercial dealings³⁶.

Mulberry Silk And Esi Silk

The silk worms producing silk cocoons of the mulberry silk feed upon mulberry leaves and the esi silk worms feed upon castor leaves. The rearing of mulberry silk worms is called sericulture, and the rearing of esi silk worms is termed as ericulture. The silk industry emerged as an important cottage and village industry and a large number of families in Tamilnadu is doing the work as a hereditary profession³⁷.

During British period silk industry got a new enlightenment because the administrators gave special importance to the silk industry. James Anderson, Physician General of Madras had a lot of knowledge on industrial and botanical enterprises was successful in the introduction and rearing .of Nopal or Cochineul, insect. In 1771 he introduced and planted Mulberry trees in his large garden or farm in Nungambakkam. Many times he brought silk worms from Bengal which eventually succeeded in proliferation of his work in 1790.

Again Anderson insisted the Governor to popularize silk industry because it was a source of income both to the commerce of the company and the good of his people. Anderson found out that the silk industry was suited to tropical countries than the temperate countries of Europe. Anderson then put the matter in the Governor- in-council and urged that the mulberry plantations already made by private individuals should be encouraged and monitored by officers responsible to the Governor. It was also made that fresh plantations should be started in various circars, districts or divisions under the collectors or nearest paymasters. The expenses involved out of it such as planting, watering and fencing should be met by the company. The Madras administration accepted the proposals and Anderson himself started plantations at Vepery and Santhome and in the Nawabi grounds called old Mackay's Garden Chase Hall, Stewart and Papham at Vellore which were rearing silk worms. Mulberry trees were also planted at the Fort of Chingleput, Pallavaram, Arcot, Vellore and Arani within a short period.

In 1794 the Court of Directors of the East India Company in England recognized the endeavours of Anderson and gave him the needed assistance, sufficient facilities were offered by the company to the people in the art of Mulberry planting and silk worm rearing. The company's administration gave a lot of concessions to Anderson and in 1796 the Government paid Rs.58,744 for the expenses incurred by him on silk industry. Again rules were framed for the disposal of waste lands for special purpose such as Mulberry cultivation and erection of silk factories³⁸.

Another notable contribution made by the British administration to silk industry was that it entrusted the work of preparing a monograph on silk industry to Edger Thurston in 1898.³⁹ After elaborate study Thurston attributed that silk industries would have a better place in the Madras Presidency provided the Government should involve into the industry, providing needed facilities to the people who came forward to start silk industry.

In 1905 P. Ramachandra Sastriar started 'The Big Kanchipuram Urban Weavers Union' for the betterment of the labourers of the silk industries. The number of union rose year by year and in 1915 it had more than 300 members. When the Madras Government was trying to foster silk industry in the Madras Presidency, the Government of India too was concentrating to find ways and means for the development of silk industry.

In 1915, the Government of India constituted an enquiry to find out the causes for the decline of silk industry in India and for that E.C Ansorge was placed on special duty and he toured with specialists in Bombay, Punjab, Mysore and Madras. Ansorge's report dealt with the trade of silk in Punjab, Bombay and Madras too. In addition to British Indian territories enquiries had been conducted in many native states such as Travancore, Indore, Gwalior and other places.⁴⁰

The Post -Independence period witnessed the development of silk industry in a new dimension. In order to revive the cottage industry the Madras State cottage Industries Board recommended that a survey of the existing structure of the cottage industries in the state should be analysed. For that the Madras Government constituted a committee in 1952 surveyed the prevailing condition in nine selected firkas. The survey was conducted by Y. Sankar Subramanian as the special officer of the survey he was assisted by ten economists who had previous experience in the sphere of cottage industries.⁴¹ The survey revealed that the silk industry occupied a small space in the sphere of cottage industries due to the lack of raw materials. After analyzing the causes for the failure of the silk industries in Madras, Government began to take certain measures for the development of the industry. Hence, the

Government had to look after the two factors i.e., the development of Mulberry cultivation and the manufactures of silk products.

Most of the silk industry was run by the agriculturists as part time work because the silk industry was closely connected with Agriculture. They utilized their lands for Mulberry cultivation and used a portion of their house for silk worm rearing. This industry provided employment opportunities for more than 140 days in a year.

For providing high qualities of silk worm seeds to the rearers, the Government started seed producing centres technically known as Grainages at places like Coonoor, Hosur, Thadaguni and so on. Foreign varieties of seeds were imported by the Government for distributing them to the silk worms rearers.⁴² The formation of the Central Silk Board in 1950 was an important event in the field of silk production both for National and Regional levels. It was entrusted to develop all aspects of the silk industry in all India basis. The board was represented by interested industrialists and the states producing silks. The Board periodically revived the position of the industry and formulating plans and measures designed to achieve self sufficiency in the silk production. The five year plans too give much importance for the development of sericulture.⁴³

In order to increase the Mulberry cultivation agriculturists who cultivated, the Mulberry plants were asked to cultivate them in the irrigated area. They were also directed to apply fertilizers and other latest method of cultivation. The silk worm rearers were supplied with high class qualities of worms which could produce more silk. In the sphere of rearing process, new instruments were introduced during the Third Five Year Plan and it achieved better results for finding better marketing facilities and new exporting policy was introduced. The Central Silk Board found the ways and means to provide sufficient exporting opportunities for the development of silk industry

The Government selected certain places such as Kumbakonam, Kanchipuram, Ayyampet, Ammapet, Narikalpatti, Veeravarathor and Kanrnaliampatti as important centres for Silk industries. In these places the

Government had direct dealings with the weavers for increasing the productions of the silk fabrics. Co-operative Societies were established in these centres for providing loan facilities to the persons who involved in the silk industries⁴⁴.

Since 1967 the silk industries had a rapid growth due to its high demand in India and foreign countries. The Media such as Newspapers, Magazines, T.V and Radio gave a new boost to the silk industry by giving different kinds of advertisements. The growth of cine industry during 1970's and 1980's added another sources of popularity to the silk fabrics. In addition to that the seasonal Handloom exhibitions in different parts of the country gave a new impetus to the silk industry. Different kinds of designs have been introduced in the sphere of manufacturing sarees. The research wing of the silk fabrics gave sufficient plans to weavers for manufacturing attractive items.

The introduction of discount system during festival and other seasons attracted a lot of people to purchase silk fabrics. Giving bonus to the workers of the silk industry gave them encouragement to produce more silk fabrics. Thus silk industry occupies an important place in the village industry. It gives employment opportunities to a lot of people in the rural places and raises the rural economy directly and indirectly.

Khadi and Village Industries

Khadi Movement opened a new chapter in the annals of village industries in India. Gandhiji gave encouragement to the growth of village and cottage industries by which Khadi Movement got a new momentum.

Historically speaking Khadi Movement started from the formation of Indian National Congress in 1885. The Congress party emerged as a National movement organization which began to find the ways and means of driving out the British from India. One of the weapons they introduced was swadeshi movement in which the native people were insisted to use Indian made products and discard the foreign commodities. The freedom fighters decided to strike at the economic belly of the foreigners by boycotting foreign articles. The outcome was that in 1905 the Swadeshi Movement

was started in which Madras Presidency particularly the southern districts played a vital role⁴⁵.

The leaders of the Swadeshi Movement such as V.O.Chidambaram Pillai, Subramanya Bharathi, Subramanya Siva and their associates took a major share in Tamil Nadu for the spread of Swadeshi Movement in regional and national levels. The participants of the Swadeshi Movement openly burnt and destroyed foreign clothes and other commodities in the important centres, openly for attracting many people to be involved in the movement. In order to curb the British Navigation V.O.C started Swadeshi Navigation Company which created, a series of conflicts between the natives and the British administrators. The Swadeshi Movement got a new momentum when Gandhi entered into the arena of Indian National movement. His chief weapons Ahimsa, Satyagraha and Non-co-operation played a vital role in the sphere of National Movement. Gandhiji considered village as the backbone of a nation and urged his followers to do whatever things they could do for developing the villages. The outcome was the revival of the traditional native village industries.

In order to replace the western articles with the native commodities the following industries were revived. They were hand spinning of cotton, cotton dyeing and printing, hosiery, Lace and embroidery, silk, sericulture, ericulture woolen industry, fibers, handmade paper industry, metal industry, wood work, Basket making, Mat weaving, leaf platters, stone work, soap making, Beedi manufacturing, Leather industry, Toys, Wooden toys and clay dolls, Ivory work, the match industry, Palmyra Jaggery industry, Cotton ginning and pressing, Oil pressing industry, Beekeeping, Rice husking and so on⁴⁷.

The Madras Presidency was the first place in India to start a separate organization for the spread of Khadi and village industries to honour Gandhiji, the architect of rural industries. In order to enhance the Khadi industry in Tamil Nadu the Madras Government issued the famous Madras Khadi Development order in 1949. According to the New order every producer of Khadi and its dealer should obtain a licence from the Provincial Firka Development Officer for carrying on

business. In addition to that the producers were directed not to use mill made cotton yards or mill waste cotton in the production of Khadi.⁴⁸

The early 1950's witnessed the existence of economic distress in all spheres. Among the economic problem, the scarcity of cloth which was popularly called the cloth famine during 1950- 51 was a note worthy one.⁴⁹ The Khadi manufacturing centres were unable to meet the demand of Khadi. The scarcity of Khadi Products affected the employment of a lot of people in the Madras State during 1950's. For solving the problem, the Madras Government constituted a Special Advisory Board for the development of the following industries such as match industry in Sivakasi and Sattur, Palmyra Fibre and leaf products in Tuticorin and Tiruchendur areas in Tirunelveli District; leather goods manufacture in Dindigul area in Madurai District and Coir in Malabar District. By this time the All - India Cottage Industries Board organized by the Government of India passed a resolution that village industries should be flourished for the development of the economy of the country and sent a proposal to the Madras Government, consisting of a scheme prepared by M. Vishwesvara Ayya, for the industrialization of the rural areas. The scheme was tried in many places as an experiments measure and simultaneously it was extended to other districts such as Nellore and Tiruchirapalli. The scheme led to the formation of Village Group units of every 15 to 20 villages with a population ranging between 10 to 20 thousands and the constitution of a committee for these group units comprised of local competent businessmen and leaders. The purpose of the scheme was to provide employment opportunities and develop industries in every part of the country for increasing production⁵⁰.

The Five Year Plans gave sufficient provisions for the growth of Khadi and village industries. In order to protect the rural and village industries, the First Five Year Plan insisted that the Government should put some restrictions on the large scale industries from producing the commodities which had been produced by the small scale and village industries. To attract more customers for Khadi and village industries commodities the Madras Government organized Museums at Madurai,

Tiruchirapalli, Coimbatore and Kozhikodu. In these Museums the hand made articles were exhibited as well as sold. Another notable scheme was the supply of raw materials to village artisans and workers engaged in Khadi and village industries at low cost, for the sale of finished commodities it was planned to findout marketing facilities by means of organisations within the country as well as foreign nations. Experiments were conducted on Japanese and other types of village industries for the introduction of machinery and latest technology⁵¹.

Bee - Keeping

Among the Khadi and Village Industries Bee-keeping occupies an important place when compared to other cottage industries the investment made for Bee-Keeping is very less, the labour needed is less because the honey bees themselves create the sweet fluid or honey, Normally, Bee-keeping flourishes in the rural areas and the forests where the Bees could collect sweet fluid or honey from the flowers and leaves. In Tamilnadu, Kanyakumari District particularly Marthandam is very famous for honey products. Yercaud is another place for honey production in Tamilnadu. Shevaray Hills also contributed a big share in the field of honey production⁵².

The involvement of Government in the Bee-keeping industry gave a new impetus to its growth. Government made new schemes for creating Bee-keeping stations, subsidy to Bee Boxes, assistance to individuals to set-up apiaries, giving training and other course connected with Bee-keeping, providing all facilities to Bee-keepers for the migration of Bee-colonies from one place to another place according to the season where there would be high yield of honey. The Co-operative Societies rendered all kinds of help to the Bee-keeping industry by giving loans and purchasing, the honey from the Bee-keepers⁵³.

The Five - Year Plans too gave high priorities to the Bee- keeping industry, under the purview of Khadi and village Industries. The Government made free distribution of Bees and Bee colonies to the Harijans for their development and the Bee- keeping industry during 1960's⁵⁴ Some private organisations and missionary

agencies too did a lot for the development of Bee-keeping industries. In Marthandam, the Young Men's Christian Association (YMCA) did meritorious service for the upliftment of Bee-keeping industry in the Kanyakumari District and other places⁵⁵. In order to protect the surroundings where the Bee-keeping industries existed fruit plants and flower gardens were started in and around the Bee-keeping farms⁵⁶.

Pottery Industry

Pottery industry is one of the biggest Khadi and Village industries in Tamil Nadu. It is the oldest industry in the world and one could not find the origin of this industry. The Indus - valley civilization proves that a well established pottery system existed during the pre-historic times onwards. The potters were the poor artisans whose investment in the pottery industry were little. Till independence, their position was pitiable and they were the easy victims of money-lenders. Their position became worse during the rainy season when they could not dry the vessels for burning in the furnace. After Independence the Government brought the pottery industry under the purview of Khadi and village industries and provided all assistance for its development. The pottery industry is a traditional industry and certain communities of people were assigned for that and the majority of the potters belong to Kulalar community⁵⁷.

Pottery industry began to decline during the 19th and 20th centuries due to industrial revolution which created radical changes in the mode of manufacturing articles. Using of large quantities of earthen vessels disappeared and a lot of new designed metal vessels entered into the domestic services and needs. The formation of small scale and large scale metal vessel industries automatically affected the traditional earthen articles. The British administration too did not render sufficient help for the revival of pottery industry⁵⁸. The Government organized potters co-operative societies to enable them for manufacturing and selling of the pottery commodities. Funds were made to provide financial assistance to the potters for the construction of sheds, subsidies were given to them when the Government granted financial assistance to the potters⁵⁹.

The formation of the All India Handicrafts Board under the Ministry of Commerce and Industry with Kamala Devi Chattopadhyaya as chairperson, was a landmark event in the annals of pottery industry in National and Regional levels. It gave financial assistance to the pottery industry⁶⁰. During 1960's new technology was introduced in the pottery industry. The Government and the Co-operative Societies found ways and means for developing market facilities compared to the British rule and the pottery industry began to grow during the post- independence period in Tamil Nadu.

The Khadi movement started by Gandhiji became very popular in Tamil Nadu during 1950's and 1960's when the Madras State was administered by Congress leaders who once used Khadi as a weapon to drive the British from India. New colonies emerged in different parts of the country to honour the policy of Gandhiji. Gandhigram started in the Madurai District became a nerve centre for Khadi movement in Tamil Nadu. The educational institutions, technical schools and rural industries started in Gandhigram paved the way for the creation of a university in the area⁶¹. The Gandhigram University is the custodian of rural matters in Tamil Nadu as well as other parts of India. For fostering Khadi Industries in Tamil Nadu, the Government ordered that all the Government departments except police department, should use Khadi. The Khadi weaving sector gradually switched over to manufacture silk cloths from cotton fabrics. The Khadi silk weaving centre was opened in Hosur as an experimental measure which was a great success⁶². Thus the Khadi Industries contributed a conspicuous role for the development of National economy. The Government played a vital role for the development of the Khadi industry on two points of view, that is, its investment was less when compared to big industries. Secondly it gave employment opportunities to a lot of rural people and the Khadi industries solve the rural problems and it developed the standard of living of the rural people.

Art Industry

Madras Presidency is considered an important centre in the sphere of Art Industries. The temples of India and other great palaces, the attractive ornaments,

wood works, Ivory works sculptures etc., witness the development of Art Industry in India. The South Indian Art commodities commanded high appreciation in the exhibitions held at London and other places during the 19th and 20th centuries. In those exhibitions the Art goods manufactured from Tanjore, Madurai, Ayyampet and other places were beautifully exhibited.

Though the Art industry in Madras flourished during the Ancient and Medieval period, it began to decline during the modern period due to the following reasons. First of all the Monarchy in the Madras Presidency began to decline due to the British occupation of Madras and other parts of the country. The kings were the patrons of Art and they spent a lot for beautifying their palaces and places of interests by monumental buildings with handicrafts and other metal idols, designs and aesthetic commodities. The Zamindars spent lavishly for beautifying their houses too by Art commodities such as decorated doors, Ivory articles and designed vessels. They also patronized the artisans by providing them accommodation and other necessary. Perquisites⁶⁴. In addition to that they honoured the artisans with presents and titles. The abolition of Zamindari system and Monarchy paved the way for the decline of Art Industry in the Madras Presidency and when the patronage and support to the artists vanished and the artists became helpless they were moving from place to place for their livelihood. The frequent famines in the Madras Presidency during 18th and 19th centuries devastated the Art Industry⁶⁵. The British Government too paid little attention to safeguard the artisans from their poverty because the foreign rulers had less interest for the development of the native people and their talents in Arts. The ultimate aim of the Government was to extract as much of wealth as possible from this country. They wanted to enrich their country out of resources drawn from the Indian soil. Hence the Traditional Art Industry declined during the 18th and 19th centuries. At the same time the British administrators were not completely silent on the native Art Industries. They loved Indian Art but showed little interest to preserve them. Some Europeans who loved the Indian Art came forward to start Art schools to popularize Western Art. Accordingly in 1850

Dr. Hunbhor established the famous School of Arts in Madras and supported the school till 1855.

In 1855 the school was taken up by the Government and a committee was constituted for the administration and management of the school. The school provided scholarships varying from Rs. 5 to RS.15 per month. The school conducted courses on wood and stone carving, printing work cotton painting and printing of different designs, designing of walls, doors and windows of high architecture, pottery work, ornament making. The drawing and painting academy of the school was a noteworthy one⁶⁶.

The School of Art provided technical education and training in the field of Art Industries to younger generation. The establishment of the School of Arts gave a little efforts to revive the declined Art industry of Madras state. The School of Arts was developed into an important technical education institution in Madras state since the middle of 19th century. The Victoria Technical Institute in Madras provided much impetus towards the development of Art industry of the Madras Presidency. It supplied tools and technical advice to the Artisans who had manufactured Art commodities intended for their sale.⁶⁷ Among the Art Industry Bronze and other Metal items constitute an important aspect of making idols out of metal, not only big idols but also small items like lamps, toys and ornamental vessels that are manufactured in some villages of Tanjore and Madurai⁶⁸.

Carpentry and Black smithy work constitute an important part in the village industries. They are the part and parcel of village and village people's life and the works are generally derived from the same family who do the work as a hereditary occupation. Skilled carpenters and blacksmiths in a village have high recognition. In olden days they were paid in kind during harvest seasons.

Government played a vital role for the development of Art Industry when India got independence. In order to revive the Art Industry the Government introduced a lot of schemes for the upliftment of the Artisans and by providing ways and means for marketing their products⁶⁹. At the outset the

Government of India constituted the All India Handicrafts Board in 1952 for the exclusive development of Art Industries. Special steps were also taken for the development of crafts like Carpets making, Art Metal ware Hand printing, Ivory carving, Zari work, Wood carving, Bamboo and allied crafts, dolls and toys, Art pottery and Jewellery. For these crafts the Board is assisted by special craft committees comprised of representatives of craftsmen, manufacturers, dealers, exporters and State Government⁷⁰.

During the Third Five Year Plan, common facility centres were setup for certain crafts and a Central Handicrafts Development Centre was established in Delhi with the object of studying the tools and the techniques employed in different Handicrafts and evolving suitable improvements. Export possibilities were analysed to have better marketing facilities in foreign countries⁷¹. Among the Art Industries, Dyeing and Printing Industries got a new enlightenment since independence. The traditional system of cloth dyed with vegetable dyes existed in Tamil Nadu from ancient times. After dyeing the yarn it would be dried and sent for weaving⁷². Jewellery making constitutes another important item in cottage industries. Tamil Nadu is famous for the art of making different kinds of ornaments made up of Gold, Silver and Bronze. The Goldsmiths were patronized by the rulers as well as by the ruled. Jewellery making is also considered as a hereditary profession in which the sons learn the Art from their fathers. Though the Gold control order of 1962 affected the industry partially it got sufficient growth during the later periods like other Art Industries. The Goldsmiths were given loans for buying tools and making other investments for fostering the Industry. Year after year large quantities of ornamental Jewels are exported to foreign countries⁷³.

The Government of India being the architect of policies and planning introduced various schemes for the upliftment of Arts and crafts industries in India in the hope of giving employment opportunities to lot of people with the active co-operation of the State Governments. The scheme was developed into a vast network of a training complex imparting education in basic craftsmen skills offering opportunities for

apprenticeship, offering retaining facilities for workers and undertaking training of instructors in the crafts. In response to the Central Scheme, the Madras State implemented the scheme with a view to ensuring the development of the traditional skills of craftsmen started training centres and also the production units as follows⁷⁴.

1. Art Metal Training Centre, Nachiyar Koil, Tanjore District.
2. Art Plate Production Unit, Tanjore.
3. Government Icon Production Unit, Swamimalai, Tanjore District.
4. Lacquerware Training Centre, Cheranmahadevi, Tirunelveli District.
5. Toy making Training Centre, Vandipalayam, Cuddalore.
6. Bell Metal Production Unit, Vagaigulam, Tirunelveli District.
7. Sunbemp Carpets and druggets weaving training centres at Aiyakudi and Gopalamudram, Tirunelveli District.
8. Icon making Training Centre, Kanchipuram.
9. Wood Carvers Training Centre, Arumbavur, Trichy District.
10. Brush making Training Centre, Kulasekarapattinam.
11. Palmyrah Furniture Making Unit, Nazereth.
12. Stone Sculpture Training Centre, Mylady, Kanyakumari District.
13. Temple Car Unit, Konam, Nagercoil.
14. Sculpture Training Centre, Mahabalipuram.

The Department of Industries and Commerce of the Government of Tamil Nadu also issues Handicrafts registration Certificate to individual Artisans. By starting the training centre the Government of Tamil Nadu provided the rural Artisans the knowledge in designs and skill in the use of improved implements and tools, Sales Emporia were also setup by the Government of Tamil Nadu with a view to marketing the Handicrafts products and also eliminate the middlemen who are in

the habit of exploiting. Thus, the Government of India and Tamil Nadu Government took steps for the growth of Art Industries after independence.

Manufacturing Musical Instruments contributes another important aspect of Art Industry in Tamil Nadu. Tamil Nadu witnessed the existence of music and dance from time immemorial to the present day. Since the people of Tamil Nadu are aesthetic in nature, they patronized the art and music. The rulers too patronized the art and music and encouraged the art by giving the artists endowments and inams. Temples and Palaces were the centres of music competitions and the artists were honoured. Among the Musical Instruments the popular are the Drums, Pipes, Veena, Bands, Flutes and Thumbura. In Tanjore and Tirunelveli music instruments are manufactured as a cottage industry⁷⁵

The manufacturing of Dolls occupies a conspicuous place in the village and cottage industries sector of Tamil Nadu. Like Blacksmith and Goldsmith the makers of Toys do the work traditionally and they passed on the art of manufacturing from father to son. There is no house without toys and the parents use to buy play things, such as toys to their children. Regarding markets the toys had a high demand during the festival seasons particularly during the Temple Festivals and other functions. The Velankanni Festival is an important Festival of the Christians in Tamil Nadu. Here Toys have a high demand and quite a lot of Toy makers used to settle there sufficiently earlier and during the festival seasons and meet the needs of the demand. The Pilgrim Centres like Kanyakurnari, Madurai, Rameswaram, Chidambaram and Tanjore and others have given ample opportunities to the development of doll industry.

The formation of "Poompohar" an organization sponsored by the Government of Tamil Nadu in 1974 for fostering Art Industry in Tamil Nadu has a unique place in the cottage and village Industry in Tamil Nadu, by providing marketing and other technical assistance⁷⁶. The Marine Products such as shells and conches became valuable raw materials for making toys and decoratives. Madras, Mahabalipuram, Rameswaram, Kanyakurnari and other coastal areas in Tamil Nadu emerged as

important centres for manufacturing shell toys. Wood carving industry too have a unique place in the cottage and village industries. Madurai and Virudhunagar are noted for its Rose wood carved furniture and other products which enjoy a unique place in export market⁷⁷. Thus the Art industry has been revived during post - independence period owing to the support of the Government for the development of industry and employment as well as for the development of rural economy of the country. Undoubtedly the village industries in Tamil Nadu have not only enhanced the finer artistic traditions of Tamil Nadu but also enriched the glorious economic life of this land.

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DR. THILAGAVATHY ENDOWMENT LECTURE

The Sustainable Economic Growth, Employment and Gender Equality

M. Thavamani*

In September 2015, UN adopted Sustainable Development Goals 2030, included recognition of the importance of the gender equality and women empowerment across the three pillars of sustainable development, economic, social and environmental, and resolve to promote gender equality and women's full participation in sustainable development policies, programs and decision making at all levels.

- It is collection of 17 interlinked goals designed to be a blueprint to achieve a better and more sustainable future for all. No poverty, zero hunger, good health and well-being, quality education. Gender equality, clean water and sanitation. clean energy, decent work and economic growth, industry innovation and infrastructure, reduced inequalities, etc

Attaining gender equality is not an easy task in India. From time immemorial, a girl child has been considered as unwanted entity and a burden which the parents would not mind doing away with. Discrimination against women begins even before her birth. Due to the efforts taken by the subsequent Governments through various policy measures, there is a social attitudinal change towards girl children. But girl child mortality rate continues due to the neglect of the interests of female children in health and nutrition.

The Indian Constitution provides equal rights and privileges for women and men guaranteed to make equal provisions to improve the status of women in society along with that of men. But, in reality majority of women are still unable to enjoy the rights and opportunities guaranteed to them.

Traditional value system, low level of literacy, more household responsibilities, lack of awareness on rights, non-availability of proper guidance, low

mobility, lack of self-confidence, family discouragement and advanced science and technology are some of the factors that are responsible for creating gender disparity in our society. The most important factors such as poverty, illiteracy, unemployment and social attitude which are directly connected with sustainable economic growth are discussed here.

Poverty

In India of the total 30% of people who are below poverty level, 70% are women. Women's poverty in India is directly related to the absence of economic opportunities and autonomy, lack of access to economic resources including credit, land ownership and inheritance, lack of access to education and support services and their minimal participation in decision making. The situation of men in economic front is no better despite men still enjoying a larger share of the cake.

Education

Despite the notable efforts by countries around the globe that have expanded for basic education, there are approximately 960 million illiterate adults of whom two thirds are women. Incidentally, it is here in Tiruvannamalai, Thanthai Periyar spoke at a wedding on 19-08-1956, I quote, "Greater importance should be given now to the education of women than even men. Men will behave well, if their wives are educated. It is because women have no education now, men are bad. The married couple should behave to each other as friends".

The Progress towards education by girls is very slow and gender inequality persist at primary, secondary and tertiary level of education. Girls account for only 43.7 % of enrolment at primary level , 40.7% at elementary level, 38.6% at secondary level and 36.9%

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at the tertiary level. Moreover, girl children are less in the area of Science, Technology, Engineering and Mathematics. This may be mainly because of their parents who encourage male children in the job oriented technology and engineering education. As a result of which women are not having enough skill in engineering and technology and not able to compete in job market.

To achieve the sustainable development goal towards gender equality in education

Firstly, schools must sensitize teachers about their biases, as well as ensure that they encourage women and girls into Science, Technology, Engineering and Mathematics subjects, as this the foremost measure that can begin to bridge the gap between genders in terms of choice of careers the future education can change lives in more than one way.

Secondly, educational institutions need to work towards making boys and girls less alien to each other.

Schools can bring in gender neutral uniforms.

It is vital for the parents who are raising young boys, to not only be open minded but also constantly encourage conversations about gender equality and teach their children to be mindful of their privilege and how to use it to the benefit of those not privileged they are.

Employment

Women make up a little more than half the world's population but represent only 40 percent of global labour force (World Bank 2011). Women's participation in labour is an important indicator of women's contribution to the economic growth of a country and is also an index of women's overall status in the society (Mammen & Paxson, 2008). The proportion of women who work for pay varies widely from country to country. According to the Human Development Report by UNDP (2017), over 86 per cent of women of the age 15+ are in the paid labor force in Rwanda – the highest among the countries of the world – followed by Uganda 82%. In Canada, Sweden, the USA, the UK and Germany, the work participation rate of women is above 55% among the South Asian

countries, Nepal stands first with female WPR of 80% followed by China 64% and Singapore 58%. The WPR of women in India at 27% is below that of its neighboring countries Bangladesh 43% and Sri Lanka 30%. Variations across countries reflect the differences in economic development, education levels, fertility rates, access to childcare and other supportive services and social norms (Chaudhary & Verick, 2014)

National sample Survey data shows that female work participation rate in India has been steadily declining over the decades. It had dropped from 28.6% in 1993-94 to 25.9% in 1999-2000, 21.9% in 2011-2012 and to 16.5% in 2017-18 (PLFS). The withdrawal of women from the workforce has occurred during a period when India was experiencing high average annual GDP growth of 8% (WB 2012). Studies attribute it to expansion of education. Increase in the level of household income, conceptual problems in measurement of women's work and lack of job opportunities for women are areas which need to be studied. (Kannan & Raveendran, 2012, Klasen & Pieters, 2015)

Structural changes in the Economy and women's employment

Tamil Nadu's economy is undergoing a structural change. Over a period of time, it has moved from being an economy based on primary activities (Agriculture) to tertiary activities (Service). In terms of state income, the share of primary sector has declined to 9% in 2011-12. The secondary sector namely manufacturing sector share has remained more or less constant at 30% while tertiary sector has increased to 61% for the same period. The expansion of the tertiary sector implies diversification of the state economy and with it a shift of labour from the non-service sector to service sector.

Structural changes have brought about inter-sector mobility of female labor. Women's participation in agriculture is declining and their employment is increasing in non-agriculture sectors. Although the contribution of the primary sector to state income has declined significantly, it is still the major contributor to female employment in the state.

Women's contributions to measured economic activity, growth and well-being are far below their potential, with serious macroeconomic and social consequences.

UN SDGs

Sustainable economic growth means a rate of growth which is an index of women's overall status that can be maintained without creating other significant economic problems, especially for future generations. There is clearly a trade-off between rapid economic growth to-day and growth in the future. Growth enables sustainability by encouraging investment. Economic growth strengthens consumer confidence, spending and demand, all part of the vital elements of a healthy investment climate.

How does Gender Equality relate to sustainable development?

- ❖ Better use of female population could increase economic growth, reduce poverty, enhance societal well-being and help ensure sustainable development in all countries closing the gender gap depends on enlightened government policies which take gender dimensions into account.
- ❖ Economic Growth contributes to sustainable development where it extends benefits to all people, reduces inequalities and avoids harm to the environment. Gender pay gap at present is at 23%. with the present economic growth rate at 7%, the pay gap will close in 2086 if current trends continue.

Gender Inequality is among the social disparities that keep large number of people on the margin of our country. It is not only women themselves but also men and children who would benefit from a more active, informed and equal participation of women in social and public life. Like caste relations gender relations too have changed in the recent past. In school education gender relations disparities have significantly diminished.

It might look as if India is well on its way towards removing gender inequalities. Furthermore, women occupy positions of importance in many walks of life,

including academia, professions, literature, arts and music as well as in politics. Over the period, the number of young women has also increased in educational institutes. This is an achievement on one hand, though among young women around 52.3% are engaged in domestic activities. Gender inequality is therefore a very significant part of the Indian social reality.

One of the old problems of gender inequality in India is the larger incidence of mortality of female children over male. this is not because of female infanticide, but largely due to the neglect of the interests of female children in health and nutrition.

Women's workforce participation is yet another area in which gender inequality remains strong. Women's participation remains extremely low by international standards, and shows little sign of improving. This is in sharp contrast to what happened in many other Asian Countries in their phase of rapid economic growth, which has been accompanied by a major increase in women's employment opportunities. This is partly because of jobless growth and also reflection of negative social attitudes towards women's work outside the household. To quote Amartya Sen, "India has to be concerned not only with what can be done for women but also with what women can do for India, which remains, to a great extent, an untapped resource that can make India a very different country"

Importance of women in the work place

Research indicates that employing more women in the workplace not only increases business success but also nurtures an overall organizational wellbeing. The higher percentage of women in workforce brings about positive changes like increased job satisfaction, overall dedication towards work, reduced burnout among employees, lesser labor turnover over and above improved organizational culture.

Concluding Remark

A world where woman are valued and celebrated with greater focus on achieving a sustainable economic growth, each one of us should work to reflect, a deeper commitment to advancing diversity and building inclusion for all under-represented populations for the

benefit of the entire society. Its time we all `walk the talk `starting from our homes to the places of work. To ensure that we become the catalyst of a culture shift that leads to the creation of a society that embraces parity and the right to dream for all.

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PROF. NKNR ENDOWMENT LECTURE

Gender Equality and Visual Arts Supported by Myths and Literature in Tamil Nadu

B. Sheela*

At the outset, I would like to express my sincere gratitude to the **members of the General Body and Executive Committee of the Tamil Nadu History Congress** for the great honour conferred on me and having given me this academic assignment of delivering Prof. NKNR endowment lecture. I am extremely thankful to **Prof. S. S.Sundaram**, General Secretary, TNHC for his generosity. I am grateful to most distinguished **Prof.N. Rajendran**, Former Vice-Chancellor, Alagappa University, Karaikudi and his family members for establishing this **Prof. NKNR Endowment Lecture** in the memory of his beloved father. I am taking this opportunity for my good luck because I have a chance to deliver this endowment lecture which is established in the name of NKNR who is a very distinguished academician and the endowment Lecture is on **Gender Equality and Visual Arts supported by Myths and Literature in Tamil Nadu**. The main aim of the lecture is to narrate as how gender equality prevailed in Tamil society through visual arts supported by myths and literature.

Gender Equality and Visual Arts supported by Myths and Literature in Tamil Nadu

“Neither man or woman is perfect or complete without the others. Thus, no marriage or family, no word or stake is likely to reach its full potential until husband and wives, mothers and fathers, men and women work together in unity of purpose respecting and relying upon each other’s strength.”

Many scholarly works are going on feminism and art in the western world. A number of feminist organizations in the US and Europe are working on feminist studies with reference to art. This approach is not that popular in India. A number of works are done on the status of women through the ages confined to social

aspects of historical research. Project reports and monographs viewing the role of women in history are mostly confined to societal aspects of historical research. I am being a specialist in art history, I would like to view the problem from the art historical point. This may be considered a novel experiment in art historical research. Actually, it may be improved social harmony between the sexes.

Hence, the focus of this lecture is to demonstrate how feminist ideologies which emphasize women’s ability to show and maintain their equality through their own actions and choices, are expressed through the visual arts supported by myths and literature.

Gender Equality

Women have been held in equal honor as men since very early times. The term Gender is used to refer to the social and cultural constructions of masculinities and femininities, not to the state being male or female in its entirety. Gender equality is defined as a human right which means women and men have equal conditions for realising their full human rights and for contributing to, and benefiting from economic, social, cultural and political development.

Feminism may be considered as a high impact ideology in today’s society. It is intersectional; it should not exclude people based on their gender, race, socio-economic status, ability or sexual orientation. We live in a period of civilization, when equal rights have received recognition through universal instruments and national constitutions.

In Indian tradition the feminine is as important as the masculine. Women are held in high esteem and worshipped. Both men and women enjoy equal opportunities, responsibilities and full humanity for generations.

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The Constitution of India grants men and women equal rights. Article 39 provides the citizens men and women equally have the right to an adequate means of livelihood. It also provides for equal pay for equal work for both men and women. Any society that does not value of gender equality is not reaching its full potential. We cannot succeed when half of us are held back.

Feminist Ideology

What is feminist ideology? It is of two-fold:

- Woman is equal to man; if the man is Henry VIII, the woman is Bloody Mary or Victoria.
- Woman is superior to man; if woman gives birth to a child, let man give birth to one (by some biological operation).

The other side of the picture may be stated as follows:

- There is no question of superior or inferior, both are as important as the two sides of a coin viz., the obverse and reverse.

Some radical women may say man is inferior to woman. Arnold J. Toynbee talks of the “monstrous regiment of women”. The scope of the present study is to demonstrate through visual evidences how the above stated third hypotheses could be proved by historical investigation through the visual arts.

Arts of India

It is a well known fact that the arts in India are deep rooted in literature and philosophies of the land. Indian arts and philosophies are closely interwoven. At the subterranean level of an Indian art form or iconography an embedded ideology may be discerned.

Art offers a mirror to the soul in India as perhaps else does. The uniqueness of Indian art comes from its spiritual inspiration and their religious beliefs, and it continues to inspire the upcoming generation of budding artists. Even if the art of India was primarily a religious art, there are few signs reflect the society. Art and society react on each other, making the influence of one or the other, or of both, felt in particular phases of the development of a civilization.

Art is a visual expression of human mind regarding sensory and high feelings about life. The rendering of deities, beautiful Apsaras, and amorous couples, as well as the world of vegetation and animals, he scenes of dance and music, fights and hunting and many more aspects in concrete forms testify this. It becomes the language of images and symbols by which man expresses his conception about the world whether seen or unseen, benevolent or malevolent.

Art has played a most important part in the life of the Indian sub continent. Vishnudharmottara states that art is the greatest treasure of mankind, far more valuable than gold or jewels. V. S. Agrawala observes that Indian art is a mirror of the thought, religion, philosophy, cults and culture of India.

Indian art expressions are often symbols of great realities. A real artist is above caste, above creed, above nationality, above sex. Art enriches life. It gives a new meaning to life. It gives us a deeper understanding, a more lasting sense of the value of life.

Tamil Nadu is a sacred land where monuments are very numerous, and of very great size. These monuments, which date from different times, are covered with architectural excellence, marvellous sculptures, beautiful paintings which form an inexhaustible mine of historical documents.

Women in Tamil Literature

Women excelled in politics, literature, education and religion. Akananuru said that in sangam age women somewhat had the right to choose their husbands. They enjoyed the freedom. Women are in good education. Sangam literature said that there were 26 poetesses in that period. Avvaiyar was one of the famous poetesses of this age. Sangam age mothers were brave enough to send their sons happily to the battle field. Purananuru mentions the brave woman as *Mudin Magalir* or *Maraikudi Magalir*.

As far as the position of women in Tamil Nadu in the medieval period is concerned, women were not disqualified from the enjoyment of rights. They were under no restraints in their political, social, cultural, religious and economic activities though modesty was considered the highest among their graces. This high

idea of womanhood and feminine virtues could be seen in some of the hymns of the Alvars. The educated women started to raise their voice against the British domination and entered into freedom struggle. Later they started to fight for their own rights. All these women contributed for the women's empowerment. Periyar E.V. Ramasamy played a critical role in the upliftment of women. During the Post-Independence period women played an active role in education, politics, media, art and culture, service sectors, science and technology.

Sakthi Cult

The word "Sakthi" is feminine gender in Sanskrit. She is considered as the source of energy. A specific deity for feminist worship was brought about under the Saktism branch. Sakthi is worshipped in many forms and numerous shrines are dedicated to her images in different parts of the country. They are depicted as Siva in three aspects i. e., the calm, terrible, and the ugly. In Saivism and Vaishnavism, Sakti, the name meaning power and referring to the female counterpart of Siva, possesses connected powers that do not belong to male or female but rather works together, equally dependent upon the other. The sexual factor is common to both gods and goddesses, as also to sages and other god-like, mythical figures.

Worship of goddess is as old as Indian civilization. The objects unearthed at the Neolithic sites reveal the prevalence of the worship of the goddess from very early times. Cult of Mother Goddess has developed gradually to its zenith through several centuries. The predominance of female worship in the Indus valley civilization shows that attention was first concentrated on the feminine aspects of the process of generation, leading to a female dominated world view.

In Hinduism women have been held in equal honor as men. For example the Manusmriti states that the society that provides respect and dignity to women flourishes with nobility and prosperity. Women were given the highest possible respect and equality in the vedic period. Many *rishis* were women indeed so that several of them, authored many of the poems. Women were considered to be the embodiment of great virtue and wisdom. In the Hindu religion, gods are not

exclusively male. Hinduism sheds a positive light on femininity; females are considered to complement and complete their male counterparts. It is important to note that both the deity of knowledge and the deity of wealth or female. From a Hinduism point of view women are equal in all measures to man in comparison, historical texts have stated this and is the basis of Hinduism, recognizing women as valuable and interconnected between men and women.

The relation between Siva and Devi became more intimate in the Gupta age, as is suggested by the evidence of the earlier Puranas. In the Ardhanariswara figures, Siva and Uma are blended together. Particular interest is attached to an image of Siva and Parvati from *pita*, assigned to the Gupta age, showing the god and goddess seated side by side on a throne. Tamil Nadu has also made its progress in the worship of Goddess through the ages, step by step. From the archaeological remains found at Adhichanallur it is known that the cult was popular from the pre-historic period. There are ample references to the worship of the goddess in Sangam literary works.

The Sakti cult was developed under the patronage of the Pallavas and the early Pandyas, and attained its zenith particularly during the period of the Cholas in Tamil Nadu. The worship of goddess is divided into two categories: one is separate shrine for goddess *Pidari*, *Saptamatrikas* and the like were installed in the Siva and Vishnu temples. *Amman* shrine came into vogue from about the eleventh century, and since then, the twin shrines of Siva and *Amman* came to represent the dual aspect of Siva- Sakti. Siva or *Kamesvara* is *prakasa* or subjective illumination, while Sakti, known as *Kamesvari*, *Sivakami*, *Kamakoti*, *Lalita*, and *Tripurasundari*, is *vimarsa* or Siva's objective experience of himself. These two aspects of the ultimate reality are symbolically represented by the *srichakra* which contains two sets of triangles. In the centre, which is a point (*bindu*), reside *Kamesvars* and *Lalita* in *abhedha* union.

The conception of ultimate reality as a duality of male and female principles- *Upaya* and *Prajna* in Buddhism, Siva and Sakti in Saivism, and *Krisna* and

Radha in Vaishnavism became a common basis of philosophical understanding. The Sakti cult emphasizes total involvement with life. Even the sexual impulse must be accepted, transformed, and harmonized for one to attain spiritual realization. A rich iconography, depicts males and females engaging in sexual union on many of Indian temples. According to sacred texts, this mystical eroticism should be practiced ceremonially, accompanied by elaborate acts of purification and prayers. The woman is changed into an incarnation of the goddess, as Sakti, and the man becomes the male deity, Siva. Thus, sexual union is spiritually transformed as the human couple become divine. During the medieval period, several philosophical doctrines claimed attainment of spiritual deliverance through sexual enjoyment. In the various religious rituals, women assumed the role of Sakti (life-force) while the male intimate became Siva, and together they attained the ecstasy of realization of Divine Grace. This tendency is reflected in the construction of the Amman shrines in the principal temples. Sakta Tantric cult influenced the conception of South Indian deities and their resorts.

Thiru Kamakkottam Udaia Nacciyar Temple

The need for building a separate shrine for the Devi arose only in the later Chola period, which witnessed a movement in the elaboration of temple complexes and rituals. During this time, the development of the Devi cult reached a degree hitherto unknown and the worship of Jyestha and Saptamatas were on the decline to give perhaps a smooth going to the worship of Ambal, the universal mother. This, coupled with the fact that the later Chola builders had a flair for building adjuncts in their elaborate temple circuits, has resulted in the construction of Devi shrines from the eleventh century onwards. Clear evidence of the existence of the Amman shrine comes from later reigns of the Chola empire. The inscriptions of the later Cholas attest the addition of *Thirukamakkottams* in the existing temples and lavish endowments in their favour. From the time of Kulottunga I circa C.E. 1100, separate Devi shrine within the Siva temple complex assumed a more dominant role and came to be called Thiru Kamakkottam Udaia Nacciyar temple known as

Thirukamakkottam in the inscriptions, the Sivakama Sundari Amman shrine of Nataraja temple at Chidambaram is an independent unit, just adjacent to the hundred pillared hall towards its north.

The another important example for Amman shrine of later chola period is the shrine of detached temple standing on the north of the Airavateswara temple at Darasuram. Once, when the outer courts were complete, it was probably enclosed in them thus forming a component part of the main temple. It now consists of a separate shrine with its *mandapa* and *prakara* wall also. It is in its style and dimension commensurate with those of the main temple and indicates the growing tendency for the construction of the Amman shrine. From the fourteenth century onwards, Amman shrines gained greater dimensions. After the fall of the Pandyas, the Vijayanagar rulers continued the traditional development of temple architecture of Tamil Nadu. The Vijayanagar rulers to some extent followed the methods of Pandyas by enlarging the existing temples. The temples at Vellore fort and Vrinjipuram both in the present Vellore district and the Sucindram temple are the complete examples of the Vijayanagar style of architecture. To their credit goes the construction of a good number of temples each of which contained an Amman shrine representing a subsidiary temple for the enshrinement of the consort of the installed deity.

Under Vijayanagar, temples became very elaborate both in structure and organization and even old temples were amplified by the addition of pillared halls, pavilions, and other subordinate structures. The goddesses invariably came to have separate shrines of their own, a development of which the beginnings go back to the later Chola period.

In addition to the main temple in the middle, there are separate shrines, pillared halls, pavilions, and other annexes, each having its special purpose and each occupying its appointed position in the scheme. One of these is the Amman shrine, a subsidiary temple usually situated to the north west of the main building, and slightly behind it, is enshrined an image of the consort of the deity to whom the temple is dedicated, he himself occupying the cella of the central structure. Under the Nayaks it gained further strength.

Double Shrine

Gendered Myths

K. Coomaraswamy said the Ānandatāṇṇavam of Śiva-Naṇarāja is symbolic of the pañcakṛtyas (five Cosmic functions of creation, sustenance, destruction, absorption and release/recreation). This idea has been time and again reiterated by specialists in the field. At the subterranean level of an Indian art form or iconography an embedded ideology may be discerned. If Śiva is Naṇarāja („Nṇtyapriyaṇ nŚivasahasraṇāma epithet 170), Devī is „Naṇeśvarīṇ (LSN: Lalitāsahasraṇāma-734 “Queen of Dancers”; feminine of Naṇeśvara, also „Lāsyapriyāṇ LSN-738). A.A. Bake (1939-42) writing eighty years said *lāsyā* (soft movements of the body as opposed to *tāṇṇava* “violent strokes” cf. Vatsyayan 1974: chap. I) was originally invented by Śiva later appropriated by Devī. However, in Indian tradition the feminine is as important as the masculine. If Śiva performs the *pañcakṛtyas* by presenting the „Ānandatāṇṇavamṇ, Devī is „Pañcakṛtyaparāyaṇaṇ (LSN-274) and „Pañca-Brahma-svarūpinīṇ (LSN-250). This status symbolism leading to equality of the Masculine and Feminine Principles is better conceptualized in the philosophical orientation of Ardhanārīśvara. To specify in simple terms the nodal idea behind the behind this lecture is to handle Indian iconography as a source for interpretation of feminist ideologies.

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ideologies. They produced a lot of references of women of courage and accomplishment equals of men. This status symbolism leading to equality of the Masculine and Feminine principles is better conceptualized in the philosophical orientation of Ardhanārīśvara icon.

We propose to identify such forms of iconography that overtly emphasize to male-female confrontation (e.g. *Ūrdhvatāṇṇavam*, the dancing competition between Śiva and Kālī) or the superiority of man (Andhakāśura-vadham - shows Devī looking at Śiva with wonder) or the exultant Mother Superior who dances standing on the corpse of Śiva, e.g. the Kolkata type of Kālī). The textual support for this Mother Superior ideology is “Śiva devoid of *śakti* (Śaktidevī, symbolic of “energy”) is *śava* (corpse)”.

We learn from these that let us work together with courage and patience, to make the world more gender equal. I show a few important images which are very relevant to study.

Aniconic representations of the Lingam

The *linga* has a phallus or *sthanu* which appears as fitting into the cylindrical *yonī*. It is made up of three geometrical parts that is those of Brahma, Viṣṇu, and Rudra in its vertical order. The square-shaped *brahmabhaga* is implanted on earth, the octagonal central part called *viṣṇubhaga* is superimposed by the *yonī* and the circular *rudrabhaga* is alone visible above the pedestal. The upper part of *yonī* is hollowed in the form of Pipal leaf which is tapering at one end called *gomugha* and which ought always to point to the right of a person looking towards the shrine. It acts as a drain for the liquids poured over the god. The projecting part at the head of the *rudrabhaga* is called *sirovartana*. On the *rudrabhaga*, there is a lotus bud, there are three lines on the tip of the lotus which are taken to be the face of the *linga*. The customary worship of *linga* is traditional. At Mohenja-daro and Harappa more than 600 *lingas* made of *makkal* and wood have been unearthed pertaining to the Indus Valley civilization. The practice of worshipping *linga* installed in the sanctum sanctorum, started from the time of Rajasimha in Tamil Nadu. But still *Devaram* devotional songs mention about *linga* worship and hence it can be learnt that

Linga worship existed even before the reign of Rajasimha. It was a speciality of the Chola period, to install gigantic sized *lingas* and this can be seen in Thanjavur and in Gangaikondasolapuram also.

Ardhanarisvara

Deities are the personification of qualities and ideas. It is wonderful to see the sophistication of philosophic conception in the Ardhanarisvara representation of Siva, combining the male and female aspects of the deity. It is wonderful to see the sophistication of philosophic conception in the Ardhanarisvara representation of Siva, combining the male and female aspects of the deity. There is a Puranic story for Siva assuming the form of Ardhanarisvarar. Once a sage by name Bhrngi a very ardent devotee of Siva, instead of worshipping Siva and Sakti together, worshipped Siva alone ignoring Sakti. Sakti who saw it became enraged and cursed Bhrngi. Subsequently Sakti entered into a penance to fuse with Siva and ultimately took over the left half of Siva and hence Siva appears in one form with Sakti as Ardhanarisvarar. In *Akananuru*, *Paripadal*, *Tirumurukarruppadaḷ*, *Kalithogai*, *Inkurunuru*, *Purananuru*, and *Silapadikkaram*, there are several references to Ardhanarisvarar. From this, it is evident that the worship of Ardhanarisvarar was prevalent even in the heydays of Sangam. In the Pallava period also sculpture of Ardhanarisvarar was current. This can be seen in the first storey of Dharmaraja ratha of their period. In the Chola period the image of Ardhanarisvarar was elegantly carved out in the *devakoshta*. Among them the statue of Ardhanarisvarar found in Darasuram is a unique one with three heads and eight hands.

This three armed image which is half-male and half-female of the Siva-Sakti concept, is leaning on a bull standing behind him, on the *padmasana*. The artist had adorned this figure with fascinating costumes and ornaments on (hair respective sides). The legs of this figure are intertwined. Siva holds a *mazhu* on the upper right hand and places his lower right hand on the Nandi's head. The artistic excellence of the sculptor reveals Nandi as if he is turning his neck and licking the fingers of Siva's right hand placed on him to show his

affection for Siva who deserves unbounded praise and admiration. Parvati holds a *nilotpala* flower in her left hand.

Dance competition

Legend says that Parvati was angry on logging a dance competition with her better half. Siva raised his leg above his head. But Kali could not follow him for to do raise her leg. Complicated poses are performed by both men and women. From this it is clear that Dance competition between Siva and Kali is a story written later.

Myth of Tillai Kali

A myth of dance competition between Siva and Kali forms a fascinating chapter in the religious history of South India. It is observed that the story of competition was first formulated in Tiruvalangadu in the 6th century or even before. But whereas in Chidambaram, Kali is banished to the edge of the town, here the tale is the main Sthalapurana of this temple. The specific appearance of the competition as a tale located in Chidambaram is perhaps only after the construction of the Kali temple built to the north of the town in the 13th century.

Andhaka

In Hindu mythology, Andhaka refers to a malevolent Asura whose pride was vanquished by Siva for asking for his wife Parvati while Mahishasura buffalo demon was defeated and killed by goddess Durga with her trident.

Kali

Kali is shown standing with her foot on Siva's chest. This represents an episode where Kali was out of control on the battle field, such that she was about to destroy the entire universe. Siva pacified her by lying down under her foot to pacify and calm her. Siva is powerful. The power is Kali or Sakti. Without her he is powerless. Kali is power personified. Siva is Saktiman (the wielder of Sakti). Without action nothing moves in the material universe.

Nataraja

The "Dance of Śiva" is good example to demonstrate how the visual arts are philosophy oriented.

popularly known as Naṇarāja. *Ānandatāṇṇavam* of Śiva-Naṇarāja is symbolic of the *pañcakṛtyas* (five Cosmic functions of creation, sustenance, destruction, absorption and release/recreation). *Tandavam and Lasya* together constitutes Bharatanatya. The Nataraja form of Lord Siva is known to be the first of twenty five forms of Siva. He is addressed as Adalvallaṇ, Kutthaperuman, Ambalavanan, Sabapati, Natesa, Niruthan and by ever so many other names. The *Ananda tandava* is one of the seven dance forms of Lord Siva. The Lord performs the *Ananda tandava* at the height of his ecstasy. He in that form is known as Ananda Tandava murti. Dancing male sculpture made of lime found in Indus sites are considered to be the forerunners of the sculptures of Ananda Tandava form. The Sangam literature mentions about Nataraja, however it is silent about the form of Ananda Nataraja. First of all in 5th century C.E. Tirumular sang about Ananda Nataraja in his work Tirumandiram the tenth book of the twelve sections of the Saiva canonical collection. Appar who belonged to the 7th century C.E. has also beautifully described it in his songs.

A sculptural image of Ananda Nataraja is found in the Siyamangalam cave temple pertaining to the Pallava period. This is the first specimen of *Ananda tandava* form of Siva found in Tamil Nadu. From the reign of Parantaka Chola I (907-955 C.E.), Nataraja was considered to be the family deity or *kuladevata* of the Cholas. Hence they moulded various forms of Nataraja in metal looking artistically beautiful. His upper right arm holds the drum and the left one the flame of fire in the *ardhacandra hasta*. These hands symbolize the balance of creation and destruction. His lower right arm in the *abhaya hasta* represents maintenance. The left front arm in the *gaja* or *danda hasta* is stretched across the body with its fingers pointing to the uplifted left leg.

Perfect balance is not only shown in the forms of arms but also on the legs. His leg position is in the *bhujangatrasita* mode. The right leg is slightly bent and planted on the demon of *apasmarapurusa* symbolizing, Siva's concealment, while the left leg is raised slightly and turned towards the right leg and kept across. It indicates grace. Thus the arms, legs and Siva's torso

denote the continuous action of creation and destruction of the universe.

Apasmarapurusa under his right leg is playing with a snake held in his left hand, and his right hand in the *sarpasirsha* is suggestive of a serpent's hood. His head is turned to the right side and twisted to have a look of the dance of the Lord.

Somaskanda

Somaskanda is a group of Siva, his spouse Uma, and their son Skanda symbolizing the perfect family. Once upon a time Musukunta Chakravarti reigned over Tiruvarur in Tamil Nadu, secured seven Somaskanda images from Indra, Lord of the *devas*. He installed the *mulavighraha* at Tiruvarur, and the others at Nagapattinam, Kayarohanam, Tirunallaru, Tirukolili, Tirukaravoyil, Tiruvoyumur and Vedaranyam. These seven places are called *Sapta Vidanga Sthalas*.

The name Somaskanda can be divided as *So* which means Siva, *Ma* means Uma and *Skanda* means Muruga. It will be apt to deem it as the blend of *Ichchah*, *Kriya*, *Gnana Saktis* (desire, action, knowledge). This *murti* can be rarely seen outside Tamil Nadu. He is also called Satchidananda. In this name *Sat* means truth, *Chit* means knowledge, and *Ananda* means bliss. The intrinsic meaning is that those who find truth through godly knowledge will enjoy unending immanent bliss.

Somaskanda representations of the Pallava period received the pride of place as the most significant and the most splendid specimen in the sculptural art. The earliest stone representation of Somaskanda is seen on the third tier of Dharmaraja ratha. Though the practice of carving the statue of Somaskanda in the sanctum was prevalent even before the period of Rajasimha Pallava, it was during the reign of this king that it assumed greater importance. The statue of Somaskanda found in the Kailasanatha temple is the best example. In this temple alone including those in its *devakoshtas* there are as many as twenty four statues of Somaskanda. Inside the *garbhagrha* the image of Somaskanda is incised on the wall to the rear of Linga. But this practice was not followed during the later Pallava kings like Nripatungavarman and Aparajitavarman.

As during the reign of the Chola kings, the temples increased in large numbers, a great keenness was shown in casting-bronze icons of Somaskanda so as to facilitate their circumambulation. These icons were created with great artistic beauty during the Chola period. During the later Chola period, a small room adjoining the temple *mandapas* was provided for Somaskandamurti.

Umamahesvar

The graceful comfortable pose. The joyous and exuberant life comes alive in the exquisite frieze of this sculpture .

Kalyanasundramurti

This is the marriage of Siva and Parvati, performed by Vishnu. This is one of the remarkable presentation of deities, where they are so made as to help us relate to them with the emotions of our everyday lives. The details of the shy bride are remarkably conceived.

Chandrasekharamurti

A Puranic story describes the as one of the manifestations of Siva. Takkan, the son of Brahma, gave in marriage all his twenty seven daughters to Chandra, the moon. Takkan had requested Chandra to treat all his daughters who had married him, alike without any differentiation. But Chandra had shown extra-vagance of love towards Rohini, and Krittika, two of the twenty seven wives. Enraged by this, Takkan cursed him that the phases of the moon should go on decreasing day after day after the full moon day. Chandra sought the help of Siva and requested him to liberate him from the curse of Takkan. Siva protected him and adorned his head with the crescent moon.

There is mention of this episode in the Sangam literature like *Agananuru*, *Kalithogai* and the post Sangam work *Silappadikaram*. Chandrasekharamurti is classified as Kevalamurti, Umasahitamurti and Alinganamurti. The figure of Chandrasekharamurti is traceable to the Pallava period in Tamil Nadu. His image of Umasahitamurti, is shown in the Avanibajana cave temple at Siya Mangalam.

Alinganamurti is one of the most pleasing forms of the divine couple in Hindu Iconography. Siva and Uma are erected on a single pedestal.

Astradevar

The bronze sculpture of Astradevar is represented as Vrishabhantika group with *sula*. This idol is used as the presiding deity during the time of procession, and when the gods and goddesses are taken for a bath. *Sula* is an emblem of Siva. Its conception and execution are of a high order. The outer prongs are fully curved while the central prong is in normal height. In the Pallava sculptures the central prong is long and projecting upwards. All the three prongs rest on *apitha* at the point of handle. The handle of the trident is strikingly grand. The bottom of the outer prongs are designed with foliage. In front of the prongs the miniature Vrishabhantika with his consort nearby is found on a *pitha*. The majestic Nandi standing behind the Siva clearly shows bovine innocence.

Bhikshatanamurti

The mendicant aspect of Siva which is more popularly known in the south than in the north is that of Bhikshatanamurti one who goes begging. The sages and their wives in *Darukavana* were very proud of themselves. To put down their pride Lord Siva assumed the form of Bhikshatanamurti. To quell their pride Siva requested Lord Visnu to accompany him. Visnu assumed the form of Mohini and came to the hermitage of the sages. The sages were enchanted with the beauty of Mohini and went after him. Lord Siva appeared on the streets near the hermitages in the form of Bhikshatanamurti. The spouses of sages on seeing the manly personality of Siva, went after he. Later the sages felt ashamed for their action and for the behaviour of their spouses and gave up their pride. They understood the greatness of Siva.

Bhikshatanamurti found in the second storey of Dharamaraja ratha on the western facade is the figure of great attraction of the Pallava period. The Cholas evinced greater interest in making the idols of Bhikshatanamurti using metal. The Vazhuvur Bhikshatanamurti is the finest example of the post Chola period noted for its artistic perfection.

Vishnu

Vishnu the protector of the universe has the auspicious mark *Srivatsa* on his chest as his distinguishing feature.

Dvarapalas

The *dvarapalas* or door-guardians always in pairs are seen at the entrance of the sanctum in a temple. They bear different names like Chanda and Prachanda, Jaya and Vijaya, Dandi and Mundi, and so on. *Dvarapalas* are found to have emblems or weapons symbolizing the sectarian affiliation of the temple like trident and hand drum in Siva shrines, conch and discus in Visnu shrines and goad and noose in Sakti shrines.

Saptamatrikas

Saptamatrikas are Brahmi, Mahesvari, Kaumari, Vaishnavi, Varahi, Mahendri and Chamunda. They are the active energy of Brahma, Mahesvara, Kumara, Vishnu. Varaha, Indra and Yama. They have the vehicles and weapons as their lords.

Village Deities

The gramadevatas the guardian deities of the village Aiyanar, Munisvara, Madurai Vira are seated with their consorts.

Miscellaneous Deities

Navagrahas the nine planets are also installed with spouses in the Salem Kandhasramam temple. Hero stone, a memorial stone erected in memory of a hero who had laid down his life for a noble cause and Theepaindhal temple are also notified for gender neutrality. The sacred trees are of two species of which the *Arasu* is considered the male and the *Margosa* the female. These shelter images of intertwined snakes as in Mercury's caduceus.

Nayanmars

The statues of the *Nayanmars* are considered to be ideal for portraits. The sixty three *Nayanmars* were Siva Bhaktas who diligently followed the tenets of Saivism during their life and also devoted their life to Siva. All of them belong to South India. They came from different castes. Of them three are women saints. They are Karaikalammaiyar, Mangayarkarasiar and

Isaignaniyar. Alvars include in their ranks one lady, namely Andal, the composer of the immortal works Tiruppavai and Nachiyar Tirumozhi.

Gandharvas and Apsaras

It is noteworthy that Gandharvas are of male sex and Apsaras are females. The Gandharvas are renowned musicians and bards and singers. When they play on the divine instruments the fairy-like Apsaras, who are all females, dance merrily.

Royal Personalities

Royal personalities are adorned the walls of temples without any discrimination. From powerful queens to public women constructed temples and gave generous gifts to many temples. Sembian Mahadevi, Kundavai, Ulogamadevi etc., donated generously for the people.

Many portrait sculptures of kings, queens and devotees are found in Vijayanagar- Nayak temples. Here, they have utilized the shaft portion of the pillars for its decoration with portrait sculptures. It can be seen in Thadikombu, Srirangam, Srivilliputtur, Thenkasi, Thirunelveli and Thanjavur.

Heroism

The women of the warrior community mentioned in Purananuru as *Mudinmahalir* did not perhaps belong to this normal category of women. We find from Purananuru interesting evidences regarding the extraordinary valour and intrepidity displayed by women during times of war. A brave misfortunate lady even after the loss of her brother and husband sent the only son with the spear to fight the enemies. It is to be noted that the famous poet who has given an account of this dauntless act of a Tamil mother is none other than Okkur Masaththiyar, a woman poet.

Women Warrior

Men and women are both capable of amazing courageous and bravery. A gypsy is carrying a lady and running away at great speed. It is so exquisite while Kurati a gypsy is carrying a man. It shows women are stronger as much as man. Woman proved to be just as tough as in the battle field. Women participated in battle from the beginning.

Martial Arts

Martial arts are codified systems and traditions of combat practices, which are practiced for a variety of reasons self- defence, competition, physical health and fitness, entertainment as well as mental and spiritual development executed by some native people. From Paripadal, Purananuru, Akananuru and Silapathikaram one can have a vivid account of Martial arts in which the Tamils were engaged even during the Sangam age. The Tamils were much fascinated by Martial arts and games. Wrestling, hunting, Silambam Fencing, Villupattu, Kaniyan Koothu Erutaluvudal were chief among them. There were eleven popular folk performing arts in ancient Tamilagam during the Sangam age. They were Alliyam, Kodukotti, Kudaikoothu, Kudakoothu, Mallu, Pandarangam, Thudi, Kadaiyam, Pedu, Marakkal, and Pavai Koothu. Thus, for entertainment while leisure time, such arts were practiced by the ancient Tamils. Arts show wrestling was not denied to women even during the ancient and medieval period.

Dancers

As an aid to dramatic art, the *Natyashastra* analyses the emotions of men and women, and enunciates the doctrine of *rasa* of aesthetic experience. The aesthetic experience is compared to the tasting of food. Just as people eating food flavoured with different kinds of spices enjoy its taste, so a cultured person tastes in his mind the sentiments of love, sorrow or mirth, etc., embodied in a work of art. There are eight types of flavour, and each has an underlying emotion, which is the ground –basis of a work of art. Of these, the erotic flavour, whose underlying emotion is love or desire, is the basis of the most beautiful in art which includes poetry, painting and sculpture. The erotic sentiment arises in the enjoyment of the company of the beloved ones, music, poetry, favourite seasons, fragrant garlands, and in roaming in gardens, etc.

Erotic Art

The Kama Sutra was compiled by Vatsyayana from some pre-existing text during the fourth century of the Common era. It is no merely a book on sexology, but contains an informative record of the social and

cultural life of the period. The Hindus realized the tremendous influence of sex on the human personality, and in this they anticipated by centuries the findings of the modern science of psychology. They did not regard sex as profane and did not shroud it in the black veil of secretiveness. In the Hindu thought nature embodies both the male and the female principles, and spirit and matter are typified by man and woman, or Shiva and Parvati. It is the union of matter or Purusha and energy or Prakriti which creates the world. This concept explains the worship of lingam and *yoni* as symbols of Shiva and Parvati. Sex was made a subject of study in a scientific spirit, and the Kama Sutra is a codification of the sex experience and manners of the age.

A number of panels depicting acrobatic performance by a *rsi* and *yoni* cult in the temple. Various interpretations have been given to substance their presence in places of veneration as a kind of sex education, illustrations of the ritualistic orgies of Tantric cult and the symbol of *moksha* i.e. jivatma (human beings) and *paramatma* (God) whose mingling is suggested by ritual union.

Nayaka and Nayaki

The profusely sculpted walls of the temples present the vital and living world that is all round us and the divinity that underlies it all. The interior of the temple is sculpted in as much detail as its outer walls. The graceful images, which we pass on our way to the *garbhagriha*, remind us of the divinity that is inherent in all aspects of the living world around us. These images transport us through their beauty and prepare us for the final truth that will meet us in the *garbhagriha*. There is a marvellous profusion of deities, *nayikas* and other figures that richly adorn the walls of the temples. Besides the deities, towards whose fine qualities we aspire, beautiful maidens adorn the walls of the temples. These remind us of the joy and beauty of the divine that is to be found in every moment of life. The entire range of life, from the sacred essence to the activities of our daily life, is presented in the microcosm of the temple. The men and women applied themselves to the worship of the beautiful form in many ways. Aesthetic culture, however, did not weaken the strong structure and

stamina of life or bedim its supreme objective by giving up to a riotous worship of the senses. Art was worshipped in order to engender an elevating and ennobling influence on life. Its aim was deepen the consciousness of the soul and awaken it to a new sense of spiritual joy and nobility.

Dress and Ornaments

Barks of Trees, plaited leaves as well as cotton and silk cloth used as dress. In some cases the dress were made of the coconut husk. Ascetics are said to have used the deer skin. Garments were sometimes made of threads or strings of material such as vegetable fibre or the hair of certain animals. Generally men and women wore two cloths one around the waist and the other, the upper cloth, thrown over the shoulder. Women wore a breast piece called *kaccai*. They were in the habit of dressing hair with sweet smelling perfume and adorning it with flowers. A few references to the practices of wearing sandals are found in the classic literature. Animal hides were commonly used for making sandals. Enumerating the ornaments were worn by men and women beginning from the head downwards.

In every country the art of human figure is of great interest to sculptors, craftsmen and painters. The art in Tamil Nadu is no exception to this rule. Only after the 3rd century we have preserved our beautiful sculptures. In Tamil Nadu, the nude sculptures look natural. But evidently women wore no upper garment. The decoration of the dress in the pillars of the Cholas depicts women with upper dresses and ornaments while most of them are undressed.

To the artist of India's past, the inner life of the soul was always more important than the outer form. He believed that the true purpose of art lay in the representation of the inner reality, not the outward physical appearance. His figures are not bones and muscles covered over with soft flesh, but yielding warm flesh itself, unsupported by any bony framework, the flesh rendered solid enough to play the same supporting role. As Stella Kramrisch points out, in the case of female figures, the greatest plasticity, its greatest impact, lies within the region between the breasts and

the hips. Whatever the posture of the body, the sphericity of the breasts remains unforeshortened. They symbolise her sex, her maternity, motherhood, fertility, her place in the world as the vehicle of procreation and nurture. In the male figures too, the chest is the most dominantly sculptured. Therein lies all manliness. The shoulder are widely spaced, the arms powerful, the hips firm and muscular.

To sum up, one can say that women in Tamil Nadu where women are held in high esteem and worshipped, the women have made much progress in the past century but there still a need for a proper solution to the many problems at present. So visual arts teach us the best practices to eradicate the problems for present scenario faced by the women not only Tamil Nadu but also the world. In a world of equality when people from all walks of life claim equal status, the problem relating to women is important. The lecture hopes to high light the status of gender equality through the medium of visual art. Man and woman are equal. There is no question of superiority of the one sex let that be man or woman, the woman termagant. All are equal, including the third sex who is neither a man nor woman.

I believe that I have triggered the curiosity of scholars to take up the promising research areas for their research.

“The highest education is that which does not merely give us information but makes our life in harmony with all existence.”

-Tagore

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POLITICAL AND ADMINISTRATIVE HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

Dravidian Tamil Identity: The Past and Present A Pledge to Dravidian Model

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I deem it a great privilege for the honour vested on me as the Sectional President of the Political History, by the Executive Committee and General Body of the Tamil Nadu History Congress. I would like to share my thoughts with the historians, academicians and scholars who are assembled here. As the historical research opens new panorama of investigation underscoring the political aspects, I look upon the changes in the history of the Dravidian past and present as the vivacious force of political undercurrents which the historians of today give due importance.

The Dravidian people has secured an unique place in the World History because of their hoary past, civilization and culture. In the historic period, the ports in Tamil Country of the East and West of South India, and the land mass, south of Cape Comorin submerged by the Indian Ocean is called Lemuria Continent. This Continent, before its devastation started from South India to Australia¹ A period of literary revival emerged in the political history of the people of Tamil Country. A revival of the Tamil spirit was nurtured in the first two academies of the submerged continent. The role of the political system in this period safeguarded the primacy of the indigenous Dravidian character. The Tridenial monarchs who stopped the political and cultural expansion of the north and the eco-bio power (*Tinai*) in conceptual structuring of the social order are veiled by historical anachronism and have been pushed to the margin by the Indo-European linguistic theory of the Royal Asiatic Society of Bengal. They gave Sanskrit unlimited antiquity. Therefore, Tamil was discarded as less destroyed language without a script². Following in the footsteps of this school of thought A.L.Basham in

his *Wonder that was India*, (1954), Indian culture and politics through the Vedic flow. His contemporary K.A. Nilakanta Sastri in 1955, in his book *History of South India* and his successor N. Subramanian designed the Indo-Aryan theory. He went so far as to say that Tamil culture was in the informational stage at that time and had the quality of Tribalism³. The projection of politics and civilization. in the south it was due to the arrival of the Aryans and gained momentum. By polarizing and marginalizing the period of the classical literary scholarship, these historians have damaged and misled future historians. Today the u.G.C. and U.P.S.C. curriculum give little importance to this period. Unaware of this anachronism and dichotomy, historians today are building structures on the false foundations of Indo-Aryan school of thought.

The first literature of the Aryas, the Vedas, cannot be dated even approximately according to R.C. Majumdar⁴. Max Muller fixed the date to 1500 B.C. The archaeological findings obtained in the southern complex had shown the existence of Tamil population in the surroundings. 1450 B.C., was fixed according to P. Joseph, a pupil of Fr. Heras.⁵ S.K.Chatterji formulated the idea that there was a unity of speech and writing throughout India around 1500 B.C.⁶ In the first millennium B. C.⁶, there was an offshoot of the two, such as Northern Dravidian (Prakrit) and Southern Dravidian (Tamil)⁷ The writing found on ancient coins and pottery is Dravidi or Tamili. chosen the word Tamil was literally known as Tamilam - Tramilam- Tramidam- Dravidam has transformed into 'Dravidam'⁸. During this ancient period, in Tamil language, names of the countries and languages usually ended with the

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letters 'am' and in this way Having taken the date of the Vedas as 1500 B.C. And also, the paleographic data, there is an imperative need to restore the Tamil academy around the age of the Vedas. The recent Mangadu excavation of an urn burial site in the Kollam District of Kerala yielded the radiocarbon date of the first millennium B.C. Furthermore, the radiocarbon date of 785 B.C. available from excavations at Korkai, a port of Pandyas⁹, confirms the existence of academy of Tamils before the first millennium B.C. Furthermore, the reference to the Tridenial kings in the Hathigumpha inscription of Karvela of Kalinga, as 1,300 years, before his contact with these rulers, confirms the earlier opinion. Since the date of Karavela's inscription is around the middle of the Second Century B.C., the date the historians get for the high days of the Tridenial kings is around 1450 B.C.¹⁰ Peripheral treatment of the Tamil academy regarding the first centuries of the Christian era must be transferred to a thousand years earlier. The Dravidian or Tamil script is the old script of the Tamils which should not be designated as Brahmi. The political power of the Tridenial rulers was able to check out the Maurya invasion. The border of the imperial state of Maurya remained permanently north of Tamil Country.¹¹ Therefore, the entire period of the Tamil academy needs further consideration by scholars. Coins of the Tamil academy period symbolized the ecological bio- power of the region in the shape of fish, bow and arrow and tiger¹².

The rise of Tamil politics and civilization suddenly came to a halt around the Fourth Century AD. The Kalabhra, an indigenous lineage that succeeded the Tridenial monarchs, resisted the monotonous advance of Vedic culture. The best pieces of Tamil literature and Tamil academia have disappeared like a flood. The entry of as a political cult transformed the entire social structure of the Tamils. The political structure based on eco- bio-power has been replaced by a ritual political system. The origin of state power under the Pallavas completely ruined the ecological bio-power of the Kalabhra and their patronage extended to Jainism and Buddhism. A secular political system that remained in the center until the fall of Kalabhras, marginalized to the periphery. The Tamil politics and culture, the center of

the outpouring, were pushed to the margin. The whole process was achieved through Vedic worship. Hence the state power created under the Pallava, denied the right of the Tamils. K. Rajayyan is of the opinion that in the period of the Tamil academy, Tamils, in the absence of caste gradation and untouchability, enjoyed the benefits of social mobility¹³ The Kalabhra government was stigmatized like 'Dark Age'¹⁴. Archaeological excavations have revealed that in this period, people were materially wealthy. The textile industry, the ceramic industry, the brick and terracotta industry flourished along commercial lines¹⁵ The great ruler of Kalabhra, Accuta Kalabhra, was a Jain. Who practiced equality of human beings. In the year 470 A.D. a Dravida Sangam was formed at the Southern Madura by Vajranandhi, a disciple of Pujyapada. The Jain contribution to Tamil literature, grammar, philosophy and culture were is immense. Indeed, the Jains under the Kalabhra rule had played their role well and they stayed in the Tamil Country too long¹⁶. The state power of the Pallavas under the impact of the Vedic system first crucified them politically and then culturally sowed the lava of caste on the virgin soil of the Tamils. From 350 A.D. to 600 A.D. the Kalabhra, defenders of Tamil politics and culture resisted the influence of the Aryans.¹⁷ More research is needed to expose Kalabhras' greatness as defenders of Tamil culture.

Like that of the Kalabhras, the Pallavas also came from obscurity as the state system of the Pallavas accepted Vedic rituals, with its overwhelming influence, the Tamilians were forced to accept the political hegemony of a foreign power¹⁸. Their policy of hegemony over the Tamils imposed themselves with the construction of temples. The rock temples and structural temples of Pallavas were the centers of political hegemony and patronage. This hegemony had gone further enhanced by the system of displacements and rehabilitation system. The sons of the soil were marginalized and displaced from the agrarian tract to the dry belt. These areas became *brahmadeyas*, *agraharams* and *chaturvedimangalams* through the rehabilitation of the Aryans. Political instability due to the invasion of the Huns and other unrest in the north, a wave of Aryan migration to the south occurred in the Fifth Century¹⁹.

The process of marginalization of the Tamils began in the Fifth Century A.D. and continued throughout the Medieval Pandyas, Cholas and even during the Vijayanagar period. The continuous influx of Aryans from the north, due to the Arab conquest, ousted the Tamils from the agricultural areas of the south²⁰. The multiplication of Aryan settlements reduced Tamils as employees and tenants. They were exposed to exaction, eviction, torture and forced labour.

The Pallava, Pandya, Chola and Vijayanagar periods are considered to be the days of greatest marginalization and displacement of Tamils. It is a historical necessity to analyze the state system of marginalization. It was from the year 1000 A.D. to 1700 A.D. the systematization and legitimization of marginalization had taken place. Another outcome of the trial was the extra-marital and intra-marital affairs of the Brahmins. The child born of a Brahmin to a Tamil woman was known as Pillai, which means child. It was taken as a Pillai caste in Tamil Country and Nayar caste in Kerala²¹. Thus large communities of half breeds were created. For this reason, the state system of political power had gained the acceptance of half breeds. In such a system, the basis of state power was broadened and strengthened through the support of the vertical power of the Aryans and half breeds.

The age long disunity among the southern rulers in general and the intra-dynastic rift in the Pandya Country in particular culminated in the subsequent Mohammedan incursions that swept across southern India. The Aryan-dominated political system moved away from the center towards the margin. The political significance of these conquests was far-reaching, as they ushered in a new era of foreign yoke until 1947 with frequent transfers of state power one after another²². Vijayanagar's state power through its feudal power failed to sustain the Aryan legacy for a long time. But Vijayanagar and its feudal wings changed the entire Aryan power structure within it, especially the autonomous structure of *Sabha*, *Ur* and *Nadu* for a well-structured bureaucratic power structure. The *karnam*, the headman and the *talaiyari*, were in charge of the administration of the village, which was very well connected to the power structure at the district and state

level. For the first time in the history of the south, the political system was given a secular perspective. This was the period in which the stratification of society was completed. It was the time when foreign religions had a huge impact on the political and social makeup of Tamil Country. Man became subject and object of study.²³ In this triangular context (political, social and religious), political stability was achieved in India, especially in the south under the state power of the British.

Since a political order was established in 1801, the relationship between colonial power and its subjects was established through a well-intertwined revenue system. It was the continuation of a well-formulated revenue and political nexus of Vijayanagar's feudal system and its support from the Nawab's Government²⁴. The British gave political order through the district administration. What the positivity of the Nineteenth Century explained human history by means of some laws of human nature. The subordination of human beings to state power was a law of human nature. Hence, the state power decided the historical developments. The State power had reached the center. Other systems had been delegated to the margin. But from the end of the Nineteenth Century to the beginning of the Twentieth Century, three movements had succeeded one another, namely, the nationalist movement, the linguistic unification movement and the non-Brahmin movement²⁵. These movements were political on the obverse, but social on the contrary.

The Tamil country and nationalism were treated as an intense love of the language and adherence to the Tamil culture. In a racial context, the concept treats Aryans as aliens. Tamil egalitarian ideas first emerged during the Siddhar period, a group of Tamil ascetics who lived between the Fifth and Tenth Centuries A.D. They were known for their opposition to idol worship, temples and caste protests²⁶. Their anti-caste attitude continued to have a major effect on Tamil society. The ideas of Ramalinga Swamy (1823-1874) have enormous influence in shaping the concept of Tamil identity. European scholars, particularly Robert Caldwell and Ellis, had rediscovered the value of the Tamil language and culture. Tamil revivalists drew the idea that an egalitarian non-Brahmin society had flourished and had

been ruined by the Aryan invasion²⁷. E.V.Ramasami launched the Self Respect Movement which upheld the self-respect of the Tamils and he even made systematic and continuous attempts theoretically and physically to isolate Brahmins from non-Brahmins. The Self-Respect Movement brought the message in the form of an appeal to the public to stay away from Aryan influence and follow the Dravidian concept of life²⁸.

In 1935, a Tamil book entitled, *Arivukkothu* written by Mariamalai Adigal mentioned that Brahmins and their Sanskrit culture caused the degradation of the rich Tamil culture²⁹. Subramaniabharati and later Bharatidasan had strong images of the past golden age where society was thought to be egalitarian and where food was available in abundance³⁰. By absorbing these ideas, non-Brahmins developed a '*Parru*' or attachment to the Tamil language and culture. As the classical Tamils had a glorious past and an egalitarian society, the Nineteenth and Twentieth 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 first created socially and had been utilized for political purposes by the Dravidian parties.

The identity created for revivalism became political. It had 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 everything 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 a devotion to the language.

C.N. Annadurai took this opportunity and constantly urged non-Brahmins against Brahmins. He said that the Aryan-Dravidian contradiction was common in everyday life. The Aryans worshipped thousands of gods, while the Dravidians believed in one god and believed in a concept of one race. The Aryans introduced five graded castes. Although there are only three occupational divisions, such as the king, the merchant and farmer among the Dravidians, they did not suffer any discrimination. No community was

exploited by others in the Dravidian society. Pollution, contamination and man-to-man untouchability were not seen in the Dravidian lifestyle. The Aryans lived on others and exploited the masses³¹.

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 the Dravidians. But Tamil scholars such as Soma Sundhara Bharathi argued that the Kamba Ramayana was a treasure trove of artistic beauty and poetic excellence. But C.N. Annadurai spoke out against this and undermined and ignored the very saying that the Ramayana was 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 indiscriminately³². In fact, political excess always had a twist on Tamil identity. The Dravid Kazhaham and its branch, D.M.K. Wanted to keep the Dravidian Tamil identity for their political advantage. Tamil Nadu after 1947 witnessed the Congress government which firmly opposed the concept of Dravida Nadu but never opposed the Tamil identity. The Dravida Munnetra Kazhaham under the leadership of C.N. Annadurai strongly defended the Dravidian Tamil identity. Indeed, between 1950 and 1960, a movement began to cleanse Tamils of Sanskrit influence. D.M.K. professed the egalitarian ideas of Tamil identity proposed by E.V.R. It 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 offering resistance to Hindi.³³ Thus, the 1965 anti-Hindi upheaval gave D.M.K. the opportunity to turn Tamil devotion in its favor. Many people had offered to give life to the Tamils and they regarded Tamils as their mother. The imposition of Hindi on Tamil Nadu was seen as an attempt to impose Aryan culture in the south and made Tamil the language of secondary importance. Therefore, Tamil nationalists opposed tooth and nail the imposition of Hindi. The result was that Congress identified with Hindi. The D.M.K. which came to power over Tamil identity and issues of Dravidian sentiments,

worked to change the name of the State from Madras to Tamil Nadu in 1969.³⁴

Tamil identity reached its highest point during the D.M.K. regime. E.V.R. and Annadurai's ideals were on the party's administrative agenda. After Annadurai's death, M. Karunanithi, a true exponent of Periarism and Annaism, came to power as Chief Minister. Tamil identity was further protected. In 1972, M.G. Ramachandran following with pro-Ariyas caused a split in the D.M.K. and he left and formed the A.D.M.K. It was a challenge to Tamil identity. M.G. Ramachandran, Malayali by birth, also professed a Tamil identity and a Dravidian sentiment. But the pseudo-Tamil sentiment began to fade from the time of M.G. Ramachandran. It was he who raised the reservation for non-Brahmins from 31 to 50 percent³⁵. Follower of E. V.R., he indirectly paved the way for the rise of Hindutva ideology. After him, J. Jayalithaa, a Brahmin woman became the leader of the Party. Her leadership stepped forward to help build the Ayodhya temple by sending men and materials. A.I.D.M.K. leadership wanted to open a Vedic university in Tamil Nadu, to give way to Brahmin superiority.³⁶

The D.M.K. postulated that it would never deviate from the principles of E.V.R. and Annadurai, joined the Hindutva parties for political gains³⁷. Similarly the M.D.M.K. and P.M.K. all buried their Tamil identity principles and became allies of the Hindutva parties for political gains. Over the past decade, Periarism slowly and steadily became a thing of the past. Another important factor is the replacement of the principles of Periyarism with the establishment of Hinduva ideologies, which gradually gained a safe place among the Tamils. A circular from the R.S.S: Propaganda Wing had clearly stated this truth. The purpose of the circular was to bring about a slow transformation of non-Brahmins with Hindutva ideas and ultimately through them the institutions and the glorious egalitarian principles of Tamil identity had to be eliminated. The circular covered issues relating to the total annihilation of the Dravidian class³⁸. Similarly, a circular by Brahmin Samaj of Madhya Pradesh dated 15th August 1994 instructed Brahmins to adopt the forms for the systematic destruction of the Dravidians³⁹.

They should be encouraged to play a leading role in religious affairs and therefore they would not be interested in politics. Therefore, politics will be the engine through which the Brahmins will entrench themselves to suppress the backward and depressed classes. The circular even advocated the slow poisoning of children of such classes⁴⁰. The erosion of Tamil identity is a danger to Tamil society. The triumph of Hindutva ideologies in Tamil Nadu will eventually remove Dravidian parties from the political arena. In most of the hotels in Tamil Nadu books relating to Aryan ideologies are sold in an attempt to Aryanize Tamil society. Ilango Adigal in his distinctive style embodied the character of Kannagi as a symbol of Tamil identity and culture. C.N. Annadurai, the exponent of Tamil ethnic identity after a careful consideration had installed the statue there, to inform posterity of the pre-eminence of the Tamil identity⁴¹.

Political affirmation or pressure by virtue of the numerical strength of castes is the modern trend. This consolidation works in another direction. Political parties at the national level wanted to get the support of caste parties. But the Dalits are one of the worst defenseless victims of this growing influence of caste consolidation⁴². Destined to the fringes of development; this sector of people clings to some marginal hope of survival. Any effort on their part for consolidation is clouded by their leaders for the creation of their identity. But the growing political affirmation of the Dalits and their active participation in electoral politics will certainly bring them to the centre. Community-based political formations are gaining momentum. Hindutva parties are very careful to gain political advantage by uniting so-called Hindus with non-caste Hindus. The Hindu Revivalist Movement has an additional purpose of bringing back the classical dominance of the upper castes. Efforts to distort history could be seen in this project. There is apprehension on the part of the ideologues of the Hindutva parties that they will slowly lose their dominance. Therefore, Hindu revivalism is their only one political programme. Political power is today the paradigm of change. Gaining control of state power is the way to make political statement. The road to state power, according

to the Hindutva parties, is the consolidation of all Hindus. Therefore, alliance with caste parties will bring them from the periphery to the centre. This trend in today's politics must be viewed very carefully by Dravidians.

The Dravidian identity in the south is a breaking trend. There should be a political ideology to obtain state power by the Dravidians. This could be possible by revising Periyar's ideology or by creating an egalitarian state where everyone has an equal say. The Marxian paradigm of change has been proposed as an alternative for an egalitarian society. However, the transplantation of Marxist perceptions has brought about an amount of artificial respiration. The feeling of caste runs through all the veins of Indian life. The Indian reality is predominantly a caste reality⁴³. The Marxist paradigm as state power has little effect in India. So the political statement in what form, perhaps the search for a new ideology for state power is still active. History is undoubtedly a record of divergent forces⁴⁴. But divergent forces should not be in favor of a dominant caste or group. To create a balance between political affirmation and state power, historians should create an adequate ideology. It could be the progressive movements of subordinates from the margin to the power at centre.

Dravidian Model and Its impact

Addressing a public meeting at Maraimalai Nagar, near Chennai, on 11th April 2022, Chief Minister M.K. Stalin has spoken that Dravidian model of governance, would cover education, including higher education to all the people, would provide employment opportunities as per the qualification, and would furnish health facilities to all people irrespective of caste, creed, race and religion. According to him, the requirements of the B.Cs, M.BCs, and S.Cs, would be fulfilled and the social justice would be ensured. The Chief Minister added that purpose of the Dravidian model is to attain everything equally to all. The Chief Minister further appealed to the people of Tamil Nadu to join together in reconstructing Tamil Nadu on Dravidian Model where the subaltern people would be given adequate attention⁴⁵.

When the Chief Minister of Tamil Nadu, M.K. Stalin upheld the idea of the 'Dravidian Model', he insisted the Dravidian model of government which is an inclusive government, aiming at inclusive growth in the principles of autonomy, secularism, social justice and growth of Dravidian languages⁴⁶ these are the principles imbibed through the ages the Tamil Nadu had witnessed. The rulers of the Dravidian Past preserved and left a legacy to the emerging generation of the past

Dravidian Model administration or Dravidian politics is nothing but doing good, help, justice, and social welfare scheme especially to poor, downtrodden, depressed, oppressed who are victims due to the power and influence of the rich and privileged section in the society. In the past most of the welfare schemes had been worked out for the welfare of the privileged section especially the Brahmins and high Caste Hindus. Manudharamam was in favour of the perpetual welfare of Brahmins. The Brahmins were accorded *Chadurveti mangalam* and *Brahmadeyam*. At the same time Dravidian Model polity or administration introduced welfare schemes which are helping schemes mainly aiming at the upliftment of the poor section of the society. It covered Samathuvapuram, Mid-day meals schemes, Nutrition meals Schemes, free education, free land. Marriage schemes, and helping schemes to poor women and students, Dravidian model administration treat 'all are equal before the law' which ensure the upliftment of the poor people and equal opportunity to all in education and employment sector.

Since 1916 the political power transferred from Brahmins to non- Brahmins. The non-Brahmins began to get educational and employment opportunities. The Dravidian Model administration ensured social justice and schemes were implemented for the poor section. The Justice Party introduced First Communal G.O. for all the depressed and oppressed sections. The reservation policy was introduced for the benefit of the poor people. Dravidian Model administration encouraged mid-day meals scheme, nutrition schemes, and increased 69% reservation to the backward depressed and oppressed sections in Tamil Nadu. It created its own history and by passing the rule of the Supreme Court that "reservation should not go beyond 50%". But

protagonists of the Dravidian Model administration brought law in Tamil Nadu Assembly and also in Parliament. It was put in the safety zone of Ninth Schedule. This is the main role model and following it, it was implemented all over India 69th reservation was guaranteed in education and employment. Free Bus Boarding was accorded for Womenfolk.

The Dravidian model reservation policy for socially and educationally weaker sections is the forerunner and it became a model for reservation for Maratha community in Maharashtra, Patel Community in Gujarat and Jat Community in Rajasthan also for the reservation policy followed in all over India.

Dravidian Model administrator gave free electricity scheme for poor agriculturist and also introduced free electricity scheme for poor homes It also introduced many loan schemes and subsidies to the poor people. Many scholarships were being granted from Under Graduate education to Ph.D higher education. Dravidian Model had given opportunity political and administrative positions to all the people irrespective of caste, colour. And sex. At the same time Brahminical Model or Caste wise model had given most of the opportunity for Brahmins, High Caste Hindus and Corporate people⁴⁷. For example, previously and presently in the in-Union Government most of the secretaries, Joint secretaries and I.A.S. and I.P.S. are hailed from the Brahmins and high caste members.

Dravidian Model gave concession and relaxation to poor and at the same time Brahmin or high Caste or Manu Code Model gave help and concession to Corporates like Malliah, Neerave Modi, Adhani and Ambani. Dravidian Model spent public money for Samuthuvapuram and Housing Board construction. But Manu Model or Arian Model spent money more than 3,000 crores amount for construction of statue like Patel statue in Gujarath and Hanuman statue in some places in India. Dravidian Model spent money for upliftment of the poor people. At the same time Manu Model spent crores of money for making Temples. Davidian Model leaders did boycott of the 'Tea party' conducted by rich people. Instead M.K.Stalin, the dynamic Dravidian leader had participated the Tea party given by poor

section people like Narikkurava family on 15th April 2022 and had a breakfast with them." For Dravidian Model leaders, "God is seen in the smile of the poor" but for Aryan or Brahmin model leaders "God is seen in the smile of the richest".

Dravidian Model Administration is obviously explained in the book of 'Unkali Oruvan' (One among the People) and is also attracted and appreciated by other state leaders during the Delhi visit of M.K. Stalin, the Chief Minister. Dravidian Model protect the state people from language domination like Hindi imposition from Prime Minister Nehru to Prime Minister Modi. Dravidian model administration protects the young generation of the State from domination and exploitation of other state Persons, in employment in Postal, Bank, and Railways. Airport and all the po stings in Union Government Sectors. Dravidian Model Administration is well exposed in 'Kannur Declaration'⁴⁸. The nation's tallest Depressed Class leader Ambalakar's Birthday is declared as "Equality Day on (14 April 2022) and this day to the observed every year according to the Dravidian leader M.K.Stalin. It is also declared every year the 'Social Justice Day' on Periyar E.V.R.'s Birthday on 17th September 2022.

Dravidian model ideology opposed like NEET, CUET⁴⁹, TANCET, JEE, TRB, TET, etc. as it is against social justice idea and are deadly against the interest of the poor people. Manu model gave 10 % reservation⁵⁰ to already developed upper caste people in the name of economically weaker sections as per the Constitution Amendment of 103 in January 2019 but Dravidian model administration in Tamil Nadu gave reservation to poor like S.C/S.T. 19% M.B.C. 20% B.C.30%. reservation. Also reservation is accorded physically and visual handicapped, women and minorities.

Dravidian Model Administration treat women on equal with men and also given reservation to women upto 50% in local bodies and declared Dalit Woman, Priya Rajan, as Channai Mayor but Union Government did not pass even 33% reservation for women in All India level. Dravidian Model declared Tamil language

as classical language but Manu or Aryan declared undeveloped Sanskrit language as classical.

In Tamil Nadu last ten months free electricity was given to 1,00,000 farmers. Likewise following the Dravidian Model in Tamil Nadu, the Punjab State Government introduced free electricity of 300 unit in Punjab on 16th April 2022. Rupees 1000 complement is being given to poor girl students for pursuing higher education in Tamil Nadu.

Dravidian Model administration do not impose and intervene in food habits, dressing pattern and freedom of worship of gods and also all communities people appointed as *archakas* in the Hindu Temples in Tamil Nadu. Even the A.D .M.K. an ally of BJP is in favour of the ruling power be vested with the Dravidian Parties in Tamil Nadu. For the past one decade the BJP leaders publicly speaking that the Dravidian parties should be rooted out in Tamil Nadu. Keeladi, Aathichanallur, Sivakalai and Korkai archaeological findings reveals about Dravidian civilization and culture of the Tamils. The Dravidian culture is the pioneer one in proving an all-round development. Tamil is the other name of Dravidian and hence the missionary scholar who coined the word, 'Dravidian' proved that among the languages Tamil is the richest language and Tamils had a glorious past.

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Role of Women in Quit India Movement Tamil Nadu – A Historical Analysis

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The entry of Japan into the Second World War in December 1941 created a grave situation in Asia. The Allies desperately needed India's co-operation. The American public opinion pressed for a fair deal for India. The British Government decided to placate American criticism by sending Sir Stafford Cripps to India. The Cripps Offer promised freedom after the war and, at the same time, sought to introduce Pakistan through the back door. Regarding the present, it was proposed to Indianise the Executive Council. However, the reformed council was not to be treated as a responsible cabinet. Besides, Defence was to remain in British hands. No wonder the Cripps mission was a failure. The manner in which negotiations ended sent a wave of resentment throughout the country. There was

also the danger of India becoming a theatre of war. All these induced Gandhiji and the Congress to make an all-out effort to eliminate British rule. The nation could wait no longer for independence. On 8th August 1942, in Bombay, the All India Congress Committee passed the Quit India resolution. It demanded the immediate withdrawal of the British from India, the setting up of a provisional Government representing all parties and the pooling of all resources to defend India. In order to secure the immediate withdrawal of Britain, Congress sanctioned a nationwide non-violent mass movement under the leadership of Gandhiji. At the end of the session, Gandhiji declared: "I am not going to be satisfied with anything short of complete freedom. 'We shall Do or Die'. We shall either free India or die in the

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attempt". The following day, Gandhiji and other working committee members were arrested, and prominent Congress leaders were rounded up all over India. The Congress organisation was also banned.¹

So far as Madras was concerned, C. Rajagopalachari had resigned from the Congress on the issue of Pakistan, and the other leaders had been imprisoned. The people were more or less left to themselves, and their resentment in many places resulted in acts of violence. Indeed, a study of the records indicates that the government's policy was primarily responsible for these acts of violence. The Government not only imprisoned all the leaders who could have exercised restraining influences on the people but also banned all non-violent activities such as hartals, meetings, processions and demonstrations. The result was that widespread violence broke out with virulence hitherto unknown in the political annals of the Madras Presidency. People lost patience, resorted to acts, including sabotage and arson, and counted imprisonment in large numbers. In Madras Presidency, the movement had consisted chiefly of hartals, processions and strikes. Strikes were confined to educational institutions. Twenty-three merchants of Ramnad District were convicted for observing a hartal on 6th September 1942.²

When the leaders were arrested in Tamil Nadu, Rukmini Lakshmipathi became the acting President of the Tamil Nadu Congress Committee and took the initiative to keep the organisation alive. She continued to play a remarkable role in Congress politics till the end. She kept the movement alive by giving directions to the Satyagrahis after the arrest of the prominent leaders. She also went from place to place, appealing to people to participate in the movement. Like Rukmani Lakshmipathi, Dhamayanthi, Ignatius Ammal, Janaki Ammal, Kahalakshmi, P. Padma Singh, Suryavathi Ammal, Solai Bagiyalakshmi Ammal and others also seriously entered the mass revolution of 1942, and they were also arrested. Ambujammal started the "*Voluntary Corps*" of Madras.³ It played a significant role in helping the refugees with food and shelter. In Madras City, students from schools and colleges played a spirited role in accelerating the national struggle.⁴

Students from Queen Mary's College, Women's Christian College, Presidency College, Law College, and Pachaiyappa's College abstained from classes and organised hartals, processions and picketing. The national flags were also hoisted in some colleges and many "*Quit India Badges*" were distributed on the birthday of Gandhiji. The women students of the Stanley Medical College also abstained from classes protesting the Government's Policies. On 13th August 1942, Maheswara Arya and his wife, Kamala Devi Arya, members of the Madras and Andhra District Congress Committee, distributed leaflets in the Washermanpet area and exhorted the people to resign from their jobs. Naturally, they were arrested by the police thereafter.⁵

Besides these in Madras city, Ammu Swaminathan, Anushya, M.S. Balammal, Devaki Ammal, Maya Joseph, Manjubhashini, G. Janaki, P. Sushila, Thangamma, Thayarammal, Thirupura Sundari, Vasugiammal and others vigorously participated in the mass agitation so that the government punished them by imprisonment.⁶

In Madras, the Women's Indian Association of Mylapore passed a resolution vehemently protesting against the arrest of Mahatma Gandhi and his colleagues. When he got seriously ill in jail, Ammu Swaminathan and Manjubhashini and the Women's Indian Association members organised prayer meetings in different parts of Madras. In one of the meetings, the Police Commissioner intervened and ordered them that 'nobody should enter the maidan for the meeting'. However, Ammu Swaminathan and Manjubhashini refused to obey the order and tried to enter the maidan.

The whole of the country joined and actively participated in it. In the Southern districts, the disturbances took a severe turn. Public offices, as well as public servants, were attacked. Many patriots were killed in police firings at Rajapalayam, Karaikudi, Devakotai, Tiruvadanai and Poolankurichi.⁷ During that period Madurai District board under the Chairmanship of N.M.R. Subburaman passed a resolution on 1st September 1942 condemning the government's repressive policy, authorising the President to utilise the

facilities of the Board for the establishment of a democratic government and certain other related things. For instance, Meena Krishnaswamy was arrested in Madurai for shouting prejudicial slogans and picketing. She was kept at the Wardha Jail for one week, Nagpur jail for two months, and Jabalpur Jail for eight months. Ignatius Ammal and Mahalakshmi joined Quit India Movement, which belonged to Madurai District. Coimbatore was the centre of Sabotage. The sheds in the Sullur aerodrome were destroyed. Trains were derailed.⁸

The village offices and toddy shops were set on fire. Furthermore, In Coimbatore, several mills and factories witnessed agitations, carried on mainly by the labourers. Several mills organised large-scale strikes. Women labourers are also quite active in this movement. Antony Ammal, a labourer in Pankaja Textile Mill, joined the strike called by the Mill workers and was arrested and sentenced to one-year imprisonment.⁹ She was lodged at the Coimbatore jail for six months and then shifted to Vellore Jail. Another woman labourer, Petchi Ammal, also took part in the same strike, and she was lodged in Coimbatore Jail for three months. Apart from these women, Alamelu, Maruthai Ammal, Savithri Ammal, Kuttiammal, Amaravalli Ammal and others participated vigorously in the Quit India Movement on behalf of Coimbatore District and they were arrested under various acts and jailed.¹⁰

On 10th August 1942, hundreds of women workers assembled at Ondiputhur Garden secretly. There, they formed themselves into several groups to accomplish certain acts like destroying ammunition, setting fire to liquor shops, cutting telephone and telegraph wires, disrupting transport services, etc. On 13th August, a group of 60 workers derailed a train carrying ammunition from Cochin, Podanur and Singanallur stations.¹¹ The group in charge of setting fire to liquor shops did so at Singanallur, Porur and Kariyapalayam. In the breaking of railway lines at Singanallur, Kuttiammal, an illiterate woman of Coimbatore, was the leader of this group of labourers. On 27th August 1942, more than 1500 people gathered

at Kamampalayam. They went to Sullur, where they burnt the aerodrome and twenty-two military lorries.¹²

In North Arcot, the agitators cut off the telephone and telegraph lines, damaged public property and derailed a goods train. The North Arcot District witnessed protest meetings, processions with National Flags, hartals and demonstrations. In the Chengalpattu district, the students played a dominant role in performing prohibited actions. Chengalpattu was the nodal point for distributing revolutionary literature, pamphlets, and so on.

Lakshmikanthammal and Lakshmi Ammal from Tiruvannamalai taluk in North Arcot District were arrested and imprisoned for six months on 13th August 1942.¹³ In Tiruchirappalli, the students were primarily responsible for picketing schools, colleges and courts, holding public meetings and organising hartals. So All India student's federation convened public meetings at Tiruchirappalli on 14th August 1942.¹⁴

On 15th August, Parvathi Kumaramangalam, a committee leader, advised condemning the arrest of their leaders. As a result, on 17th August, about 300 excited students thronged the gate of St. Joseph's College and refused to enter the college buildings but were dispersed by the police as per the collector's orders.¹⁵ When the police tired, the dispersed students marched to the Town Hall and convened a public meeting. As the Mass Movement progressed, the people of Tiruchirappalli resorted to violence and caused derailment by removing fish plates of railways, stooped trains by pulling emergency chain cords and conducted meetings inciting violence against the government. Fish plates of the railway between Pugalur and Noyyal railway stations were removed, which caused the derailment of a passenger train at 3.00 a.m. on 17th August 1942.¹⁶ On 19th August, at a point, five kilometres South of Tiruchirappalli, the removal of fishplates derailed a goods train.

Regarding this, F.M. Bajohn, S.N. Rahiman, Karur Piyaribibi, Jagadammal, Kuppammal, Karuppazhagi and others were very vigorously carrying on their derailment incident. So they were arrested and kept in Vellore Jail with V.M. Obayathuliah.

N.Chellam, a native of Kalkulam taluk of Kanyakumari District, took part in Quit India Movement. She was arrested and sentenced to one-year imprisonment in Trivandrum Jail in 1942.¹⁷

Narayana Ammal from Ramnad was arrested and imprisoned for shouting anti-war slogans and distributing leaflets. She was kept in various jails.¹⁸ In Tanjore town, a public meeting was held in defiance of the prohibitory order. It ended in police lathi-charging and arresting several people. Gandhi Park ignored the ban order, picketed shops, cut off telegraph communications, barricaded streets, and surrounded the police. All of these provoked the police into tiring the people. Up to October 1942, 965 persons were arrested in the Tanjore district.¹⁹

Women students also came out during this Quit India Movement to protest against British imperialism. Students of Queen Mary's College observed hartals. They led processions shouting "*Quit India*" slogans all along the way until the Police dispersed them. On 23rd February, Lalitha Rao, Presidency College, Susheela, Lady Wellington College; Mahalakshmi Bharathi, Christian College (Tambaram); Shakunthala and Anusuya, Queen Mary's College, Maya Joseph, Madras University (Research Student) were also arrested. Further, Ammu Swaminathan and Manjubhashini were put in jail.²⁰

In South Arcot, which also underwent similar agitations, Anjalai Ammal, popularly known as "Velu Nachiar", participated in Quit India Movement with as much effective and enthusiastic ardour as she did in all other earlier stages of freedom struggles. Her record of imprisonment is quite long, which was eight months and fifteen days in 1943.²¹ Indeed, she made the air in Arcot sizzle with her daring revolutionary activities. Subsequently, the students of Annamalai University, who had grouped them into an organisation on 15th August 1942, collected membership fees of four annas and used it for boycotting classes, organising meetings and hartals and hoisting of National Flags. Women students also formed an integral part of the organisation.²²

The government closed the University from 10th September to 20th October 1942 due to the mounting rebellion action of the students. In another incident, Anjalai Ammal (M.L.A.) was arrested along with other women volunteers for holding a meeting on Triplicane Beach on 9th December in defiance of a Government order and was sentenced to four months simple imprisonment and also to pay a fine of rupees in default to undergo two weeks further imprisonment. She was of sufficient status to warrant placing a "B" class. The remainder can be treated as "C" class prisoners. Angachiammal of South Arcot was also taken into prison.²³

In Coimbatore District, Savithri Ammal participated in Quit India Movement. She was arrested and sentenced to two years under section 17(2) of Act XIV of Defence of India Rules and section 120-B. I.P.C. in 1943. She was kept in Cuddalore Jail.²⁴ S.N. Sundrammal, daughter of Nachimuthu Goundar, the Ex-Village Headman of Veerapandi Village, Palladam Taluk, was tolerably rich. Her mother has properties worth Rs.20,000. Her husband owned properties worth Rs.30,000.²⁵ There was no property in the convict's name. The Joint Magistrate, Pollachi, reports that she has some education. Though from a prosperous family, there was nothing to indicate that she was accustomed to a high style of life. When she was convicted to rigorous imprisonment for three months under rule 38 (5) of the Defence of India Rules, She was placed in "C" class.²⁶

The movement continued even in 1943. Independence Day was celebrated throughout India in January 1943. In January 1943, the "*Shadow All India Congress Committee*" issued secret instructions to Congress persons to celebrate Independence Day.²⁷ The day was celebrated energetically. On the beach near Triplicane in Madras, under the leadership of Radhabai Subbarayan, the National Flag was hoisted and 'Vande Madaram' was sung with cheerful gusto. However, Radhabai and another female participant, Damayanti, were arrested and sentenced to three months.²⁸ At the Tamil conference in Madras, P.S. Thanuvammal hoisted the National flag and was arrested and detained. The students staged several demonstrations and picketed the

secretariat and the Chief Presidency Magistrate Court in batches. Anusuya Reddy was also arrested and prosecuted for shouting prejudicial slogans in front of Egmore on 19th February 1943.²⁹ On the same day, another woman named Mahalakshmi Bharati was also arrested and detained on charges of picketing and shouting slogans in front of the Secretariat.

Furthermore, Ammu Swaminathan, the President of the Madras Board of All India Women's Conference and Manjubhashini, the President of the Madras Women's Student's Organisation, were primarily responsible for organising hartals, strikes, and demonstrations in Madras City. They also arranged for printing and distributing appeals to the people clandestinely. In defiance of the prohibitory orders, they called for a mass meeting at the Spur Tank, Egmore, on 19th February, 1943.³⁰ They were automatically arrested and kept in detention in the Vellore Jail. Several shops were closed in response to these police measures, particularly in George Town, Choolai, Mambalam and Triplicane. Students abstained from schools and colleges to demonstrate in front of the secretariat. On 4th September, Manjubhashini was released on Parole till 19th September 1943.³¹

In November 1943, Krishnabai Nimbkar participated in the National student's Organization conference. She invited the delegates of N.S.O. (Since banned) to tea in her house, where it was decided that the students should start an illegal underground organisation to oppose the Government during a crisis such as the '*August Rebellion*' arose again.³² For these subversive activities, Nimbkar's explanation was obtained by the commissioner of Police and forwarded to Government with the suggestion that she should be warned. Ideas among students, youths and labouring classes and to prepare them for a "revolutionary struggle" and also counteract the growing influence of the communists, she selected Umashankar and R.Rama Krishnan to work among the students, youths and labourers in Madras City and S.R. Subrahmanyam, a tried labour leader of Pondichery to work among the Textile workers at Coimbatore.³³ She explained her plans to these individuals from time to time and also financed them in their work. Umashankar and

R.Ramakrishnan made contact with several students and labour workers in the city and started organising study classes and distributing prejudicial literature imported from Bombay by Krishnabai Nimbkar.

The Quit India Movement, which started in August 1942, went on a fiery course for nearly one year. The violence during the movement clearly showed the British government that it was getting caught in dangerous situations. Though this popular movement contradicted the methods of Gandhiji, Gandhiji was venerated by many Indians as their ultimate leader. The upsurge subsided steadily not only due to the brutal oppression of the British forces but also because mercy people felt the futility of violent action. After the release of Gandhiji on 6th May 1944, the Quit India Movement was cancelled. Though the movement of 1942 failed to achieve its expected objective, it certainly had a tremendous impact because of the popular outrage it revealed. One of the salient features of this movement was not only the participation of women but also the assumption of leadership in the movement.

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Emergence of Dravidian Ideology and it's Political Phenomena in Tamil Nadu

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Introduction

The Dravidian movement owes its origin to the Christian missionaries for recovering the cultural heritage. The revival of the Tamil language and culture in the nineteenth and early twentieth centuries was mainly due to the works of the Christian missionaries who acted as a catalyst for the Tamil renaissance and the conception of Dravidian ideology. George Grierson, an eminent linguistic authority, described Tamil as the oldest, most affluent and highly organised of all the Dravidian languages. Its literature was the expression of the culture of the Tamil race. The missionaries Robert

Caldwell (1814-1891) and G.U.Pope (1820-1907) ranked first among all Tamil scholars who pioneered the study of Dravidian history and culture. They laid the foundation for the remarkable renaissance of the Tamil language, literature and history. Nevertheless, the Dravidian culture always upheld the primacy of Dravidian languages and literature.

In his work *A Comparative Grammar of the Dravidian Languages* (1856), Robert Caldwell not only analysed the linguistic affinities of the Dravidian languages but also formulated the origin and nature of the Dravidian culture from the first century A.D. He

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refuted the stand that the Dravidian languages were derived from Sanskrit. He provided formidable evidence to establish Tamil's antiquity, purity, primacy and sophistication and denied the position claimed by Sanskrit. Caldwell's thesis on the Dravidian languages gave a rude shock to the dominant position that Sanskrit had long held. His findings led to the polarity between Brahmins and non-Brahmins, between northern Sanskrit and southern Tamil and identified the Aryan-Dravidian divide.

G.U. Pope supplemented Caldwell's theory. His most valuable and exciting work was the translation of *Tiruvassakam*, which formed a part of the canonical product of Saivism. He strongly advocated the antiquity and sophistication of Tamil culture. He placed the Saiva Siddhanta religious system in a high position calling it "the choicest product of the Dravidian intellects". This branded the Saiva Siddhanta movement as a rebellion against Sanskrit and Brahmins. Subsequently, Tamil scholars like U.Ve. Swaminatha Aiyar and K. Meenakshi Sundaram drew their inspiration from this and brought the typical Tamil culture into the limelight. P. Sundaram Pillai (1855-1897) was the first Tamilian to propagate the ideas concerning the antiquity and cultural self-sufficiency of the Dravidians.

The hypothesis in the research of the Tamil scholars provided the conceptual base for the Southern Indian historical scholarship, which traced the history back to the days of former power and glory. The discovery of a distinct Tamil culture of the Dravidian stock had tremendous impacts on the politics of Tamil Nadu in the twentieth century. This also resulted in acute tension and conflict between all Indian nationalism and regional sub-nationalism. Caldwell to a large extent helped, political parties and pressure groups such as Justice Party, Dravida Kazhagam and Dravida Munnetra Kazhagam in their search for cultural identity and ideological foundation for their political demands. As a result, the non-Brahmin community transformed itself into the Dravidian community. It then transformed itself again into a Tamil national community. Thus, the foreign and Indian scholars' research contributed to the emergence of Dravidian ideology."

Justice Party

The formation of the Justice Party in 1916 was an essential milestone in the history of the Madras Presidency. Due to the impact of Western ideas and institutions and the administrative influence for over a century, the political awakening contributed to its organization. The Brahminical dominance in the political and administrative system brought about a deep communal division between the Brahmins and the non-Brahmins during the late nineteenth and early part of the twentieth century. The establishment of the Justice Party represented the non-Brahmin reaction against the Brahmins. They practically monopolised high government appointments and higher education. The main objective of the Justice Party was to promote education, social, economic, political and moral progress of all non-Brahmin communities.'

On 20 November 1916, over thirty non-Brahmin leaders, including Thyagaraja Chetti, Dr. T.M. Nair, Natesa Mudaliar, Raja of Bobbili and C. Sankaran Nair, met at Victoria Public Hall in Madras city. They discussed the necessity of founding a party to protect the interest of the non-Brahmins. It was the real beginning of the non-Brahmin Movement. So in 1916, the non-Brahmin leaders launched a new political party that entered the Madras Presidency's political arena. This was the non-Brahmin party which came to be called South Indian Liberal Federation or the -Justice Party. Under the dyarchical system of government captured power in 1920, formed four out of five ministries, and held political power for thirteen years till they lost power in 1937. Justice Party's rule contributed to the caste-based reservation and religious reforms.

The Non-Brahmin Manifesto

A conference of leading non-Brahmins was conducted at the Victoria Public Hall on 20 November, 1916, in Madras city. Problems of the non-Brahmins were discussed. This meeting is considered to be the real beginning of the Justice Party to start a company by name "South Indian People's Association Limited" for publishing daily newspapers like *Justice* (English), *Dravidian* (Tamil), and *Andhra Prakasika* (Telugu). On

20th December 1916, they started “The South Indian Liberal Federation”(Justice Party).

The South Indian People Association issued a “Manifesto” in December 1916 on behalf of all non-Brahmins, under the signature of its Secretary Rao Bahadur P. Thiyagaraya Chetty. He was a great commercial magnate, the President of the South Indian Chamber of Commerce, The oldest member of the corporation of Madras and an ex-member of the legislature. The publication of the manifesto marks the inception of the non-Brahmin movement. The purpose and scope of the movement were set out in the prospectus.

1. The primary purpose of the document was to define the attitude of the several important non-Brahmin Indian communities in the Presidency of Madras towards the Indian Home Rule Movement, which the manifesto described “in trenchant language as an extravagant scheme devised by the radical politicians of the Brahmin caste not content with having secured the practical monopoly of the political power.”
2. The Manifesto emphasized that the non-Brahmins were not in favour of any measure which was designed to undermine the influence and authority of the British rulers, who alone in the present circumstances of India were able to hold the scales even between creed and class and to develop that sense of unity and natural solidarity without which India would to be congeries of mutually exclusive and warring groups, without a common purpose and a common patriotism.
3. It argued with “convincing statistics” quoting the evidence of Sir. Alexander Cardew, the Chief Secretary to the Government of Madras, before the public service commission that the Brahmins were overwhelmingly predominant in the public service, in the University of Madras, in the high court of judicature, and all political appointments threw open to Indians.
4. It asserted further that the non-Brahmins were “strongly in favour of progressive political

development”. It went on to point out that the Indian National Congress was a truly national institution in its early days. However, unfortunately, it had become a sectarian body, and it represented only the views of the social reactionary and the impatient political idealist; therefore, it gave a clarion call to the non-Brahmin to organize themselves in association under the responsible guidance of leading non-Brahmin gentlemen for the advancement of the education of the non-Brahmin classes.

5. It concluded with an appeal to the non-Brahmin who formed not less than 40 out of 41.5 presidency “to do everything possible to ensure the general development of their community on a broad and enduring basis and to quit their attitude of silence and inaction and assert and press their claims” as against the virtual domination of the Brahmin caste.

The non-Brahmin Manifesto bore the imprint of fair plays pamphlets. It was an eye-opener to many a non-Brahmin who remained silent over the caste tyranny to which the whole community of non-Brahmins was subjected. It was the beginning of a long struggle which non-Brahmins waged against the reactionary forces for their uplift. It is unique in that while the leaders of the non-Brahmin movement in other states of south India submitted memorials to their monarchs in Madras, a manifesto was promulgated.

Formation of Justice Ministry

Meanwhile, the Government of India introduced the Montague-Chelmsford Reform of 1919. The Act introduced Dyarchy in the provinces. In the Madras Presidency, the newly formed Justice Party entered the political arena. Its leaders considered this an opportunity to strengthen their political ideas. They contested the election in 1920 and won the election. Out of the ninety-eight elected seats in the Legislative Council, Justice Party won sixty-three. Lord Wellington, the Governor of Madras, invited Thyagaraja Chetti to form the Ministry. As he declined the offer, the Governor invited A.Subbaraylu Reddy to form the first Justice Ministry. The next election to the Legislative Council was

conducted after three years. In 1923, in the Council election, Swaraj Party contested the election, and Justice Party won only forty-four seats out of ninety-eight elected seats in the Council. As the Britishers were the supporters of the Justice Party, they nominated seventeen additional Justice Members, which helped the Justice Party to maintain its strength and get a majority. A Telugu Zamindar Raja of Panagal formed the Ministry.

In the Third election held in 1926, the Justice Party faced severe opposition from the Congress Party. However, the Swaraj Party was outstandingly successful in the Legislative Council election in 1926. The Swarajists won forty-one seats, the Justice Party twenty-two, and independents thirty-six. However, Swaraj Party followed the principle of obstructing the government business in the Legislature and refused to form the Ministry. As the Swarajists declined to form a Ministry, P.Subbarayan, an Oxford-educated Zamindar and an independent member, accepted the office of Chief Minister and formed the Ministry.

In 1930, Justice Party contested the election. As their main Opposition party, the Congress and the Swarajists refused to contest the election. However, the depressed communities extended support to the Justice Party and won the Council's majority. As a result, the Fourth Justice Ministry was formed with Muniswami Naidu as the Chief Minister. However, due to internal dissensions in the Party, Muniswami Ministry resigned. In 1932, Raja of Bobbili became the Chief Minister of the Presidency. However, in the 1934 election, Justice Party faced a severe setback and was defeated in the poll. Congress, once again, refused to form the government.

Consequently the Justice Party was invited to form the Ministry. The Raja of Bobbili formed his second Ministry, which continued to rule till it lost the election of 1937. However, they introduced necessary reforms which contributed to the upliftment of the Non-Brahmins.

Social Works

The Justice Party ruled the Presidency under the Dyarchy system for thirteen years and introduced many

reforms. They attempted to carry on social and economic measures for the benefit of the non-Brahmins. The Party gave representation to Dravidian communities in the public services and improved the status of the depressed classes. The administrative measures of the Justice Ministry received a popular appeal. In 1920 Mid-day Meal scheme was introduced in the Corporation schools in Madras. It increased the strength of students in the schools. During the time of the Raja of Panagal, efforts were made to encourage an indigenous system of medicine. They promoted Siddha, Unani and Ayurvedic medicines. Again, the Justice Party made a notable contribution to constitutional reform and for equality of women. Madras was the first State in India to give women voting rights on par with men. It gave women their rightful place in the constitution. On 10 May 1921, an Act was passed in the Legislative Council granting women voting rights.

One of the outstanding contributions of the Justice Ministry was the issue of communal G.Os. In 1921 and 1922, two Government orders were issued, which assured the non-Brahmins a prominent place in the government services through an executive order for the more excellent distribution of government posts among the non-Brahmins. The G.Os instructed all Heads of the Departments, Collectors and District Judges to appoint Non-Brahmins and other backward communities in public services. It distributed appointments among different castes and gave representation to various communities in different branches of public life. The executive orders established a balance between the different caste groups. In order to distribute the appointments to different communities, it directed the heads of Government departments to classify recruits in terms of communal groups, non- Brahmins, Brahmins, Muslims, Indian Christians and Europeans and the depressed classes in the ratio of 5:2:2:2:1 respectively. These orders were landmarks in the history of the Justice Party in power.

The Justice Ministry passed the Madras State Aid to Industries Act of 1922 by the efforts of Industries Minister A.V.Reddi Naidu. As per the Act, the Government granted credit and land to start industries. They encouraged cottage industries, and such

proprietors were also given tax exemptions. Consequently, sugar, engineering, leather, electric, aluminium and cement industries progressed. It passed the Hindu Religious Endowment Act to regulate the administration of temples and mutts for the public's good. This measure was to correct the abuses of power by committees and individuals in charge of Hindu Endowment Funds and to eliminate the costly suits resulting from this maladministration. In 1923, a Bill was prepared to eliminate the maladministration of the trust properties of the temple and mutts. The Board of Commissioners was established to supervise the working of endowments to settle disputes over the use of the funds of temples and mutts. The excess income of the temple was used for social benefits. All community members were appointed as temple trustees.

Another significant achievement of the Justice Ministry was the establishment of the Staff Selection Board. The Panagal Ministry, through a Government Order, constituted Staff Selection Board with effect from 1 April 1924. It was an examination body that would eliminate the danger of implicit nomination or patronage and utilise the Board for competitive examination. The efficiency standard was to be maintained, and all services were to be rendered independent of political influence. Competitive examinations were also conducted. In 1929, Madras became the first Province to institute a Provincial Public Service Commission to recruit government employees. It was a dependable system better than patronage or nomination.

The Non-Brahmin Justice Party in Madras was deeply committed to the abolition of untouchability. In 1925, a Bill was introduced in the Madras Legislative Council, which had thrown open all public roads, streets or pathways, giving access to any public office, well, tank or place of public resort to all classes of people. They also contributed much to the progress of higher education. During the Ministry, two universities were established - one for Telugus and the other for Tamils. In 1926 the Andhra University was established. Subsequently, the Tamils also demanded a separate Tamil University. In 1929 the Annamalai University was founded in the temple town of Chidambaram.

Another major social reform of the Justice Ministry was the abolition of the Devadasi System. The Party also extended the right of women to vote and contest in the election. Accordingly, S.Muthulakshmi was elected as a member of the Legislative Council in 1926, and she became its Vice-President. She took the initiative to abolish Devadasi System. Devadasis were the A dancing girls, dedicated to the Hindu temples, who subsisted by dancing and music. They led the life of concubinage or prostitution. Enlightened public opinion was against the continuance of the practice in the name of religion. In 1929 the Justice Ministry under Subbarayan passed an Act to prevent dedication of devadasis to temple services. Justice Ministry also took measures for the progress of the Depressed Communities; they assigned Government wastelands to the deprived communities. In 1931 the Government assigned 22,770 acres of land to provide 1973 house sites free of cost. Till July 1934, 36,530 house sites and 3,42,000 acres of lands were assigned to the depressed communities. In 1934 Raja of Bobbili introduced the Madras Tenants Land Reform Act, which protected the tenants from the exploitation of landlords and prevented unnecessary eviction from their lands. The socio-economic reforms for the benefit of the Non-Brahmin communities contributed significantly to the overall progress of the Non-Brahmins.

The Decline of the Justice Party

Despite these social reforms, the Justice Party declined gradually. In 1935 the Government of India Act was passed, and constitutional reform was introduced. As per the Act, Provincial Autonomy was introduced in the provinces. The election was conducted in 1937, and Congress Party captured power in the Madras Province. C.Rajagopalachari became the Premier of Madras. The Justice Party won eighteen seats in the Legislative Assembly of 215 members and seven in the Legislative Council of forty-six members. The popularity of Justice Party was significantly eroded due to the progress of national movement under the Congress. Internal conflicts and regional, linguistic and communal divisions seriously affected the unity of the Party. The zamindars and landlords dominated the Justice Party and alienated the peasants and working

class sympathy. The Justice Party was accused of colluding with the British Government to suppress the freedom movement. Though the Justice Party declined on its ruin emerged the Dravida Kazhagam. In 1944, in the conference held at Salem, E.V.Ramaswamy Naicker, the President of the Justice Party, reorganised the Justice Party into Dravida Kazhagam.

Conclusion

The Justice party, even with its limited powers under the diarchal system of Government, fought against Brahmin domination and succeeded in ushering communal justice to non-Brahmins in the Legislature, Government Service, Education and religious sphere. The foundation thus laid by the Justice party gave rise to social justice under the Indian Constitution, ultimately culminating in the Mandal Commission's report providing for reservation to backward classes in All India Services and Public Sector undertakings. However, 'for the Herculean effort and the solid foundation laid by the justice party, the non-Brahmins would not have progressed to the extent everyone witnesses in this statenow. The Dravidian parties that ruled and now ruling the state are the worthy successors of the Justice party, which carry on the mantle of social justice originated by the Justice party.

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Communalism as a Threat to National Integration

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Introduction

In a broad sense, communalism means a muscular affection for your society. In an admired discussion in India, it is unstated as a harmful connection to one's religion. It is a philosophy that unites the community, suppresses distinction within it, and

emphasises the vital unity of the community alongside other communities. In this manner, it promotes faith in orthodox doctrine and values, bigotry and hatred of other religions, thus dividing society. The positive aspect of communalism stands for a person's affinity towards his community, involving efforts for the social and economic upliftment of his community. However,

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with a negative undertone, it is an adogma that emphasises a religious group's distinctiveness concerning other groups with an inclination to encourage its interests at the expense of others.¹ National integration is the tie and togetherness among people apart from their class, dogma, faith or sex. It is a sensation of oneness, fellowship and social accord under communities and culture in a nation. In 1961 India formed National Integration Council (NIC). Its motive is to get rid of this menace of communalism. The motto as endorsed by the NIC is as follows: The basis of our national life is general citizenship, unity in multiplicity, the free will of religions, secularism, and impartiality, justice-social-economic and political, and union among all communities.²

Origin and Development of Communalism in India

Communalism as a political philosophy has its ancestry in the spiritual and cultural multiplicity of India. It has been used as a political cant tool to craft divide, difference and tension among the communities based on religious and racial identity leading to communal hate and violence. In the earliest Indian society, people of diverse faith coexisted peacefully. Buddhawas possibly the earliest Indian seer who gave the concept of secularism. Meanwhile, Kings like Ashoka followed a strategy of religious harmony. Medieval India witnessed the influx of Muslims in India, noticeable by the infrequent hostility such as Mahmud Ghazni's demolition of Hindu temples and Mahmud of Ghor's assault on Hindus, Jains and Buddhists. However, religion was an essential component of people's lives at the same time; communal thought and communal politics were absent. Medieval Indian rulers like Akbar and Sher Shah followed the policy of religious toleration towards other religions, cultures and traditions experienced across the country.

Nevertheless, some orthodox kings like Aurangzeb were among the slightest liberal of other religions and their traditions. However, being a fanatic Muslim, most of his administration officers were from other religious communities. Since a recent phenomenon has arisen as a upshot of majestic

British force and the answer of Indian collective strata.³ Communalism has gained momentum in India only with the absurd policies of the colonial government.

Reasons behind Communalism

The primary reasons that contribute to the surfacing and escalation of communalism in contemporary India are: English colonialism and their Policy of "Divide and Rule".⁴ Distress and hostility between immature and aspiring middle-class youth, caused by sluggish agriculture, deficiency of modern industrial development, and insufficient employment opportunities, which are being browbeaten by political opportunists.⁵ Hindu and Islamic revivalist movements also play a vital part in the expansion of communalism.⁶ A communal and fuzzy outlook of Indian history, learned in school and colleges, played a chief role in the rise and growth of communal stance amongst the masses. Self-rule and seclusion amongst Muslims is also the fundamental reason for communalism. The rise of communal and fundamentalist parties from the beginning of the twentieth century played a crucial role in communalism.

Communal Appeal of Political Parties and Organization

One factor for the rise of communalism in India was that in the 19th Century, quite a few religious organizations were created by the Hindu and Muslim communities whose goals were poles apart by now; these were the organizations that began to play communal politics. It is significant to note that their declared agenda was different on the surface. However, deep within, their agenda and activities contradict what they claimed. Even for minor issues like the Urdu-Hindi conflict, Cow slaughter, and Dussehra and Muharram celebration in the same month, people or communities of different religions fought for its demonstration, which again led to clashes. The communalists wore these petty issues in such a style which demonized the people of other communities and religions. On the eve of the election, political mafia and communal parties deliberately create an atmosphere of communal tension to gain the support of the state's majority religious community and keep the communal stance alive forever.

Even they appeal to the people on communal lines to gain their power again and again. There is so much evidence of communal riots which are politically motivated. Most communal riots are pre-planned and ignited by provoking religious sentiments. Though all these chains of events would eventually lead to partition and harm national integration.⁷

Communal Vision of Indian History

Communal strife in the annals of Indian historiography, mostly of ancient and medieval India, was started by British historian James Mill in the early 19th century. He postulated the ancient period of Indian history as the Hindu period and, at the same time medieval period as the Muslim period. Other British and Indian historians followed the same suit in this regard. This divided the Indian historiography into two groups of historians with a Hindu communal tinge and other Muslim communalist writers. Hindu communalist writers postulated the Ancient period as the age of progress and development. However, they decayed only with the advent of Muslim rulers. At the same time, Muslim communalist writers labelled Muslim rule as the "Golden age of Islamic achievement" in West Asia. They glorified their cultural accomplishments. They hyped the Muslim rulers. British historians and, following them, Indian historians fail to bring out that ancient and medieval politics in India, as politics everywhere else, were based on economic and political benefit and not on religious considerations. Rulers and rebels used religious appeals as an external colouring to disguise the play of material interests and ambitions. In addition, the British and communal historians attacked the belief of an amalgamated culture in India⁸.

Effects of Socio-Religious Reform Movements

Reform movements such as Wahabi Movement among Muslims and Shuddhi among Hindus, with their aggressive overtones, made the role of religion more susceptible to communalism. Reforms, at times, were seen as a process of insulating one community from the influence of another religious community⁹.

Main Incidents of Communal Bloodshed in Post-Independent India

Communal brutality is an experience where people of two diverse religious communities mobilise and attack each other with the stance of hate and enmity. The division of India witnessed mass murder and violence that sustained up to 1949. No foremost communal strife took place until 1961 when the Jabalpur riots shook the country owing to economic rivalry between a Hindu and a Muslim bidi manufacturer than any electoral competition. In the 1960s – A series of riots burst out mainly in the eastern part of India - Rourkela, Jamshedpur and Ranchi - in 1964, 1965 and 1967, in places where Hindu migrants from then East Pakistan were being settled. In September 1969, a riot in Ahmedabad shook the nation's ethics. The evident treason was the Jan Sangh passing a declaration on the Indianisation of Muslims to show its deep antagonism to Indira Gandhi's leftward propel. In April 1974, bloodshed happened in the chawl or apartment, in the Worlineighbourhood of Mumbai after the police tried to scatter a meeting of the Dalit Panthers that had bowed violent, infuriated by skirmishes with the Shiv Sena. In February 1983, the brutality happened in Nellie as the fight of the judgment to clutch the divisive state elections in 1983 in the centre of the Assam disturbance, after Indira Gandhi's verdict to give 4 million immigrants from Bangladesh the right to vote. It has been postulated as one of the most horrible pogroms since World War II. In October 1984, the anti-Sikh riots burst out after the elimination of Indira Gandhi, where more than 4000 Sikhs were killed in Delhi, Uttar Pradesh and other parts of India. Meanwhile, the Shiv Sena instigated the Bombay-Bhiwandi riots when it jumped on the Hindutva bandwagon to revitalize the political fortunes of the Shiv Sena, which had vanished its plea. The Shah Banodisagreement in 1985 and the Babri Masjid-Ram Janmabhoomi storm became powerful apparatuses for escalating communalism in the Eighties. Communalism brutality peaked in December 1992 when right-wing parties demolished the Babri Masjid. This was followed by the most horrible riots of post-independence India - in Mumbai, Surat, Ahmadabad, Kanpur, Delhi and other

places. In 2002, Gujarat witnessed communal riots when bloodshed was triggered by the burning of a train in Godhra. In May 2006, riots happened in Vadodra owing to the municipal council's decision to take away the dargah (shrine) of Syed Chishti Rashiduddin, a medieval Sufi saint. In September 2013, Uttar Pradesh saw the most horrifying violence in current history, with clashes between the Hindu and Muslim communities in Muzaffarnagar district. Since 2015, mob lynching has prevailed in India as nearly 90 people have been killed. It can be termed as artificial communal violence, as society is polarized along religious lines through social media and rumours.¹⁰

Factors liable for Communal Violence

Disruptive Politics – Communalism is regularly defined as a political dogma that makes use of religious and cultural diversity to achieve political gain.¹¹

Economic Causes – Uneven development, class division, scarcity, and redundancy intensify insecurity in ordinary men, making them liable to political exploitation.

The narration of Communal Riots – The probability of repetition of communal riots in a town where communal riots have previously occurred once or twice is stronger than in a town where such riots have never occurred.¹²

Politics of Appeasement – Prompted by political contemplation and guided by their vested interests, political parties decide to endorse communal violence.

Separation and Economic Backwardness of Muslim Community – The failure to adopt scientific and technological education and, thus, the bad image in the public service, industry and trade has led to relative deprivation among Muslims.¹³ The rebirth of Hindu-Muslim economic competition, especially amongst the inferior and middle-class stratum, has given birth to the communal ideology.

Administrative Failure – A delicate law and order are one of the reasons for communal violence.

Psychological Factors – The lack of interpersonal trust and mutual understanding among two communities often result in the perception of threat, harassment, fear

and danger in one community against the member of the other community, which in turn leads to fighting, hatred and anger phobia.

Role of Media – It is often accused of sensationalism and disseminating rumours as “news”, which occasionally results in more tension and riots between two opposing religious groups.¹⁴ Social media and movies have also emerged as powerful means to enlarge messages concerning communal tension or riots in any part of the country.

Procedures to Deal with Communalism

There is a need to reform the present criminal justice system; speedy trial and sufficient reward to the victims may act as a restraint. Amplify the representation of marginal communities and weaker sections in all wings of law-enforcement, training forces in human rights, especially in exercising a gun following the UN code of conduct. A codified plan for the administration, specialised instruction for the police force to deal with communal riots and special investigating and prosecuting agencies can facilitate overcoming significant communal dissatisfaction. Stress on value-oriented education focusing on the ideals of harmony, non-violence, sympathy, secularism and humanism, as well as developing scientific temper (enshrined as a fundamental duty) and rationalism as centre values in children both in schools and colleges/universities, can be crucial in preventing communal outlook.¹⁵ Administrations can approve the model followed by countries like Malaysia that have developed early-warning indicators to avoid racial clashes. For example, the Malaysian Ethnic Relations Monitoring System (known by its acronym MESRA) uses a quality of life index (including criteria such as housing, health, income and education) and a perception index to estimate people's needs and feelings about race relations in their area.¹⁶ Also, the Hong Kong model of fighting communalism by setting up a “Race Relation Unit” (RRU) to endorse ethnic accord and facilitate India can emulate the assimilation of ethnic minorities. RRU has established a hotline for objection and investigation of racial discrimination, meanwhile, to create alertness regarding communal harmony.

The government can give confidence and maintain civil society and NGOs to run projects that help create communal consciousness, construct stronger community relations and tame values of communal harmony in subsequent generations. There is a want for marginal welfare schemes to be launched and implemented efficiently by the administration to address the challenges and different forms of bigotry they face in jobs, housing and daily life. A proactive advance by National Foundation for Communal Harmony (NFCH), the corpse guilty for enhancing communal harmony is required.

NFCH provides support for the physical and psychological healing of the child sufferers of communal, caste, ethnic or terrorist violence, promoting communal harmony, union and national integration. Legislation is needed to curtail communal bloodshed. Communal Violence (Prevention, Control and Rehabilitation of Victims) Bill, 2005, should be enacted almost immediately.¹⁷

Conclusion

Everyone should understand the gravity of communal politics and the hatred of communal-minded people. They must follow ethics in politics and other aspects as well. Political parties should not disregard Mahatma Gandhi's statement that ethics and politics should not be separated. A nation can never develop if its societies repeatedly witness communal aggression. Communal fighting creates a constant fear among societies. Secular education should be provided, and fraternity should be promoted in societies. We should understand that communal violence will never pave the way for the nation's development.

On the contrary, it leads every nation to disintegration. Communal violence disturbs the fabric of peace and harmony in societies. There is a need for the peaceful coexistence of all religious communities in societies. Indians must strive to safeguard the scheme of integrity and, ultimately, India.

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Padaikaval System in Tamil Country

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The paper attempts to draw attention to the rational kaval practices in the pre-modern Tamil Country. The Padaikaval system was a prominent feature of the medieval kaval system in Tamil County. This system deals with the kaval system in the countryside. Many local chieftains collected padaikaval fees from the people. The term, *Padaikaval*, occurred in the lists of taxes and dues. It deserved more attention than most of the other items mentioned. It was a universally prevalent system of safeguarding property from theft, especially at night. In each village, Kavalkar, for certain regular payments to him, held himself responsible for the security of property in the village to either recover lost property or make it good.¹ A Special Staff of Officials entrusted with this duty and maintained from the proceeds of a Special Cess earmarked for the purpose, the *Padaikavalkiili*, formed a regular feature of the Local Judicial Administrative System.² These duties fell into the hands of the overgrown vassals whose rise was a symptom of the imminent dissolution of the Central Judicial Authority. Humbler men in charge of relatively restricted areas also carried on this work more quietly and with less detriment to the well-being of the central administration.³

An inscription from Talaiccangadu (Thanjavur district), dated A.D. 1356, states that the Padikappars were provided with residences in the villages and some allowances as their wages. Examples of the other types are pretty numerous. An individual was found to possess the *Padaikaval Kani* of a whole Nadu.⁴ If not of a wider area, often received the fee due from Sacred Property belonging to temples and from the temple authorities.⁵ The terms *Perum Padaikaval* and *Merpadaikaval* are sometimes employed and perhaps meant to indicate the wider sphere of their Kaval Duties or their higher status compared to the ordinary

Padaikaval of the villages.⁶

Kinds of Padaikaval

The *Padaikaval* Rights were hereditary; occasionally, these rights could be transferred to others.⁷ *Kavalkars* were employed to look after the security of villages. Their duty was like watchmanship. The fee paid to them for the services was called Kavalkuli. The *Padaikaval* included *Perumpadaikaval* and *Merpadaikaval*, and *Sir- Padaikaval*⁸ *Merkavalpadikaval* refers to the broader function of a particular order of *Kaval*. *Perumpadaikaval* refers to a large contractor who undertook to maintain a *Kaval* Force. "*Kil*" or "*Sini*" refers to the watchmen entrusted with the duties of employing and maintaining a Rural Police Force.⁹ Besides the *Padikapan*, another servant, *Adikkilirpan*, ran around and did odd jobs. There was an *Ur-Paraiyan*, whose duty was to proclaim official order by beating the drum.¹⁰ *Uralvan* and *Nagaralvan* were two officials often heard of¹¹ but their functions are unclear. The *Madyasthas* or Arbitrators, whose functions were probably judicial, were not to take sides in any function in the village.

Rates of Padaikaval

An inscription of A.D. 1391 reveals that four veils of land were endowed for constructing *Kaval* Lines. This land was not alienable but could only be used. For the maintenance of the *Kaval* Force, the flowing rates were levied.¹² The land allotted for Kava lines was to be inalienable under any circumstances except in case of treason.¹³ Sometimes, the Township granted shares in the produce, which all the landholders had to pay on their lands for maintaining the Village *Kaval*.¹⁴ An interesting inscription gives the following rates of *Padaikaval*.- One *kalam* of paddy on every 'ma' of wet land; 5 *panams* on every 'ma' of land producing sugarcane, kolundu, ginger, gingelly and plantains and 2 *panams* a year for every house (vassal).¹⁵ This System of Village *Kaval* continued even in later times. When a

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few Kallavalelaikkars sought refuge in an Assembly composed of certain specified groups of people in Jambukesvaram and Srirangam, the Assembly took the duty of guarding their lands and lives from aggression in return for which the assembly was permitted to collect from each family of the eighteen groups (*padinen-bhumi samayathar*), one *panam* annually and one ring on each marriage occasion.¹⁶ Four influential men of Tirukkalakkudi in the Ramanathapuram District granted to the watchmen of three villages the Right of *Kaval*, which consisted of one bundle of hay and kuruni of paddy on each 'ma' of their holdings to each group of these watchmen separately and all other customary services (*karyakarma*) due from their tenants.¹⁷

Padaikaval Arrangement

During the days of Sadasiva Raya of Vijayanagar, one Lakhi Naidu was appointed to guard the SuriyaKimalla Pass in Cuddapah, and he was granted a Charter in which his share of land was fixed, in all fourteen villages over which he had jurisdiction.¹⁸ The Padaikavalkars received the reward for some service they rendered. According to an inscription at Tirukkalakkudi, mentioned above, two persons, Salava Nayaka and Appapillai found a suburban village ruined, the tenants being dispersed and new tenants being unwilling to come and settle. So they sought the help of one Sokka Tevar and his brother Sirukottuvan in order to make arrangements for the settlement of people there. Likewise, the latter got tenants for the village and were given the Right of *Padaikaval* over the particular village surrounding the temple, the customary donations and fees. They were also granted certain rights and obligations.¹⁹ At times, a body of villagers, who enjoyed the Right of *Kaval*, also gave it to others. For instance, the residents of Annavasal sold the *Padaikaval* Right in the village for 150 *chuckaram panams*.²⁰

In some places, a person enjoyed *Padaikaval* Rights over a wider area like a Nadu. He was to engage a complement of watchmen called Talayaris, whom he paid in kind and cash, besides granting Rent Free Land and held himself responsible for property safety within his jurisdiction. Today also in villages, proverbs like *thiruda theriyathavan talayari veetil thirudiyadha pola*

and *thinidiviltthu talayari veetil volinthathu pola*, (Steal in the house of Talaiyari and after stealing hid in the house of Talaiyari) can be heard. Such *Talayaris* received *Padaikavalkani* from the area of their jurisdiction and kept a portion of it for him and paid the other portions to his employer.²¹

Kavalkars as Local Chieftains

Many of the Chieftaincies in Tamil Country had their origin in the *Padaikaval* System, for many of the Chieftains held their estates on *Kaval* Tenure. The *Arasu Kavalkar* of Thuraiyur, Ariyalur and Udaiyarpalayam were the Poligars of those places.²² Some of them, probably on account of their large income received from the residents of the area under their jurisdiction, were able to make gifts of a share of their income to temples for worship.²³ The *Kavalkars* were remunerated in the following manner. The *Kavalkars* were highly paid officials and granted payments as follows.

1. A village, rent free or at low quit rent.
2. A specific portion of rent-free land in every village under their jurisdiction.
3. An allowance in grain upon each plough or quantity of seeds sown.
4. An allowance on money paid by husbandmen on ploughs and tradesmen on houses, shops and looms.
5. A small duty on goods passing through the country (area).
6. A similar duty levied on fairs and weekly markets on goods paid in money and other dealers (paid in kind).²⁴

With the decline of the Rural Assemblies and Organizations in the Vijayanagar Period, the *Ayagar* System became prominent. The *Ayagars* were a body of village functionaries who were in charge of the administration of the rural areas. One of them was the *Talayari*, the watchman of the village and the crops.

During certain periods in the history of Tamil Country, when the Central Government was not strong enough to check centrifugal tendencies and maintain the security of person and property in the country, the influential men of the locality joined together and made

mutual agreements among themselves for the preservation of peace in the locality and their rights.²⁵

1. to fix the boundaries of the territories of the contracting parties and to protect them from aggression;
2. to help the small chieftains to join together in the face of a common danger; and
3. to assure the King of their loyalty.

In some cases, arrangements were made more or less in a feudal way and in many cases without any reference to the Central Government. Local Leaders occasionally gave an undertaking not to molest the people, though there may be quarrels among them. The Arayars of Irundamalai Nadu gave an assurance, for instance, to the Trustees of the Temple of Thirukkunnakkudi Udaiya Nayanar to the effect that when they fought with one another, they would cause no damage to the villagers under their watchmanship and in no way molest the wayfarers, the tenants and other residents. However, if anyone amongst them violated the provision, a fine of 1000 *panams* would be levied. If a whole township was destroyed, 500 *panams* were to be imposed.²⁶ An inscription at Thiruvamattur records that in return for the enjoyment of certain lands, Rajaraja Nilangaraiyar would help only Rajaraja Sambuvarayar, Jananatha Mitvendarayar and Ulagayya Konda Kadavarayar and none else.²⁷ Again, Vanakovaraya and Kiliyur Malayaman of Tirukoalvalur made a compact amongst themselves, according to which the territory lying to the south of the river Alvinaiyari must go to the former and that to the north of it to the latter as also a defensive alliance in general, coupled with the stipulation that they were to act together in the service of the King.²⁸ Such instances were multiplied in the Vijayanagar Period.

During the Vijayanagar Period in Tamil Country, many compacts were made among private people. In 1414, for instance, a compact was signed between Narasingadeva Udaiyar of Perumbur and his followers on the one hand and the residents of Killaikkurichi on the other. The terms of the agreement were as follows. "Whereas there existed great enmity between us from the time of Semar Narasingadeva upto the time of

Adaikkalam Katha Narasingadeva, hundreds of men on both sides have been killed and imprisoned. At the time of the last mentioned chief, we met together and settled that henceforward we ought not to act contrary to the interests of each other on account of this long-existing enmity". They even agreed to look upon none of the above villages as their common enemy. It was declared that anyone who acted otherwise would sin against the god of Nanguapatti. The compact was arrived at before the residents of Tenmalai, Krianur, Puduvalay and Mudesorkkudi.²⁹

Besides the Village *Kaval* maintained by the people themselves in the rural areas, there were in the urban areas and particularly in the Capital, *Kaval* Units were maintained by the Government. They were held responsible for preserving peace and order and detecting crimes within their jurisdiction. This system was well organized in the Vijayanagar Empire. Referring to the functions of the Government *Kavalkars* of the Capital, AbdurRazak says: "The business of these men was to acquaint themselves with all the events and accidents that happen within the seven walls and to recover everything that is lost, or that may be abstracted by theft. Otherwise, they were fined".³⁰ Speaking about the punishment inflicted on them for the theft that took place within their ward, he says that "Certain slaves which my companion had brought took to flight. When the circumstances were brought to the notice of the Prefect, he ordered the watchman of the quarter, where the poorest people dwelt, to produce them or pay the penalty; which last they did on ascertaining the amounts".³¹ Nuniz describes the System of Police at the Capital almost in the same way. He says that if anyone complained to the King that he was robbed in such a province and such a road, the King sent immediately for the Captain of that Province, even though he be at court. The Captain might be seized and his property taken if he did not catch the thief. He adds that in the same way, the Chief Bailiff was obliged to give an account of the robberies in the Capital; consequently, very few thefts took place.³² The Bailiff and the Prefect were different names of the same officer who may be called the Police Commissioner. He was probably the same as the *Talayari* of the City. In the days of Devaraya, 12,000

Kavalkars were paid by the Government, thirty *panams* per month.³³

In the regions where the Nayankara System prevailed, the Nayakas were responsible for preserving peace in their respective areas. They appointed *Kavalkars* to discharge their *Kaval* Duties. *Kavalkars* were usually persons who had influenced their tribesmen. As in the case of the Village *Kavalkars*, they were required to provide for the security of property within their area and restore the property stolen for which service assignments of land paid them.

The Local *Kavalkars* were liable to be punished if they failed to discharge their duty properly. An inscription at Thiruvetriyur in the Chengalput District mentions that some Agambadaiyars (servants), forty-eight in number, serving under the Chief of Paduvir, lived in the village and protected it for a long time. However, later since they neglected their duties for unexplained reasons and caused much loss to the people, they were punished.³⁴ Troops were sometimes stationed in some strategic places to provide safety and security for the people from foreign aggression and internal rebellion.³⁵

Such a System of *Kaval* or Protection ended when the East India Company established its Rule in India. They became the unquestioned master of the Carnatic after the Carnatic Wars and Anglo-Mysore Wars. When the threat to them from the quarters of Poligars and native princes was over, they began to integrate the country by evolving a uniform administration pattern. Their reign in India changed Indians' behaviour, character, administrative form, civilization, culture, economy etc. They abolished the Local Police System and introduced their system.³⁶

The *Kaval* System was associated with the time of the formation of the Village Community itself in Tamil Country. This system was then known as *Padaikaval* or *Urkaval*. The *Kaval* Arrangements were made by the villagers themselves in their respective areas. After that, the protection of men and property became the responsibility of the Local Assemblies. Then the *Kaval* Duties had fallen into the hands of overgrown vassals whose rise posed a significant threat to the survival of

the Empires. Towards the end of the Thirteenth Century, individuals from a Garrison Township (*Padaiparru*) or Powerful Men in the locality come forward to discharge *Kaval* Duties. The exigencies of the *Kaval* System became a significant factor during the Muslim Expeditions. During the Vijayanagar Rule, several *Kaval* Sales took place due to the inability to pay tribute to the Nayak Governors. This *Kaval* System continued till the middle of the Sixteenth Century. The rise of Chieftains gave a severe blow to the institution of *Padaikaval*, from which it never subsequently recovered. The Chieftains employed armed Peons. Like so many institutions of its kind, the *Kaval* System too soon lost its vital features and manifested its worst. In the name of *Kaval*, the Chieftains usurped the judicial power and the right of appointing and controlling even the *Sircar Kavalkars* and received fees from them. They also received numerous extractions.³⁷

Padikkaval Rights

The data relating to *Padaikkaval* are available in Pudukkottai State Inscriptions (PSI). The inscriptions from the three regions can be grouped under Kulattur Taluk, Alangudi Taluk and Tirumeyyam Taluk during the Vijayanagar Period.

The evidence from Alangudi Tract was the least and the largest volume of evidence from Tirumeyyam Taluk, where there were a large number of Nagara and Ur settlements, besides a few Brahmadeya Villages. The largest volume of evidence also pertains to Vijayanagar Period. The inscriptions revealed in progressively greater detail the rights and obligations of *Padaikkaval*.

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Salt, Gandhi and British Raj: Special Reference to 1930

Sandeep Kumar Dasari*

Historical Background

Salt is a commodity that has been taxed in India since the Mauryas period. Taxes on salt were common even during the time of Chandragupta Maurya. The *Arthashastra*, which gives an account of the different duties of the people, says that a particular officer called *lavanadhyaksa* was appointed to collect the salt tax. Taxes were also forced on imported salt. However, they accounted for 25 percent of the total cost of the salt.

In Bengal, there was a salt tax in vogue during the era of the Mughal Empire, which was 5% for Hindus and 2.5% for Muslims. In 1759, two years after its conquest at the Battle of Plassey, the British East India Company took control of land near Calcutta, where there were salt works. Utilizing this opportunity to make money, they two-layered the land rent and compulsory

transit charges on the transportation of salt.

In 1764, following the triumph at the Battle of Buxar, the British began to control all the revenues of Bengal, Bihar and Orissa. Robert Clive, who returned as Governor-General in 1765, made the sale of tobacco, betel nut, and salt the monopoly of the senior officers of the British East India Company. In addition, contracts were given to deliver salt to depots, and merchants were mandatory to buy from these depots.

In 1772, the then Governor-General Warren Hastings brought the salt trade once again under the Company's control. The salt works were given to farmers who agreed to deliver salt at a fixed rate to the Company and sold the leases to the highest bidders.

Corruption dealt a severe blow to the Company,

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and the revenue from the salt trade fell to 80,000 rupees by 1780. This, along with the exploitation of the salt workers by their landlords, forced Hastings to introduce a new system for controlling the salt trade in India. In 1780 Hastings brought the salt trade under government control, dividing the infrastructure into Agencies, each under the control of an agent and governed by a Controller. This system persisted, with minor modifications, until India's independence in 1947.

Practising Satyagraha

Before leading the Indian freedom movement, Mohandas Karamchand Gandhi used to live in South Africa to fight against injustice and class division. Within ten years, Gandhi propagated the philosophy of Satyagraha there and moved the country towards a no-class or ethnic discrimination society. Gandhi arrived in Durban aboard SS Safari in 1893. Gandhi became the South African Indian community leader in no time. His involvement in the non-violent movement in South Africa is looked up to as a leader there. From 1893 to 1914, Gandhi worked as an attorney and a public worker. In a meeting in New Delhi, Gandhi said he was born in India but was made in South Africa.

He and Gandhi set up Phoenix Farm near Durban (South Africa). Here, Gandhi would train his cadres on non-violent Satyagraha or peaceful restraint. Phoenix Farm is considered the birthplace of Satyagraha. However, at the Tolstoy Farm, Gandhi's second camp in South Africa, Satyagraha was molded into a weapon of protest. In September 1906, Gandhi organised the first Satyagraha campaign to protest against the Transvaal Asiatic ordinance that was constituted against the local Indians. Again in June 1907, he held Satyagraha against the Black Act. After years of protests, the government imprisoned hundreds of Indians in 1913, including Gandhi. Under pressure, the South African government accepted a compromise negotiated by Gandhi and General Jan Christian Smuts that included recognition of Hindu marriages and the abolition of a poll tax for Indians.

When Gandhi sailed from South Africa in 1914 to return home, Smuts wrote, "The saint has left our shores, I sincerely hope forever." At the outbreak of

World War I, Gandhi spent several months in London. In 1915 Gandhi founded an ashram in Ahmadabad, India, open to all castes. Wearing a simple loincloth and shawl, Gandhi lived an austere life devoted to prayer, fasting and meditation. He became known as "Mahatma," which means "great soul." In 1919, with India still under the firm control of the British, Gandhi had a political reawakening when the newly enacted Rowlett Act authorized British authorities to imprison people suspected of sedition without trial. Gandhi called for a Satyagraha campaign of peaceful protests and strikes.

In the Massacre of Amritsar, violence broke out instead, which culminated on April 13, 1919. British Brigadier General Reginald Dyer led troops, fired machine guns into a crowd of unarmed demonstrators and killed nearly 400 people. No longer able to pledge allegiance to the British government, Gandhi returned the medals he earned for his military service in South Africa and opposed Britain's mandatory military draft of Indians to serve in World War I. Gandhi became a leading figure in the Indian Home Rule Movement. Calling for mass boycotts, he urged government officials to stop working for the Crown, students to stop attending government schools, soldiers to leave their posts and citizens to stop paying taxes and purchasing British goods. Rather than buy British-manufactured clothes, he began to use a portable spinning wheel to produce his cloth. The spinning wheel soon became a symbol of Indian independence and self-reliance.

The Indian National Congress

Gandhi assumed the leadership of the Indian National Congress and advocated a policy of non-violence and non-cooperation to achieve home rule. After British authorities arrested Gandhi in 1922, he pleaded guilty to three counts of sedition. Although sentenced to six-year imprisonment, Gandhi was released in February 1924 after appendicitis surgery. He discovered upon his release that relations between India's Hindus and Muslims devolved during his time in jail. When violence between the two religious groups flared again, Gandhi began a three-week fast in the autumn of 1924 to urge unity. He remained away from

active politics during much of the latter 1920s. In 1928, for the first time, a constitution for India was drafted by Nehru Committee that Motilal Nehru headed. A year later, in the Lahore session in which Jawaharlal Nehru was elected as president of the Congress, the congress passed the Poona Swaraj Resolution in December 1929; it was a month later, on January 26, 1930, when a Pledge of Indian Independence also known as Declaration of Independence was taken. It is noteworthy that while Jawaharlal Nehru drafted the Poona Swaraj Resolution, the “Declaration of Independence” pledge was drafted by Mahatma Gandhi in 1930, and it echoed the essence of the American Declaration of Independence. After this pledge, 26 January, 1930 was declared Independence Day by Indian National Congress. The “declaration of Independence” expresses the pain and pity of the people of India.

The declaration included the readiness to withhold taxes and the statement: The Congress Working Committee gave Gandhi the responsibility for coordinating the first act of civil disobedience, with Congress itself ready to take charge after Gandhi’s anticipated arrest. Gandhi planned to begin civil disobedience with a Satyagraha aimed at the British salt tax. The 1882 Salt Act gave the British a monopoly on the collection and manufacture of salt, limiting its handling to government salt depots and levying a salt tax. Violation of the Salt Act was a criminal offence. Even though salt was freely available to those living on the coast (by evaporation of seawater), Indians were forced to buy it from the colonial government. Gandhi’s choice of salt tax was initially met with incredulity by the Working Committee of Congress.

However, Gandhi had sound reasons for his decision. An item of daily use could resonate more with all classes of citizens than an abstract demand for greater political rights. The salt tax represented 8.2% of the British Raj tax revenue and hurt the poorest Indians the most significantly. Gandhi explained his choice: “Next to air and water, salt is perhaps the most significant necessity of life. “Gandhi felt that this protest would dramatise Purna Swaraj in a meaningful way to every Indian. He also reasoned that it would build unity between Hindus and Muslims by fighting a

wrong that touched them equally. After the protest gathered steam, the leaders realised the power of salt as a symbol. Nehru remarked about the unprecedented popular response, “it seemed as though a spring had been suddenly released.

Violation of the Salt Act

Gandhi planned a new Satyagraha campaign. The Salt March entailed a 390-kilometer /240-mile march to the Arabian Sea, where he would collect salt in symbolic defiance of the government monopoly. “My ambition is no less than to convert the British people through non-violence and thus make them see the wrong they have done to India,” he wrote days before the march to the British viceroy Lord Irwin.

Wearing a homespun white shawl and sandals and carrying a walking stick, Gandhi set out from his religious retreat in Sabarmati on March 12, 1930, with a few dozen followers. By the time he arrived 24 days later in the coastal town of Dandi, the ranks of the marchers had swelled, and Gandhi broke the law by making salt from evaporated seawater. The Salt March sparked similar protests, and mass civil disobedience swept India. As a result, approximately 60,000 Indians were jailed for breaking the Salt Acts, including Gandhi, who was imprisoned in May 1930. Still, the protests against the Salt Acts elevated Gandhi into a transcendent figure worldwide. He was named Time magazine’s “Man of the Year” for 1930.

The civil disobedience in 1930 marked the first time women became mass participants in the struggle for freedom. Thousands of women, from large cities to small villages, became active participants in Satyagraha. Gandhi had asked that only men participate in the salt march. However, eventually, women began manufacturing and selling salt throughout India. It was clear that though only men were allowed within the march, both men and women were expected to forward work that would help dissolve the salt laws.

Gandhi was released from prison in January 1931. Two months later, he agreed with Lord Irwin to end the Salt Satyagraha in exchange for concessions that included releasing thousands of political prisoners. The agreement, however, largely kept the Salt Acts intact.

However, it did give those who lived on the coasts the right to harvest salt from the sea. Hoping that the agreement would be a stepping-stone to home rule, Gandhi attended the London Round Table Conference on Indian constitutional reform in August 1931 as the sole representative of the Indian National Congress.

British documents show that the British government was shaken by Satyagraha. The nonviolent protest confused the British about whether or not to jail Gandhi. John Court Curry, a British police officer, stationed in India, wrote in his memoirs that he felt nausea every time he dealt with Congress demonstrations in 1930. Curry and others in the British government, including Wedgwood Benn, Secretary of State for India, preferred fighting violent rather than nonviolent opponents.

Salt Satyagraha succeeded in drawing the attention of the world. Millions saw the newsreels showing the march. *Time* declared Gandhi its 1930 Man of the Year, comparing Gandhi's march to the sea "to defy Britain's salt tax as some New Englanders once defied a British tea tax". Civil disobedience continued until early 1931 when Gandhi was finally released from prison to hold talks with Irwin. It was the first time the two held talks on equal terms, resulting in the Gandhi-Irwin Pact. The talks would lead to the Second Round Table Conference at the end of 1931.

Salt Satyagraha produced scant progress toward dominion status or self-rule for India and did not win any significant concessions from the British. It also failed to attract Muslim support. As a result, Congress leaders decided to end Satyagraha as an official policy in 1934. Nehru and other Congress members drifted further apart from Gandhi, who withdrew from Congress to concentrate on his Constructive Programme, which included his efforts to end untouchability in the Harijan movement. Even though British authorities were again in control by the mid-1930s, Indian, British, and world opinion increasingly began to recognise the legitimacy of claims by Gandhi and the Congress Party for sovereignty and self-rule. The Satyagraha campaign of the 1930s also forced the British to recognise that their control of India depended

entirely on the consent of the Indians - Salt Satyagraha was a significant step in the British losing that consent.

Nehru considered the Salt Satyagraha the high-water mark of his association with Gandhi and felt that its lasting importance was in changing the attitudes of Indians. "Of course, these movements exercised tremendous pressure on the British Government and shook the government machinery. However, to my mind, their fundamental importance lay in effect on our people, especially the village masses. Noncooperation dragged them out of the mire and gave them self-respect and self-reliance. They acted courageously and did not submit so easily to unjust oppression; their outlook widened, and they began to think a little in terms of India as a whole ... It was a remarkable transformation and the Congress, under Gandhi's leadership, must have the credit for it".

Conclusion

Gandhi's Dandi March resulted in the most important laws, acts and unity among the Indian subcontinent. In response to the inadequacy of the Simon Report, the Labor Government, which had come to power under Ramsay MacDonald in 1929, decided to hold a series of Round Table Conferences in London.

British documents show that the British government was shaken by the Dandi march. The non-violent protest confused the British about whether or not to jail Gandhi. Nehru considered the Salt Satyagraha the high-water mark of his association with Gandhi and felt that its lasting importance was in changing the attitudes of Indians. More than thirty years later, Satyagraha and the March to Dandi strongly influenced American civil rights activist Martin Luther King Jr. and his fight for civil rights for blacks in the 1960s.

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Political Cartoons Illustrated by Indian English Newspapers

K. Vijaya* and T. Sangamithirai**

Introduction

According to Kate Andrews, the Associate Director of the Institute of Economic Affairs, “If a picture says a thousand words, a cartoon says a million and they are an absolutely crucial aspect of news and how we communicate with each other.”

A political cartoon is a cartoon that makes a point about a political issue or event. Political cartoons can be hilarious and mean at the same time. Their primary purpose is not to amuse but to persuade. A good political cartoon makes everyone think about current events. However, it also tries to sway people’s opinions toward the cartoonist’s point of view. The best political cartoonist can change people’s minds on an issue without even realizing how they did it. Political cartoons mainly consist of caricature, which ridicules the individual, and allusion, which creates the situation or context into which the individual is placed. Caricature as a Western discipline goes back to Leonardo da Vinci’s artistic explorations of “the ideal type of deformity” While caricature became famous around the Mediterranean, cartoons of a more editorial nature developed in a chillier climate.

The anti-colonial nationalist movement in India has taken on many forms to reach India’s independence. Indian political cartoons began to take up the attention both in English and the vernacular languages. One of the first cartoons by an Indian to make a political impact was published in the Bengali newspaper *Sulav Samachar*

in the 1870s, highlighting a conspicuous prejudice. The British expatriates in India introduced modern caricatures as a form of journalism. Several cartoons projected the imperialism of colonial rule during the Indian National Movement. The end of the struggle phase, combined with the Cabinet Mission’s recommendations, led to the declaration of Indian independence. The study’s main objective is to analyze the cartoons published in an Indian English newspaper that reviewed the Cabinet mission and its impact.

Cabinet Mission

The Cabinet Mission Plan was a statement made by the Cabinet Mission and the Viceroy, Lord Wavell, on May 16, 1946, that contained proposals regarding the constitutional future of India in the wake of Indian political parties and representatives not agreeing. The members of the Cabinet Mission were Lord Pethick-Lawrence, Secretary of State for India, Sir Stafford Cripps, President of the Board of Trade, and A.V. Alexander, First Lord of Admiralty. In September 1945, the new elected Labour government in Britain expressed its intention of creating a Constituent Assembly for India that would frame India’s Constitution. The Cabinet Mission was sent to India in March 1946 to make this happen. However, the Mission had to deal with a significant obstacle: the Indian National Congress and the Muslim League’s two main political parties fundamentally differed over India’s future. While the Muslim League wanted the Muslim majority

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provinces of India to constitute a separate sovereign state of Pakistan, the Congress wanted a united India. At the Shimla Conference, the Mission attempted to facilitate an agreement between the Muslim League and Congress. When this failed, the Mission came out with its proposal, the Cabinet Mission Plan.

Cartoons on Cabinet Mission

The anti-colonial nationalist movement in India was significantly constituted by simultaneously propagandizing popular art and literature as it established new and popular modes of expression. Literature was proscribed by the government and newspaper culture of the decades leading to Independence (1920–1947). The shift in the movement from mass protest to constitutional negotiations around 1945 also saw an intriguing shift in the place of the press. From being central because of its propagandizing power, it became about as marginal as the people themselves, returning to a press's usual role as a 'disseminator' of information. It could be argued, however, that the press occupied an even more critical place between 1945 and 1947, for in these years, it was the only public forum that continued to legitimize the participation of a people aggressively lobbied previously by the leader's keen first to organize and then maintain the momentum of the anti-colonial movement. Judging by the prolific production of such cartoons in 1947, the genre escaped the censor's eye but not the ever-watchful eye of the public, some of whom commented on the 'injudicious' nature of cartoons on their leaders. The cabinet missions become a laughing stock because of his plans. The Hindustan Times lampooned cabinet mission mercilessly.

Cangrophobia



The Hindustan Times 20 March 1946

"Is this the atmosphere or situation which one considers as being conducive to the opening of negotiations between two major nations in this country?" - Jinnah on the cabinet mission.

This cartoon specifies the need for negotiations between the Indian National Congress and the Muslim League.

The people's theatre



The Hindustan Times 6 April 1946

"The importance of the central assembly session is eclipsed by the cabinet mission deliberations, and the attendance is falling steadily. Members might imitate Indian People's Theatre Association (IPTA) activities and make the session lively." This reveals the Anti-imperialistic sentiments of the Indians against the British.

We did our best



The Hindustan Times 14 May 1946

The failure of the Cabinet Mission. The cartoon presents four members of the Mission, Lord Pethick-Lawrence, the Secretary of State for India; Sir Stafford Cripps, President of the Board of Trade; and A. V. Alexander, the First Lord of the Admiralty. Lord Wavell, the Viceroy of India. The above elucidates the challenging task of the British to convince the Indians to accept the Cabinet Mission's recommendations.

Mission's symphony



The Hindustan Times 18 May 1946

Various proposals floated by the cabinet Mission of 1946 disclose that there were no unanimous ideas of the members of the Mission, which was one of the primary reasons for the failure of the Mission.

Catch 'em all and catch 'em quick



The Hindustan Times 24 May 1946

'The Indian states will become independent units when British India gets independence and the British Government could not, and will not transfer paramountcy to an Indian Government, says a Press Note by the Cabinet Mission.' So, when the paramountcy, which had so far defined the relationship between Indian states and the Government, would cease, the independent Government should take the initiative to include the states in the Indian Union.

Say encore



The Hindustan Times 28 May 1946

'That the Cabinet Mission's latest statement, clarifying certain points leaves the position where it was, is the opinion held in Congress circles in New Delhi, according to an Agency message.' This can be interpreted in a way that the British have no other option but to dance according to the tunes of the demands of the Indians.

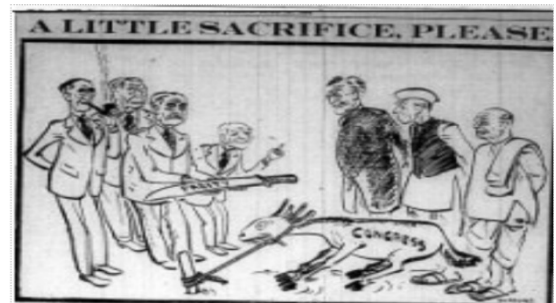
Heatwave again in Delhi



The Hindustan Times 5 June 1946

Members of the Cabinet Mission are facing the heat of the political situation in Delhi. The above cartoon shows cabinet mission sweating because they fear political tension prevailing in Delhi.

A little sacrifice, please.



The Hindustan Times 14 June 1946

The Cabinet Mission requested Congress to accept the right given to Jinnah by which he would be consulted in appointing Scheduled Castes and other minority members for the Constituent Assembly. In this cartoon, members of the Cabinet Mission offer a sacrificial blade called equality to make them agree on Jinnah.

Try, try, try again



The Hindustan Times 15 June 1946

The Cabinet Mission was trying to solve the problematic riddle of parity in representing Congress, IML, and other parties to the Constituent Assembly. In the above cartoon, Cabinet mission members are trying hard to satisfy Indians by solving the riddle of equality.

“Big game” hunting



The Hindustan Times 28 June 1946

‘The Cabinet delegation is leaving India on Saturday.’ The Cabinet Mission came to India amidst many expectations. However, it left on 30 June 1946, leaving many unresolved issues.

The proof of it



The Hindustan Times 20 July 1946

“The first task of the Mission was to convince Indians of the sincerity of the British people... and I think I can claim without fear of disagreement we were entirely successful”- Lord Pethick- Lawrence.’

Nuts to crack



Cripps returned to Delhi in March 1946 as a member of a British Cabinet Mission to negotiate with the Indian leaders. This time he brought no concrete proposal. Gandhi defined Independence in Harijan as Ram Raj- The Kingdom of God on earth. He added, “if the Cabinet mission ‘delivers the goods’, India will have to decide whether attempting to become a military power, she would be content to become at least for some years a fifth-rate power in the world without a message, or whether she will be further Refining and continuing her non-violence policy proves herself to the world of being the first nation in the world using our hard-won freedom or the delivery of the earth which is crushing her despite the So-called declaration.” Gandhi is shown in conversation with the Cripps, a vegetarian like himself.

Conclusion

The main objective of the Cabinet Mission was to find out the ways and means for the peaceful transfer of power in India, suggest measures for the formation of Constitution-making machinery and set up the Interim Government. The above Cartoons published in The Hindustan Times about Cabinet Mission created fear in the minds of the British. They revealed the alarming situation that prevailed in India for the transfer of power. The cartoons instigated the urge for India’s independence and warned the British to quit India at the earliest. The British further realized that the Indian mass would turn against them on a large scale if the transfer of power were not implemented. Hence Cartoons as a

mode augmented the spirit of nationalism through pictorial representation, and their role in history should be endorsed with immense acknowledgement.

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Dheerar S Satyamurti – A Martyr of Indian Freedom Movement

S. Ganesan*

Introduction

One of the illustrious sons of India, a Visionary, a true democrat, a great parliamentarian and a selfless and dedicated social worker, Satyamurti fought throughout his life for the cause of a free and independent India. Satyamurti was a charismatic leader with sterling qualities of head and heart. Having a deep regard for the multiethnic and multicultural fabric of the Indian society, he endeared himself to all sections of the society and made in their hearts an indelible impression of his personality and achievements. As a Member of the Madras Legislative Council and as a member of the Central Legislative Assembly, Satyamurti displayed unparalleled qualities of an eminent statesman and an outstanding parliamentarian.

Early Life

Satyamurti was born on 19 August 1887 at Thirumayyam village in Pudukottai district of the present Tamil Nadu. His father, Sundara Sastriar, was a scholar and a pleader in the indigenous style, with a flourishing legal practice. When Satyamurti was eight, his father passed away.

Inspired by the sense of purpose shown by his mother Subhalakshmi, Satyamurti diligently pursued his studies. He passed the matriculation examination in 1903 and went on to complete his preliminary college study in Pudukottai before moving on to the Madras Christian College for his B.A. course. While in the

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Pudukottai College, Satyamurti organized a meeting to protest against the partition of Bengal.¹ It reflected that even at such young age the appeal of politics to his emotional nature was natural and it became the consuming passion of his life which led him to sacrifice his profession and all other interests for the service of the Indian National Congress.

During his days in the Madras Christian College, he came into contact with several eminent scholars in the faculty and was exposed to the growing force of nationalism blowing throughout India at that time. Among his contemporaries in the college were Alladi Krishnaswami Aiyar, A.V. Ramanathan, the two Arcot Mudaliar brothers and P. Subbaroyan.

Satyamurti entered politics at an early age, winning college elections and eventually emerging as one of the foremost leaders of the Indian National Congress and a doyen of the freedom movement. In 1919, when the Congress decided to send its representative to the Joint Parliamentary Committee (of the UK) to protest the Montagu-Chelmsford reforms and the Rowlatt Act, 32-year-old Satyamurthi was chosen as a delegate. He served as the London Correspondent of *The Hindu*, in place of the actual Correspondent who was on leave for 10 days. He was known for his honesty, integrity, belief in racial, communal and religious harmony and equality. His firm belief in constitutional government and parliamentary democracy in India, led him to take a view opposed to Gandhi's which, in the 1920s, was not for participating in the colonial legislature. He was also noted to be strongly opposed to the Caste System in Hinduism.²

Satyamurti did not agree with the Gandhian programme of Non-cooperation, being convinced that in the fight for Swaraj, all available means should be used. Satyamurti believed that work within Legislatures could be an equally effective instrument for furthering the nationalist cause not only by highlighting the deficiencies of an alien rule but also by demonstrating to the British the ability of Indians to master the nuances of the parliamentary system which, until then, had been regarded as the monopoly of the Westminster.

At that moment, the Congress and indeed the nation had been sharply divided over the question of the Council entry as opposed to Non-cooperation. The no-changers, namely, those who wished to adhere to the Gandhian credo of Non-cooperation outnumbered the pro-changers who wanted the Congress to give legislative activity a chance to play its part. If Jawaharlal Nehru, Sardar Vallabhbhai Patel, Maulana Abul Kalam Azad, Babu Rajendra Prasad and C. Rajagopalachari comprised the panchratna of the Gandhian programme of Non-cooperation and Satyagraha, the pro-changers among the Congress were no less impressive. Their own panchratna included Motilal Nehru, C.R. Das, Vithalbhai Patel, Hakim Ajmal Khan and Satyamurti. The Congress rejected the Council entry programme in its historic Gaya Session in 1922, and, that was when the Swaraj Party was born.³

Satyamurti and Swaraj Party

Satyamurti won the confidence of Motilal Nehru and of Chittaranjan Das and became one of the All-India spokesmen for the Swarajist cause. None in the Congress doubted the Swarajists' commitment to India's freedom, even though they did not endorse their methodology. The Swarajists, likewise, fully shared the nation's trust in Gandhiji and his colleagues. Congressmen looked upon the Swarajists as their parliamentary wing, while the Swarajists regarded Congressmen as their comrades in the field. And so it was when the time came for elections to the Councils in 1923, Gandhiji declared that it was enough if one Satyamurti was sent to the legislature.

The 1923 elections which the Swarajists contested saw Satyamurti entering the Madras Legislative Council. His fame as an unrivalled legislator spread all over the country. Effective in all departments of legislative work, Satyamurti excelled himself in the Question Hour. He became a master of the art of interpellation.

Satyamurti was made as the Secretary of the Madras branch of the Swarajya Party. In this capacity, he played a crucial role to dispel the misapprehensions and fears of those within the Congress about the objectives and programmes of the new party. Satyamurti

undertook a whirlwind tour of all the districts of Madras and delivered numerous speeches that exposed the motives of hostile critics who sedulously propagated falsehood of Swaraj Party being divided from Congress. He took pains to convince the people that the Swarajya Party was but a wing of the Congress; that it was a bold and outspoken party that would sell its conscience to none; and that it would do nothing to impair the image of the Congress.⁴

He emphasised that the Swarajya Party was the best disciplined, the most organised and the most popular party in India. It was fighting for Swaraj with the weapons made available by the British themselves. The fight would continue until the goal was attained. He took care that his pronouncements did not acquire a partisan party character for that would have neutralised the very purpose of his tour. He made it clear that notwithstanding the religious and political differences that might exist in India, all Indians were united in their demand for a full-blooded self government for their country.

As a Parliamentarian

Another field of parliamentary specialization which brought out the best in Satyamurti was the Budget. His very first participation in a Budget Session in the Madras Council in March 1924 revealed how the Budget could be torn to pieces, clause by clause, proposal by proposal. He condemned the levy on salt as inequitable, which was already imposed and in vague six years before Gandhiji started his famous Salt Satyagraha. He had anticipated the great movement and had proved his point that Council entry and Non-cooperation were not antithetical.

Satyamurti made a mark in the Madras Legislative Council and excelled even his own formidable standard as a member of the Central Legislative Assembly from 1935 to 1939.

Bhulabhai Desai was the leader of the Congress Party, Govind Ballabh Pant, Deputy leader and Satyamurti was the Secretary. The role suited him admirably. His warm and gregarious nature made him an excellent organizer and coordinator, while easy articulateness and alertness made him a superb

spokesman for the Group. Each of the Congress stalwarts contributed his own special talent to the legislative task. It was given to Satyamurti to offer his very best as a lawyer, as a scholar of Eastern and Western literature, as a student of political science, as a keen observer of the world of finance and, above all, as one who understood human psychology.⁵ A memorable performance of Satyamurti in the Central Legislative Assembly was his marathon speech lasting nearly five hours on a Bill for the repeal and amendment of certain repressive laws. He made a thorough analysis of the state of law and his speech was copiously interspersed with citations of case law, cases tried under the section and several judgments delivered in the various High Courts.

Satyamurti's successes in the Central Legislative Assembly led Gandhiji to remark that if there had been ten Satyamurtis in our legislatures, the British would have quit long ago.

Mayor of Madras

When Satyamurti became the Mayor of Madras in 1939, World War II had begun. The city of Madras was in the grip of an acute water scarcity and it was left to him to impress upon the British Government and colonial Governor the importance of agreeing to the proposal of Madras Corporation for building a reservoir in Poondi, about 50 km west of the city, to augment the water supply, especially in light of catastrophic global events namely the Second World War. In those days, the tenure of Mayorship was only for a year but due to his efforts, diplomacy in dealing with the British Governor, and his administrative abilities, the foundation stone for the reservoir was laid in a matter of eight months.

Though Satyamurti was not alive to see the commissioning of the reservoir in 1944, the completion of the work in four years is considered, even by today's standards, something that is difficult to match. Even now, the Poondi reservoir is the only reservoir built purely for the purpose of Madras water requirements.⁶

His Views on Education

In the field of education, his contribution was as singular as in the legislature. He was an elected member

of the Senate of the Madras University for several years and throughout his life he was associated with the running of the University and education work. The Annamalai University owes its existence to him and while Rajah Sir Annamalai Chettiar was the founder of the University, it was Satyamurti who was the brain behind the idea. He helped to pilot the Bill for the establishment of the Annamalai University in the Madras Legislative Council.⁷ He took an active interest in the affairs of both the Madras and Annamalai Universities and he rarely missed a meeting of the Senates of the two Universities.

Quit India Movement and Satyamurti

The Tamil Nadu Congress had organised propaganda meetings and political conferences all over the Tamil Nadu districts for strengthening the organisation and reviving and maintaining contacts with people.⁸

At this juncture, in the month of May, 1942, C. Rajagopalachari called as Rajaji was favouring Muslim League demand for separate Domain for which AICC opposed. Rajaji came out from Congress and started campaign to support his Scheme.⁹ For the Congressmen of Tamil Nadu, it was a period of confusion and demoralisation because they did not know whom to follow, Rajaji or the Congress organisation led by K. Kamaraj, S. Satyamurti, C.N. Muthurangam Mudaliyar, M. Bakthavatchalam and others.¹⁰

As a result of this, meetings, processions, hartals and demonstrations took place all over the Tamil Nadu Districts. On 9th August 1942, the Madras government declared Tamil Nadu Congress Committee as on unlawful association.¹¹ The same day the Madras District Congress Committee was also declared as an illegal association.¹² Sardar Audikesavlu Naicker, who was the leader of north Madras was arrested and detained in Vellore Jail.¹³ One after one all the District Congress Committees were declared illegal and the Tamil Nadu congress stalwarts were put behind the bar.

S. Satyamurti left for Madras by train on 10th August 1942 from Bombay with other Tamil Nadu congress leaders. The British Government had already drawn up a name list of congress leaders to be arrested

if the Quit India Resolution was passed in the Bombay meeting. Almost every railway station enroute, the police were stationed. Knowing this, K. Kamaraj had decided not to go straight to Madras. The inspired leader of Tamil Nadu S. Satyamurti was arrested at Arakkonam Junction on 11th August 1942 and was taken to Vellore Jail and was detained there under the Defence of India Rule (DIR).¹⁴ Later on S. Satyamurti was deported to Amravathi jail in Nagpur.

Death of Satyamurti

Like many other prominent Indian patriots, Satyamurti was arrested in numerous times by the British. He was also arrested in 1930 while trying to hoist the Indian flag near Parthasarathy Temple in Madras. He was also actively involved and performing “Individual Satyagraha” at the height of the Quit India Movement in 1942 at Madras Presidency. He was arrested and imprisoned in the Amravathi jail where he took seriously ill and later admitted in General Hospital at Madras. Due to spinal cord injury Satyamurti breathed last on 28 March 1943 and he became a martyr of Indian National Movement.¹⁵

Martyrs of Indian Freedom Movement are those who dared against the Britishers fighting for freedom, endured torture in their hands, sustained serious injuries leading to death. Tiruppur Kumaran was a Martyr as he died due to injuries during a protest march against the Britishers on January 11, 1932. He was holding the flag under the period of ban order imposed by the British. Likewise, Dheerar S. Satyamurti was also a dynamic person, fighting for India’s freedom. He was arrested, jailed and tortured by the British troops for participating in Quit India Movement. This led to the injury of his spinal cord during his jail tenure, ultimately which caused for his death. Thus he dedicated and sacrificed for the cause the nation with fervent Patriotic emotions. Hence, he was rightly called as the “Martyr”.

Tributes to Martyr Satyamurti

As the news of his death spread, huge crowds began pouring in Thyagarayanagar at his residence. Thousands of fellow-workers, followers, admirers and members of the public surged into his house to pay their last respect. Eminent leaders like the Rt. Hon. Srinivasa

Sastri and others called at his residence. Leaders of all parties, Judges of the High Court, prominent citizens from all walks of life, common people who were his admirers-all paid their homage to the departed leader.

On his death rich tributes were paid to Satyamurti. The prominent leader C. Rajagopalachari who was in New Delhi at that time said: "A restless soul has found rest. Red-hot will to live had been of no avail. Madras has lost a dynamic personality. I am sorry I am far away from the bereaved family which stands sorely in need of solace from friends".¹⁶

The Hindu dedicated a full-column editorial to Satyamurti, under the caption "Servant of the People". It said: "He was a born fighter-a 'leonine' fighter, as the Scots would say to whom the fight was the thing". It described him further as a: "Very Rupert of Debate, master of startling repartees-the punch that deflates without leaving a sting-he shone supreme as a gladiator in the parliamentary arena".¹⁷

Conclusion

S. Satyamurti was one of the stalwarts of the Indian National Congress during the pre-Independence years. He was a famous lawyer, renowned orator, debater and brilliant parliamentarian. Satyamurti was endowed with linguistic proficiency in three languages, viz., English, Tamil and Sanskrit. For his uncommon courage, he earned the appellation "Dheerar". He was also a theatre personality, and a connoisseur and promoter of the performing arts. A stamp commemorating him was released in 1987. On 1 October 2002, a statue of him was unveiled in the Parliament House by A.P.J. Abdul Kalam. Finally S. Satyamurti, a versatile genius, who died during the Quit

India Movement, his nature of death prove that he was a true martyr of Indian Freedom Movement.

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The Role of Daily News Papers in The Freedom Struggle with Special Reference to Madras Presidency

R. Raveenthara*

Introduction

The press has its origins in the ancient spy and communication systems. Before the invention of ink and

paper, the importance of News was clearly understood. The ancient rulers are curious about gathering news as it was essential for administration and for the people it

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was a means of obtaining information.¹ The early Hindu rulers use to maintain an elaborate espionage system for the collection and transmission of news for state purposes. They used to collect information for administration and political importance not only within the kingdom but also from neighbouring kingdoms. Communication of ideas is the basic function of News Papers and in this meaning, they existed from ancient times. But in the modern sense of the term, their existence can be traced back only to 1541 A.D. when the first News Paper was started in Mexico.²

Growth of Press

In the Madras Province, the first journal was Madras Courier started in 1785. News from England was its main staple but the latest English news was as late as five months, the time taken by sailing ships. The local news was also not eagerly awaited by the people, “for they lived in a town so small that they could know about everything happening there before it was reported in the newspaper.” It was an official newspaper. In 1791 the Harkaru was started but was stopped after one year.³

The Vernacular Press

In 1818, the first Indian newspaper the Bengal Gazette was started by Bhattacharya but it lived for only one year. The Serampore missionaries started the first vernacular journals in India, ‘The Digdarshan’ and ‘The Samachar Darpan’. They started by spreading The Baptist faith. Journalism was a means of action for him. He started the Brahmanical magazine in English to oppose the attack on Hinduism by the Journals run by the Serampore missionaries. The motto of this journal was specified as “the vindication of Hindu religion against Christian missionaries. The first Journal from Bombay was the ‘Bombay Herald’, which started in 1789. It was followed by ‘Courier’ which published advertisements in Gujarathi in 1790, and the ‘Bombay gazette’ (1791). The newspapers of Madras and Bombay were on good terms with the Government, whereas, those of Bengal were antagonistic to the Government.⁴ The newspapers in the 18th century did not touch upon any issues relating to India. A beginning was made in letters to the editors, social news, advertisements and fashion notes”. However, during the

19th century, the newspapers were developing in all aspects. Their horizon was widened. They touched upon each issue relating to the Indian society and by the third quarter of the 19th century, they acquired a nationalistic tone and by that time most of the English journals were run by Indians themselves.

Christian Missionaries and the Press

The enlightened Indians took interest in the publication of newspapers in vernacular languages under the influence of Christian Missionaries. The Asiatic journal of November 1833 has reviewed a journal named ‘Carnatic Chronicle’ published in English, Tamil and Telugu. In the second half of the 19th century, many printing presses came up.⁵ Some “with a zeal to promote the language, a few to feed their presses, and many to counter the propaganda of Christian missionaries started several Telugu periodicals. But they did not confine themselves to the criticism of Christianity. They touched upon each subject that concerns the public interest. As a whole, they were loyal to the British Government but criticized its policies whenever they found them to be against the interest of the people. In the earlier phases, they used to Imitate Bengali Journals in the style of writing and depend on English journals for news. From the 1860s there was a gradual change. The Telugu press first busied itself with such urgent social issues as child marriages, widow marriage, untouchability, prohibition of alcoholic drinks, etc. The Telugu press in Andhra abundantly contributed to the growth of the social reform movement which to a large extent was a part of the Indian National Movement. In India, between 1885 and 1920 nationalism and social reform went hand in hand also in the Madras region.⁶

Press and the Non-Co-operation Movement

The press was also responsible for the spread of the Non-Cooperation Movement in the Presidency. The main and the defiant aspects of the Non-cooperation programme were the boycott of law courts, educational institutions and elections to the new legislative councils. Immediately after the Calcutta session of the Congress, leaders in the Madras Presidency organized a series of non-cooperation and Khilafat meetings. Gandhi,

accompanied by the Ali brothers, came down to the south, delivered several speeches in the Madras city and other parts of the Presidency and emphasized that non-cooperation signified the force of truth, or the force of soul, that its acceptance involved the rejection of all physical violence as well as the implementation of all programmes laid down by the Congress during March and October 1921. Other all-India leaders like Motilal Nehru, C.R. Das, Patel, etc., also came to the south to address meetings and spread the message of Non-cooperation.⁷ All these gave impetus to the movement in the Madras Presidency. The Dravidian of the Justice Party and the *Kudi Arasu* of E.V. Ramasami Naicker accused the Tamil Nadu of attempting to appease the Brahmans and prostrate before the *Swadesamitran* with business motives.⁸ The *Kudi Arasu* questioned in what way the non-Brahmans would be benefited if the Tamil Nadu was to follow the policy of the *Swadesamitran* which had always opposed non-Brahman advancement. The *Kudi Arasu* gave a call to the non-Brahman leaders belonging to all political parties to discuss this demand at Kanchipuram where the Tamil Nadu Provincial political conference was scheduled to meet in November, 21st 1925. The *Kudi Arasu* condemned social segregation and protested against the allocation of rooms exclusive to the Brahmans at public countries and railway stations. It incited the untouchables to rise against the Hindu caste system and to establish their rights. In addition to propaganda through the *Kudi Arasu*, E.V. Ramasami Naicker undertook tours in the districts from November – to December 1926, and organized the self-respect movement.⁹ The nationalist English, Kannada, Malayalam, Tamil, Telugu, and Urdu newspapers, periodicals and magazines such as *Andhra Patrika*, *The Congress*, *The Hindu*, *Hindu Nesan*, *Kanthirava*, *Krishna Patrika*, *Navasakti*, *Navayuga*, *Quami Report*, *Saiful Islam*, the *Swadeshabhimani*, *Swadesamitran*, *Swantra*, and the *Swarajaya*, despite a series of repressive measures of Government affecting the nature of comments, reports and advertisements, kept up the popular interest in the Non-Cooperation Movement and received in turn further fillip, functioning as an inspirer, initiator and sustainer of the nationalist agitation.¹⁰

The Indian National Congress passed a resolution regarding the Montagu- Chelmsford reforms as inadequate, unsatisfactory and disappointing and that the British parliament should take steps to establish a fully responsible government in India. The Tamil press expressed its deep sense of dissatisfaction at the inadequacy of the Montagu- Chelmsford reforms. Andhra leaders like Konda Venkatappaiah, Satyamurthi and Kaleswara Rao undertook a tour of the Presidency to educate the people regarding the ensuing elections. Desabhimani wrote, “Just as Lord Krishna saved Arjuna, Gandhiji has sounded his conch of Non-Co-operation to save the whole world.”¹¹ His message is a novel one. This will enable not only the Indians but the whole world to attain salvation. In Madras, the launching of the Non-Co-operation Movement caused a split among the Extremists and the Nationalists. The nationalist under Kasturiranga Iyengar had ousted Annie Besant from leadership and had also ousted the Moderates from the Madras provincial congress committee. The Nationalists were now divided into two groups. Kasturiranga Iyengar, A. Rangasami Iyengar. S. Satyamurthy and a few others agreed with the principle behind Non co-operation but disagreed with its details. The group led by C. Rajagopalachari included S. Ramanathan, S.N. Varadachari, G.V. Kirupanidhi and a few others accepted Gandhi's plan as it was. The Gandhians under the leadership of Rajagopalachari contributed much to securing the approval of the congress for Non co-operation at Calcutta. Thus the leading Tamil daily *Swadesamitran* and two other long-standing papers namely, the *Hindunesan* and the *Lokopakari* turned against Non co-operation.¹²

Press and the Swadesi Movement

The press created a degree of consensus on the question of *Swadeshi*. What happened in one part of the country was reported by the press in other parts to exhort the masses to resort to action. Thus, a public meeting held to promote *Swadeshi* was favourably stated by the press in Madras's Presidency. A mighty agitation was started for boycotting Manchester goods, and to promote the consumption of native goods. At this crucial time, the government had reduced the import duty on foreign cotton fabrics.¹³ It was realized that

speeches and writings were not sufficient to serve the cause of *Swadeshi*. An example was better than precept. A few influential persons needed to adopt the use of native goods, so that these goods would soon become popular among the masses. The foreign-made goods were many such as cotton goods, jute clothes, hardware, hides, horse saddles, liquors matches, oils, dyes, paper, salt, wood umbrella, toys and silk fabric, etc.¹⁴ During the phase of the Swadeshi movement, 1905-1908 Tamil Nadu was without the *Swadesamitran* of G.Suburamania Iyer, the father of public opinion in Madras and India of the great poet Subramania Bharathi, the Home Rule Movement (1916-1918) and the Rowlatt Satyagraha (1919) without the *Desabhaktan* of the renowned Tamil Scholar Thiru. Vika, the Swarajist phase without the Kudi Arasu of E.V.R. and the Tamil Nadu of Varadarajalu Naidu, the civil disobedience Movement (1930-33) without the 'Twin Thunders' the Sutandira Sangu and the Gandhi, and the election campaign (1934, 1937) without the Dinamani of T.S. Chokkalingam, the doyen of Tamil Journalism. The Madras Times (1860) and the Madras Mail (1867) were started with the object of criticizing the economic exploitation and social discrimination of Indians. After 1858 the press which was owned and edited by the Indians was increased. Most of the press published their edition in English. All of them played important role in the political education of the people and helped in the growth of patriotic and National sentiments. 'Native Public Opinion' was established by three leaders namely T. Madhav Rao, the then Dewan of Travancore, Indore and Baroda, R. Raghunath Rao, the then Reverence Minister of Indore and Ranganath Mudaliar, a Professor of Presidency College. Another paper was 'Madrasee' started by A. Ramachandra Iyer.¹⁵ It was followed by 'Madras Standard', an Anglo-Indian paper founded in 1877 and later it was Indianised by G. Parameswaran Pillai.' Press in Madras took a sudden lee forward with the arrival of G. Subramania Iyer (1855-1916) into the public life of Madras at the close of the 1870s. He along with M. Veera Raghavachari and four other law students publishing.¹⁶

The other causes for the starting of the Hindu were the absence of political association or a newspaper

in Madras to protest against the Government vehemently. The *Swadesamitran* continued a vigorous campaign of Swadesi and boycotts throughout 1907 and 1908. By publishing detailed reports and fervent appeals, it secured the sympathy and cooperation of the people for the successful working of the Swadeshi shipping against British shipping, between Tuticorin and Colombo.¹⁷ The aspirations and legitimate share of other communities of political and social advancement they visualized a Home Rule. The Madras Moderates were the principal aids of Annie Besant in the cause of Home Rule.¹⁸ In this changed condition, the Tamil press had to play a new role in the conflict of energizing identities. The contesting forces of nationalism and communalism called into existence at least three important Tamil Newspapers namely the Prapanchamitran, the Dravidian and the *Desabhaktan*. Publication of newspapers and journals was a difficult undertaking in those days. Thiru Vi.Ka. by then had taken an active role in provincial politics. He had become one of the secretaries of the Madras presidency association. He resigned from his teaching job in November, and on December 7th, 1917, the *Desabhaktan* (Patriot) began as a daily under his editorship.¹⁹ The grand success of Rowlatt Satyagraha in Madras was not without its consequences for the press. *The Hindu*, the *Swadesamitran* and the *Hindunesan* were penalized for their participation. The *Hindunesan* edited by L. Ananda Iyer had published on 12th March, 1919 a Satyagraha message of S. Subramania Iyer, an elder Congressman. The printing press of the *Swadesamitran* turned out two leaflets, namely the Satyagraha Day in English and the Satyagraha Upavasadhinam in Tamil.²⁰

Conclusion

Indian nationalism emerged under conditions of political subjugation of the Indian people by the British. The growth of the modern press in India played a very important role in spreading nationalism. It was the Europeans who first set up a printing press in India and published newspapers and other literature in English. Gradually the vernacular press came into existence and developed on the western pattern. The Indian Press and literature, both English and Vernacular, aroused national

consciousness. The press which had its origin in Madras gradually spread in the Andhra region of the province and played a noteworthy role in the dissemination of information on various issues concerning the country and thereby influencing the public opinion and playing an equally significant role in rousing national spirit among the people against the British rule. The freedom movement in India which culminated in the ultimate withdrawal of the British and making India a free sovereign democratic state was not the result of the activity of any individual or a leader or a particular region. It was the result of the activities of the entire nation. In this epic struggle, every region had contributed its mite.

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Genesis of Cheranmahadevi Taluk in Tirunelveli District

V. Deepthi*

Introduction

Cheranmahadevi is situated at a latitude of 8° 41' 0" N and a longitude of 77° 36' 0" E.¹ The location of Cheranmahadevi is between the midway of Tirunelveli and Papanasam Highway road. Papanasam - Nagercoil road also runs through Cheranmahadevi via Kalakkad and Panagudi. It is also between the Tirunelveli and Shenkottai railway lines. Cheranmahadevi is sixteen kilometres from the town of Tirunelveli.

Cheranmahadevi is a town of temples like Kanchipuram, currently functioning as the headquarters of Cheranmahadevi taluk and the headquarters of the sub-collector of Ambasamudram, Thisayanvilai, Radhapuram, and Nanguneri taluks of Tirunelveli district. The Villages comprised of the Union are Cheranmahadevi, Kuniyur, and Vadakkukarukurichi to the west and Cherankoilpattu on the south. It consists of several blocks of houses between which lie stretches of

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wet fields irrigated by the Kannadiyan channel of Thamiraparani. Serankalipattu alone of all the component units consists chiefly of drylands, and immediately to the south of it towers up conspicuous for miles the great rugged hill Kolundumalai a hunting ground medicine men in quest of herbs.² Pothigai, a continuation of western ghats, is twelve kilometres from Cheranmahadevi. Forests are found on the east and western sides of the town. It has a typical climate where its maximum and minimum temperatures are between 38⁰ and 15⁰ C a year.³ It receives an average rainfall of 900 mm in a year.⁴

Etymology

Cheranmahadevi, reputed for its holiness and fertility of the soil, has a glorious history in the past and present. The original form of the name Cheranmahadevi Chaturvedimangalam was found in Pandya inscriptions in four local temples. The place was under the occupation of the Chera of Travancore.⁵ Cheranmahadevi was named after a Chera prince called Vanavarmahadevi.⁶ Pandya Viranarayanan (866 – 911 A.D.) married Chera Prince Vanavarmahadevi. He erected many brahmadesas and a Jainapalli. He named a Jainapalli after his queen Madaviperumpalli. Similarly, the King named one of the brahmadesas after the name of his queen.

More than twelve temples of Siva and Vishnu are situated in Cheranmahadevi. Hence the place became essential to the followers of Saivism and Vaishnavism. In this way, both the significant seats of Hinduism exalt the place Cheranmahadevi. It is one of the oldest religious centres in Tamil Nadu. The temples of Cheranmahadevi have made a unique contribution to constructing the religious, social, and political life of the past and present people. These temples also supply various valuable inscriptions which serve as authentic sources to construct the history of later pandyas and the Nayaks, who were the ruling class of the medieval period of South India. Besides their numerous temples dedicated to the minor gods and goddesses, one at least of which presides separate overreach colony. Sometimes over single streets, there are in the whole of the main village no less than twelve temples belonging

to the Trimurti, eight of which may be called ancient. The significant temples belonged to the Chola, Pandya and Nayak dynasties.

Cheranmahadevi has numerous historical temples located in and around the town. In addition, it has a central government-controlled archaeological temple named Bakthavachala Vishnu temple, which is considered a monument for its medieval carvings referring to the period of the Chola and Pandya kings. The temple was built in the year 1012-1044 A.D., and devotees are allowed to worship on the day called vidhivadha.

The Cheranmahadevi region sustained and nurtured an ancient civilization for more centuries than man can remember. The State Department of Archaeology and Museums and Archaeological Survey of India, Conducted a detailed survey in this region. In their halfway excavations, they unearthed many ancient stone implements at Cheranmahadevi and Puthugudi. They were taken to Berlin by Dr. Jagor. These implements batten some slight progress in civilization as the sides were rounded and the curves symmetrical. This would identify them with the Neolithic age.⁷ The people who settled at Cheranmahadevi are Dravidian stock. However, they divide themselves into various castes.

Historical Significance

Ammainathar temple is located on the right side of the river Thamiraparani and is 2.4 km. away from the town. It was built around 1009 A.D. by Raja Raja I and named after his title Cholendrasimhaisvaramudaiya Mahadevan.⁸ The earliest stone inscription here belongs to the Raja Raja I dated 1008, which refers to this place as Cheranmahadevi Chaturvedimangalam.⁹ In 1012 A.D. Raja Raja renamed this place as Nigarilachola Chaturvedimangalam.¹⁰ In 1150 A.D., the town's name was again changed and was called Cheranmahadevi Chaturvedimangalam.

Brahmans, temples and suitable wetlands are the distinguishing features of Cheranmahadevi. Palayagramam to the north near the ancient Ramaswami temple, which contains inscriptions of the Chola Kings, Rajaraja and Rajendra Chola I, is by repute the oldest

settlement of the caste; southward from this extending to the Kannadiyan channel, are four streets in which live the descendants of Brahmans who, tradition asserts, were imported by Kumarakrishnappa Nayak of Madurai (1573 - 1595 A.D), the feudatory at Madura of the Vijayanagar king Sri Ranga II¹¹ Inscription found in the Appan temple noted the above matter.

Besides the innumerable temples dedicated to the minor gods and goddesses, one at least of which presides over each separate colony, sometimes over single streets, there are in the whole of the main village no less than twelve temples belonging to the Trimurti, eight of which may be called ancient. Most interesting is the beautiful, sadly neglected Bhaktapriyar temple, situated on the bank of the Tambraparni about a quarter of a mile east of the main road. The stone carvings which adorn the outside wall of the building are of remarkable delicacy and recall the similar sculptures of Manappadaividu and Tenkasi, Kulottunga I (A.D. 1074 - 1118), the last great Chola king, has left an inscription in the temple. Vira Pandya (A.D 1252 - 1267) boasts that he “took Ilam (Srilanka), Kongu and Solamandalam, conquered the powerful chiefs and was pleased to perform the anointment of heroes and victors at Perumbarappuliyur (Chidambaram),” has left six inscriptions here, two close by is a bathing-ghat, to which thousands resort once a year at the time of the January new moon, as it is believed that then the Ganges enters the Tambraparni at this point. The Alagiyappar temple, also on the river bank but to the west of the road, with a chattram attached to it, possesses a wide reputation for the excellence of the pepper-water served to its Brahmin “free-fooders.” It contains inscriptions of Pandya and Vijayanagar kings. Somanathaswami, the presiding deity of the temple just to the east of that dedicated to Alagiyappar, is famous for his power to provide rain in times of distress. The ceremony known as Varunajapam consists in placing a vessel of water with a hole in it over the head of the god and allowing the contents to trickle down for eight days. If water fails, milk is substituted; if both fail, the Brahmins stand in the water and call in a loud voice on all the elements. Even after the most desperate remedies, including the pepper bath of the Pillaiyar,

have been tried in vain, this ritual has never been proven ineffectual. The richest of all the temples, dedicated to Ammanathaswami, contains an inscription of the great Chola king, Rajaraja, and two relating to the Chola Pandya viceroys of the eleventh century.

A deity possessing more than a local reputation is the Pillaiyar; Pepper Pillaiyar is called whose shrine is situated beside the peaceful little tank at the south end of the village. When water is lower than it should be in the Kannadiyan channel, his image is plastered with a paste of pepper and water, and his little temple is filled with water. Finally, a Stopper is removed from the floor, and the mixture flows out by a passage into the channel, which flows just past the shrine. If the rite is performed correctly, water will come down the channel in flood the next day. The temple has an endowment from Government, and contributions towards the ceremony are eagerly volunteered by the villagers when a failure of water is threatened.

On the opposite side of the tank is the prettily situated bungalow, which from 1860 onwards was occupied by successive Sub-Collectors. The building, which is a little better than an odd jumble of most incommodious rooms, evolved from a few old mandapas. The work was begun by Mr. Henry Levinge (the first resident Sub-Collector), who obtained a grant of the site on patta and became the owner of the buildings. His successors occupied them, and before his death (which occurred in 1885), Sir Vere Levinge made a present of the property to Government. However, despite repeated patchwork, the building was never satisfactory. So a new residence completed in 1914 was constructed on the dry land south of the railway station.

Weaving is the occupation of the place's Pattasalaiyans, Kaikkilaiyans, Iluvans, and Koliya Paraiyans and forms the chief local industry. In addition to the ordinary fabrics cloths of somewhat fine texture with silk borders, the angavastirans of the better dressed Hindus are produced by the Pattasalaiyans and Kaikkilaiyans. It is interesting to note that, in a cottage, the factory is owned by some Brahmins near the railway station. The local market in Serankoilpattu, which belongs to the taluk board, assembles on Thursdays.

Freedom Struggle

During the freedom struggle, Cheranmahadevi played a vital role in the Indian freedom struggle. In 1908, Bharathamatha Association was established by the revolutionary leader NeelakandaBrahmachari of the Erakkoor village of Sirkozhi in the Princely state of Travancore. Branches were soon established in Tenkasi, Cheranmahadevi, and Thoothukudi. He took efforts and enlisted a revolutionary army of nearly 25,000 men in Cheranmahadevi, Pathamadai, Ambasamudram, Tenkasi, and Maravakurichi.

Cheranmahadevi Gurukulam

V.V.S. Iyer started a Gurukulam or Bhratwaja Ashram (National School) in Kallidaikurichi and later Shifted to Cheranmahadevi of Tirunelveli district. In 1922, he organized and founded Bharathi Ashram to popularise Bharathi's work and ideals.

From the time immortal, Cheranmahadevi has been associated with imperial tradition. It was under the influence of Pandyas of Sangam age for a long time. Early Pandyas, Cholas, Later Pandyas, Cheras, Pandyas of Tirunelveli, Tenkasi and Nayaks of Madurai. In 1761, this region was under the control of Nawab of Arcot. It served as a critical administrative unit even in the days of Carnatic Nawab. The Nawab managed this unit through his agent, Amils, appointed by the Amulders of Tirunelveli, the direct agents of the Nawab of Carnatic. After the days of the Nawab administration, the British governed this unit as a revenue division known as Taluk by appointing Thashildars. Thus day by day, the administrators felt the importance of the place. In 1801, the Arcot Nawab entrusted this region to the British.

From 1808 to 1860, Cheranmahadevi served as the Taluk headquarters of Cheranmahadevi taluk. After that, Cheranmahadevi became the Headquarters of the Cheranmahadevi revenue division; Cheranmahadevi was one among the three divisions of the Tirunelveli district from 1860 to 2018. From 1860 onwards, Cheranmahadevi became one of the Revenue parts of Ambasamudram Taluk. From 1910 – 2017 A.D. Cheranmahadevi was served as one among the revenue Firkas of Ambasamudram taluk. In 2018,

Cheranmahadevi has bifurcated from Ambasamudram taluk and made into a separate taluk. On 12.11.2019, the Cheranmahadevi Revenue division was restructured with five taluks and 211 Revenue Villages viz., Cheranmahadevi, 51 villages restructured Ambasamudram 29 villages, Nanguneri 74 villages, Radhapuram, 36, Villages and Tisaiyanvillai, 21 villages in Tirunelveli District.¹² Tirunelveli District is bifurcated into Tirunelveli and Tenkasi District on 12.11.2019. After bifurcation Tirunelveli has eight taluks, viz., Tirunelveli, Cheranmahadevi, Palayamkottai, Manur, Nanguneri, Radhapuram, Ambasamudram and Tisaiyanvilai.

An examination of the inscriptions of Cheranmahadevi reveals that three settlements were established around Ammainatha, Ramaswamy, and Deyvisamudaiyar temples during the Chola rule in Cheranmahadevi. The fourth settlement would have emerged around the Appan temple during the Pandya period. The Ammainatha settlement seems to have been shifted to somewhere around Deyvisamudaiyar temple. As the Appan temple is located adjacent to the southern bank of the river Tamraparani, its settlements would likely have been abandoned like the Ammainatha temple settlement fearing the floods in the river Tamraparani. The brahmadayamahasabha members of Cheranmahadevi, like other South Indian brahmadayas possessed lands in the village. The lands belonging to the brahmadaya and temples were mentioned as pidagai in the records.¹³

Parantaka, the Chola king, invaded Pandya's country and brought it under his control. He maintained the conquered Pandya areas with the help of a separate force called Pandippadai. However, Cholan Thalaikonda Virapandya killed Parantaka and relieved Pandya country from the clutches of the Cholas. His rule lasted till 966 A.D. Sundara Chola alias Parantaka II, son of Arinjaya defeated Virapandya.¹⁴ Even then, the Chola power had not been fully restored in the Pandya country till the rule of the successor of Aditya II. Rajaraja I firmly established Chola power in the Pandya country after defeating Pandya king Amarabhujanga. This invasion took place before 988 A.D. and conquered kandalursalai, a chief navalbase, in

the Chera territory about the same year. Pandya's subordination, however, lasted only for five years. In 993 A.D., Rajaraja again invaded and wholly conquered the Pandya country for the second time and annexed it with his empire. To suppress the revolt in Pandya country and to check Chera's influence, he created a brahmadaya in his name called Rajaraja Chaturvedimangalam.¹⁵ Like his predecessors, he used this area as a military base against the Chera country. He stationed such a troop called munrukaimasenai at Tiruvalisvaram. Rajaraja further consolidated his authority over the Pandya country by changing the names of administrative units, temples, villages, rivers and so on. He changed Pandyamandalam as Rajarajavalanadu in 999 A.D. He again changed it as Rajarajamandalam 1012 A.D. and Rajarajapandinadu from 1022 A.D. onwards. He issued orders in a script called vatteluttu, widely prevalent in the Pandya country. Seven inscriptions from his twenty-third to twenty eighth regnal year (i.e. from 1008 A.D. to 1013 A.D.) written in vatteluttu and Tamil scripts are found in the Kailasamudaiyar and Ramaswamy temples of Cheranmahadevi.¹⁶ A few of them bear his political achievements. Ramaswamy temple inscriptions date from 1008 A.D. speak that chaturvedimangalam was a brahmadaya village in Mullinadu, which in turn was a subdivision of Rajarajavalanadu. It shows that the valanadu was called by Rajaraja's name by 1008 A.D. In the following year, 1009 A.D., he changed the name of the deity of Ramaswamy temple to Nigarilichola Vinnagar Alvar after one of his titles. Again, in 1012 A.D.,¹⁷ he changed the names of the Kailasamudaiyar temple, the village Cheranmahadevi, Chaturvedi Mangalam as Cholendrasimhalsvaram and Nigarilicholachaturvedimangalam respectively. The son and successor of Rajaraja I was Rajendra, who inherited an extensive empire from his father. Three inscriptions are found in the Deviyamisvaramudaiyar, Ramaswamy and Kailasamudaiyar temples of Cheranmahadevi.¹⁸ Like his father, he also engraved records in Tamil and vatteluttu scripts to please the people of Pandya country. He built the Deviyamisavarnudaiyar temple at Cheranmahadevi and brought that area under his control. He brought about one thousand and five

hundred Brahman families to Cheranmahadevi; Srivallabha, the Pandya subordinate, ruled over Attur, Tiruvalisvaram and Cheranmahadevi¹⁹. His Chera subordinate Rajasimha built Rajendra Vinnagar at Mannarkoil. The subordination of the Pandyas to the Chola power led to a state of chronic revolt and disorder. Realizing the restlessness in the Pandya country, Rajendra I made some solid arrangements. He appointed his son Sundara Chola, Jatavarman Sundara Chola Pandya, as viceroy to rule the Pandyanadu since 1021 A.D.²⁰

The creation of the Chola - Pandya Viceroy ship from the Chola royal blood minimized troubles in the Pandya country, and this practice continued till the reign of Vira Rajendra. The Chola-Pandya rule commenced in the Pandya country with the appointment of Jatavarman Sundara Pandya. Totally four Chola-Pandya Viceroys reigned the Pandya country for about sixty years. By respecting the sentiments of the people of the Pandya country, Sundara Chola and his successors assumed the titles Jatavarman and Maravarman, indicating their authority over the Pandya kings. The sway of Jatavarman Sundara Chola over Pandya's country lasted for about thirty years. He had a little control over the Chera feudatories like Rajasimha and Rajaraja Devar. Twelve inscriptions of Sundara Chola recorded in the temples of Kailasamudaiyar and Ramaswamy are available. Rajadhiraja I (1018 A.D. - 1054 A.D.) seems to have appointed his son Minavan alias Vikrama Chola as Chola-Pandya viceroy two years earlier to the outbreak of Koppam battle that took place in 1054 A.D.²¹ He ruled as co-regent to Jatavarman Sundara Chola-Pandya. Rajasimha and Rajarajadeva, the Chera rulers, continued to be his subordinates. The names of the king were mentioned in six of the records of the Kailasamudaiyar temple. An inscription informs that a dandanayaka, i.e., a captain of a regiment of the Chola army, had probably been stationed at Sermadevi Chaturvedi Mangalam to check the Pandya power.²² In memory of his father, he also created Rajadhiraja Chaturvedimangalam. Jatavarman Chola-Pandya was the third viceroy and ascended the Pandya country's throne in 1057 A.D. He engraved only one inscription, which is found on the walls of the

Kailasanatha temple. His record mentions that he gifted a quarter ($\frac{1}{4}$) veli of land at Sivapathasekaranallur as devadana to the Kailasamudaiyar temple in 1064 A.D.²³ This record gives detailed information regarding land transaction procedures prevalent during his reign in the Pandya country. There was much internal disorder in the Chola country following the death of Vira Rajendra and the childless Adi Rajendra. Pandya prince Kulasekhara and Ceylonese ruler Vijayabahu opposed Kulottunga I. Ceylon was relieved of the Chola authority by 1070 A.D. Kulottunga gained victory over five Pandyas, whose identity was not specific. However, the Pandyas agreed to pay tribute to Kulottunga, who discontinued the practice of appointing Chola-Pandya viceroys to the Pandya country.²⁴

Conclusion

The finding of his inscriptions in the Tirunelveli and South Travancore areas signifies his interest in the bordering areas of the Cheras. Jatavarman Kulasekhara succeeded his father in 1162 A.D. Like his father, and he ruled the Tirunelveli region with his capital at Tirunelveli. His authority is extended over the whole of Pandya country, which is evident from his records as they are found in Tirunelveli, Madurai and Ramanathapuram districts. He wanted to expand his territory by invading Madurai, which was ruled by Parakrama Pandya (1143 A.D. - 1166 A.D.). He besieged Madurai and became its ruler. At the request of Parakrama Pandya, Singalese forces drove Kulasekhara out of Madurai about 1171 A.D. Subsequently, Vira Pandya, son of Vikrama Pandya, was crowned at Madurai. To re-capture Madurai, Kulasekhara appealed to Rajadhiraja III (1146 A.D. - 1173 A.D.) for his help. Rajadhiraja chased the Ceylonese army and re-crowned Kulasekhara as king of Madurai around 1173 A.D. Forgetting the Chola's help Kulasekhara changed his loyalty to Parakrama Bagu of Ceylon. The Cholas sent the marava and elagapadai to Kulasekhara against Ceylon, stationed in his country. Chola forces defeated Ceylonese naval forces and deposed Kulasekhara. Subsequently, Virapandya was crowned at Madurai

with the help of the Chola power. Eight lithic records of the king are found in the Ramaswamy Deviyamisvaramudaiyar, NaduvulAppan and Appan temples.

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Educational Reforms of Dalhousie and the Despatch of 1854

C. Swathanthira Kumar*

The modern period was the melting pot of experiments in education. The renowned centres of higher learning like those at Taxila, Vikramshila, Nalanda in north Bengal, Vallabhi in Kathiawar and Kanchi in the south had disappeared long ago. Encouragement of oriental learning by Warren Hastings in 1781, and subsequently formed the Asiatic Society of Bengal on 15 January 1784 by Sir William Jones to give a great fillip to ancient Sanskrit learning. In 1792, Jonathan Duncan, a resident of Varanasi, started a Sanskrit college to provide education to the native Hindus to assist the Europeans. The Christian missionaries were trying to introduce western education by opening elementary schools and providing education to the marginalised, deprived and economically weaker sections of society.

Despite Lord Bentinck's decision, western education's introduction faced obstacles due to differential development in the Presidencies. Although the Supreme Council of Calcutta was the administrative apex of the company's affairs, the administration was not yet so centralised as to guarantee uniformity of action in all the presidencies. The first half of the nineteenth century can be called the period of educational experiments. The East India Company Charter Act of 1813 enabled the company to set one lakh rupees for improving literature and promoting science among the inhabitants of the British - territories in India. Though the Charter Act of 1813 set the trend of opening up scientific temperament, it preferred elitist education over mass education. Mass education was not taken into consideration. A significant attempt was made to create the urban-educated elite class that would perform the role of the interpreter between the ruler and the ruled. The system of examination was considered necessary in both schools and universities. The impact of education was more widespread in urban areas than rural areas. The positive aspect was that political leaders and social reformers inspired by western thoughts and

education kindled the nationalistic spirit and consciousness and emerged proactively for the freedom struggle.

The presidencies acted on their own to a great extent and in many affairs. Authorities at Bombay rejected 'downward filtration' and adopted the policy of spreading western knowledge through the vernaculars. Indigenous schools were, however, rejected, and modern elementary schools were planned. In 1852 the policy of adequate attention to rural education was adopted. In the following year, it was decided to extend aid to teachers of indigenous schools. Regular schools were established in Bombay and Poona. In 1822, Thomas Munro, the governor of Madras, ordered an enquiry into the state of education in the Madras presidency. On a minute of 10 March 1826, the establishment of two schools-one for the Hindus and the other for the Muslims- in each collectorate and of one school in each taluk of the presidency at an estimated expenditure of Rs.50,000/- per annum was sanctioned. After the death of Munroe in 1827, the Board of Public Instruction was reconstituted in 1836 as a committee of Native education, later to be substituted by the University Board in 1841, which set up the High school, which later to be transformed as the University of Madras during the viceroyalty of Canning period. Mr. Thomason, Governor of North Western Province, accepted the Adam Principle by overriding the Filtration Theory. A Department of education was founded on a policy of accepting the indigenous school with a preference for vernacular medium. An officer was appointed in 1844 to organise the preparation of textbooks in vernacular languages. Despite this positive feature, N.W. Province was gradually brought under the impact of Bengal policy. The province of Punjab had started to emulate the example of N.W. Province. However, here the demand for English education become very soon irresistible.¹

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The policy did not turn out to be positive. A stage was soon reached where all the men who knew English could not obtain employment opportunities in the Government. Consequently, several men took up teaching as their vocation to spread education among the masses to sustain their livelihoods.

The perspectives of the officials were divided into three forms of schools. One school advocated the cause of Sanskrit and Arabic and suggested that western science and knowledge could be spread through the medium of these languages. The second school advocated English as the medium of instruction, and the third school upheld the cause of modern Indian languages. The English language was regarded to be of utmost significance. The British rulers believed that it was only through English education that individuals would be able to develop into well-educated, trained and skilled individuals. They would be able to practice the traits of diligence, resourcefulness, morality, and ethics. They wanted the Indians to adopt western methods to implement tasks and functions.

The age of Dalhousie is the most significant in the history of education in modern India. The foundations of a modern education system were laid during the administration of Dalhousie as the Governor General of India between 1848 and 1856. It will be seen that the Education Despatch of 1854, popularly known as Wood's Despatch, emerged out of various experiments and steps taken by Dalhousie's predecessors and Dalhousie himself in 1853.²

Educational Experiments of Dalhousie Till 1853

Dalhousie recommended Thomson's Scheme of Vernacular Education to the Court of Directors in the North Western Provinces. However, he had not formed any definite policy on the educational problems in India. He was still new to India and had yet to acquaint himself with the prevailing conditions. Nevertheless, he had assured the Indian people at the very beginning of his administration that he would "afford every encouragement for the development of native talent. Dalhousie extended Thomason's Scheme of Vernacular Education to Bengal and Punjab. Dalhousie was fully convinced of the success of Thomason's scheme and

therefore recommended "in the strongest terms" to the Court of Directors that full sanction be given to the scheme of vernacular education to all the districts within the Jurisdiction of the North Western Provinces. At the same time, he felt that he would not be discharging the obligations as Head of the Government of India if he were to remain content with this recommendation only. He also asked for the views of the Governor of Bengal and the Board of Administrators on the subject while awaiting the Court's sanction to the scheme of vernacular education.

At the same time, he carried out elaborate educational reforms in Calcutta—he converted some of the Departments of the Hindu College into an institution called "the Presidency College" in order to distinguish it from all other local and private institutions and threw it open to all youths of every caste, class or creed and hoped to see it "expand itself into something approaching the dignity and proportions of an Indian University."

Dalhousie thus laid the foundations of an efficient system of instructions for all sections of the community in Bengal. Hindu boys were to have learnt vernacular and English education at the junior department of the Hindu College. Muslim boys would have similar facilities at the junior department of the Madrasa. Also, Hindu boys would continue their higher studies in Hindu learning at the Sanskrit College. At the same time, the Muslim youths would follow up their studies in the Arabic College³.

Dalhousie's First Official Support for Female Education in British India

While Dalhousie was thus supporting Thomason's system of vernacular education in the North-Western Provinces, the Punjab and Bengal, he was also developing Bethune's idea of female education as well as Thomason's plan for technical education in Bengal. Official support for female education in India was unknown before him. However, many like Elphinstone shared Dalhousie's conviction that the "diffusion of knowledge" among men and women would sound the death-knell of many social evils that degraded women's condition in India. It was believed that the scheme of

female education would be unpopular and “looked upon by the mass, with fear and dread, whether Hindus or Mohammedans. The Mohammedans shared all the prejudices of the Hindus against the education of their female offspring. The Eastern idea of female life was strict purity, seclusion and quiet domestic duty. According to this ideal, the literature of the classical languages of India was far too corrupt to allow any teaching of it.

It was Dalhousie who, by supporting J.E.D. Bethune’s female school in Calcutta closed the era of official non-interference. It marked “the beginning of that of open encouragement” in “the annals of female education in India.” Bethune founded this school in May 1849 to impart secular education to girls from higher families who were conspicuous by their absence in missionary schools. Bethune, a member of Dalhousie’s Council and President of the Council of Education, wanted to discover whether the time had come “when this critical step in the system of education of the natives can be taken with a reasonable hope of success.

Dalhousie’s belief was not unfounded. After one year, Bethune came forward with a successful and encouraging report of his institution. In a long letter to Dalhousie on 29 March 1850, he said: how, despite all intimidations to his institution, the number of its pupils had risen from 11 to 30 and how it had encouraged the Indians to found girls’ schools at Uttarpara, Barasat, Neebudhia, Sooksagar, and Jessore.

Dalhousie circulated Bethune’s letter among the members of his Council for their views on the subject, making it clear that female education in Calcutta had his “full and unreserved approval.” Bethune had done “great work in the first successful introduction of Native Female Education in India, on a sound and solid foundation. Accordingly, the Council authorised him to issue necessary instructions to the ‘Council of Education to supervise and support female education in India, which was approved by the Court of Directors in their letter of 4 September 1850. However, unfortunately, in August 1851, Bethune died after suffering for a while from an abscess of the liver,

speaking of “his female school as the anxiety that lay nearest to his heart. Dalhousie, who was grieved by the untimely death of Bethune, realised that the experiment of his school was most likely to be thoroughly successful if carried on for sometime longer “as a private work watched with the closer care.” So he requested his wife, Lady Dalhousie, to take it for the present “under her charge.” Since the number of girls in the school was likely to increase from 40 and since the monthly expenditure was likely to increase from the existing expenses of Rs.650 - Rs.700, Dalhousie was, however, anxious that the Court of Directors should support the noble cause⁴.

Dalhousie developed Thomason’s Scheme of Technical Education

While Dalhousie was thus supporting Bethune’s idea of female education, he was simultaneously developing Thomason’s plan for technical education in Bengal. In November 1847, Thomason established a Civil Engineering College at Roorkee with Lieutenant R. Maclagan as its principal. It was designed to give theoretical and practical instructions in civil engineering to Europeans and Indians, with a view to their being employed in the country’s public works according to their qualifications and service requirements. Within a year of its foundation, Dalhousie realised that much good would result from training a certain number of youths annually in a well-instructed class rather than a college for filling vacancies as they arose and to meet the increasing demands of the department of public works. However, the introduction of railways and the electric telegraph, as well as the construction of roads and irrigation works, created such a great demand for civil engineers in the recently organised departments of public works in Bombay and Madras that Dalhousie changed his idea of establishing a civil engineering class to that of a civil engineering college in each of the Presidencies. Its primary object was to train civil engineers of all classes employed in the departments of public works, which was to be open to Europeans, Eurasians, and Indians. In the Bengal Presidency, through the Thomason College at Roorkee, where he

had founded a scholarship in memory of Thomason, who had died in 1853, was contributing a great deal. However, one college was not sufficient for the purpose.

Dalhousie received the Court of Directors' Reply

The Court of Directors' reply came quickly. It contained not a sanction to Dalhousie's proposals but a detailed policy regarding education in India which the Governor-General-in-Council must follow. Dalhousie's reaction to this was not only shock and surprise but also satisfaction, as recorded by him in his Diary on 12 October 1854 and his official minute on 19 October 1854. He entered the following observation in his *Diary* on 12 October: "At the close of last year, a despatch was sent to the Court proposing the immediate extension of Thomason's system of Vernacular Education to all the districts in the North West Provinces. At the same time, a similar educational system was proposed for Punjab and the whole of the Lower Provinces. Up to this time, the Court has never thought proper even to acknowledge this despatch. In the meantime, they have sent out a mission, laying down a complete scheme of general education for all of India. They not only do not enquire what the Government of India has effected but actually represent what they have left undone⁵."

The Making of the Education Despatch of 1854

In Bengal and the neighbourhood of the other presidency towns, there was a considerable demand for English - which was responded to by the Government.

The credit goes to Charles Wood because the East India Company requested the President of the Board of Control to prepare a general education scheme for "the whole of British India." In the face of this admission, it would seem surprising that Wood should take full credit for the Education Despatch of 1854⁶.

Wood's Despatch of 1854

Wood's Despatch of 1854 underlined the objective of educational policy. Improvement in arts, sciences, philosophy and literature were taken into consideration. These took place either through the use of English or other languages as the medium of instruction. The primary purpose of this committee was to bring about improvements in the education system so

that individuals can benefit and acknowledge its meaning on a large scale.

The Aim of Education - Education aims to make provision of meaningful and beneficial knowledge to individuals in such a manner to augment their intellectual, moral and socio-economic status.

The Curriculum - The subjects that were focused upon included Persian, Arabic, English, science, social science, law, accountancy, public administration and literature. These were considered subjects that would benefit the individuals in every possible manner.

The Medium of Instruction - The primary purpose of the medium of instruction was to ensure that students could acquire an efficient understanding of the subjects. The most prevalent medium of instruction was English. This is because it was the one that was widely acknowledged. However, apart from English, Sanskrit, Persian, Arabic and Urdu were also accepted as the medium of instruction⁷.

Department of Public Instruction - It was recommended that the department of public instruction should be constituted within each province. The director of public instruction should be the chairperson of this department. Emphasis was put upon the teaching of English. However, at the same time, emphasis was also put upon teaching other languages of India.

University Education - The patterns and the structure of education in these universities were based on London University (as provided by the education despatch of 1854). The committee also recommended promoting the establishment of Madras, Bombay and Calcutta universities.

Importance of Graded Education - In order to acquire higher education, it is apparent for individuals to establish a foundation from the initial stage. Therefore, the importance of graded education was recognised. The system of education from the elementary level to the university level was given significance.

Expansion of General Education - Individuals belonging to all backgrounds and categories have the right to acquisition of education. There should not be any discrimination between individuals based on caste,

creed, race, ethnicity, religion, occupation, gender or socio-economic background.

Grant-in-aid for Education - Grants are the financial assistance that educational institutions typically provide students based on merit and performance. The grants-in-aid are the sources of assistance and facilitate the acquisition of education. Therefore, the rules must be accepted by all levels of education.

Teacher's Training - The establishment of teacher training schools in each province was considered significant. The training schools for the teachers were related to the subjects of engineering, medicine and law. The training of the teachers is a crucial area. They need to possess adequate knowledge so that they can facilitate learning among students in an appropriate manner. Therefore, it was recommended that there should be at least one teacher's training college in each province. The teachers, who were well-qualified and experienced, earned well. The teachers were also given scholarships during their training period, which motivated them to work to their best abilities in this profession⁸.

Women's Education - Educating a woman means educating the entire family. In the medieval period, women were respected. However, education was acquired only by women belonging to wealthy and upper-class families. In the modern period, education among women was encouraged, as when they would acquire education, they would appropriately lead to the upbringing of the family. In the present existence, women and girls are also getting enrolled in schools and higher educational institutions to earn professional qualifications. It is believed by individuals belonging to all categories and backgrounds that girls and women should be given equal opportunities in education. Therefore, grants-in-aid are given to the girls for the acquisition of education.

Education and Employment - The purpose of education was ultimately to acquire employment opportunities. The individuals enrolled in higher educational institutions, so they can adequately prepare themselves to get engaged in Jobs.

When individuals do not opt for higher education, they acquire primary education and enhance their literacy skills of reading, writing and arithmetic.

Vocational Education - Through acquiring vocational education, the individuals would be able to attain skills in various areas such as artworks, handicrafts, silk weaving, carpentry etc. Many individuals, particularly in rural communities, believed that occupations such as carpentry, craftsmen, artisans, and so forth would enable them to use their skills and abilities and meet their livelihood requirements⁹.

Conclusion

Richler has described the Education Despatch of 1854 as the "Magna Carta of Indian education" in his, *A History of Missions in India*. Indeed, the Despatch did not bestow on the Indian people certain rights and privileges in education, but some of the concepts of the Despatch like the cultivation of Indian languages, use of the mother-tongue as the medium of instruction at the school stage, institution of university professorships in some subjects including vernaculars and classical languages. Law and Civil Engineering, the concept of mass education and secular education in a plural society like India were the concepts which are significantly valid in an independent India. The Despatch realised that the goal of education was primarily employment and as such vocational education, as well as absorption of qualified Indians in government services, was emphasised. It hoped that Indian private enterprise would gradually replace the government in education through grants-in-aid and help develop an education rooted in Indian soil.

It is not the fault of the framers of the Education Despatch that some of the provisions were never carried out, and some were given effect in a mutilated form. In contrast, some others, like the institution of teaching posts in universities, were implemented after a considerable time. Nevertheless, it is too much to expect that the Despatch was meant to educate a colonised people by an imperial class.

As M.R. Paranjpe has observed in his *Progress of Education in 1941*, which has received comprehensive

endorsement from educationists like J.P. Naik and S. Nurullah:

The Despatch does not even refer to the ideal of universal literacy. However, it expects education to spread over a wider field through the grants-in-aid system: it does not recognise the obligation of the state to educate every child below a certain age; it does not declare that poverty shall be no bar to the education of deserving students; and while it may be admitted that employment in government offices was not the object of English education as visualised in the Despatch, the authors did not aim at education for leadership, education for the industrial regeneration of India, education for the defence of the motherland, in short, education required by the people of a self-governing nation.

The Education Despatch endorsed

Lord Stanley, the first Secretary of State during the viceroyalty of Lord Canning, wanted to ascertain whether it would be suitable for him to pursue the education policy enunciated by the Despatch of 1854. Stanley's Despatch in 1859, following a review of the Education Despatch of 1854, did not make any drastic change in it. However, after admitting that before 1854 nothing was done seriously for the cause of elementary education, it was observed that the grants-in-aid system hitherto in force, despite its success with English and Anglo-Vernacular schools, was not suitable for

providing elementary education to the masses. It suggested that the government should itself run and establish elementary schools and, if necessary, levy a compulsory local rate for defraying' expenses like Thomason's successful plan of levying one per cent on land revenue for defraying the expenditure of village schools. There was no doubt that contemporary events influenced Stanley in England, where the movement for the imposition of local taxes and the establishment of a public school system had just begun as well as in India. In doing so, Stanley missed the golden opportunity of combining the efforts of two agencies in elementary education-voluntary effort and local organisations.

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Political Life and Career Contributions of Moovalur Ramamirtham Ammaiyar

R. Sundara Devi*

The pioneering women of women's liberation came from all walks of life. Some belonged to relatively wealthy and enlightened families. All the more significant is the contribution of those who come from circles of bourgeois tradition, as they genuinely represented the wave of change that overwhelmed the masses. Among them were intellectuals, educators, and

housewives turned into crusaders. They had suffered terrible deprivation and humiliation. The social revolution wrought by the pioneers has also manifested itself in other developments. Tamil Nadu has been a traditional home for revolutionary ideas and activities, so it has been natural for many women to break old patterns and bring about various social developments.

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Women were of secondary status in Indian society during the early Nineteenth Century. The birth of a girl was unwelcome, her marriage a burden, and her widowhood unfortunate. Customs such as sati, early marriage, and polygamy were widespread. The widows of the upper castes were prevented from remarrying, and their conditions were appalling. A woman's place was strictly within the family, and her husband, elders and in-laws ruled her with an iron fist. Deprived of education, vocation and social, economic and political rights, she was confined within that house's four walls.

The Nineteenth Century can rightly be called the period of the reform movement for the emancipation of women. At the same time, the Eighteenth Century was the darkest period of repression and oppression of women in India. Steve Biko, the legendary South African freedom fighter, once said that it was not just whites who told the blacks they were inferior, but the Blacks came to believe themselves. The same happened with the Indian women. However, now it is time to break this glass ceiling. Even today, the subjugation techniques have only changed, but the goals remain the same. Alongside physical humiliation, there is torment in the psychological and ideological sphere, and the media are more insidious than before.

Along with rationalized violence, through fire and sword, it continues to control and occupy hearts and minds. It is a total view of the belief system of communication, social movements and behaviour. It dehumanizes women by denying them human emotions, weaknesses and individuality. Class and caste politics constructed femininity as subnormal, senseless, submissive and obsequious. It taught people to devalue their strengths and question their worth.¹ The social rights of the individual and women in society derive from their position in the nation-state. It is determined by the closeness of contact between individual members of society, which is decided by the common interests these members enjoy. The autonomous women's organization dealt with many essential women's issues. However, it was still trapped in nationalist discourse due to its partial fascination with nationalism.

The Self-Respect Movement was born as a response to the domination of Brahmins. The Tamil Nadu Congress had addressed women's issues completely differently than nationalists and women's organizations. E.V. Ramasamy, popularly known as Periyar, launched Suyamariyathailakkam (Self-Respect Movement) in 1925. The movement described its basic principles as no god, no religion, no Gandhi, no Congress and no Brahmin.² With a worldview inscribed on equality, social justice and human dignity, the Self-Respect Movement sought the support of socially and economically backward non-Brahmin communities such as Nadars, Kallars, Agamudayars, Vaniyakula Kshatriyas, Isai Vellalas and Goundars.³

The movement held annual provincial conferences. For example, during the Virudhunagar Provincial Conference, which was held in 1931, nearly 15,000 people took part in the procession, with 5,000 delegates and 3,000 women attending the Virudhunagar Women's Conference.⁴ Along with other social reform activities, the movement conducted self-respectful marriages between non-Brahmin castes to propagate their ideas of self-respect.

Both *Kudi Arasu* and *Puratchi* were the two weeklies launched by the movement in 1925 and 1933, respectively. The Movement also published another weekly called *Viduthalai*, which became a newspaper in 1937. The most essential idea that Periyar had proposed was self-respect marriages and limited families for the welfare of the women. It featured marriages such as '*Vazhkkai Oppadam* ', providing equal freedom to women in married life and forcibly supporting inter-caste marriages and consent marriages.⁵

The Self-Respect Movement has provided space and encouraged political activism among women. As a result, many women actively participated in the movement. For example, Moovalur Ramamirtham Ammaiyar, who began her life as a devadasi, had transformed over the years to become a remarkable women leader in the Self-Respect Movement.

In the Isai Vellalar community, Moovalur Ramamirtham Ammaiyar was born in 1883. She grew up in a Devadasi family in the Moovalur village of the

Thanjavur District. She was initiated into Devadasi customs at a young age. Writing in *Kudi Arasu* in 1925, she recalled that she was born into a traditional non-devadasi family. Her uncle and aunt convinced her father to force her into prostitution through the devadasi custom. "They also advised me not to marry because she would get a good deal of money for her family through her profession, given my talent in music and dance". Hence her parents forced her into this custom. During this time, she thought deeply about this custom as evil and read the religious texts that supported it. She felt that men forced some women into this humiliating profession to pursue their indiscreet pleasures for selfish reasons.⁶

This led her to abandon the devadasi life and voluntarily marry a musician, Suyambu Pillai. This marriage created a furore in their community and led to their ostracism. She began her political career in Tamil Nadu Congress Party as an activist. Beginning in 1921, she became a Congress propagandist campaigning for the non-cooperation movement in the villages of Thanjavur District.⁷ She joined Periyar, Varadarajulu Naidu and other non-Brahmin leaders. She organized the 'National School' at her home in Moovalur to educate members and supporters of Congress on various topics related to party activities. She campaigned to abolish the devadasi system by forming associations in local areas around Thanjavur. Its main objective was to mobilize the devadasis, make them aware of the system's evils and motivate them to break with it. She organized inter-caste and consent marriages for the Dasis to free them from their so-called service to Hindu temples. In 1927 she appeared to have organized many of these marriages in the villages of the Ramnad, Trichy and Thanjavur Districts.

She left Congress due to local politics and joined the Self-Respect Movement. She acted as a tireless activist against the subordination of women. She gave several lectures and explained how Hinduism and upper caste men legitimised women's subordination. She organized, led and conducted self-respect marriages in various places. For example, she conducted the marriage of the widow of Sivagami and Chidambaranar. During the anti-Hindi agitation in 1938, she spread the

anti-Hindi message through a padayatra from Tiruchirappalli to Madras and was arrested.

Ramamirtham Ammaiyar regularly wrote essays in *Kudi Arasu* on the status of women. In 1936 she published a voluminous Tamil novel, '*Dasikalin Mosavalai Allathu Matipettra Minor*'.⁸ This novel was the product of her rebel position within the devadasi system. In the early Twentieth Century, women's entry into the intellectual arena as writers and journalists, representing their freedom to express their opinions, did not find much support from men. Indeed, Ramamirtham Ammaiyar faced enormous difficulties in publishing her novel. The novel deals with the lives of the devadasi who were exploited by the male-dominated society and how two left the system to organize a Devadasigal Munnetra Sangam. This novel had a moving and political preface. Another Ramamirtham Ammaiyar fantasy series was '*Damayanthi*', published in Dravida Nadu in 1945, which also deals with the question of a devadasi. In 1949 she resigned from Dravidar Kazhagam and joined Dravida Munnetra Kazhagam due to Periyar's decision to marry a young woman of 26 years old when he was just over 70.⁹

The public awakening created by her novel and her continued campaign to abolish the Devadasi system was instrumental in passing the Madras Devadasi (Prevention of Dedication) Act or the Devadasi Abolition Bill. It legally forbade the devadasi system in 1947. In 1949, when she parted ways with Periyar, she became a staunch activist of the D.M.K. She remained a supporter of D.M.K. until her last breath in 1962. In her memory, the Tamil Nadu Government established the 'Moovalur Ramamirtham Ammal Ninaivu Marriage Assistance Scheme', a social assistance programme to provide daily financial assistance to subaltern women.

Ramamirtham Ammaiyar's life story was truly extraordinary. From devadasi, she had become a prominent supporter of the cause of women in Tamil Districts. Her commitment to the cause of women led her to disagree and break up with Periyar despite two decades of companionship with him. Ramamirtham Ammaiyar did not represent an average female activist of the self-respect movement, but one who had marked

the extreme limit to which a female movement activist could go.¹⁰

Moovalur Ramamirtham Ammaiyar's life was that of a pioneer of social reform. She had to lay a new path for women. Her task was not easy, as she had no precedent to follow. She set a precedent for other women as advocates for many causes and needs of women and children from all communities. She was so simple, kind, motherly, full of ideas and ready to build a second line of leadership. However, with each step, she had to trust herself and fight a battle before taking the next step. From her childhood to her last breath, she faced new challenges in her life at every moment. Her sacrifice for the cause of women in general and devadasis, in particular left her a permanent place in the history of the progressive women's movement in Tamil Nadu.

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Women's Protest Position in front of Tamilnadu's Power Numeracy

C. Naveena Devi*

Jawaharlal Nehru called the Dominion notion "as dead as a doornail." The Muslim League claimed they would not accept anything less than India's split. Following this, All-India Congress Committee established the Satyagraha campaign and selected individual Satyagraha as the vehicle to emphasise individuals' right to free speech. Gandhiji ordered Congress Committee members. City Council members and others participated in Satyagraha to "carry out peaceful anti-war propaganda" and "preach non-cooperation with the government in its war tactics." Individual Satyagraha started on October 17, 1940, with Gandhiji's first pick, Vinoba Bhave. This operation resulted in 30,000 arrests. Due to shifting circumstances, the government was obliged to release

political prisoners towards the end of the year. To reach India, the Japanese had to pass through Britain.

Both men and women participated in the Tamil Nadu Satyagraha. K. Kamaraj, President of the Tamil Nadu Congress, in 1940. His leadership boosted the Congress's anti-war movement in Tamil-majority regions. In response to Gandhiji's call for individual Satyagraha, the Tamil Nadu Congress Committee formed a Satyagraha committee. It started recruiting volunteers in early April 1940. T.S.S. Rajan presided over a Tamil Nadu Satyagraha Committee meeting at Tiruchirappalli. More than 160 people accepted the Satyagraha Pledge. The TNC working committee requested the Satyagraha by mid-November. The Congress Minister for Public Health in Tamil Nadu,

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T.S.S. Rajan, began the initiative. He staged his Satyagraha near Madras' Parry's Comer after informing the District Magistrate. He was caught and fined Rs.1,000. Then women took a strong interest in individual Satyagrahas. On November 21, 1940, Rukmini Lakshmipathy and T.S.S. Rajan advocated Satyagraha. Preceding her imprisonment, Rukmini, the first woman Satyagrahi in Adras Province, remarked, "Let the women of India join Mahatma Gandhi and maintain our nation's dignity." Before starting her Satyagraha, she wrote to the Mayor of Madras and the Governor of Madras, begging them not to participate in the war. Her refusal to obey British authorities earned her a year in prison. Anushya, M.S. Balammal, Devakhi Animal, J. Jagathambal, A.C. Jeyalakshmi, Navemeethammal, Neelavathiyammal, R.P. Radha, Rukmani Animal, Saraswathi Pandia, Sithalakshmi, Thayar Animal, and others were arrested after Rukmini Lakshmipathy. Section 34 of the Defence India Rule imprisoned Madras residents for three months in Vellore and other prisons.

Anti-war protesters picketed international apparel and liquor outlets and destroyed railway lines. On December 9, 1940, Radhabai Subbarayan, the Zamindarini of Kumaramangalam in Salem district, offered Satyagraha. So Lakshmi, a worker at Kothari Mills in Singanallur, Coimbatore, demolished the railway. Snatched in Coimbatore, she received a two-year sentence. A. Lakshmi is an Indian goddess. Lakshmi, A. (Vice President of Coimbatore), AK Pangaliindividual Satyagraha members, including Pankayammal, Savithiri Ammal, Sundarambal, and others, were condemned to jail. In 1941, he was fined Rs.1,000 and imprisoned for three months. To protest the Satyagraha, Karur Piyari Bibi and others destroyed the railway lines at Vellayudam Palayam in January 1941. As a consequence, they were arrested in Tiruchirappalli and sentenced to jail. Tiruchirappalli women participated in individual satyagraha.

The Tamil Nadu Student Committee of Individual Satyagraha joined the national movement after opposing British persecution. She was elected head of a female student organisation in 1941. "Students organised strike marches, processions, and protests. The government

arrested women under the Defense of India Rules to scare students. For example, Meenakshi, an Annamalai University student, was jailed in Vellore.

The administration is in jeopardy due to the many students jailed under the Defense of India Act. According to the All-India Congress Committee in Sevagram, 424 Satyagrahis were detained in Tamil Nadu, with fines totaling Rs 29,030. So they decided to ignore or penalise low-level violators under the Town Nuisance Act, Madras Traffic Rules, and City Police Act. As the movement grew, more people offered Satyagraha and court prison. As a result, the government had to turn a blind eye, although leaders and notable individuals were not. Gandhiji asked non-arrested Satyagrahis to march to Delhi to deliver anti-war crimes. "Chalo Dilli" (Go to Delhi) was popular then.

On Gandhiji's orders in Tamil Nadu, on February 15, 1941, Perumal and his wife from Vellore set off for Delhi. "Lakshmikanthamma, Paiwathi, and others led the Satyagraha." Madurai politician Chellammal began her campaign by holding public meetings in front of Harvey Mills. Her efforts were in vain, as she was arrested by a police squad and condemned to three months in prison. Navemeethammal, Neelavathiyammal, Chellakani, Jeya, Lakshmi, Rangammal, Somammal, Thayammal, and others participated in individual Satyagrahas. On February 24, 1941, there were 424 students; 36 were female, according to S. Sankaran, secretary of the Tamil Nadu Congress Committee.

The individual Satyagraha movement started well, and then waned. For its part, the Congress working committee committed to helping the British war effort if the government agreed to significant changes. Tamil Nadu Congress leaders backed off from aiding Britain in its time of need. However, Satyamurthi pushed the Congress to continue its parliamentary activities, arguing that British control and protection should be maintained for now, even if India was proclaimed independent immediately. Meanwhile, the congress working committee urged its province and district committees to reorganise and communicate with the

people. The Tamil Nadu Congress organised a variety of events. Propaganda meetings and political conventions are conducted nearby. The Madras district fourth circle congress committee conducted the inaugural political gathering in Royapettah on January 6, 1942. Satyamurthi inaugurated the event, which was presided over by Vijayalakshmi Pandit. According to Congress leaders, a “popular government” that could garner the people’s support and successfully cope with the war situation was needed.

On January 23, 1942, C. Rajagopalachari declared his support for independence in Madras, declaring that Britain no longer opposed India’s defence. He also said that the government could not act so the communities could become self-sufficient. The Tamil Nadu Congress declared January 26, 1942, as Independence Day.

Re-establishing and strengthening public relations by flying the national flag, organising processions, and commemorating Independence Day. According to Tamil Nadu Congress officials, people should support the Tamil Nadu Congress and organise to preserve the streets and villages. After the Japanese invasion, the Tamil Nadu Congress started recruiting volunteers for protection committees. It was created by twenty able-bodied hamlet men, whose names were recorded under a formal Panchayat that comprised all of the community’s notable men. “With the sound of a drum or a trumpet, these soldiers were to gather whenever a crisis erupted promptly. They were village and municipal street guards. They were also taught first aid and military rescue tactics to help people in an emergency. To record this, the Tamil Nadu Congress established the Oorkappu Sangham in villages with congress and non-congress members. The first Sangham was founded in Madurai in March 1942. Parvati Subbarayan founded a Salem- based student group. Similar temples sprouted up all around Tamil Nadu, especially along the seaside. Throughout the battle, disaster shook Britain and her allies. The collapse of Singapore and the Andaman Islands threatened the British Empire’s eastern flank. Japan’s rise has caused fear in India, particularly along the coast. The coastal villages were abruptly evacuated. Madras lost 20-30% of its population, mostly women and children. The

arrival of the Rangoon air-raid casualties was distressing. A former Congress minister advised women to join “Peace Brigades” to help victims of the air attack in Kakinanda T. Prakasam.

On March 23, 1942, Britain sent Sir Stafford Cripps a new set of proposals in response to the Japanese threat in the East. They wanted to not only appease the Indians but also keep them on their side and while the talks were going on in Delhi, Japan attacked Vizagapatnam. As a result, the Madras government changed its headquarters, alarming the public. On August 8, 1942, Sathyamurthi organised a meeting of members of the Tamil Nadu Congress to consider measures to defend the city’s safety and security. In 1942, “Civil Defense Day” was established. So March 11th became Veil Defense Day. The Tamil Nadu Congress held a rally in the city and invited MPs to the Oorkappu.

Sangham Rajaji says people should not be scared or evacuate. He was out traversing the city, encouraging others to take risks. The government responded by directing the district magistrate to monitor these groups. Cripps then pushed for all government portfolios, save defence and war, to be handed to Indian political parties. He also said the Constituent Assembly would draught India’s future constitution, including candidates from Indian states and elected provincial legislators. Congress leaders had high hopes for the Cripps trip but were disappointed. Gandhiji likened the plans to a lousy bank check. The Tamil Nadu Congress anticipated Cripps’ conversations with bated breath. For example, Sir Stafford Cripps, for example, gave Satyamurthi ideas he thought were significant. He had returned brokenhearted. After congress’s working committee rejected his suggestion in April 1942, the Muslim League rejected it.

Currently, Tamil Nadu’s Congress leaders dispute future actions. Rajagopalachari, a vocal opponent of British authority, exhorted Indians to work with the British since Japan threatened to attack India. He also

said he supports the Muslim League's desire for a Muslim state. On April 23, 1942, Rajagopalachari convened a Congress Legislative Party conference in Madras. This was followed by another resolution calling for creating a responsible Madras administration. The All India Congress Committee raised this issue. He rejected the second after the first was soundly rejected.

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Administrative Functions of Malaiyali Tribes of the Shevaroy Hills in Salem District of Tamil Nadu

P. Loganathan*

Introduction

The Scheduled Tribes in India are the disadvantaged people who are socially downtrodden and discriminated, economically deprived and exploited, politically powerless and culturally different, who have been living a poor quality of life characterised by ignorance and obscurant beliefs for ages. They form the most vulnerable section among the deprived. The exploitation of the tribal population by minor government officials, money lenders, landlords and other agents of vested interests can largely be traced to the narrow confines of their traditional environment.¹ As per the 2011 Census, the population of Tamil Nadu, was 721.47 lakhs, of which the population of Scheduled Tribes is 7.95 lakhs accounting for 1.10 per cent of the

total population. The major tribes that inhabit the State include *Kadar, Mudiivan, Paliyan, Kanikkar, Mcdaiyali, Soliga and KondciReddi*. Although, at the same time, there are pockets of tribal habitations mainly concentrated in the Hills, there is also a significant number of tribal groups who are dispersed. Most of them are socially marginalised economically lacking resources, and limited access to health, education, employment, and other income generation opportunities.² The literary percentage of the Scheduled Tribes is 27.89 per cent against 63.72 per cent of the general population.

The Government of Tamil Nadu has so far identified 36 communities as tribal people in the State, based on the characteristics like distinctive culture,

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geographical isolation, shyness of contact with the community at large and backwardness. Among the 36 tribal communities living in the State of Tamil Nadu, the Malaiyali tribes of Shevaroy Hills in Salem district come under the 25 number in the list of Scheduled Tribes and the Salem district ranks first in the whole State with a tribal population of 1,19,369 people, accounting for 15 per cent of the total tribal population in the State of Tamil Nadu. The Malaiyali, who live in Shevaroy Hills are called Big (Peria) Malaiyali or the Kanchimandalam Malaiyali. The tribal people follow their management mode to control their groups with traditional laws, which are unwritten but strictly bogeyed. They conform to the norms and traditions through the influences of the elders, public opinion and religious beliefs. At this juncture, it is essential to study 'Administrative Functions of Malaiyali Tribes of the Shevaroy Hills in Salem district of Tamil Nadu'.

Historical Background of the Shevaroy Hills

The Yercaud hill area is called Shevaroy Hills and is situated in the Eastern Ghats of Salem district in Tamil Nadu State. Shevaroy is the anglicised name for Seiwarayan and is a detached hill range covering an area of 50 sq. m. The total extent of the range is 382.67 sq. kms, including Reseive Forests, the Sanatorium, and several old Coffee plantations. The local Tamil name comes from a local deity, Servarayan, which means Chera king. The main town in these hills is Yercaud, located in the Shevaroy range of hills in the Eastern Ghats. Stone-age implements have been found from the ancient shrine near Shevaroy Hills, which is about 5 kms from Yercaud Lake. The first human settlement in the hills came from Kanchipuram. During the Telugu Kings' capture of the Tamil Thondai Mandalam, the Tamil refugees from the plains migrated to the hills and settled there. Sir Thomas Munroe, Governor of the Madras Presidency, found this place in 1842. David Cock Bum, the Scottish Collector (1820 - 1829) of the Salem district, was called the 'Father of Yercaud' because he helped in the development of the resources of the Shevaroy and for introducing the cultivation of Coffee, Pears, and Apple. The first survey of the Shevaroy Hills was undertaken in 1827, though the first European house was built in 1840. The attention of

planters on the Shevaroy has been confined solely to coffee plantations. Tea plantations were introduced in the 1840s by Dr. Wallich on the property of G.F. Fisher, and trees of Cinnamon were introduced in Shevaroy Hills by Mr. Richardson during the same period.⁴ In 1842, after the death of the *Nattamor Pattakaran* (Tribal Chief) of the Shevaroy, there was trouble between the various Malaiyalis. This struggle for succession finally resulted in the British bringing this area under their rule in 1842. Yercaud was a Sub-Taluk upto 14th October 1977, and it became a Taluk on 15th October 1977. Revenue villages have been grouped into nine tariffs for administration, and each tariff has one Village Administrative Officer. Yercaud has an assembly constituency (Scheduled Tribal Area), which is part of the Salem Lok Sabha constituency.

Profile of Malaiyali Tribes

The Malaiyalis are the principal inhabitants. They form a far more homogeneous community than any of the castes of the plains and afford an interesting object lesson in ethnology. They trace their origin to Conjeeveram (present Kanchipuram District of Tamil Nadu State). The legend runs that three brothers, Periyannan, Naduvannan and Chinnannan, went a-hunting in a forest accompanied by three hunting hounds. It came to rain so heavily for two days that they could not quit the forest. However, their hounds returned home, and their wives, seeing the dogs without their masters, concluded that their husbands had died in the Jungles. Accordingly, as all loyal widows should, they set fire to their houses and perished in flames. On the third day, the hunters returned to find their houses in ashes and their wives dead. The bereaved husbands consoled themselves by marrying again; Periyannan chose a Kaikolar girl and settled on the Kalrayans and Shevaroy; Naduvannan chose a Vedachi as his bride the Pachai-malai as his residence; Chinnannan married a Devendra Pallan and made his home on the Kolli-malai. These three brothers thus became the progenitors of the three clearly defined sub-castes into which the Malaiyalis are divided, the Periya-Malaiyalis, the Pachai-Malaiyalis and the Kolli-Malaiyalis.⁵

The Malaiyalis are also divided into many exogamous clans, which they call *Vagiippiis*. A curious feature in connection with these *Vaguppus* is that certain groups called (*dayadivaguppus*) are also inter se exogamous. The members of these *dayadiclans* call one another brothers (*annantambigal*), and marriage between them is regarded as incestuous for some unknown reason. Inter-marriage between the Malaiyalis of the Kalranyans and those of the Shevaroy is extremely rare, owing, no doubt, to distance, a frequent cause of fission in the caste system. Now, in Shevaroy Hills are 67 villages and 27 hamlets with a total population of the Scheduled Tribes is 28,118 (62.16 per cent), of whom 14,159 are males (50.36 per cent), and 13,959 (49.64 per cent) are females during the year 2010-2011 Census.⁶

With this backdrop, it is interesting to study and analyse the administrative functions of the native Malaiyali tribes of this beautiful hill station, the Shevaroy Hills of Salem District.

Administrative functions of Malaiyali Tribes

The Shevaroy hills Malaiyalis typically conform to their society's administrative norms and traditions through the influences of three agencies, viz, the authority of elders, public opinion and religious belief. They have a well-organised and tradition-bound system of tribal administration. The tribal areas are divided into three *Nadus*. The chief of a *Nadu* is called *Nattan* or *Pattakaran*, whose office is hereditary. Each is subdivided into Nine *Pattis* under *Muppans*, elected as a male, each from *Vaguppu* prescribed by custom, *Ur-goundan* assists *muppans*. *Urs* (village), which are governed by *Ur-goundan*, the office of the *Ur-goundan* is elective. He is helped by *Karakkaran* who is settling disputes among the tribes. *Karakkaran* is elected from different clans in a *Urs*. On appeal, *Nattans* settle disputes. Hence decisions of the *Ur-goundans* and *Karakarans* are renewed by *Nattans*. There are no written norms, only they followed their ancestor's way. It has jurisdiction over all the settlements in the divisions of the hills. They discuss essential functions, panchayats and festivals, the head man of the tribal council is referred to as *Nattan*, and he is the superior

authority of all villages. He is dealing authority of the entire hills.⁷

Administrative function in Three Nadus

The Shevaroy, as per the Malaiyali Tribes, consisted of Three *Nadus*. i.e. *Sela-Nadu* (area South and East of the Shevaroyan Temple), *Mutta-Nadu* (land in and around the Shevaroyan Temple) and *Moga-Nadu*, (North of the Temple). Each *Nadu* of 21 to 24 villages constitutes the higher unit of administration. This unit is under the control of a hereditary chieftain called *Nattan* or *Pattakaran* (Headman of *Nadu*). Each *Nattan* has an assistant named *Maniyakkaran*. *Maniyakkaran* has to give notice of weddings, summon villagers for meetings and do all other related works. The *Nattan* of each *Nadu* is the highest one-man tribunal where all unsolved disputes by the *Ur-goitmlans* are settled. The village of Chitteri is the residence of all three *Nattans*,⁸ who appears to be revered by all people of Malaiyalis in the Shevaroy Hills.

Administrative Function in Nine Pattis

The total tribal areas of Shevaroy Hills contain Nine *Pattis* under *Muppans*. They are elected, as a rule, each from *vaguppu* prescribed by custom. *Ur-goundan* assists the *Muppans*. The Nine *Pattis* are namely Vellakadai, Manjakuttai, Seinmanatham, Nagalur, Yercaud, Velur, Thalaisolai, Valavandhi, Maramangalam.

The *Muppans* are settling all the issues concerning the Nine *Pattis* under their control. Seeking a bride to the groom is also done by the *Muppans* in case the bride belongs to another settlement. The *Muppan* seconds the proposal and represents it to his superior, the *Nattan* of the hills. He finalises the negotiations concerning the betrothal. However, the headman visits the bride's house only after the *Kangani* formally accepts the alliance. The *Muppan* of the *Pattis* are given the first invitation for the marriage, and it is interesting to note that the invitation is given in the form of betel leaf and areca nut. The one given to the headman of a settlement is called *Muppan Pakku*, and the first respect goes to the *Muppan* of that settlement.⁹ During the marriage ceremony, only the *Muppan* of that settlement is provided with a woollen blanket to sit on. If the

Muppan of *Patti* is also present on that occasion, it is he who shares that privilege. However, the first respect goes to the *Muppan* of the settlement, and the same respect is given to the mourning case that took place in the settlement. He is given the first respect that is the chief mourner of that hut where the death had occurred should fall at the feet of the *Muppan* of the settlement and received him by giving betel leaf and areca nut.

The *Kangani*, in turn, assists the *Muppan* in arranging the meetings of the tribal council. He visits the various Malaiyali settlement and informs the meeting's date, time and venue. Moreover, he accompanies his immediate superior, the *Muppan*, whenever the latter visits the other settlements. He used to control the offenders if they turned out violent or problematic. Moreover, he is the person sent to the bride's hut to convey the final acceptance of the alliance sought. Only after his confirmation that the people of that hut are affirmative in this regard. Other members, such as *Karakkarar*, *Pujari*, and *Thandalkarar* of the tribal council, accompany the groom's party to that bridge house.¹⁰ The noteworthy point in this juncture is that though the *Kangani* and his superiors do the significant official matters do not show any regard for him as they consider him just as a paid servant.

Administrative Function in Urs (Village)

The village council is headed by the *Ur-goundan* (village headman), his office is hereditary, and his assuming charge to this post is celebrated with the sacrifice of some animals and holding a feast, to whom the other member like *Karakkaran*, *Tharnakarta*, *Thahdlalkaran* and *PooJari*. The entire member assists him in solving the inter and intra-village disputes, and every village meeting is conducted in the presence of the members of the traditional village panchayat. The *Ur-goundan* and *Karakkarar* take the leading roles. The village equally respects them, but the tribal women are not recognised to participate in the panchayat council.¹¹ The tribal council of the Shevaroy hills is functioning effectively with joint actions of the office bearers, and it settles the entire matters of the tribes of the hills. Violation of the tribal code and the directions of its office bearers are viewed as serious offences

rather than offences such as adultery, theft, no - remittance or refusal of remittance of tax demanded by the tribal council. Only by observing such rigid practices are they keeping their tribal council as a powerful one till today. However, incest is viewed as a serious breach of tribal code as they posit some supernatural punishment viz, drought, flood disintegration and ultimate ruin of that household, in cases like quarrel, theft etc. The accused is asked to remit *thandom* (fine) in the form of a case if he or she is proven to be guilty.¹² If they refuse the very offence itself or remit the fine and he is excommunicated up to *fail-days*, generally, even if they did not commit that offence, they remit the penalty. However, the office bearer of the tribal council is not too blind to victimise a virtuous man.

As reported in earlier contexts, divorce is not as pronounced as the women folk of the hills enjoy considerable freedom. However, one cannot deny that it is in practice; both men and women folk are hand to apply for divorce before the tribal council. In the first phase, the council tries their best to compromise the pains, and it only ends in the vein that they sanction divorce for remarriage. The second husband should return the bride price to the first husband given to the women at their first marriage. If the man wants the divorce just for separation and not for remarriage, then no give and take is observed. The separation is sanctioned just by the formal declaration of council office-bearers. In such a case, the man wants his offspring to be with him, and then he is asked to give his spouse a sum of the amount as compensation for her breastfeeding the offspring in their infancy. This amount is referred to as *paalmadipanom*.¹³

When the case of extra-marital adultery is brought before the tribal council, and if ample proof is produced, the tribal council takes action, such as granting the divorce. On the other hand, pre-marital adultery is penalised with a fine of cash and grain. The note worthy point in this context is that fine is collected from the man and the girl. The *thevasom* (grain) collected is utilised to prepare a ceremonial feast, and the cash is spent either for getting country liquor or pig. If adultery is found in the girl's residence, she is penalised with

less than her partner.¹⁴In the country, if it took place at the man's residence, he penalised less than his partner in the case of extra-marital adultery. Her husband should remit the fine to the woman. In the case of pre-marital adultery, her parents or her brother, if she has lost parents, remit the fine, such a practice of collecting fine from both the man and woman, that too from the kin of their households has minimised the offences, on the one hand, and hinting them, on the other hand. In social matters, polygamy, remarriage, and divorce cases are brought before the panchayat, the day and time fixed. The *kumbal* (group of people) was held under the tree; nowadays, the meeting is held in a Temple and discussed as a matter of public concern; usually, punishments are given in the form of *kutham* (fine).¹⁵

Conclusion

The Malaiyali tribes are settled in the Shevaroy Hills region because of their topographical nature. However, the tribal administrative functions are unchanged because of their socioreligious belief, poverty, illiteracy and hereditary customs. The isolation remains the main cause of cultural and moral backwardness to lead lives of disparity and poverty. Further, lack of education leads to ignorance at all levels, causing them to blindly believe in old-age customs and traditions. Therefore, the government should take adequate steps to make them friendly with the plain area people by interactions that they can learn other languages, making them comfortable, and helping them modify their standard of living.

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Militant Nationalism and its Impact on Revolutionary Literature in Madras Presidency

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Militant Nationalism, an ideology of the Terrorists, not only sets forth the principles and values associated with the national movement from the colonised's viewpoint but also justifies the use of

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extreme measures in uploading such concepts.

Militant Nationalism in Colonial Madras Presidency resulted from several inspirations and indigenous and foreign inspirations were more or less uniform throughout India. However, these militant nationalists in Madras, like their counterparts in other regions of the country through attracted by such inspirations, were nevertheless conscious of their relevance to their mother nation.

The biographies of “Mazzini”, written in Tamil by Subramania Bharathi, “Garibaldi”, written in Tamil by V.V.S.Iyer, inspired to young nationalists of Tamil Nadu and their series of articles on the contributions of Mazzini in Italy and Garibaldi of Turkey published in India, a newspaper edited by Bharathi at Pondicherry, motivated the young militants of Madras Presidency.¹

Importation of Revolutionary Ideology

The publications on the revolts in Europe and America encouraged these nationalists to change the trend of the nationalist movement and gave the militant nationalists a new conception and ideal of the Indian Freedom Movement.

Japan's encounter with Russia in 1904-1905 and the Russian Revolution of 1905 impacted India. Although the militant nationalists of India realised that the Japanese got the victory because of their spirit of self-sacrifice and that the Indians should learn to have to die for their motherland, the militant nationalists argued that if Japan, a tiny island, could defeat a mighty Russia, the Indians could also drive away the Britishers from India. However, on the other hand, the victory of Japan enlightened the Indian revolutionaries as if it was a war between a White European nation and a black Indian.²

Aurobindo Ghosh said that Nationalism is not a mere political programme. Nationalism is a religion that has come from God. He praised the activities of V.O.Chidambaram Pillai in his article in the same paper on March 12th, 1908, “Madras has taken up the herd out of our hands, and today it is over Tuticorin that the Gods of the Mahabharatha over in their aerial care watching chances of the fight which is to bring back the glorious days”.³

The writings of Bankim Chandra, especially ‘Anand Math and his poem BandeMataram’,

significantly impacted the Indian revolutionaries. The Goddess Durga was represented as the ‘Mother of India’ by Aurobindo Ghosh in Bengal. ‘The Mother’ and the ‘BandeMatram’ thus both conveyed both patriotic and religious gospels of Indian Nationalism. The Hindu revivalists, like B.G.Tilak, converted their metaphysical jargon into a mass movement. B.G. Tilak pioneered utilising religious festivals as the platforms of revolutionary nationalism in India. The Ganesha festival and Sivaji festival of Maharashtra organised by him are the best examples in this respect.⁴

The Strategy of Militant Nationalists

The Militant Nationalism adopted a plan of action to spread its gospel and achieve its objectives and framed their common strategy even though their tactics varied, having six programmes:

1. Hatred was to be created in the minds of educated Indians against the British by various propaganda in the Indian Press;
2. The fear of unemployment and starvation was to be removed from the minds of Indians, and love of freedom and the motherland was to be inculcated in the;
3. The Government was to be kept busy using VandeMataram processions Swadeshi Conferences, and boycott meetings;
4. Young Indians were to be recruited, organised in small bands, trained in physical exercises and weapons use, and taught absolute obedience to rules and the leaders.
5. Weapons were to be manufactured, purchased from foreign countries; and smuggled into the country or manufactured in the country itself;
6. Money was to be raised for the Terrorist movement using raids and dacoities.

They believed that “the law of English is established on brute force and if to liberate ourselves. We, too, must use brute force; we should do so. They always projected the revolution ideas to the Indian the rough Press and Political literature, published by the Militant Nationalists all over India”.⁵

Varakaneri Venkata Subramania Iyer, a noted militant nationalist of Tamil Nadu, and a close collaborator of Swamiji Krishna Varma, V.D. Savarkar and Madam Cama of India House at London; and a staunch supporter of Abinav Bharat Society drafted a new technique of revolutionary operation in the Madras Presidency. He stressed that the liberation of Mother Bharat was to be achieved by preparation for war against the British, which included:⁶

1. "The teaching of swadeshi, boycott and National education;
2. Purchase and storing of weapons in neighbouring countries;
3. Opening of small weapon manufacturing factories;
4. Purchase of weapons in foreign countries and smuggling them into India;
5. Adopting Guerilla tactics whenever possible; and
6. Waiting for a favourable opportunity to rise in revolt."

This strategy of V.V.S. Iyer would help the Indian revolutionaries to some extent in organising such a revolution organised by the Irish, Russian and Turkish in Europe.⁷

Neelakanden@NeelakandaBramachari, another noted militant nationalist of Tamil Nadu, his strategy slightly differed from those of V.V.S. Iyer. They are:

1. The leaders should regularly visit all parts of the country and organise meetings.
2. Leaders should discuss with the people the current political atmosphere in detail;
3. The trained nationalist must carefully locate and pick up the bold and brave ones who were prepared to sacrifice everything for the cause of national liberation;
4. The nationalist should make friends with them from among them should pick up persons for the revolutionary (secret) inner circle;
5. The membership in the inner circle should not be known to anyone, including the circle members, except the leader.

6. All the correspondence and transactions between the leader and the secret society members should be kept close.
7. To ensure utmost secrecy, the inner circle members should take an oath in front of the idol of Goddess Kali and sign with the blood taken by cutting the index finger.
8. The essence of Oath is that they are sacrificing themselves for the revolutionary movement; working for the success of the revolution, executing the orders of the leader without hesitation; not let out secrets even if they are tortured etc.,
9. The leader should keep in close touch with the inner council members as possible messages. Moreover, they should use proxies and codes if sending letters through messengers or by post becomes inevitable.⁸

Based on the principles of militant nationalism and the strategies of these two revolutionaries, they executed the theory of terrorism between 1908 and 1911 in many parts of the country by assassinating British officials.

1. The assassination of Mrs. Kennady by Kudiyan Ghosh in Muzzafarpur in Bengal in 1908;
2. The murder of Curzon Whilly, A.D.C to the Secretary of state for India and maker of Bengal partition plan by Madanlal Dingara of India House in London in 1909;
3. The Jackson, District Collector and Magistrate of Nasik were in 1909.⁹
4. The murder of Robert D. William Ashe, District Collector of Tinnevely, at Maniyatchi Railway Station by Vanchi Iyer of Senkottaionon June 17, 1911.¹⁰

After the assassination of Curzon Whiley in London, Madanlal Dingara was arrested and convicted by British police. He made a statement before the Court of Law in London. He made a statement justifying his act of murdering Curzon Whiley:

“I attempted to shed English blood as a humble revenge for the inhuman hangings and deportation of patriotic Indian Youth”. A nation in bondage is in a perpetual state of war. Since open battle is rendered impossible to disarmed race. I had attacked by surprise since the guns were denied to me; I had drawn forth a pistol. As a Hindu, I felt that wrong to my country was an insult to God; my country’s cause was a cause of Sri Rama, her service of Sri Krishna. Poor in wealth and intellect, a son like myself had nothing else to offer to the Mother but how to die, and the only way to teach it was by dying myself. Therefore, I died and gloried in my martyrdom. The war of Independence would last so long as the strange relationship between India and England lasted. My only prayer to God is, may I be the return of the same mother and may I die again in the same scared cause till the cause is successful and she stands free for the good of humanity and to the glory of God BandeMataram”.¹¹

Banned Controversial Seditious Literature

The writings of European literature on revolutions changed the character of the Indian national movement. The militant nationalists of the swadeshi movement studied the revolutionary writings of the Western countries as also the Hindu scriptures. They found justification for their revolutionary activities in both. The ideologies of Bengal-based revolutionaries and the Indian revolutionaries in Germany, Canada, Russia and other European countries seriously impressed the territories. All these ideological backgrounds influenced the minds of the young militants of Indian Nationalism. They reflected in their writings during the swadeshi movement in India.

The confidential files of the Tamil Nadu Archives, Chennai containing such selected vernacular pamphlets, carry the translated English versions of the pamphlets and the opinions of the Criminal Investigation Department. The report of the Under Secretary and the Advocate General is the basis of the translated versions of the objectionable passage of the pamphlets as unlawful and highly seditious. The circulation of these pamphlets in the Madras Presidency was proscribed under section 12(i) of the Indian Press Act of 1910

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The Naveena Hindustan

The first pamphlet in Telugu, entitled *Naveena Hindustan*¹⁶ (Young India), in its vol.1, issue no.7, published in 1910, advocated the adoption of revolutionary methods to secure free government and recalled the sacrifices of Indian martyrs like Kudiram, SatyendraNath, KanyallDutt, HemachandraDass, BhupendraNathDutt, Bipin Chandra, Syamji Krishna Varma, AurobindoGhose and other great persons. The leaflet, which suggested the establishment of “Swaraj in India”, also hinted at specific methods to achieve this. The leaflet wanted the nationalists to organise secret societies for this purpose. It also gave an idea about the composition of such secret societies.¹⁷

Further, in its issue no.8, dated 13th January 1911, it condemned the British for sending Indians to do detestable acts. It reads: “Alass! The meanest of the mean, these Feringhees have managed to induce the sons of the sacred Mother India to perform detestable base acts! Some of the servants of India have been lamenting the death of this debased Feringhee, this Edward VII, the King of England who recently breathed his last, thus escaping the disgrace he was about to experience in India.”¹⁸

The British government, which found the contents of the pamphlet young India, vol.1, issues 7 to 9 as volatile, issued orders on 30th January 1911 under section 12 (1) of the Indian Press Act 1910 and forfeited them.¹⁹

The Commandments of God

Another leaflet in Tamil entitled *The Commandments of God on the Day of VaikundaEkadesi in the year Sadarana*²⁰ was published on 25th February 1911 in Madras. The name of the author is not known. The track appealed to the people of Bharatha to wage war against the British to attain Independence.

Further, it openly condemned the rule of the British for their mismanagement, which caused poverty and starvation. An Extract from the leaflet is reproduced hereunder to substantiate this point: “our children are dying in hundreds of thousands from starvation in the land of Bharatha, which is capable of yielding abundant crops! Dire diseases have made the land of Bharatha their abode! All the Vedic duties have perished. All the Brahmins, born of the gotras of Vasista, Vamadeva, Japala, Jamadagni and Badarayana, have abandoned their appointments in the governments of horrible *Rakshasas* (devils), who are fomenting the people. Courage, spirit, strength and valour have all disappeared from the heroic land of Bharatha and are full of timidity”.²¹

The leaflet blamed the people for failing in their duty. The leaflet tried to infuse strength and vigour among the people by quoting an instance from Ramayana, Mahabharatha and religious texts like Bhagavat Gita. For example, the author reproduced an extract from the *Bhagavat Gita*, which stated: “For the perfection of Good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age”.²²

The primary purpose of circulating this literature to the people was to encourage them to join the Swadeshi movement and to get their support for the militant activities. The C.I.D found the circulation of these pamphlets at the different religious centres like Madurai, Tinnevely, Chidambaram, Srirangam etc.²³ The government seized all the literature from here.

After studying the opinion of the Tamil translator, the Under Secretary to the Government of Madras recommended proscription. Thus, the government forfeited the pamphlet on 30th March 1911 under section 12(1) of the Indian Press Act of 1910. The Madras Government informed the Home Department about the action against the pamphlet. The Government of India took action against the pamphlet under sections 13 and 15 of the Indian Press Act, 1910. It circulated the notification order to all the Provincial Governments.²⁴

Oath of Admission to the New Bharatha Association

The fourth pamphlet in Tamil, entitled *Oath of Admission to the New Bharatha Association*, was found in circulation in the southern districts of the Madras Presidency. The pamphlet claimed that the New Bharatha was the place of the most famous secret associations, which worked to overthrow the British Government. The pamphlet asserted, “God has willed that f the Feringhee should leave this country before the year Anandha”. It stated the association’s commitment that: “...this has spread throughout the Aryavardha. When was it started in a short time? Those who conduct this will come forward openly. As this is the time of preparation, they are writing such pamphlets and doing such other things as will create a zeal for liberty in the minds of the people”.²⁵

The pamphlet gave a description of the New Bharatha Association and its modus operandi: “the secret association is the only secret association; because the enemy does not, in the least, know who are the leaders or managers of this association, which is its headquarters, what work it does and how it does it. All its business is done only by signals and not by correspondence. All its blows will fall only like a thunderbolt in utter darkness... therefore; this is indeed a secret association”.²⁶

Thus, the pamphlet appealed to the Indians to take an oath and to wage war to drive out the English, who had unjustly wrested their country and ruled over it despotically. It suggested the purpose of establishing Swaraj through the New Bharatha Association. The anti-government view in the pamphlet prompted the Government of Madras to forfeit it under section 12(1)

of the Indian Press Act, 1910.²⁷ The assassination of Robert William D.Ashe, Collector of Tinnevely, by VanchiIyer on June 17, 1911, totally changed the political atmosphere in India. It made an anti-climax to the Militant Nationalism in the Madras Presidency.

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Role of Duo in Anti-Hindi Protest of 1937 in Tamil Nadu: E.V.Ramasami and C.N.Annadurai

G. Rengaraju *

E.V.Ramsami (E.V.R.) and C.N. Annadurai were the two notable champions of the Dravidian Movement. E.V.R. was considered the political mentor of C.N. Annadurai, while Annadurai considered himself the political disciple of E.V.R. Both of them enjoyed prison for their involvement in the anti-Hindi protest in Tamil Nadu in 1937. For a while, they came very close, and C.N. Annadurai became a strong lieutenant of E.V.R. in

the Dravidian Movement. They opposed the imposition of Hindi very strongly. They turned the sentiments of the Tamils against the Hindi through writings and speeches in newspapers and public platforms. While E.V.Ramasamy and Annadurai were still together, the duo's combined strength would become evident in 1937. The Government of India Act 1935 ended the dyarchy system and allowed directly elected Indian

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representatives to enter provincial assemblies. Winning the 1937 election under the Indian Council Act of 1935, C. Rajagopalachari formed a Ministry of Congress in Madras Province in July 1937. Soon after, Hindi became a compulsory second language for grades VI to VIII in 125 schools. Rajaji believed that those fluent in Hindi could compete nationwide for jobs.¹ He also realized Gandhi's belief that Hindi was the common language of the rest of India. However, as Premier, Rajaji faced a barrage of criticism from opponents of Hindi.

Gandhi founded the Dakshina Bharat Hindi Prachar Sabha in Madras in 1918 with the bold and highly ambitious goal of propagating Hindi in the south.² Gandhi saw the problem in numerical and economic terms, urging the Dravidian minority to study Hindi.³ To the argument that Hindi is the most significant language spoken in India, Anna argued that according to the same logic, the country's national bird should be the crow and not the peacock.

Congress confused English with British colonialism. Therefore, the party's attitude against all that British and foreign had poured into the English. However, the argument that English was foreign again made a dent. Hindi was considered a foreign language to the Tamil nationalists. Somehow they accepted English, and they hated Hindi much. Although he had introduced Hindi and stubbornly kept his controversial decision, Rajaji admitted that Hindi was a foreign language in Tamil land.⁴ He said that Hindi was like the chutney on the leaf, instructing the Tamils to either taste or leave it alone.⁵ However, Tamil enthusiasts argued that it should not have been placed on the leaf in the first place. Tamil scholars, teachers, a cross-section of Muslim women and leaders have rallied against the move, and the Justice Party had criticized the move in the legislature, proposing instead to make learning Hindi optional.⁶

Ironically for Rajaji, the Premier, the man leading the opposition to the measure was none other than his former Congress associate and neighbour E.V.R., who took a dizzying turn against the measure. E.V.R. had opposed promoting Hindi as a common language even

as a member of Congress. He saw language as a functional tool, but as early as 1926, in his paper, *Kudiarasu* wrote that 97 percent of those learning Hindi were Brahmins who had caused damage to the Tamils and that it was foolish and madness that the Tamils should work for Hindi promotion and spend money on it.⁷ E.V.R. feared that Hindi would become one of the many dangers faced by the Tamils. In 1931, an editorial on *Kudiarasu* E.V.R. described Hindi as a completely useless language and one of the Aryan conspiracies to establish their dominance.⁸ In August 1937, another editorial on *Kudiarasu*, E.V.R. underscored that If Hindi were a compulsory subject, 90% of the non-Brahmin children would fail, while 100 per cent of Brahmin children would get thorough.⁹ E.V.R. also said that Hindi is an excellent instrument to prevent non-Brahmin children from pursuing higher education, but it is not necessary for Tamils in their life or their intelligence.¹⁰

Interestingly, Hindu protagonists such as S. Satyamurti were Brahmins. With the support of Brahmins for the mandatory introduction of Hindi, the movement soon took on a communal character. While some, like Rajaji, saw the opposition as 'anti-Aryanism' and 'hatred of the Congress', Tamils increasingly believed that the North Indian language would undermine the standing of the Tamil language and, therefore, that of their community as well.

In December 1937, an anti-Hindi conference was held in Trichy in which a resolution was passed that sought Tamil-speaking areas as a separate province.¹¹ The second, in February 1938, was held in Anna's hometown of Kanchipuram. The Hindu Theological High School in George Town, Madras, was chosen for picketing in the summer even when a group of volunteers started a march from Trichy to Madras led, among others, by one of the most famous disciples of E.V.R., 'Anjaan Njan' (fearless) Pattukottai Azhagiri, canvassing along the way. At a reception at the Madras Marina for volunteers, E.V.R. declared for the first time that "Tamil Nadu is for the Tamils".¹² Undertaking a fast in front of the Premier's house, some protested against the imposition of Hindi. The annoyed Premier said they were parodying satyagraha.¹³ Unfortunately for the movement, there was at least one black sheep in

the person of Stalin Jegadeesan, who was found eating secretly.¹⁴ E.V.R. biographer Sami Chidambaram stated that the Jegadeesan surrendered because of some enemies and traitors.¹⁵ Citing him as an example, Annadurai openly declared that if Jegadeesan died, he would take his place and die along with ten other volunteers. If Jegadeesan died, all would prepare to die.¹⁶

Rajaji's biographer recorded that the Premier underestimated sentiment against the northern language and the opposition's ability to exploit it.¹⁷ Despite this apparent sentiment, it was not easy to find volunteers and money. Organizers sometimes could not afford to pay a rupee to put up the posters. On one occasion, Annadurai and N.V. Natarajan helped a volunteer until dawn with the posters.¹⁸

Everything the opposition had was so captivating. Rajaji complained that the agitators described some people by caste, their sacred thread, and the tuft of hair on their heads.¹⁹ However, the agitation was peaceful, and the Premier did not know how to deal with it before converting it into a non-bailable criminal offence. Despite the advice of his friends, Rajaji refused to relent his stand. As a result, nearly 1269 were arrested; among them, seventy-three were women, and thirty-two were children. In January 1939, some 683 people, including thirty-six women, were sentenced for a period ranging from one week to one year. Congress leaders S. Satyamurti and Sarvepalli Radhakrishnan suggested a way out. They called for Hindi to be made optional, an idea previously proposed by the Justice, but this suggestion was ignored.

E.V.R., known as "Periyar" or the great since November 1938 for his leadership, had been arrested in November and sentenced to one year in prison for his part in the anti-Hindi agitation. He served his sentence first in Madras and then in Bellary and was released early. On 21st September 1938, Annadurai was also arrested and captured a four-month sentence for a speech in June of that year in which he would incite the people to rise up against the administration. His wife, Rani, scared and distraught, barely realized that her time with her husband would be only the first victim of Anna's

public career. However, the 29-year-old husband was optimistic and saw the internment as a vindication of his involvement in the agitation. He described the sensation as akin to the joy of a woman after learning she was four months pregnant. He also felt that he had passed the test in the eyes of the attentive public regarding his ability to accept the party's difficulties.²⁰ This was Anna's first internment.

It was getting dark when Anna was arrested. The policeman who approached him led him to an older prison officer whom Anna discovered was unaware of world events but was also disinterested in knowing them. The officer looked up and down at Annadurai. Perhaps that was how prisoners were valued, Annadurai thought, and they were silent for fear of offending. The officer did not smile, but his expression was affable. It was after six in the evening. Expecting to be arrested at any moment, Anna had been anxious. Though relieved now, he felt fatigued and did not think about food. The officer gave him a banana and a packet of candy. Annadurai made the mistake of thanking him with a smile. The jailer, seeing his teeth stained with betel leaves, became severe. He said that betel leaves or nuts could not be given to Annadurai. A series of instructions quickly followed: A search was underway. Then, in a complicit tone, the jailer asked Anna if he had any cabin or beedi. Annadurai replied that he had no such habits. The jailer then dismissed Anna as an honest man and asked him to bring the two clay pots, one to store water and the other to urinate in his cell.²¹

The other cellmates were rowdy, whistling at the jailer, singing songs and clapping their hands, all to annoy him. Annadurai was like, an obedient pupil among them. The jailer approached him and, holding the prison bars, said, why did you come? Annadurai proudly told, for the cause of opposing Hindi. 'What did it mean?' asked the jailer. Anna was depressed, hurt and embarrassed, and anger slowly built up in him, as his pride in the strength of his anti-Hindi speeches had been greatly mutilated. In Saidapet, in Madras, someone was unaware of the anti-Hindi agitation. Anna noticed that he was embarrassed about it; despite his daily speeches, the "message" had not even reached the jailer. Annadurai distilled the message for the jailer; thus: they

were arrested for anti-government activities. Then the jailer nodded knowingly.²² However, there was a bright side to Annadurai. Hewas locked up in the same building and on the same floor where his political mentor E.V.R. was interned. He and his companions spent twelve hours a day with E.V.R. Annadurai enjoyedthis opportunity and became very close to E.V.R. At night, they had to return to their cells where Abithana Sintamani, a Tamil encyclopedic, was waiting for Annadurai to spend the night. However, one problem remained. There was no snuff. He had started using it on the advice of an old man, who said it would keep him awake and help him concentrate. Eelam Adigal, an associate, came to his rescue with snuff that had lost vigour, but Anna, craving that product, found it unforgettable.

The death of two young inmates, Thalamuthu and Natarajan, stimulated the determination of the movement. Although both (one of the backward castes Nadar and the other Adi Dravida) died from health problems, their deaths were immortalized in the annals of the Dravidian movement while in prison. The deterioration of the situation due to the imposition of Hindi ended with the outbreak of the war and Congress's decision to abandon cooperation with the British. The Governor's decision in 1940 to withdraw mandatory Hindi and free the agitators put an end to that mess at that point.

The unrest also coincided with the end of Bobbili Raja's tenure as leader of the Justice Party, which had only supported the unrest in fits and starts. Instead of Bobbili, E.V.R. was chosen as the leader while still in custody. Not without apprehensions about this selection, he wrote to A.T. Paneerselvamthus: Like placing the palm fruit on a sparrow, they had given the leadership of the Justice Party to him.²⁴ But the latter strengthened E.V.R.'s trust, saying that E.V.R. did not know his strength. He was the right person to lead Justice Pary, a leaderless party.²⁵

Periyar E.V. Ramasami and C.N. Annadurai actively protested against the imposition of Hindi by the Congress Government headed by Rajai from 1937 to 1939 in Tamil Nadu. For the cause of Hindi, the

Congress leaders like Satyamurtisupported it. Both E.V. R. and Annadurai illustrated the evil effects ofimplementing Hindi among Tamil students, especially non-Brahmin children. When Congress came for the optional subject, the Second world war broke out. The Congress Ministry in Madras Province also resigned. The wartime British Government withdrew the order, favouring the Hindi imposition.

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Historical Approach of Blacktown Madras -A Study

A. Indira*

Introduction

The Northern portions of Georgetown with its original Tradition are still seen. There are still deep-rooted communities with relatives living for more than three generations. The homes have hefty wooden entries with short elevated elaborately engraved doors, many of which wear signs of caste. George Town has constructions at the northern end of mint Street the lengthiest Road in Georgetown; with coins no longer being struck in Madras, the old mint structure is now household of the government press, one of the significant printing units in the city. Georgetown stands nearly ignored in this majestic robe. This black town, through the Old Jail Road, which is close to seven wells and is almost opposite Stanley Hospital, was the city's primary source of water supply till the 19th Century. The city's seven wells Government water works implemented in 1772 was the first organised water supply. The wells are not available today, but they spohold their connection with public services being the home of a pumping station. Mountain water from Saint Thomas Mount was started before seven Wells drinking water for the fort was started. Most cities' commercial activities have focused on the jammed zone between Mint Street and North Beach Road. In Madras, Thomas Salman stated that where the Portuguese, Indians, Armenians and a great variety of other people inhabit surrounded by the brick wall, the streets of the black town are widespread, except for some few brick houses; the rest are measurable cottages built with clay.

Population

The native population of Blacktown took start as well and fled. The blockade lasted three months. At that

time, Pitt and his Council succeeded in making terms with the Nabob. Dawood Khan received a sum of money in cash in return, for which he undertook to restore the trade, give up the villages he had seized, and compensate the inhabitants for losing their property.¹ The low meadow formed by the nearly dry bed of the river covered with dresses of all colours spread out in the sun and broken up with little ponds and green islands; the dhobis were rinsing the clothes, and slapping them on large stones, presented a gay and novel scene.²

Migration

Salman's Black Town was a settlement that raised John companies need for clothes made in India. The first settlers of the black town were the weavers brought in from Andhra, while traders and intermediaries settled in the Northern Shadow of the fort, the clothes makers worked closer to the north river that is now part of the Buckingham Canal known as Peddanaickenpet. The New Black Town was initially made up of Muthiyalpet and Peddanaickenpet, two unequal half of a square by and large the village of the left-hand caste those without social privileges that traders and artisans, oil mongers, weavers, leather workers at Peddanaickenpet. With the pick of economic activity, the migrant labourers again started flocking the various cities of Tamil Nādu. Feeling insecure after the crisis, the local population began to resist their return. Local political and caste leaders added fuel to the fire by branding the migrant labourers as an influx that would impoverish the 'sons of the soil' term used for natives.³ The New black town that is the current George town arose beyond the 13 pillars, and the old black town

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was in the place where now the High Court complex is located. The stretch between the pillars and the high court is now NSC Bose Road. The first Indian town was the old black town towards the northern part of Fort. St. George.

Reasons for Focus on Blacktown

1) Waterlogging Issues

The waterlogging problem bounces the increase of salty and alkaline situations in most zones with poor harvest development and production, which also leads to illnesses. Adequate rainwater in the northern part of Chennai city, when the reservoirs feeding the city water supply are abundant, and varying harvesting patterns are some of the significant factors contributing to the waterlogging problem in the area.⁴

2) Coastal Erosion

Coastal erosion is a disaster because it causes (i) loss of precious land area extents and lives, (ii) loss of seashores, (iii) habitation dislocation/relocation (iv) loss of transport networks, infrastructures and other installations. Especially in north Chennai, the shoreline is advancing speedily to the highly inhabited metropolitan area for about 10 km. The Chennai fishing harbour was constructed in 1975, and the Chennai port has extended the breakwater and installed a harbour. With the construction of Madras (Chennai) port from 1875 to 1905, severe shoreline modifications occurred. After that, the shoreline has been changing very aggressively, especially to the north of Royapuram. Besides the Ennore express highway, about 15 fishing villages adjacent to the shoreline face severe shoreline erosion problems. It is estimated that about 77sqm area of land is sacrificed to the sea every year due to shoreline erosion. Earlier studies on this area also confirmed that a net loss of around 749 m of land eroded in 10 years.⁵

3) Air Pollution

Air Pollution is a major environmental risk to health and is estimated to cause approximately two million premature deaths worldwide per year.⁶ Air pollution is recognised as one of the leading contributors to the global environmental burden of

disease, even in countries with relatively low air pollution concentrations. Madras intends to build the second phase of the North Madras power station despite the environmental problems.⁷ Air pollution is one of the most serious environmental risks, particularly in big cities and highly populated areas where it causes substantial negative impacts on human health. Outdoor air pollution has also been recognised to have consequences for the environment, with impacts on crop yields, biodiversity, land and water and on human activities, with the impacts on visibility and buildings and materials, including cultural heritage.⁸

4) Fishermen Community

Action has to be taken against the polluting industries, and the industries reducing the discharge of effluents when there is revolting, and taking it easy after the fishermen become calm, is a regular tug of war in Pazhaverkadu. Power Plant at North Chennai, Ennore Port, and a series of chemical plants and industries that let their effluents, often hot, run into the sea, killing fish and prawns, is a significant danger to the livelihoods of the fishermen. Besides this, a kind of ash is also deposited in the lagoon area that is filling the depth of the lagoon reducing the chances of fish and prawn traversing.⁹

Factors Responsible for Shoreline Erosion

The rampant development of the tourism industry is a suicidal process.¹⁰

- Golden Quadrangular roads
- Modernisation of Airports
- Sethusamudram Ship Channel Project
- The tourism industry has advanced in unfitting infrastructure construction with extreme ecological consequences.
- The advancement of Tourism boosts the erection of hotels and related facilities and amusement centres for tourists.
- The development of water sports and entertainment activities

Consequences

- Migration
- Shoreline changes
- Fishing villages facing problems
- Health Hazards
- 77 sqm area of land is sacrificed to the sea every year due to shoreline erosion¹¹

Solutions

- Effective drainage system
- Increasing land area
- Preventive Medical treatment for Health Hazards
- Tourism-Development of Madras-Mahabalipuram Coastline-implementation of the suggestions of the United Nations Development Programme team of experts-Construction of Buildings along the coastline banned-orders-issued.¹²
- Environmental strategies are being formed to match industrial development against environmental health.¹³
- Coastal Zone Protection measures, namely Conservational, Developmental, Social, Regulatory, Legislative and Voluntary.¹⁴

Conclusion

The historical approach helps in studying the changes in the size of the population, patterns of birth and death, migration, structure and composition of the population with the proportion of women and men belonging to different age groups. However, this shoreline erosion cannot be left as such for the

consequences it has created. Now the finds can help to reduce the level of shoreline erosion, health hazards to be rectified, and a proper drainage system be implemented, which may not be rectified entirely in a short duration. However, the results will be excellent if it is practised in the long run.

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Services of Alamelumangai Thayarammalas - A Woman Politician

S. Ganesan*

Introduction

India offered valuable contributions to the development of various fields. However, her pious

image and glory have been mutilated by the ignorance of women's socio-virtual and economic status. The women were subordinated to men and treated as moving

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shuttles. The holy scripts call them **Ardhagini** (the better half of husbands). They were neglected and depressed by the men folk. They faced disabilities such as lack of education, lower socio-political and economic status etc. The women had no approach to political activities. In India, women had equal positions with men during the Vedic period. During the Upanishadic period, women were considered the bundle of sins. They were degraded as the spouse of men. She was denied equality in all respects. In the Later period, the social reformers tried their best but failed to ensure equality for women. The womenfolk had no freedom, and women were generally confined to the four walls of her house.

Sati, Female Infanticide and Human Sacrifice were not so familiar with Tamil Nadu. During the Governor-Generalship of Lord Dalhousie (1848-1856), he introduced **Thomson's General Education** for the growth of education in general and the **Drinking Water Bethnus Women's Education plan**, which was mainly for the growth of women's education. Further, Dalhousie banned **Child Marriage, Female Infanticide** and encouraged **Widow Re-Marriage**. The education of women encouraged them to assert equality with men. Their western education removed the old blind faiths in the name of **Religion, Shastras and Sambradhayas**. At the beginning of the 20th century, the percentage of educated women in the Madras presidency increased. After the entry of the Christian Missionaries into India, the Hindu, Muslim and even Christian women had their salvation. The services of Christian missionaries made the educated dal women feel like human beings; some teachers, nurses and clerks stood on their legs. The Missionaries started separate schools for girls and opened Teacher Training Schools for women in Tamil Nadu.

The women indulged in various activities ranging from mass-scale popular agitations and constructive work among Harijan and Adivasis to formal institutional electoral politics. Between 1910 and 1920, the number of social organizations for women increased. For example, in 1917, the women of Madras joined the **Women's Indian Association** and worked for women's emancipation.

Historically, Hindu Women Were honoured and respected by men Folk in the early Vedic Period. No Religious Ceremony would be Performed Without her presence, and she Was the queen of the house, having all the freedom of learning Music, dance and rituals.¹ However, her position declined during the later Vedic Period and further deteriorated during Epic Age. She was declined to a lower status of man. She was deprived of the rights of learning and property. According to **Manu**, they were the slaves of man, the object of man's pleasure. Therefore, they were denied the right to education and property. "A Wife" is a daughter and an enslaved person declared to have no property.² **Female Infanticide, Child Marriage, Polygamy, Polyandry, Sati, Widow Hood etc.**, were the untold miseries of the women, these were recognized as the Laws of social custom and usage, and religious sanction was given to them.

Sangam Age considered the **Golden age of Tamils**, was famous for equal treatment of men and women; there were Queens, Poetesses, Ambassadors, Diplomats and others who were honoured by the society. However, a section of women was not recognized on par with men and other women. They were the prostitutes of the Sangam Age known as **Parathaiyar, Kondimakalir** etc.³ Kings and wealthy men as concubines usually kept another section of women called Mangaladasiar or Kamakilathiyar. These women were further degraded and forced to live in separate quarters during the Pallava and Pandya periods. The Government used to collect professional taxes from the prostitutes and accepted donations to temples from the **Devadasis**, who were dedicated to temple services. There is inscriptional evidence for the existence of prostitution and the **Devadasi** System during the Vijayanagar Rule. However, the degraded women were considered citizens up to the Vijayanagar Rule. Hence there was a status for these women in society.

Under Muslim rule, women's ignorance further widened; they were physically covered by **Purdah** and forced to live in a secluded place (Zenana), even in their own houses. Moreover, the king, feudal lords and wealthy persons adopted **Polygamy**; the kings had thousands of wives in their harem. So the women

became a moving shuttle beyond no freedom of body and soul.

The British administrators introduced a new set of administrative methods and a Western education system, which opened the floodgate of the thinking mind of the Hindu women. Hence they began to recollect their birth rights and privileges slowly. This was further stimulated by the 'Reform Movements' started by Western and Oriental educated persons. The 'Reform Movements' resulted in the formation of **Brahmosamaj (1828), Prathanasamaj (1867), Arya Samaj (1875), Theosophical Society (1875) and Ramakrishna Mission (1897)**. **Raja Ram Mohan Roy, Pandit Iswar Chandra VidyaSagar, Rabindranath Tagore, Swamy Dayananda Saraswati, Mahadev Govind Ranade, Ramakrishna Paramahansa and Swami Vivekananda** wanted the Indian women to be rescued from the clutches of subordinations, superstitions, **Female Infanticide, Sati, Widow Hood, Child Marriage etc.** With the help of these enlightened people, the British gained public opinion and introduced legislation against all these social evils. When **Lord William Bentinck (1828-1835)** introduced legislation such as banning **Female Infanticide, Child Marriage, Sati and Human Sacrifice**, **Raja Ram Mohan Roy** stood behind him. The non-intervention policy of the British in the socio-religious matters of Indians ended.

When Lord Lansdowne (1888-1894) was the Viceroy of India, the marriageable age of the bride was increased from ten to twelve years by the Age of Consent Act of 1891. However, the impact of the Act was marginal. The Indian National Congress Party formed Subcommittees at the village, district and National levels and asked to watch the Age of Consent Act enforcement slowly. As a result, the number of Child Marriages was gradually reduced.

Since the first quarter of the twentieth century, particularly from the time of Montague-Chelmsford Reforms (1919), the social reformers and the Government made efforts to abolish these social evils. As a result, the first victory was achieved by passing the **Child Marriage Restraint Act**, popularly known as the

Saratha Act of 1929. According to this Act marriageable age of bride and bridegroom was raised to fourteen and eighteen respectively.⁴

The Justice Party which came to power in 1920 took keen interest in passing resolutions and acts relating to women. There were Resolutions of 1921 on Enfranchisement of Women; The Age of Consent (Amendment) Act, 1925; The Hindu Inheritance (Removal) of Disabilities Act and Indian Succession Act, 1928; The Saratha Act, 1929; Abolition of Devadasi System 1930; The Suppression of Immoral Traffic on Women, Women's Right to Property Act, 1937.

Among all these, the resolution of 1921 on the Enfranchise of women, abolition of the **Devadasi System of 1930** and **Suppression of Immoral Traffic in Women Act of 1930** were given much importance because they were the virtual problems faced by women.

The Minto-Marley Reforms Act of 1909, which neglected the reservation of Depressed Classes, offered reservations to the Muslims. This awakened the Depressed Classes, and they fought for reservation. Their request was fulfilled by the Montagu-Chelmsford Reforms Act of 1919. They entered the Madras Legislative Council by nomination. The Depressed Classes shared the nominations among their sub-castes, and they never thought of their women folk's entry into politics. Only in 1921 the right to vote was granted to the women folk.

When M.C. Rajah introduced a resolution to change nomenclature from the **Depressed Classes to Adi Dravidas**, he recalled the efforts taken from 1892. Then, when Lord Chelmsford and E.S. Montagu were in Madras, the **Adi Dravidas** of the Presidency sent a deputation consisting of Messrs. P.V. Subramaniya Pillai, K. Munuswamy Pillai, V. Rajaratnam Pillai, Srimathi Tirupugal Ammal, Venugopal Pillai, V.G. Vasudeva Pillai and M.C. Rajah.

The Non-Brahmins called themselves **Dravidars**. So the depressed classes, the original Dravidas were the Ancient Dravidas i.e. **Adi-Dravidas**. It brought them into the line with the Non-Brahmin Hindus, so their

strength could not be neglected. This demand was appointed by Swami A.S.Sahajanada and the enlightened lady Tiruppugal Amma.⁵

In the special meeting of **Adi-Dravida Mahajana Sabha** held at Spur Tank Road in Madras on Sunday the 18th July 1920, P.Venkatachalam Subramanian Pillai Presided and reviewed the term “**Adi-Dravidas**” and stressed changing the name of ‘**Paraiya**’ to ‘**Adi-Dravida**’. Many Adi-Dravida women like Tiruppugal Ammal participated in this meeting and ended the support.⁶

Alamelumangai Thayarammal was nominated to the Madras Legislative Council, and she participated in all the Council Proceedings. The fourth Legislative Council’s second seat was held on 26, 27 and 28 January 1932. Members of the discussion on Abolition of the Labour Department discussed the measures taken by labour Department of the British established in 1919 to uplift the Depressed Classes. However, the Justice Party Government abolished the department due to the financial crisis.⁷

Even before the move to abolish the Labour Department, the Government used to cut the ‘budget’ of the labour Department. H.M.Jeganathan, a Member of the Depressed Classes in the Council, put into question the amount allotted to the labour Department. The Minister in charge offered the details.

The Justice Party Government wanted to transfer the Department to the Revenue Board. The total number of Labour Schools in the Presidency was 1784, which was not enough even for a single district. At that time, the Government closed thirty Labour Schools in Tanjore and Ten Labour Schools in Cuddalore Districts. The students were asked to join the nearby District Board and Taluk Board Schools.

The Labour Schools were not closed due to the financial crisis. The Labour Department returned 1.5 lakhs of rupees to the Government from the Budget allotted fund. There was income from various heads to the District Boards and Taluk Boards, but they never spent even a pice for the Depressed Classes. The Presidents of these Boards and the members were not

Europeans or Brahmins but only the Sudras or Non-Brahmins.

According to M. Devadasan, Labour Department was created only to promote the Depressed Classes. Among the population of this Presidency of 46 million, 7 million were the Depressed Classes people. Their protection was assigned to the Labour Department under the Commissioner of Labour. The Operation of the Labour Department was vested with District. Some of the Labour Schools were closed for two years.

Dalit woman legislator K.Alamelumangai Thayarammal reviewed the measures undertaken by the Department within one decade and recalled the services of Arulandam, Deputy Collector and Special Labour Officer in Tanjore district, and Gopal Rao Naidu, Deputy Collector and Special Officer of Labour Department in Godawari District. The depressed class people had improved their educational and economic conditions by the Department. She recounted all her predecessors’ sayings and opposed the department’s abolition.⁸

The Depressed Class people were not adequately represented. This matter was brought before the house on many occasions. Finally, after careful consideration, the Government brought this office (Labour Department) into existence. It will suffer if this work is handed over to the Revenue Departments or other departments.⁹

The Temple Entry Disabilities Removal Bill

Denial entry into the Hindu Temples to the Depressed Classes was a perennial problem. The Adi-Dravida Mahajana Sabha highlighted this fact in 1892. The individuals and members of the Depressed Class attempted entry into Hindu temples.

One J.N. Ramanathan with 2000 persons attempted to enter the Madurai Meenakshi Ammal shrine on 8th February, 1927¹⁰ subsequently, and the Depressed Classes made attempts subsequently failed attempts. After the **Poona Pact**, the **representatives of caste Hindus** were held in Bombay on 25th September 1932 and passed a resolution as follows.

It was agreed that it should be the duty of all the Hindu leaders to secure by every legitimate and peaceful means an early removal of all social disabilities now imposed by custom upon the Depressed Classes, including the bar on admission to the Temples. This measure was a trick to get the vote of the Depressed Class people.¹¹

Following this, Dr. Subbarayan, the leader of the divided Justice Party who rejected the same issue in 1927 to get the support of the Depressed Classes, moved a resolution on 1st November 1932.

Dr. Subbarayan pointed out that section 40 of the **Hindu Religious Endowments Act** stands as a deadlock for the temple entry of the Depressed Classes. Section 40 says, "If custom and usage as understood generally is violated, the trustees may be removed from the office".

However, as a result of opposition to this measure, the Government of Madras concluded that as this measure was opposed to **Sastras**, it did not want to create dissension between caste Hindus and the Depressed Classes. In this refusal, there was more politics than religious considerations. The advocates of the temple entry measure and Nationalist Hindu leaders of Congress sponsored it as a piece of social reform. They regarded it as a British device to hinder the unification of Hindu society. The protagonists of temple entry were the caste Hindus of the Justice Party and not the Depressed Classes. The Depressed Classes neither sponsored the bill nor demanded entry into the temples. The Congress leaders were obsessed with the question of temple entry because they did not want the Depressed Classes to leave the fold of Hinduism and thereby reduce the electoral strength of the Congress. A close review of this matter will show the following points:

After the Poona Pact, the Justice party introduced the Bill for political reasons.

They were conscious of section 40 of the **Hindu Religious and Endowment Act**. However, they had not taken any steps to amend it before or after the bill.

They took no steps to mobilise public opinion in support of it. However, when Rajaji, Devadas Gandhi and others were touring South India, the Justice Party started anti-propaganda.

When there occurred a split in the party, the matter was dropped. The Nadars of Madras appealed to the British to protect their interest from the caste Hindus. Many felt that continued British rule offered the best opportunity for substantial social reform and that the high caste nationalists were unlikely to promote radical reform they seek their goal of Independence.¹²

This statement became true in the same case of the Justice Party. When Dr. P. Subbarayan introduced this, Bill T. A. Ramalingam Chettiar seconded it. He wanted that there should be common worship in the temples and justice should be rendered to the Depressed Classes.¹³ However, people from all castes, particularly **Sudras**, Backward Classes, opposed the Temple Entry Bill. As a result, "**Temple Defense Day**" was observed in Triplicane.¹⁴ **The Madras Advocates Association** remarked that the decision by the legislative majority in this question was not valid.¹⁵ **Sankaracharya of Puri** said that the majority should not coerce the minority in matters of religion.¹⁶

Viswabrahmins (Kammalas) and **Kaikkolas** wanted their names to be included in the list of Depressed Classes for concessions and scholarships and protested against the legislation.¹⁷ Thus the attempt made by Dr. P. Subbarayan, the First Minister of Madras Presidency, was opposed by all sections of the people.

Dr. P. Subbarayan's Bill of 1932 to remove the disabilities of the Depressed Classes regarding the entry into Hindu temples was not interested in some Depressed Classes. Their leader Dr. B. R. Ambedkar advocated the mass conversion of Scheduled Castes to Buddhism. Most participants in the controversial subject were mainly caste Hindus like Viswa-Brahmins, Kaikkolas and Backward Communities.

When this bill was introduced, Depressed Class leaders like N. Sivaraj, V. I. Mumuswamy Pillai and Alamelumangai Thayarammal participated in the debates, but they were not interested in the subject; N. Sivaraj said that there should not be any calculated degradation of the Depressed Classes, and many of them were adopting the creed of self-respect. Therefore, they did not want to have anything with temples. He proclaimed that he did not think the question of temple

entry would be solved even regarding the Non-Brahmins.¹⁸

This **Samaj** was a unifying force in India. Today God should be worshipped by all, including the Adi-Dravidas. They should feel equal to other communities because Caste Hindus treat them as inferiors. So they were forced to embrace Christianity or Islam.

People of other religions, working as Governor Generals, Governors Collectors, are allowed to enter our temples with more incredible honour (**PoornaKumba**) than the devotees of the Hindu religion. At the same time, certain sections of the Hindu religion are prohibited from entering the temple.¹⁹ Therefore; legislation was a necessary remedy to the present evils. When the Civil Marriage Bill was passed, there was a similar opposition. However, the cause of reform for progress triumphed. In the case of temple entry also, the legislation would be necessary. Alamelumangai Thayarammal supported this Bill and requested that all the members should support the temple entry of the Depressed Classes unanimously. K. Alamelumangai Thayarammal was a genius interested in social equality in general and the self-respect of the downtrodden in particular.

The Three Dimensions of Temple Entry

The Congress did not like to lose the bulk of depressed class people their vote bank and tried to bind them within the Hindu fold. So the Congressmen decided to win the election, backed by the Depressed Classes. Gandhi suggested building separate temples for Harijans to avoid friction between them and the other Hindus. As a believer of **Varnasharmadharma**, he stated that evading one's traditional occupation to another is against the will of God.

Conclusion

The essential acts relating to women's problems passed during Congress rule in the Central and State Legislatures were the following: **Madras Marumakkaltayam (Amendment) Act, 1947; Devadasis Protection (Extension) Act, 1947; Child Marriage Restraint (Amendment) Act, 1949; Special Marriage Act, 1961 and Dowry Prohibition Act, 1961**. Until these enactments, women were ignored in

all spheres. Particularly the age-old miseries of Hindu widows came to an end with the **Women's Rights to Property** (Extension of Agricultural Land) Act of 1947. And also the concluding parts of the **Devadasi system. Suppression of Immoral Traffic in Women** was completed during this period.

When D.M.K. was in power, certain Acts were passed by the Central and State Legislatures. Self-respect Marriage Act was passed by the D.M.K. Government that nullified the grip of the region and the caste rigidity in one stroke. In 1968 the **Dowry Prohibition (Amendment) Act** was enforced to save women from the clutches of dowry. **The Married Women's Property Extension Act, 1976**, introduced by the Central Legislature during this period, enhanced Hindu women's status, and the state Government also implemented it.

This Resolution may be called the **Madras Electoral Sex disqualification Removal Regulation. No woman should be disqualified by reason only of her sex for registration on the electoral role of many constituencies** of the Legislative Council of Madras. Thus the Madras Presidency led all the other provinces by giving the franchise to the women of Madras Province.

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The Administration of Cholas- A Study

A. Sakthivel*

Introduction

The Chola kings followed a highly efficient system of administration. The entire Thanjavur District, parts of Tiruchirappalli, Pudukkottai and South Arcot Districts formed the part of the Chola Mandalam. The Cholas had three major administrative divisions: Central Government, Provincial Government and Local Government. Tanjore was the capital of the Cholas. Many historians and rulers have well appreciated the efficient Chola administrative system.

The administration of the Cholas may be studied here under the following subheadings:

- (i) Central and Provincial Administration
- (ii) Village Administration

Central Administration: The Kingship

Monarchy was the form of Government, and kingship was hereditary. War of succession was also there. The eldest son was selected for the throne. He was coronated by the ruling king, which naturally diminished the succession dispute. The heir-apparent would be given all training in the administration and expeditions. The heir-apparent was called the Yuvaraja. The Chola kings used to visit various parts of their empire. It was called the royal tour. The king was the nominal head of the state. Though he possessed all the powers, he implemented everything only through the nattars (except Chola mandalam, where the king had direct control).

His subjects called the king **Chakravartikal** or **Tribuvanachakravarthi**, but his official records narrate him as Udaiyar. They were praised as equal to God, and temples were called after their name. The kings alternatively assumed the titles **parakesari (lion to the enemy)** and **Rajakesari (lion among kings)**. The great kings used the title Ko-Parakesari or Ko- Rajakesari.

The Capitals and the Big Temples

Thanjavur was chosen as the capital of the Cholas by Vijayalaya Rajendra I made Gangaikonda Cholapuram the Second capital. Kanchi was also made the subsidiary capital by Kulottunga I. But during the reign of Rajaraja II, Dara-frequent invasions from the north. Thanjavur maintained her status as the chief city till it was eclipsed. The Chola kings constructed big temples in all the capitals.

Provincial Administration Territorial Divisions

The territories, including the conquered provinces of the Cholas, were divided into Mandalams or Provinces. The Mandalams were again sub-divided into Valanadu and Nadus. Finally, Nadus were subdivided into Kurrams or Kottams, each consisting of a number of Chaturvedi Mangalam and Ur. The villages played a conspicuous part in the administration.

Mandalams or Provinces

An inscription of Rajaraja dated in his 17th regnal year mentions that the empire of Rajaraja was divided into Nine Mandalams. They were:

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Chola Mandalam	-	Chola Nadu
Rajaraja PandiMandalam	-	Pandy Nadu
Jayankonda Chola Mandalam	-	Tondai Mandalam
Mummudi Chola Mandalam	-	Ceylon
Mudikonda Chola mandalam	-	Gangapadi
Nigirili Chola Mandalam	-	Nolambapadi
Adhi Raiaraia Chola mandalam	-	Gongu Nadu
Malai Mandalam	-	Chera Nadu
Vengai Mandalam	-	Vengai Nadu

Valanadu

Each mandalam was divided into various Valanadus. During the reign of Rajaraja, Chola mandalam was divided into nine valanadus. They were:

1. RajendrasingaValanadu
2. RajasrayaValanadu
3. KeralIntakaValanadu
4. PandyakulasiniValanadu
5. UyyakkondarValanadu
6. Kshatriyasikamanivalanadu
7. ArunmoliTevanValanadu
8. Rajaraja Valanadu and NittavinodhaValanadu

They show that they were after the name of the ruler. Generally, valanadus were between the two rivers. For example, **UyyakkondarValanadu** was in between the **Arisilriver and Kaviri**. The provincial officers were called **Nadalvan Nattunayaham and Nadudaiyan**.

King's Court

A council advised the king of ministers that he often consulted, but he was not bound to accept their advice.

Royal Secretaries

The kings issued orders which were given orally, and there were attending secretaries called **Tiruvaykkelyis** and **Udankuttam**, who later conveyed the matter to the concerned officials. The followings were the royal secretaries consisted of several ministers.

1. Tiruvoy-k-kelvi (Received and replied)
2. Tirumantraolai (who executed the royal orders)

3. TirumantraOlaiNayaham (Officer who signed the royal orders)
4. VidayilAdikaris (dispatching secretary)
5. Anaththi (dispatching secretary)
6. Karumavitikal (executor of order)
7. Nattadtkari (local leader)
8. NadukavalAdhikari (Police)

There were two ranks among these royal secretaries, the upper rank and the lower rank, viz, **purundhanam** and **Sirudhanam**, respectively (Like the gazette and Non-Gazetted officers).

Revenue Board (Puravuvvari Tinaikkala)

The followings were the members who served on the Revenue Board.

1. Puravuvvari Tinaikkala Nayakar (Head)
2. Puravuvvari Tinaikkalattukkankani (officer visiting the accounts of all the villages)
3. Varipottakam (a revenue record and the officer)
4. Vari-p-Pottakanayakam (head)
5. Varippottaka-k-kanakku (checking officer)
6. Vidaiyil Adhikari (judicial officer)
7. Nadukuru Adhikari (Marker of territories)
8. Naduvakai Seivar
9. Nayakam
10. Nadukankani
11. Mukavetti

There were several officers who served in the place of the king. Anukka-c-Chevakam, **Ahap-parivaram**, **Tirumuka-k-kanakku**, **Ulaisurralar Kattiyankarn** (announcer of the arrival of the king to the public). They were given lands as jivita, which yielded income both in cash and kind. They were allowed to enjoy the benefits of those lands but had no right to sell them.

Titles and grades Title and distinctions marked off the higher official nobility from the rest of the people. The rules adopted and the methods followed for the officials' pro-motion are unknown. The generals were honoured and were called along with the names of the rulers. The names of **Arunmoli-p-Pallavarayan**, **Rajaraja marayan** etc., reveal this **Kadavarman**, **Nadalvan**, **Chedirayan** etc., were the other titles.

Fortification

Unlike the other dynastic rulers, the Chola Empire comprised a vast portion of South India. They kept a standing army on the border territories to avoid foreign penetration. Thanjavur was a fortified city

Revenue Income

The primary sources of income for the government were (1) from lands and taxes, (2) Annual tributes from feudatories (3) spoils of wars.

Land Tax

The land tax was called **Kadamai** and **Kani-k-kadan**. The inscriptions mention it as Puravuvuri. $\frac{1}{6}$ of the produce was collected as **land tax**. **Billiraj, Silavari, Sirrayam** etc., were the terms used for taxes. Taxes were levied after the name of the professions **Kussakkana Sekkiraj, Tarijai, Elamputchi, Idaippattam, Kannakkakanan, Vannarapparaj, Odakkuli, Nadukavalvari, Irav** etc. The officers were very strict in tax collection. Taxes must be paid every year or within two years. Inscriptions also mention that some persons did not pay taxes even for 15 years. It shows that there was corruption in the administration.

Crime and Punishment

The crimes were tried in the first instance in the village court itself. The distinction between civil and criminal offences was not known. Theft, adultery and forgery were considered to be serious offences. No distinction was made between accidental death and murder, and the punishment imposed on the culprit, in either case, was an endowment of one or two lamps. (30 or 60 cows or buffaloes or goats), this gift was provided in order to expiate the sin of the offender.

1. Punishments varied from person to person, community to community and sex to sex during this period.
2. Lamps were gifted to the temples even for murder cases.
3. But, the culprits who stole the idols, golden plates, bricks, mortar.

Timber kept for temple construction etc., were not asked to endow lamps to the temple, but their lands were confiscated

Military Administration

The king was the head of both for Army and Navy. The army consisted chiefly of infantry, cavalry and elephantry. **Munrukai Maha Senai**, or three wings of the army, is found in the inscription. **Yanaiyatkal, Kudirai Sevakar, Velperrakkaikolar, Villigal (bowmen), Idangaivelaikkarak, Valankaivelaikkarak, Koikkolar Perumpadai** were some of the names of the Tamils reached its climax under the Cholas. They controlled the Coromandel and Malabar coasts, and the Bengal became a Chola lake for decades.

The results of the warfare of the Cholas are remarkable. They plundered the countries, brought a large amount of booty, and endowed everything to the temples. Rajaraja plundered the Kongu Country and presented them to the big temple to wash away the sin committed in the war. By plundering the wealth of the enemy's territory, the Cholas made the enemies of the poorer. After the Gangetic expedition, thousands of Brahmins were invited to the Chola country.

Village or Local Administration

The smallest unit of division of the Chola Empire was villages. They functioned like autonomous bodies. This type of village administration with autonomous status was in an embryonic stage during the Pallava period.

Types of Villages

Among the Local organization, three types of village assemblies were found: the **Ur**, the **Sabha** and the **Nagaram**. The **Ur** was the more common type consisting of an executive body called **alumkanam** (**uralvarkal**). It included all landholders in the village. The **Sabha** was an exclusively Brahmin assembly of villages where all the lands were given as gifts to the Brahmins. The **Nagaram** was another type and included traders and merchants. These bodies existed side by side in the same locality. Mutual consultation with other bodies was in practice before a decision was taken.

Village Assemblies

Manur: An inscription from Manur dated 800 A D refers first to the existence of a **Sabha**. It mentions specific rules and qualifications of **Sabha**.

Uttiramerur: Two inscriptions of Uttiramerur of Parantaka I dated in his 12th and 14th regnal years (A.D. 919 and 921) describe two resolutions passed by the Uttiramerur Mahasabha. The first one describes the constitution of executive committees. The first one describes the constitution of executive committees. The second one narrates the improvement of the first resolution. The members of the Sabha were elected by the lot system for the thirty wards.

Qualifications

Members of the thirty wards of the village should have the following qualifications:

1. Owned a house built on his site
2. Possessed 1/4 of veli land
3. Aged above 35 and below 70
4. Must have sound knowledge of the **Vedic Mantras** and the **Brahmans**.

If the Members were not available with the qualification mentioned above, rules were relaxed, i.e. the owner of one-eighth of Veli of land and possessed the knowledge of Veda and **Bhashya**.

Disqualifications to Become a Member

The inscription dated in the 14th year of Parantaka I describes the following disqualifications to become a member.

1. Those who had been in the Variyams for the past three years;
2. Those who had not submitted the accounts while in the **Variyams**;
3. Those who had committed the five great Sings (Panchamapatakam);
4. Those who had taken the forbidden dishes;
5. Those who had associated with the low caste people; and
6. Those who had stolen the properties of others.

Kudavolai or Lot System

The method of selection by the lot is described in the inscription. First, an election officer was appointed. Then, each village was divided into various wards, and one member was selected for each ward. Members were

selected according to the population of a village. For instance, there were **Sixty Kudumbus (ward)** at **Senthalai** and **thirty at Uttiramerur**.

All the people of the village would assemble at the place announced earlier. The Uttiramerur inscription narrates that the names of the persons who filed for the nomination would be verified. Eligible person's names would be written on the Palm leaves and put into a pot, and shuffled. Afterwards, a young boy was directed to take as many palm leaves as required for the wards. Each name of the selected person would be read and shown to others. This **Kudavolai System** may also be studied from a verse of *Periyapuranam*.

Variyams and Their Duties

The committee members were called Variyapperumakkal. Members varied from one **Variyam** to another. For instance, in Uttiramerur there were 12 members for **Samavatsara Variyam** and, six members for the erivariyam and 12 for **Tottavariyam**. An inscription narrates that the whole members of the Sabha paid a penalty for a blunder committed by them.

The period from 910 to 1120 may be regarded as a golden age in the history of **Mahasabha**. However, it began to decline after Rajaraja I, due to internal troubles and by its external difficulties in the 13th century coupled with mismanagement of the officers. Kings like Rajaraja I, Rajendra I, and Kulottunga I towered above all the rest and, through their vigorous campaigns and conquests, consolidated the empire and helped in its stability, ensuring peace and prosperity in the kingdom which enabled the people and ruler alike to release their energies, intelligence and application in the active development of administrative, cultural pursuits.

Conclusion

The Chola government during the imperial period 850-1200 was marked for its uniqueness and innovativeness. Cholas were the first dynasty who tried to bring entire South India under a common rule and, to a great extent, succeeded in their efforts. Although the form and protocols of that government cannot be compared to a contemporary form of government, the history of the Chola Empire belongs to a happy age in

their history, and the government and the people achieved great things.

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Hoary Past Kingdoms of the Chera, Chola and Pandya in the Vellaru Basin dated 10th Century B.C.

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Pudukkottai District is studded with the traces of 21 ‘Nadus’ (states) and 21 ‘Kottais’ (forts). When compare with the other districts of Tamil Nadu, Pudukkottai is having rich archaeological and historical background. Among the twenty-one forts, the first three forts are highly notable and age-old. They are Karalankottai at Kodumbalur (Kulattur Taluk), Porpanaikottai at Veppangudi (Panehayat) (Alangudi Taluk) and Tatataikaikottai at Sengirai (Panchayat) (Tirumayam Taluk). In the ancient period, Porpanaikottai and Veppangudi were part of Tiruvarangulam. The ruins of these three forts are located in three different villages. They were never considered as village name whenever in the historical periods. Even after the completion of the first attempt (2021) of excavation at Porpanaikottai, the historical background of the fort is continuing a mysterious one. Local people believe there may be buried lump sum wealth in the premises of the fort. This is another mystery of the same place. When there was no proper written record, finding the historical importance and date of the Porpanaikottai is not easy. The little bit traceable local legends from Tatataikaikottai and Tiruvarangulam and the unique information from Mahabharata are taken into account for the writing of this research paper. In this paper, the study on Karalankottai is also a significant part. Consequently,

among the twenty-one forts of the Pudukkottai area, the Karalankottai, the Porpanaikottai and Tatataikaikottai are chosen for the present study.

Mahabharata is a great epic poem on the war between Kauravas and Pandavas written by Vyasa. Kauravas and Pandvas belonged to the Lunar race.¹ It is notable here that the Lunar and Solar races were assumed by the Velirs of ancient South India. The object of the great Bharata struggle was the kingdom whose capital was Hastinapura (elephant city), the ruins of which are traceable fifty-seven miles northeast of Delhi, on an old bed of the Ganges. **Mahabharata** was probably compiled between the 4th century BCE and the 2nd century BCE. The oldest preserved parts of it were not much older than around 400 BCE. Historians of early India approved the **Mahabharata** which can certainly be used as a source of History. A critical study of Mahabharata can inform us about the political institutions and social ideas during the long period spanning from 1000 BCE to about 500 CE. Partially the history of Krishna is also explained in Mahabharata. Scholars believe that he lived in the 7th century BCE.

The actual events related to the epic probably fall between the 9th and 8th Centuries BCE. The Chera would have conquered the Chera country known as *Malaimandalam* before the great war, probably in 1000 BCE/900 BCE and became emperor.

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P.T.Srinivasalyengar writes, in his book History of the Tamils from Earliest Times to 600 A.D., “....later part of the Mahabharata got given into the poems from c.1000 BC to 500 B.C. and led to the Epic being regarded as the fifth Veda”. From the foregoing discussion, it can be understood that PerunjorruUdiyan was a contemporary of the Bharata battle. The names of the Cheras, the Cholas and the Pandyas were contemporaries of the event, according to the great ancient Indian epic literature known as **Mahabharata**.

In the 20th century CE, it was believed by scholars that the Sangam literatures were compiled after the 300 BCE and before 300 CE. This Classical Tamil Literature, referred to as Sangam literature, is now attributed to the period between 500 BCE and 300 CE. Further, K.Rajan, Professor (Rtd.) of history, proved the writing system in Tamil Nadu, which existed in the 5th century BCE.² The Pillar inscription of the Asoka (273-232 BCE) is frequently quoted by scholars as the earliest concrete evidence for the existence of the rule by the Cheras, the Cholas and Pandyas.³ Even at this context, sufficient attention has not been given by the South Indian authors to the historical information which is invested in Mahabharata.

An attempt is made here to find out the date of the three following forts mutually as well as comparatively and their relevance to history with the help of Mahabharata as a source of information. They are Karalankottai at Kodumbalur, Porpanaikkottai at Veppangudi and Tatataikaikkottai at Sengirai. All of them are found located in the Pudukkottai District.

Karalankottai at Kodumbalur

Karalankottai, Porpanaikkottai and Tatataikaikkottai are to be studied one by one. KaralaVellalars were skilful agriculturists; they cleared jungles, brought the land thus cleared under the plough, built dams and anicuts, excavated tanks and channels by which they could be fed from rivers, and dug many wells. They had the faculty amounting almost to an instinct of discovering underground springs. These wells are to be seen even today. In the ancient period, they were at the height of their prosperity; Konadu was their native land. It was divided into three *kurrams*,

Uraiur, Ollaiur and Urattur, subdivided into 64 *nadus* containing 756 villages. Konadu contains 108 villages. All the settlements above-said are occupied by the KaralaVellalas, highly dominated in population. One who accounts for the dominance of the KaralaVellala villages in Konadu can easily understand that they emerged first from Konadu as Karala and started to spread upto Himalayan hills, including Gangetic Valley, and returned to the south to share the new knowledge earned by them under the leadership of Agattiyar. He would have been a Vellala scholar. For the first time in human social evolution, KaralaVellalas entered to form a multi-class society along with eighteen castes known as professional experts. Old copperplates found in the Pudukkottai area mention several KaralaVellala settlements, viz. Tekkattur, Karaiyur, Virachilai, Ponnamaravati, Oliyamangalam, Idaiyattur, Peraiyur, Arimalam, Valaramanikkam, Annavasal, Kiranur, Vayalogam, Kunnandarkovil, Visenginadu, Perungalur, Mullur, Tiruvarankulam, Kulavaippatti, Anbilnadu, Kattakurichi, Kodumbalur and so on. Everybody among the Karalars emerged as Vels or leaders. However, the Irungovel of Kodumbalur was represented by them as the powerful chieftain of the Konadu. Then, the famous Irungovel chief was ruled at Kodumbalur. In a political context, Irungovel was acted as one among the *Aimperumvelir* or five great Vels; as he is mentioned along with the Yadavas, perhaps he too belonged to cowherd community according to Pattinappalai 282 and Purananuru 201, 202. Velirs were acted as chiefs of *Araiya*s. Then they were called *Araiya*s. In another context, Irungovel was treated as one among the four Vels. They fought Nedunjadaiyan at Talaiyalanganam and was defeated, according to *Ahananuru*.⁴ The name Irungovel indicates that they were accounted as two genealogies (Iru-two, go-king, vel-velir). In the beginning, the Konadu was jointly administered by both of them. Chera country was conquered by Chera, the senior genealogy, and Kongu country was conquered by the Poraiyar, Junior genealogy. Both of them were called Kongar. This is clearly stated by Mayilai Seni Venkatasamy in his book *Kongu NaltuVaralaru* (History of the Kongu Country).⁵

The author of this paper, A.Chandra Bose, has personally visited a ruined fort known as Karalankottai at Kodumbalur under a team headed by J.Rajamohamed, Assistant Director of Museums (Rtd). It was a circle area called *Vidulhikkara-punjai*. This monument was not protected by any department of archaeology. Burnt and mud bricks would have been used to construct this fort. All the mud-depositories and burnt bricks were removed unofficially, except the North-western fortwall, which looks like a mud bank. Therefore, most of the traces of the Karalankottai at Kodumbalur are destroyed. A ruined well located inside the fort is visible. It can be brought out through excavations only. A burnt brick measuring 36 cm long has been collected by us as a sample. This can be comparable with the burnt bricks of Porpanaikkottai, Tatataikaikkottai (Sengirai) and Keezhadi, wherefrom collected each brick is 36 cm long, 24 cm wide, and 6 cm thick.

Silappatikaram, the great Tamil epic belonged to the second century CE, refers that there was a large tank of the place - Kodumbalur and a strong fort that surrounded it in a line occurring in the Kadukankathaiof the work, "*Kodumbai Nedungulakkottagam*".⁶ Further in *Silappatikaram*, it is mentioned as lying on the highway between Uraiyur, the Chola capital, and Madura, the Pandya capital. *Periyapuram* calls it *Konattukodinagaram*, the chief city of Konadu. Its ancient names were Kodumbai and Irukkuvelur.

In addition, the ancient fort at Kodumbalur was popularly known as Karalankottai, the fort of the Karalar. It was strongly witnessed by three important works of the 20th century CE. They are 1) N.Thiagarajan, *Gazetteer of the Pudukkottai State* (1920); 2) K.R.VenkataramaAyyar, *Manual of the Pudukkottai State* (1944); 3) K.R.V.Arokyasamy, *Early History of the Vellaru Basin with special reference to Irukkuvelir of Kodumhalur* (1952). All they are indicating similarly that the fort at Kodumhalur was being called as Karalankottai and functioned as guest- quarter (*Viduthikkara-punjai*) for a long term.

Kodumhalur, the capital of Konadu, is situated on the bank of the Koraiyaru in the Pudukkottai District.

Kodumhalur and the western part of the Konadu were a part of the Kongu country and Chera Nadu.

The great Kavya in Tamil, called *Perunkatai*, was written by Konguvelir, whose native was Karaiyur.⁷ While Kodumhalur was the earliest headquarter of the Cheras, Karaiyur was an ancient settlement of the KaralaVellalas. He would have been one among the Irukkuvels of Kodumhalur. He belonged to an early period of the third *Tamil Sangam*. *Silappatikaram* refers that there were in public use the middle *Sangam* literature was in public use in the days of the Konguvelir. The name Konguvelir symbolically represents the ancestor of the Chera and Irukkuvelir, who was closely connected with KaralaVellalas.

CheramanPerunjorruUdiyanCheral Adan was one of the earliest known early Sangam rulers of the Chera land. *Purananuru* 2 by MuranjiyurMudinagarayar is interpreted to mean that this king fed both armies during the famous Bharata battle.

Before they (Cheras) became emperor, they were entitled themselves as Irungovel. Irungovel was a name applied in the history of the Vels in 1000 BCE. Irungovel never ruled Chera country and Kongu country. Irungovel ruled theKonadu only under the head-quarter of Kodumhalur. His/Their fort was Karalankottai belonged to 1000 BCE.

Porpanaikkottai at Veppangudi and Tatataikaikkottai at Sengirai

Porpanaikkottai lies in the third K.M. towards north from Tiruvarangulam. It is open fact that Porpanaikkottai is mythically connected with the Tiruvarangulam temple. Presently these places are treated as two different units. Tiruvarangulam became Union headquarter. Both ofthem are situated in the Alangudi Taluk. Porpanaikkottai-Muni has been represented as a guardian deity of the western entrance in Tiruvarangulam temple.

Factually, the fort at Porpanaikkottai is a truly remarkable structure made out of square bricks and *chunnam* plaster. The bricks used in the construction are about 1½ feet in length and ½ feet in breadth and four inches thick, a marvel of strength, size, and durability. The circumference of the fort's circumvallation is one

mile, and one furlong and the area occupied by the rampart is 4 acres and included within the fort is 43.87 acres. The fort had 32 bastions, and moat which judged from the existing ditch-50 feet by 20 feet-which now lies to the north of the fort, must have been of formidable dimensions. It has several gates the different names of which are still recognizable. All the information given by M.Raghupathy, formerly Curator of Government Museum, Pudukkottai, area well-known fact.⁸

Porpanaikottai, an inseparable part of Tiruvarangulam in ancient period, has typical archaeological traces. Among them, the ruined fort is unforgettable. Common people wrongly understood that this is Golden Palmyra Fort. Besides, this is not definitely the Ponparappinankottai of the Banas as told by Raghupathy and Gopalakrishna Gandhi. In another line, Gopalakrishna Gandhi says that “no accounts speak of the fort’s place in history, of fought herefrom or kingdom founded”. This is to be considered as their keen observation of Porpanaikottai. They would have recorded the common talk on the fort as Ponparappinankottai. First, one should understand the historical application of the Banas in the Pudukkottai tract based on the epigraphical sources. During the reign of Kulottunga III Chola, some of the Banas or Vanadhirayas were appointed signatory officials in Pudukkottai.⁹ The ruined archaeological traces which are found located in the fort premises at Porpanaikottai belonged to the earlier period than the period of migration by Vanadhirayas to this region.

Further, a newly discovered Tamil inscription belonging to the 2nd century C.E. is published in *Avanam* 24 by Prof (Retd) S.Rajavelu, Tamil University, Thanjavur, T.Thangadurai, Curator of Thanjavur Maratta Palace, and others. This record, which refers to the king Venkatti, PonkongarVinnakkon and Ka(n)nankumaran (hero), is found written on a piece of stone installed at a burial.¹⁰ They were neither Pandya nor Chola. The fort premise was used as a burial ground in the second century C.E. This record of discovery is strongly witnessed and takes back the age of the fort prior to the second century C.E. Naturally, Porpanaikottai is located in the Chola territory. The

interaction with its counterpart, popularly known as Tatataikaikottai, located in the Pandya territory, is a valuable source of evidence in the fixation of the date of both the forts.

If the fort had been built in the 13th century C.E., the burial with Brahmi inscribed stone slaps would have been removed by them. In the second century C.E., the fort premise was converted into a burial ground. Long before it, the fort became the ruined premises. Tirukkattalai/Kalasapuram, which is situated 3 k.m. west of the Porpanaikottai, is consisted of extensive pre-historic burials, mostly cairns with urns buried below. The stone circles marking the burials are all of the laterite boulders. They may have belonged to the 10th as well as 5th century B.C.E.

Porpanaikottai is situated north at the tenth k.m. from the river Vellaru. Like that, the Tatataikaikottai is situated in the south at the tenth k.m. from the river Vellaru. The river Villarubifurcates the land as the Chola territory and Pandya territory, according to the *Pandimandalasadamam*. The ruins of a mud fort, popularly known as Tatataikaikottai, are found traceable in the jungle at Sengirai, a revenue village under Tirumayam Taluk.

Tatataikai was told as the legendary warrior-queen in the *Tiruvilaiyadarpuranam*, which narrates the 64 divine sports performed by Lord Siva. Accordingly, King Malaiyadwaja Pandya and his wife Kanjanamalai performed *yajna* to Lord Siva, seeking a son for succession. Consequently, a girl emerged in *yajna* who was Tatataikai. Tatataikaisucceeded her father Malaiyadwaja Pandya, and her fort was named Tatataikai fort. Pandya king Sarangadhwaja sided with the Pandavas in the great Kurushetra war. His primary opponent was Ashwathama, who was one of the ancestors of the Pallavas.

Sarangadhwaja Pandya and Malaiyadwaja Pandya, the father and the son, respectively, were the earliest members of the Pandya dynasty. They are mentioned in Mahabharata. Sarangadhwaja was slain by Lord Krishna, according to Mahabharata. Therefore, Malaiyadwaja Pandya, Sarangadhwaja and Tatataikai would have been the historical characters.

The Cholas, as rulers, are known to have existed from remote antiquity. They have been mentioned by the grammarian, Kaatyaayana (circa century B.C.E.), and in the *Mahabharata*.¹¹

N.Thiagarajan gives, in his *Gazetteer of Pudukkottai State* (1921), an exciting account of Tatatakai, that “The *Stalapuranam* (temple legend) at Tiruvarangulam states that there was a giantess or amazon queen here named Thatatakai, who made war upon her Chola neighbour at Tiruvarangulam. However, on being defeated, died”.

Further, K.R. VenkataramaAyyar writes in his *Manual of the Pudukkottai State*, according to the *Stalapuranam* of Tiruvarangulam temple, that Kalmasapada (Karikala) Chola was divinely directed to repair this place (Porpanaikkottai) in order that he might be blessed with a son for whom he had prayed. While exploring the country, he discovered the miraculous lingam under a golden Palmyra tree with the help of the shepherd of the story.¹²

In the *Mahabharata* age and the tenth century B.C.E., there was a Chola king named Karikalan, whose headquarters was Porpanaikkottai. During his reign, the fort premise (at Porpanaikkottai) was in ruined condition. Therefore, it is clear that the fort at Porpanaikkottai would have been built a century before it was ruined. Finally, it could be concluded that the age of the Porpanaikkottai was the 9th century BCE or a somewhat later period than the Karalankottai. Therefore, the beginning of the Porpanaikkottai fort would have been the 9th century BCE.

From the preceding discussion, it can be understood that there was an enmity between Pandya queen Tatatakai belonged to the fort of Sengirai, and Chola king Karikala belonged to Tiruvarangulam (Porpanaikkottai). Both the forts would have been approximately 2900 years old. Unfortunately, the historical facts of the forts from Porpanaikkottai and Tatataikkottai are not remembered in the renowned Tamil Classical Literature of the third *Sangam*.

The word Porpanai never indicates the Palmyra tree. Porpanai means black gold, which indicates simply the diamond. The curious legend gathered from the

Sthalapuranam of Tiruvarangulam immensely helped to understand the fort. Black and red wares are frequently available in the fort premise.

From Kalasapuram to Porpanaikkottai, the burials are distributed continuously. Therefore, large-sized burials that occur on the western and eastern sides of the fort are to be taken into account in the study in connection with the fixation of the date of Porpanaikkottai.

The fort at Porpanaikkottai is comparable with Mauryan Palace in several aspects. One among them is a bastion, defensive erection on the rampart. The external wall of the Mauryan Palace had 570 towers and 64 gates. In the case of Porpanaikkottai, the fort had 32 bastions and 4 gates. The traces are visible still now. The fortifications of the Mauryan Palace were further strengthened by a surrounding ditch, over six hundred feet wide and thirty cubits deep. Like that, the fort at Porpanaikkottai had moat with the 50 feet deep and 20 feet wide which now lies to the north of the fort. In the southern side, this feature cannot be traceable. They would have been completely ruined. This moat was connected with the Paniyalam tank through a small canal. This canal is traceable even now. The continuity of the moat is traceable on the eastern side also. Whatever may be, the fort at Porpanaikkottai was 300 years older than the Mauryan Palace.

Local people who belonged to the settlements around the Porpanaikkottai are conveying information traditionally from one person to others that the fort at Porpanaikkottai belonged to the Chola dynasty along with a story. This story is registered in an old Tamil prose manuscript.¹³ Accordingly, a Rishi (sage) who was doing penance in the forest happened to restore one day to a Vedan (hunter) his wife whom he had lost in the woods. Out of gratitude, the hunter brought him every day some tubers and fruits to eat. The hunter was, in his turn, amply rewarded for his service, for a palm tree sprang up miraculously in the jungle, and dropped a fruit of pure gold every day at the hunter's feet, as he brought food to the hermit. However, unaware of the nature of the godsend, he parted with it all to a Chetti at Kanappettai near Vallanad for some rice, salt, chillies,

and tobacco. So a dozen years passed, and the Chetti had amassed no less than 4,420 of these gold fruits.

At this time, a Chola King who held sway over these parts had built a fort near Tiruvarangulam in fear of Malayadhwa Pandya, who ruled over the Jungle Kanadu. Out hunter discovering his stupidity, one day demanded an additional payment from the Chettis and, being refused, was seen by the Chola King to pass in tears along the streets of his town. Soon an inquiry was made, and the miraculous fruits were examined and found to be pure gold. The hermitage of theme was sought but both he and the palm tree had vanished and in their place stood a Linga. It also happened that a shepherd who carried milk for the King's use from Kadayakkudi stumbled every day at this hallowed spot and broke his milk pot over the Linga, thus unconsciously bringing about the daily ablution of the idol with cow's milk. When the shepherd one day examined the spot of his daily mishap with pick-axe and spade, he immediately cut the Linga on the head. The cult may be identified to this day on the idoland was horrified to find blood issue from the fissure. It was clear to the King that the temple was necessary to the God, and he was glad to learn that the Chettis of the golden fruits were willing to build one at his expense in six months. After completing the temple in this manner and providing it with a car and some jewels, 3000 of the gold fruits were still left, and they were locked up in the temple cellars.

The above-said old Tamil manuscript, which refers to the legendary origin of the Tiruvarangulam Arankulanata temple, the Chola Fort at Porpanaikkottai and Chola King Karikalan, has discussed the hoary history of the Tamils applicable to the 10th and 9th century B.C.E. If an excavation conducted within the Tiruvarangulam temple complex, it could help to understand the origin of the temple. The present excavation under Prof. Iniyan could reveal the age of the culture from 900 B.C.E. to 500 B.C.E. Through the discussion, and it can be concluded that the Karalankottai at Kodumbalur was built in 1000 BC. The other two forts, Porpanaikkottai and Tatatakaikkottai, were built later than Karalankottai.

The author of this article strongly believes that the interpretation of the artefacts unearthed by excavations at Porpanaikkottai will be very tough and appeal to the Archaeological Survey of India to undertake and preserve all three forts.

Similar Cultures might be buried under the earth even in the premise of Tatatakaikkottai. Some decades back, the ancient bricks measured 1.25 feet in length, which were scattered on the mud walls and are missing presently. In the case of Porpanaikkottai, local people play a high role in preserving the fort.

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Local Self-Government (Municipality) in North Arcot District A.D. 1865 –A.D.1900 A Study

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Introduction

Within the administrative setup of India, the democratically elected local governance bodies are called the “municipality” in urban areas. This paper tries to trace the local self-government (municipality) with particular reference to the North Arcot district. It covered 7386 sq miles (19,130 km²), and according to the 1901 census, it had a 2207712 population. During the period of this study, Vellore, Walajahpet, Gudiyattam, Vaniyampadi, Thiruppathur, and Tiruvannamalai were the major towns. Therefore, this paper tries to examine local governance in this major town.

The emergence of Local Self Government

Local self-government has not emerged immediately or in a particular period. It was gradually developed when people started living together. People were electing their representative as a king to rule over self. That is the birth point of self-government. It was gradually developed as a kinship rule. The local self-government is a mother for all forms of government.¹

Local Government and Local Self-Government

The terms local government and local self-government are used indiscriminately and likely to cause some confusion. For example, in Britain, France and America, the phrase local government is used to denote what in India we denote by using local self-government.

This is so because in India, during British days, the phrase local government came to be explicitly applied to the provincial government as distinguished from the central government, while the phrase local self-government came into general use for local bodies functioning in districts, towns and villages. As a result, local self-government plays a significant role in the administration of the modern state.²

Importance of Local Self-Government

The local Self Government makes it possible for tailor-made plans as per the needs of heterogeneous regions and groups. Closer contact between government officials and local populations is possible. It can allow better penetration of national policies to the area. It will ensure better coordination. It will lead to a more flexible, innovative and creative administration. It will also reduce the cost of planning and increase the number of public goods.³

What is Municipality?

The municipal administration in India is of recent origin compared to panchayat raj which has a long history in this country. The municipal administration started with the crown of Great Britain from the East India Company. The early municipalities started their works in metropolitan cities and those where cantonment boards were started. These municipalities mainly functioned in the interests of the British administration and were not responsive to India's needs.⁴

Under British Period

According to S.R. Maheshwari, the beginning of local government can be presumed from 1687, when the Madras City Corporation was established⁵. The next act was the Town Improvement Act, Madras No. X of 1865. However, the act was not generally introduced until the end of 1866. At that time, it was brought into force in 29 towns around Madras Presidency, especially in Vellore and Walajahpet in the North Arcot district⁶. The act superseded the Town Improvement Act of 1871 No. III and, for the first time, introduced the term “MUNICIPALITY” into the title, the former being styled only as Town Improvement Act. It also adopted the new terms, so well-known today, ‘council’ and ‘councillor’, instead of the old terms ‘commission’ and

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‘commissioners’ employed in the earlier acts. The municipal was to consist of not less than 12 persons.⁷

A new act entitled the madras district municipality act (madras act no IV of 1884). According to the resolution of lord Rippon, has now been passed and applied to several towns from the 1st April 1885. This enactment supersedes the town improvement act of 1871.⁸

Walajahpet Municipality

Walajahpet was constituted as a municipality in 1866 based on the act of Town Improvement Act 1865. The municipal council started to function on 12th November 1866, under the Vice-President. Six commissioners also attended the council meeting. The municipality covered an area of 2.64 sq.km. The town had a population of 16401 in 1971.⁹ Now a day, Walajahpet municipality was upgraded to II grade municipality. It was divided into 21 electoral wards. According to the 2011 census, it has 32,397 inhabitants.

Vellore Municipality

Vellore was constituted as a municipality in 1866 based on the Town Improvement act 1865. The Vellore municipal receipts and expenditures during the end of the 19th century averaged Rs.55100 and Rs.59200, respectively.¹⁰ Vellore was upgraded to a first-grade municipality in 1947 and upgraded to a selection-grade municipality in 1970. Vellore municipality was further upgraded to a special grade in 1979. In 2008 1st August, Vellore municipality was upgraded as a city municipal corporation. It was divided into 60 electoral wards. According to the 2011 census, Vellore Corporation had approximately 5 lakh population.

Gudiyattam Municipality

Gudiyattam was constituted as a municipality in 1885 based on the act of Madras District Municipality 1884. The municipal receipts and expenditures during the end of the 19th century averaged Rs.16600 and Rs.16000, respectively. A scheme for providing the town with a water supply is under consideration.¹¹ Now a day, Gudiyattam municipality is upgraded as a first-grade municipality. Gudiyattam municipality is divided into 36 electoral wards that cover 11.61 sq.km.

According to the 2011 census, Gudiyattam municipality had 91558 inhabitants.

Vaniyambadi Municipality

Vaniyambadi municipality was constituted as a municipality in 1886 based on the act of Madras District Municipality 1884. The receipts and expenditure during the end of the 19th century averaged Rs.23200 and Rs.23100, respectively.¹² Now day Vaniyambadi municipality upgraded as a selection grade municipality. Vaniyambadi municipality is divided into 36 electoral wards. According to the census of 2011, Vaniyambadi municipality had 95061 inhabitants.

Thiruppattur Municipality

Thiruppattur municipality was constituted as a municipality in 1886 based on the act of Madras District Municipality 1884. It has 18689 inhabitants at the end of the 19th century. The receipts and expenditures during the end of the 19th century averaged Rs.25000 and Rs.24700, respectively.¹³ Now a day, Thiruppattur municipality is upgraded to a first-grade municipality. Thiruppattur municipality is divided into 36 electoral wards. According to the census of 2011, Thiruppattur municipality had 64125 inhabitants.

Tiruvannamalai Municipality

Tiruvannamalai municipality was constituted as a municipality in 1896 based on G.O.577 (31.01.1896). Tiruvannamalai municipality had 17069 inhabitants in 1901. The receipts and expenditures during the end of the 19th century averaged Rs.18800 and Rs.18500, respectively.¹⁴ Tiruvannamalai municipality covers 11 miles. Tiruvannamalai municipality was upgraded as a second-grade municipality in 1959, first-grade municipality in 1974, selection grade municipality in 1998 and special grade municipality in 2008. Tiruvannamalai municipality is divided into 39 electoral wards. According to the 2011 census, Tiruvannamalai municipality had 145278 inhabitants.

Conclusion

Local self-government or the decentralization of the administration of specific functions in local areas, such as districts, cities or villages, is now recognized as very important. Specific needs are peculiarly local, e.g.

construction and maintenance of local roads, water or electric supply, sanitation etc. The local self-government is recognized as a “grass root” government, and the national government will be crippled if strong democratic local institutions do not supplant it.¹⁵

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Political and Communal Awareness – A Beginning of the Dravidian Movement

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Political and communal awakening among the Dravidian non-Brahmins marked the beginning of the era of the rise of Dravidian non-Brahmins to power and position in Madras Politics. The pride of Tamil and affirmation of Dravidian identity did not blind non-Brahmins to the benefits of English. By adapting and mastering English, Brahmins had become indispensable for British administrators. However, their continued rise in British-ruled India in education and government jobs became a sore point. As early as 1895, two pamphlets published under the pseudonym ‘Fair Play’ complained about the dominance of Brahmins in services and the need to welcome all communities. The titles could not have been more explicit: *The Non-Brahmin Races and Indian Public Service* and *The Ways and Means of Improving the Non-Brahmin Races*.¹

In 1909, two non-Brahmin lawyers, P. Subramanyam and M. Purushotham Naidu founded the Non-Brahmins Madras Association to promote education among non-Brahmins.² This Association

failed to gather significance as influential non-Brahmins were not yet ready to support the enterprise. Three years later, the Madras United League, the Madras Dravidian Association, was founded by non-Brahmin officials. Previously, in 1892, Adi-Dravidas had used the Dravidian appellation for their Adi Dravida Jana Sabha (Adi Dravida Peoples’ Association).³ A young medical student, C. Natesa Mudaliar, became secretary of the Madras Dravidian Association. Members taught adult classes, congratulated recent graduates in public forums, and ran the Dravidian Home, the first hostel for non-Brahmin students who, until then, had struggled to find a place to stay due to the caste barrier.⁴

Another stimulus for introspection and reflection was the publication in 1915 of a collection of Twenty-One Letters written by members of the non-Brahmin intelligentsia, making direct appeals to fictitious representatives of non-Brahmins. The compiler of the book also envisaged a Dravida Maha Sabha, a political organization with ramifications at both the district and

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village levels. The same year, C. Sankaran Nair published 'Dravidian Worthies'.⁵ These works were reportedly well received.

However, these sentiments had not yet crystallized politically. As in the rest of India, the Provincial Congress was the only vehicle for the political aspirations of both Brahmins and non-Brahmins. However, its prominent figures were mostly Brahmins, such as S. Srinivasalyengar, A. Rangaswamiyengar, C. Rajagopalachari and S. Satyamurti. There were no non-Brahmins leaders in Congress; indeed, E.V.Ramasami was the Tamil Nadu Congress Unit president in 1924 and previously its Treasurer and Secretary.⁶ Emerging non-Brahmins leaders had joined Congress. However, their inability to dominate politically led to their departure. In the 1916 election to the Indian Legislature, both the non-Brahmin leaders, Ramarayananar (later Raja) of Panagal and Dr. Tharavathu Madhavan Nair (popularly T.M. Nair), lost to Brahmin candidates within Congress. Thyagaraya Chetty, a weaving magnate, also suffered defeat at the hands of a Brahmin.⁷ The prominent leader of the Dravidian movement, Navalar Nedunchezian, noted that the illustrious T. Prakasam (a Brahmin) of Congress had openly admitted on the occasion that the selfish attitude of the Brahmins and their dominance had led to the defeat of the non-Brahmins.⁸ The non-Brahmin leaders soon left the Congress party. Those like Thiru. V. Kalyanasundaram (Thiru. Vi.Ka) and Varadarajulu Naidu, the other non-Brahmin Congress leaders who continued with Congress, did not seem happy. Indeed, Varadarajulu Naidu later became part of the Hindu Mahasabha and Thiru. Vi.Ka., the nationalist, extended his support to the idea of a separate Dravida Nadu. In his presidential address to the Tiruvannamalai Congress in 1924, the E.V.R. himself spoke of the distress of non-Brahmins in Congress. According to him, the grievances of the non-Brahmin congressional leaders of South India were unknown to the public. Mahatma Gandhi did not know them.⁹ E.V.Ramasami suggested that if the Mahatma had known the truth, he would have felt so sorry that it would not have been possible to calculate how many days the Mahatma would have undertaken fast in an atonement.

Meanwhile, Annie Besant chose Madras as her base in 1907 when she assumed the post of president of the Theosophical Society, which had moved its headquarters to Madras in 1882. Her affiliation with Congress, her embrace of self-government, the values of Aryans and the inability to condemn the caste were well exposed. Her activities drove the non-Brahmin leaders like T.M. Nair to denounce her and Congress. According to K. Nambi Arooran, Besant quickly established herself as the leading revivalist of Smarta Hinduism and was largely instrumental in awakening cultural and religious nationalism among Brahmin politicians in Madras City.¹⁰ Navalar Nedunchezian accused Besant, along with other Brahmin leaders in the Congress of devising the creation of the Madras Presidential Association (M.P.A.), a team of non-Brahmin "blackguards" within the Congress of Madras who includes, among others, E.V.Ramasami and Thiru. Vi.Ka., to challenge the monopoly of the Justice Party on non-Brahmin issues.¹¹ E.V.Ramasami was Vice President of the M.P.A.

As the leaders of Justice licked the wounds of their electoral defeat, C. Natesan Mudaliar attempted to bring together two key non-Brahmin personalities, T.M. Nair and Thyagaraya Chetty, although neither had a significant history of non-Brahmin communal activity. Indeed, Thyagaraya Chetty supported Brahmanical Hinduism, and T.M. Nair, in his testimony to the Public Service Commission in 1912, had not referred to the non-Brahmin issue.¹²

With a long experience in corporate affairs and various commercial interests, Thyagaraya Chetty, reportedly with 2,000 weavers under him, was something of a patron. T.M. Nair told his audience in 1917 that Thyagaraya Chetty had spent a crore of rupees on public service. A British-trained physician, T.M. Nair was eloquent, energetic and cultured. Once at the forefront of the movement, he would be its standard bearer and theorist until he died in 1918. Thyagaraya Chetty and T.M. Nair once disagreed on the provision of water to a city temple, which T.M. Nair opposed, and more religious Thyagaraya Chetty supported. However, their interests, aspirations and respect for the Madras Dravidian Association made them flexible at

NatesaMudaliar's suggestion to put aside their differences.

Thyagaraya Chetty, T.M. Nair, C. NatesaMudaliar and other prominent non-Brahmins met at the home of the well-known Madras lawyer, EthirajMudaliar. The committee decided to found the South India Liberal Federation (S.I.L.F.) and to publish the newspapers Justice, Dravidian and Andhra Prakasika in English, Tamil and Telugu, respectively. The success of the English newspaper Justice and the party's elitist nature made the S.I.L.F. popularly known as the Justice Party.¹³

In December 1916, Thyagaraya Chetty published the well-known Non-Brahmin Manifesto. It revealed that no less than 40 of the 41.5 million inhabitants of the Madras Presidency were non-Brahmins and most of the taxpayers. They also belonged to the same class. However, when it came to politics in Madras, they had not taken their fair share.¹⁴ The Manifesto said the Brahmins would sweep government services and other representative forums. It correctly linked the education of Brahmins to their position, attributing it to their higher caste status and their status as the intermediary between man and divinity. The manifesto noted that some non-Brahmin communities, namely Chetty, Komati, Mudaliar, Naidu and Nair (all somehow corresponding communities in their regions), were making progress even though they were lagging in this race. The Manifesto went on to state that even though contributors were non-Brahmins to the moral and material progress of the Madras Presidency, the power and political influence were often in the hands of Brahmins.

While admitting that exam success was a valuable attribute, the Manifesto questioned the wisdom of allowing Brahmins to absorb nearly any government post. The Manifesto stated that it was profoundly devoted and loyal to the British government. This position would come to haunt the Justice Party throughout history. It said that when the self-government was formed and became satisfactory, caste and class distinctions would disappear from the scene.

With the Justice Party's efforts to woo both Muslims and AdiDravidas to mixed results, the Justice Party had attempted, using the dominance of the Brahmins as a rallying point, the near impossible, to unite a diverse group of non-Brahmins who differed in religion and position. The main objective was to ensure a proportionate presence of non-Brahmins in the representative bodies. The party opposed non-Brahmins voting for Brahmins over the people of their castes. The electorate had not yet seen candidates under those conditions. Therefore, from its inception, the Justice Party sought explicit communal seats in which non-Brahmins would vote for candidates from non-Brahmin communities.

The opposition to the Brahmins in the temporal world stemmed from their position in the religious sphere. The political controversy soon had to reflect this. Thus, a year after the manifesto was published, the Orthodox Thyagaraja Chetty told his audience at the First Non-Brahmin Confederation of Madras that the genius of Dravidian civilization did not recognize the difference between man and man by birth.¹⁵ T.M. Nair, inclined to religion, spoke in the new way. Known for his ability to drive crowds to frenzy, T.M. Nair said in the presence of Irataimalai Srinivasan, a leader of Adi Dravida, and Thyagaraya Chetty thus: There were two races in this country. The owners, the Dravidians, and the Aryans are like thieves who would break in when one slept. These Aryans had passed through the Khyber Pass, driving their cattle. Due to the Varnashrama Dharma, Hindus were divided into Sudra, untouchables, those who could not study, those who should not be seen, those who should not approach the temples, or water sources should stay outside the village, etc. The Aryans made the native Dravidians believe in the four divisions of the varna and their alleged birth from the various parts of the creator's body, Brahma.¹⁶

Thyagaraya Chetty and T.M. Nair established the philosophical basis for the future Dravidian Movement without realizing they were doing it. Both speeches stood out for their adoption of a new creed that would become a fact of life for the Tamil political and social heart. To their credit, the Justices had channelled a hitherto unexplored new line of political differentiation

and, in so doing, had knowingly put their reputation at risk. They were characterized as “communal”, a word that meant caste in the south at the time. Most led a comfortable lifestyle, enjoyed relatively high status, and could undoubtedly have followed it without criticizing their narrow, communal, opportunistic mind-set. Like others, these leaders were motivated by fame and position to leap into public careers. However, there is no denying that they were also inspired to contribute. Their defence showed a society in flux.

Likewise, the association with the British was not guided solely by offices and titles conferred by the British. It was both natural and strategic for a group of leaders who emphasized lobbying rather than the politics of agitation and the difficulties that came with it. These armchair politicians naturally chose a strategy that suited them. However, despite these inherent inconsistencies, the Justice Party would pave the way for social justice. The party programme included the rise of non-Brahmins in the educational, social, economic, political, artistic and cultural spheres, unity of non-Brahmins, self-government under British sovereignty, affirmative action and the eradication of castes.

The British themselves were restoring power, little by little, to its rightful place. The indigenization process was convenient and inevitable with the growing demand for independence. The Montagu-Chelmsford Reforms handed over half of the government posts to the Indians, allowing the Justice Party to enter its element. However, it proved an uphill battle before the British accepted the party's demand for communal seats.

Montagu, the Secretary of State for Indian Affairs, had initially rejected Justicites' request for a communal representation. It fell to a sick T.M. Nair to take the battle to Montagu's hometown of Great Britain. T.M. Nair pushed for reserved constituencies similar to those provided for Muslims by the 1909 Reforms. Then only non-Brahmins would vote for non-Brahmins candidates. On 17th July 1919, T.M. Nair passed away. Speaking at a condolence meeting in Salem, Rajaji said that T.M. Nair founded the Non-Brahmin Movement after realizing that social ills could not be removed without the support of political measures. He agreed that there had been many beneficial effects of movement.¹⁷

The Justice Party eventually won twenty-eight reserved seats, less than expected. The eventual loss of the expected number of seats for them in the assigned seats was perhaps compensated by the seats gained, thanks to the decision of Congress to boycott the first elections held in 1920. The franchise was limited to a bare 3 per cent. It mainly comprised the non-Brahmin landowning class and the educated middle class. The reserved seats under the Montagu Chelmsford Reforms ensured the ascendancy of the non-Brahmins in power in Madras Presidency. When the so-called Justiceites occupied power, they initiated several social and political powers, which paved the way for enhancing the Dravidian non-Brahmins.

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First Ministry of Justice Party under Dyarchy in Madras Presidency

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Implementation of the Dyarchy

The introduction of the Montagu Chelmsford Reforms indicated an important milestone in the constitutional history of India. The Dyarchy, the essence of the Reforms, entered into force in the provinces as a system of new administration in 1920. It provided for the introduction of a partial responsible government in the provinces on the basis of a division of powers into the two domains of the 'Transferred' and 'Reserved'. The administration of the reserved subjects was delegated to the members of the executive council, appointed by the Governor for a term of five years. They were not accountable to the provincial legislature. The ministers who were appointed by the Governor from among the elected members of the Provincial Council, were in charge of the administration of the Transferred Subjects.¹ The important subjects that were "reserved" for the Governor and his executive council administration were revenue, law and order, and finance. The Transferred Subjects included mainly of local self-government, medical administration, public health, education, public works, agriculture excluding irrigation, cooperative societies, religious and charitable endowments and industrial development.² The sole purpose of the division of powers was to enforce the principle of ministerial responsibility towards the legislature with regard to the administration of the Transferred Departments. It also meant that the removal of ministers by the vote of popular representatives which ministers were supposed to have the confidence of. It also implied that the ministers had absolute control over his department so that he could defend the proposals arising from the policy followed and the actions taken in that department.³

Theoretically they were supposed to be accountable to the legislature. In practice, they remained under the absolute control of the Governor to the extent that they had to hold office for as long as he wanted.

However, the Governor could not act as an irresponsible and arbitrary executive because the main purpose of the 1919 Reforms was to appoint him a constitutional governor. Indeed, his job was really difficult, as he had to act as moderator between the two branches of government whenever a disagreement arose between executive councilors and elected ministers. This intention of the Act was completely forgotten two years after its implementation. The Governor claimed and exercised more rights than he ever had. This was one of the serious drawbacks of the 1919 Reforms. However, it must be admitted that with the advent of the new reforms the provinces acquired a new political consciousness. The relative freedom enjoyed by their legislators helped them build a parliamentary tradition. Lawmakers began to show a broader outlook in addressing political, social, economic, and legal and welfare issues.⁴

First Justice Ministry

The first general elections for the new Legislative Council to be formed under the Montford Reforms were held in late November 1920. The Congress under Gandhi's leadership launched a non-violent and non-cooperation movement and continued vigorous boycott propaganda of the elections. It failed to arouse general enthusiasm in any major part of the city and, in fact, found very little support from the Madras Presidency.⁵

Even though there were severe handicaps and shortcomings, the Justice Party accepted the Reforms of 1919. It enthusiastically involved in election campaign and achieved a stunning victory. It won 63 out of 98 seats. Among the nominated members, it claimed 18 as its supporters. In a 127 member of Madras Legislature, the Justice Party had a strength of 81. The official review of the Government of India published in India during 1921-1922 highlighted its significance. Accordingly, in Indian history, for the first time the lower castes of Madras asserted themselves against the

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intellectual oligarchy of the upper ones and took political power into their own hands. The first bastion of caste government in political affairs was robbed as a result of constitutional changes.⁶

The victory of the Justice Party was due to certain factors. Firstly, the boycott of elections by the Congress left the Justice Party without a strong rival. Secondly, Non-Brahmin leaders campaigned vigorously. K. V. Reddi Naidu, for example, spoke at many election meetings in the southern districts illustrating the cause of the non-Brahmins. When the Non-Brahmins Conference was held at Nagapatnam from 9th -10th October 1920 in Tanjore District, K.V. Reddy spoke with prophetic insight. Accordingly, the upcoming elections offered the non-Brahmins a great opportunity to get rid of that Brahminical tyranny and make the non-Brahmins as free citizens again. The fate of the Justice Party and the wider non-Brahmin community would depend, for a long time, to a large extent on the results of these elections and on the extent to which the non-Brahmins take this opportunity. If the Brahmins came to power, they would consolidate it and resolve it to greatest disadvantage of the non-Brahmins. It was a case of now or never. If the non-Brahmins did not go back to the legislative council in large number, they would miss the opportunity to grab power. The hand on dial of the progress of the non-Brahmins would be delayed by at least two decades. The work of the past three years would have been in vain. By speaking thus, Reddi appealed non-Brahmin friends to go to the countryside, educate the voters and instill in them the value of the vote. As the Non-Brahmin voters formed an overwhelming majority, the secrecy of the vote would protect them from the sinister influence of the official, the vakil and the priest.⁷ Thirdly, P. Theagaraya Chetty, the renowned party leader elaborately campaigned to bring his party to power. Fourthly, the seat reservation for non-Brahmin Hindus served as leverage to secure them something like decent representation on the local Legislative Council.⁸

As per the parliamentary practice and procedure, Lord Willingdon, the Governor of Madras invited P. Theagaraya Chetty, leader of the majority party to form the ministry. But he went after one of his colleagues to

take up the post.⁹ Only on his advice, the ministers were elected for the transferred subjects.¹⁰ A Subbarayalu Reddiar, an advocate and a contemporary student of P. Theagaraya Chetty at the Presidency College was chosen of the Chief Minister of the Cabinet and was allotted the portfolios of Education, Public Works, Exercise and Registration. P. Ramarayaningar, a Velama zamindar from Kalahasti, a M.A. in Sanskrit, a product of Presidency College, Madras, and a former member of the Imperial Legislative Council, was in charge of Local Self-Government and Public Health. K. V. Reddi Naidu, a lawyer and student of Madras Christian College, was appointed Minister of Development.

The first Justice Ministry took office on 17th December 1920. Subsequently Edwin Periyannayakam, A. Ramaswami Mudaliar and P. Subbaroyan were appointed as Secretaries of the Council with a monthly salary of Rs. 500 and their appointment was announced in the Legislative Council on 14th February 1921.

After assuming power, in a short span, A. Subbarayalu Reddiar resigned as Chief Minister due to his deteriorating health condition. In his place was installed A. P. Patro, a lawyer from Berhampore. He took over the Education portfolio. Ramarayaningar was elevated to the post of Chief Minister and kept the portfolio of Local Self-Government.¹¹

Although the Justice ministry was composed exclusively of non-Brahmins, Willingdon the Governor of Madras had chosen Brahmins to several other top positions. For example, he appointed P. Rajagopalachari, a Brahmin as President of the Madras Legislative Council, which had a non-Brahmin majority. K. Srinivasa Iyengar was appointed as a member of its Executive Council. Khan Bahadur Habibullah Khan, a prominent Muslim, was named second Indian member. The Governor offered the post of the Advocate – General to C. P. Ramaswami Iyer, a well-known associate of Annie Besant and her Home –Rule League. The leaders of the Justice Party believed that Lord Willingdon had chosen these Brahmins to keep non-Brahmins ministers at critical position.

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Administration under the Carnatic Nawabs - A Study

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The administration of the land centred on a princely order of complex gradation. At the crest of the political system, the sovereign, the Nawab of the Carnatic, whether of the Nevayet House or Wallajah House, exercised direct or indirect authority upon the entire country. Arcot served as the capital, but Trichinopoly emerged as a second capital during the rule of Nawab Anwar-ud-din. Finding it insecure to stay at Arcot, a city situated on an open plain exposed to invading forces, Mohammed Ali constructed a magnificent palace at Chepauk in Madras. He shifted his residence to protect the batteries of Fort St. George. Setting the sovereign at defiance or acknowledging overlordship, as the circumstances warranted, the auxiliary powers exercised internal authority over their respective territories. The extent of his economic and military resources gave the Rajah of Tanjore the highest status among the subordinate princes of the Carnatic. The rulers of Travancore, Ramnad, Sivaganga, Pudukkottai and Vellore occupied a standing next in importance. The poligars, the chiefs of a military order holding scattered possessions throughout the coast, occupied a place lowest in the princely set-up. Among them were the chiefs of Nelcatansewal, Sivagiri, Panjalamkurichi and Ettayapuram in Tinnevely, Wodayarpalayam, Ariyalu and Turaiyur in

Trichinopoly and Kalahasti and Venkatagiri in Chittoor-Nellore. Known after their family titles Mohammed Ali as Wallajah, Rajah of Ramnad as Setupati, ruler of Pudukkottai as Tondaiman, and the chief of the Sivagiri as Varaguna, these rulers, the descendants of ancient ruling houses, in particular, commanded the loyalty and at times the veneration of the people, disproportionate to what their ideals and practices entitled them. Hereditary rights guided succession as a rule, but there were instances when the nobles and external powers regulated the working or modification of this principle. In 1742 the principal inhabitants of Tanjore deposed Sahuji, elevating Pratap Singh to the throne.¹ In 1801 the English meddled with the succession to the throne of Arcot, declaring Azim-ul-Doula as Nawab in disregard to the rights of Ali Hussain. It appears that the people had no objection to the women occupying the exalted status of rulers, for it was a periodical phenomenon in the principalities of Travancore, Ramnad and Sivaganga. Gaining power by force, the rulers sought to enforce their will by military power. As in other regions of India, a superstitious conviction in the super-human right of kings and habitual submission to authority contributed to the solidification of autocratic tendencies.

The Carnatic constituted one of the provinces of the Moghal Empire. However, by entrusting a group of

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provinces under the control of an influential governor, the later Mughals decreed in favour of the integration of the coast with the Deccan, placed under AsafJha, the Nizam of Hyderabad. The Moghal Emperor, fast diminishing in power, did not attempt to enforce this change in status upon the Nawab of Arcot. On the other hand, the Nizams, on the otherhand, made an earnest effort in that direction but gained no lasting success. In 1743 after the assassination of Nawab Safdar Ali by Murtaza Ali of Vellore, Asaf Jah intervened in the affairs of Arcot, appointing his nominee as the regent for prince Saadat-Ullah Khan II. Subsequently, in 1750 Nizam Nasir Jang made a bid to assert his supremacy when he marched to the south in defence of the claims of Mohammad Ali. These interventions, passing episodes as they were, left no lasting effect on the status of the rulers of Arcot. The Nawab maintained his independent status since 1710.

As a governor under the Moghal Emperor, the Nawab of the Carnatic served as the deputy for the east coast of peninsular India. They were charged with preserving order and maintaining peace, conducting military operations against the different powers, collecting tribute and administering justice. Independent of the Nawab but subordinate to the imperial officials at Delhi, there functioned as the administrative heads. Among them were the *diwan* in charge of revenue administration, the *Bakshi* in charge of the military establishment and the *kotwal* in charge of the police.² However, the political revolution that marked the establishment of the independence of the Carnatic led to the reduction of these imperial officials to the Nawab's loyalty. The ruler of Arcot retained the administrative system as it existed but sometimes superseded the imperial officials with his nominees and added the offices of ministers and deputies. The later Nawabs, Mohammad Ali and Umdut-ul-Umara employed European secretaries to assist them in their relations with the western powers.³ This was a reform demanded by the changed circumstances. Historical accidents and administrative innovations combined to divide the country into provinces and districts. Historically the country was divided into the provinces of Trichinopoly and Arcot, and each was referred to as a

Subah.⁴ The southern division consisted of the districts of Tinnevely, Madurai and Trichinopoly, while the northern division included the districts of Arcot Chenglepet and Nellore. Sivaganga, Ramnad and Tanjore, each of the territorial extent of a district, were the principal vassal states. Nawab Saadat-ullah Khan and his successors implemented the Moghal practice of sub-dividing the districts into *purganas*.⁵ Known by different names, such as *purgana* in Nawab's territory, *subah* in Tanjore, *taluk* in Marawa states, *valanadu* or *nadu* in Kallar territories of Pudukkottai, Nattam and Melur, each sub-division consisted of a collection of villages.⁶

The estates of the poligars, called *palayams* or *pollam* in general corresponded to the *purganas* in the territorial area. However, some of them were of a more considerable extent. Important offices were limited in number. Anxious to assert his control over the country's finances, Asaf Jah, the Nizam of Hyderabad, created the office of *qanungo* or the chief accountant.⁷ *Mustaphy* was the examiner of accounts, *sadr*, the commissioner for charitable endowment, *peishkar*, the official delegate of the state, *quazi*, the chief judge of the town and *Kotwal*, the head of the police establishment of a locality. The governor, as the Nawab's deputy, headed the administration of the province of a group of districts Chanda Sahib and Mohammed Ali held this position at Trichinopoly, and Khan Sahib heaped at Madurai in charge of the two southernmost districts. The *foujdar*, as the representative of the Nawab in the district, combined the duties of the forces commander and criminal justice administrator. He not only assisted in collecting taxes but also gave the district military protection. The *amuldar* administered revenue and settled civil cases in the same territorial division. These two functionaries checked and balanced against each other and, in the absence of anything better, served as a limited guarantee against administrator excesses. However, this prospect of official restraint vanished when Nawab Mohammad Ali combined the two offices in the same person.

Maphuz Khan, the Governor Tinnevely (1755-1757), and Khan Sahib, the Governor of Madurai (1759-1764), exercised both branches of authority. In a

princely state like Tanjore, the Rajah, assisted by a council of advisers, and in a tribal territory like Melur the Nattar, advised by a council of elders, administered the country.⁸ Known as *sirkeel* in Tanjore, *diwan* in Ramnad *karyakarta* in Pudukkottai and *pradhani* in Panjalamkuruchi, each prince had his principal minister. Whether big or small, each vassal state had its commander of the forces, revenue administrator, chief accountant, finance secretary and royal secretary. The princes stationed their representatives, collectively called *vakeels*, at the Nawab's court.⁹ Named as tahsildar, taluqdar, killedar, amil and even subedax, each district sub-division had a principal administrator. The headmen, assisted by local councils, supervised the affairs of the villages. Lowest on the administrative establishment's ladder, the bulk of the public servants came. Their rank and file included *kanakkapillais* or accountants, *sibbendies* or revenue peons,¹⁰ *daroghas* or superintendents,¹¹ *gomastas* or clerks,¹² and *mahatadi* peons or messengers.¹³ The poligars maintained two categories of servants- the *amblagars* or revenue officials and *sherogars* or military personnel.¹⁴ In compensation for their services, the public servants received allowances in the form of land or money. Asaf Jah, the Nizam of Hyderabad, fixed the emoluments for the *qanungoes*,¹⁵ but this practice was not universally applied.

At times ruler allotted funds for payment to the subordinate establishments, but there were instances when the principal officials conspired together in snatching them off and left their subordinates free to prey upon the helpless ryots. Grant of lands free of rent or on a concessional rent and allotment of a share of the taxes, collected from the inhabitants, or a part of the customs, levied on goods passing through particular places constituted the usual methods of remuneration.¹⁶ Land given free of rent was called *inaum*, while that on concessional rent *shotrium*.¹⁷ Allotted on favourable assessment, the land given in return for police or military duties was termed *kuttabiiddi*.¹⁸ On the otherhand, the word jagir was applied to refer to any allowance of land. It was given instead of money payments to enable the servants to meet their public and private expenses.¹⁹

Defects in the administrative set-up were indeed glaring. As a rule, the administration followed no formulated principle of recruitment to the services. The hereditary character of many of the officials, particularly of the subordinate establishments, added to the complication. The servants entered the offices by favouring one person in authority over the other. Attainments of the individuals either in education or training received no consideration in selection. Irrespective of their aptitudes or aspirations, they held their positions as long as they retained the ruler's favour through fair or corrupt means. Want any definition of the limits of jurisdiction and any system of graduation presented more anomalies? The absence of any definite, uniform, reliable means of numeration deprived the public servants of their devotion to duty. Periodical inspection, which was seldom and separation of powers that was not understood, contributed to the entrenchment of the dictatorial outlook in the officialdom. As in the Moghal system, the rulers sought the preservation of order and collection of revenue, but the Nawabs found the accomplishment of even these objectives too risky as the system guaranteed neither efficiency nor loyalty but corruption and insubordination.

Despite the challenges presented by internal rebellions and external wars, the Carnatic never emerged as a military power. The inability of the sovereign to exercise military authority as his prerogative, perhaps to understand its necessity too, left him as one among a multitude of military powers in his country. The rajahs, poligars, *killedars*, and *amuldars*, all those who possessed resources or influence of adequate extent, considered it their right to maintain armed bands of their own. No wonder the commercial powers of the west faced no constitutional objection to their raising and maintaining forces in their service not only for the advancement of their commercial interests but the promotion of their political designs through participation in the imperial fray. They extended this right to the building and garrisoning of forts. The early Nawabs, Saadat-Ullah Khan and Dost Ali in particular, it seemed, possessed a marginal superiority over the other military powers of the coast. Subsequently,

weakened by the blow inflicted by the Marathas in 1740 and by the expedition of the Nizam in 1743 and distracted by internal conflicts, Nawab lost sight of an opportunity to consolidate his supremacy. The outbreak of civil war over the possession of Trichinopoly introduced a new element of great importance, derogatory to the interest of the Carnatic. Determined to wrest the military initiative from his rival, Mohammad Ali allied with the English, while Chanda Sahib with the French. This deprived the rival of their authority to prevent the European powers from developing their warmachines. In the long run, alliances led to dependence. Though Mohammad Ali gained victory over Chanda Sahib, he emerged defeated in his relationship with the English. The Nawab's indiscriminate association of the British forces with his long procession of expeditions against significant powers and minor chieftains presented the opportunities needed by the Anglo-Saxons for the consolidation of their military influence. The rapid stride made by the English Company in the perfection of its warmachine convinced the Nawab of his folly. Mohammad Ali's creation of a powerful army consisting of 12,000 troops, seven regiments of cavalry and artillery of 1,500 men, trained by European officers and commanded by his son Amir ulUmra in 1775, after that conquest of Tanjore, marked an attempt to correct an adverse situation created by his mistaken policy.²⁰ However, the English cleverly thwarted the Nawab's venture when they deprived him of possessing the rich territory of Tanjore in 1776 and restored it to Rajah Tuljaji, throwing the finances of Arcot into disorder. The aggressive war launched by Hyder Ali and his son Tipu Sultan of Mysore against Carnatic in 1780 furnished more favourable circumstances to the company for its further inroads into the military influence of the Carnatic.

The treaties of 1787 forced the Nawab to pay nine lakhs of *star pagodas* and the Rajah four lakhs as their respective annual contributions to the English for the defence of the coast. They granted the right to the Company to take over the direction and conduct of any war fought in South India and to apply four-fifth of the revenues of Arcot and Tanjore for military operations. The treaties of 1792 authorised the English to take over

the control of the forts from the rulers and to garrison them with their troops. With the resources of the country channelled for payment to the Company, forts garrisoned by the alien forces and internal security guaranteed by the external power, the military establishment of the coast went into decay. The warmachine of the Nawab and his tributary rulers typically consisted of infantry, cavalry, carriage-bull locks, elephants and, at times, a corps of artillery. Broadly, they have been classified into two categories-regulars the service of the ruler and irregulars furnished by subordinate chiefs in times of emergency. The sepoys formed the rank and file, and the officers were graded as *nails* and *havildars* up the ladder.²¹

The *foujdar* in command of the armed establishment served as the principal military officer of the province. In the view of the Madras Council, the number of troops on the Nawab's returns appeared more than adequate for the country's defence. As a matter of practice, the rulers assembled large rabbles, which included those furnished by the chieftains, but found them of little service on the field of battle. The anomalies that attended selection, muster, training and remuneration accounted for this sad state. However, when the same troops were paid regularly and trained by European officers, were found as excellent fighting machines as regular European forces.²² A large bazaar accompanied every detachment wherever it marched and remained with it for several days unless the enemy captured it. It supplied all necessities of life such as rice, meat, cloth and tobacco at fixed prices.

The spies, called *hircarrahs*, were the unavoidable attendants of the belligerents. These *hircarrahs*, generally Brahmins, for the generals preferred to employ them as their religious influence ensured their security and enabled them to go to any territory unmolested, went in disguise and gathered military secrets of the enemy.²³ They marked the information in minor characters on a slip of paper called *chit*, usually, six to seven inches long and one inch broad rolled it lightly and secured it in a quill or a hollow stick or inside the turban nostril or at a still more secret place. If they used the palm leaf, they kept it hidden at a place like in the foot-wear.²⁴

When the *hircarrah* suspected any imminent threat of being caught by the hostile parties, he immediately swallowed up the *chit* or threw it away. However, if the enemy doubted that the *hircarrah* swallowed up *chit*, he administered a strong purgative to the spy and when despatch was necessary even ripped open his belly.²⁵ In spite of these risks, the *hircarrahs* at times made extraordinary journeys and each would have had a long chronicle of existing experiences to tell.²⁶

The rulers of the Carnatic bestowed constant attention upon a rigorous collection of a maximum possible revenue. They maintained a complex organisation for the administration of revenue. The *amuldar* functioned as the province under the Moghal system. A trustee, an arbitrator between the government collecting the revenue and the subject paying it, he enforced the collections, promoted cultivation, prevented exaction and settled disputes.²⁷

The administration of Achana Pundit, the Manager of Arcot Subah for thirteen years (1767-1780), was so oppressive and violent that the cultivators grumbled that he forced their women to wear *maratali* or a piece of timber as trinket.²⁸ British interventions brought into the field external agents of oppression. In 1781 the Nawab, harassed by the Company's demands for contributions for the conduct of war against Mysore, assigned the revenue of his country for five years. A committee for the administration of the assigned revenue, created by the English for the collection of taxes, resigned the work to the highest bidders. Granted unrestricted authority, the renters oppressed the peasants and exacted large amounts.²⁹ In 1790 the English forcibly assumed the revenues of Carnatic and Tanjore on the excuse of the Third Mysore War. The Board of Assumed Revenue, constituted for the administration of taxes, appointed collectors for the provinces and farmed out the districts to influential renters. As in 1787, pressed by the exigencies of war and motivated by a characteristics disregard to public welfare, the Company not only granted vast powers to the persons in the field but took no steps for the protection of the peasants against exaction or for the maintenance of water courses.³⁰

Amidst the crowd of tyrants, however, there flourished a few liberal administrators. Khan Sahib, Governor of Madurai (1759-1764) one among them, protected the inhabitants against exaction, reduced public demand to moderate proportions, repaired the water courses and established order in the land.³¹ Rayoji, the Manager of the Arcot Subah under Mohammed Ali, conducted rough survey, measured the fields and fixed the rates of assessment on the basis of the nature and the extent of crops.³² Under their benevolent administration their respective territories grew prosperous, but oppression returned to the land soon after they made their exit from power. A tax called *abkari* was imposed on intoxicating drugs and spirituous liquors. *Russoms* or money fees, levied by a specified percentage on the *sayer-raes*, were allotted for the benefit of mosques, temples and choultries.³³ The state derived income also from the sale of arrack, the monopoly of the sale of bricks, tiles and the other materials needed for building purposes, pearl fisheries, government owned-salt pans, fines imposed by judicial officers, rates collected from the money lenders, compulsory donations obtained from the temples, the presents collected from parties celebrating marriages and deductions made from the inhabitants share of the crops.³⁴

Three modes of assessment guided the levy of land revenue. The first was *tirva* derived from the word *tirpu* which meant settled assessment. All arable lands belonging to the villages had a fixed money valuation, sanctioned by customs of long observance. The public servant assisted by village officials decided this amount and noted in the grant, called *coule*, when the land was brought under cultivation. The ryot with no complaints what so ever made good this payment, as it appeared moderate. Secondly, there was the *varum* or share. When the ryot did not cultivate the field for *tirva* or money valuation, he shared the produce with the *circar*. This share was decided on two considerations: the caste and condition of the owners of land, -higher castes, particularly the Brahmins, were required to pay less and lower castes more, and Labour incident in cultivation.

The third form was the *jodi* or quit rent, by which the land-holders were required to pay a moderately fixed rent either in money or grain as was stipulated by

the circar. Religiously bodies, charitable institutions and Brahmin community enjoyed this privilege. Land given on such concessional rent to religious bodies was called *devadayam* and that given to Brahmins and charities called *dharmadayam*.³⁵ The revenues of the districts in Nawab's country were collected either directly or indirectly. The *aumani* too was a village settlement in which the cultivators shared the produce in such a proportion so as to make good the total assessment for the village, but in this case revenue officials held the immediate management of the land. These forms did not vary much in substance, for the villages were treated as units and the land-holders were collectively held responsible for the payment of tax. The third called *mirasi*, another individual tenure that did not vary from the second except in the size of land held, made the *mirasdars* who possessed the right of cultivation in the entire villages individually responsible for the payment of the public share of the produce.³⁶

As a matter of practice, the public servants heard and settled the cases, yet the administration of justice received no serious attention from the rulers. The *kazi*, who had his deputy in every important town, decided all cases in which the Mohammadans were involved. The princes and *amuldars* administered justice in their respective regions of jurisdiction. The Rajah of the Tanjore decided cases with the assistance of pandits versed in legal lore.

The poligars acted as a principal judge in their respective pollams. In Kallar Nadu the headman and council of elders administered justice. In the provinces this was not really a part of the duty of the *amuldar* or renter; still he assumed this function evidently because it served his purpose. The relations and dependents of *amuldar* in each district were so numerous that in most of the cases which came before him their interests were involved. In the Nawab's territories the *foujdar* and his deputies dispensed with criminal justice. Combining in himself the powers of a magistrate and session-judge, the *foujdar* tried cases of minor crimes as well as cases of capital offences and passed sentences upon them. His decisions were subject to appeal to and confirmation by the Nawab but the chances of obtaining access to the ruler appeared seldom.³⁷

Rajah Pratap Singh of Tanjore established a court consisting of a single judge and a staff who received regular salaries. It decided the cases referred to it and permitted appeals to be taken to the king. However, as this arrangement resulted in the concentration of too much power on a single judge, Rev. Swartz, the missionary-politician of Tanjore, urged the reorganisation of the court, which was subsequently affected by Amir Singh.

The administration of justice was indeed haphazard and marked by irregularity and abuse: Hindu and Mohammadan law books were supposed to have authority, but there was no generally recognized code of law in force and no court in existence to interpret and apply it.³⁸ The general form and tenor of jurisprudence was to overrate the pretensions of the higher castes, thus ignoring the principle of equality before the law.³⁹ The poor were refused protection against the despotic violence of the influential people. Any person, who wielded some power, tied up and tortured the unfortunate inhabitants on the most frivolous pretenses, but no law took him to task.⁴⁰ In 1784 a judge incurred the displeasure of Nawab Mohammad Ali for giving a judgment in a case strictly according to Islamic jurisprudence and was hence dismissed from office.⁴¹ These corrupt practices exposed the inhabitants to oppression, but being accustomed to despotic rule for decades, they entertained little hope of improving their lot.⁴² However, as most of their interests were local, and they preferred to rely as upon the local machinery for the redressal of their grievances. Inherited from the Mughal system and degenerated under the Nawab's regime, the administration of justice in the Carnatic became susceptible to the worst kinds of the evils.

Characterised by blatant irregularities, the administration of the Carnatic under the Nawabs of Arcot presented neither an ideal nor an institution, suitable for adoption by a democratic set up. The total absence of a system rendered it disorderly as well as inefficient. The Nawabs were the strangers to the land, still they made no attempt to blend the foreign and the indigenous institutions or the central and the local establishments into an integrated whole in their own interest. Nor did they ensure uniformity in

administration. Left with no checks and balances and guided by no formulated principles, the public servants and chieftains maintained their own conflicting armed establishments, administered justice, as they felt proper, and enforced collections with the authority or in disregard to the authority of the sovereign. In short the absence of any strict gradation of offices, definition of authority, division or separation of powers and periodical inspection served as the source of evils in the administration.

Despotism marked the entire set up. The authoritarian tradition, which the country inherited from the regimes of the past, received so great an impetus under the Nawabs that it assumed the proportions of tyranny. Imposition of Persian as the official language, adherence to the social customs they brought with and the complex bestowed upon them by the success that attended their conquests served as barriers between the rulers and ruled. Natives were associated with the administration but the persons of the rulers' creed received preference in the services. Superstitions, which haunted the princes of the eighteenth century, and the influence, exercised by spiritual leaders, constituted sources of marginal restraint upon the autocratic will of the rulers. Still the administration continued unresponsive to popular will and irresponsible to public interests. No wonder, the rights of life and property received scant consideration from the administration.

The Nawabs made an attempt to extirpate the dependent principalities in an endeavour to reduce the country to unity. They gained marked success in the realisation of this objective, but what they attained eluded them for want of an efficient and progressive administration. The need to improve the administration in response to the challenge presented by the western powers called for a bold attempt to carry out the reorganization of the whole structure on the basis of coordinated and liberal principles. But the failure of the rulers in implementing the needed reforms rendered their administration rigorous and reactionary.

For all intents and purposes the alliance with the English accounted for the administrative tyranny of the rulers of the Carnatic. Forced to contribute the bulk of

their revenue either for the military expenses of the Anglo-Saxons or for the liquidation of accumulated debts and to furnish provisions for their military operations, neither did the Nawab of the Carnatic nor did the Rajah of Tanjore find it possible to maintain their administrative establishments on an orderly footing and to hazard any venture aimed at the promotion of public welfare. Popular risings would have applied a self-corrective but oppressed by the British soldier's hall, the inhabitants seldom found an opportunity to throw off their decadent administration.

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G. Subrmania Iyer - The Earliest Nationalist Leader and Great Journalist

M. Annamalai*

A few noblemen had sacrificed their lives for the cause of the nation. It was, indeed, a noble deed of total and *par excellence*. G. SubramaniaIyer was one such person. He was a dedicated patriot and an eminent Journalist. His leadership role in the national movement added new dimensions to its cherished goals.

Early Career

Subramania Iyer was born in a middle-class orthodox Brahmin family in 1865 at Tiruvaiyaru in Tanjore District of Madras State; now called Tamil Nadu.¹ He began schooling at S.P.G. Mission School in Tanjore and passed the matriculation examination of Madras University in 1869. Two years later, he passed the examination of the first art from S.P.G. College.²

The young Iyer was greatly influenced by the great savants' Dewan Bahadur Srinivasa Raghava Iyengar and Kasturi Ranga Iyengar. He also came under the spell of Dr. Marsh, well-known for his disciplinary qualities in the southern Presidency and Creighton, one of the most pains-taking teachers the S.P.G. ever possessed. All three were persons of high intellectual and moral calibre. Iyer was unfortunate to lose his father when he was just thirteen years old. His mother, Dharmambal, looked after the family and helped it to recover from a financial crisis. In 1874, he migrated to Madras, and there he joined the regular school (Well known as the Teacher College at Saidapet) to be trained as a teacher.³ Buckle, his teacher, was impressed very much by his abilities.As a result, he was able to secure

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an increasing stipend. After training, Iyer was appointed as a teacher in Church of Scotland Mission College, Madras, in 1875, on a salary of Rs. 45 a month.⁴ That college was presided over by Dr. David Sinclair, a man whose name was prevalent in the southern metropolis.

Until 1877 Subramania Iyer worked there and then joined as the teacher of Pachaippa's College. When he was working as a teacher in this college, he appeared for the B.A. Degree examination as a private candidate. In 1878 he got his B.A. Degree in Philosophy and Logic. While teaching at Pachaiyappa's College, Iyer was familiar with M. Veeraraghavachariar, who was studying in the B.A. class. This acquaintance soon developed into a close friendship, and together with a few other friends, he started *The Hindu* newspaper in 1878.⁵

Iyer was interested in teaching and showed his interest in imparting proper education to the masses irrespective of caste, creed or religion. His passion for social reform, which he was to reveal later in life, had already saturated his thoughts and actions. His broad-mindedness and liberal thinking had taken him away from caste and community. He was on extending free education to the needy and the deserving. He was instrumental in establishing the Aryan High School in Triplicane in 1888.⁶

He all along took a deep interest in the school. He went to school every day. He daily took part in his teaching work with good cheer. Those who learnt under him remember his devotion, earnestness and the sympathetic interest he brought to bear on his work. The Missionaries efficiently ran that school with Kellett High School's new name. Thus two premier educational institutions in Triplicane bear testimony to Iyer's work as an educationist.

G.SubramaniaIyer married one Meenakshi at the age of 19 and settled down in Madras. They had one son and three daughters. His son, S. ViswanathaIyer, was born in August 1887. Later he assisted his father in running the newspaper, *Swadesamitran*, in Tamil.⁷ Iyer had three daughters. Sivapriya was the eldest to whom he was deeply attached because of her early sufferings.⁸

His Political Career

G.SubramaniaIyer belonged to the genre of patriots, with an orthodox middle-class background. He was primarily traditional at home but progressive outside the home.

In the second half of the Nineteenth Century, Madras emerged as a centre of political activity, a hectic centre of associations and organisations. The notable were the Madras Native Association (1852), Triplicane Literary Society (1868) and the Madras Mahajana Sabha (1884). These pioneer organisations paved the way for the nationalist awakening and the National Movement in South India.

These organisations had bands of patriotic and dedicated men. The notable among them were G. SubramaniaIyer. M. Veeraraghavachariar, S.SubramaniaIyer, Ranghanatha Rao, A. Anandacharlu, P. Rungiah Naidu, R. Balaji Rao and Salem Ramaswami Mudaliar. In November 1881, the Triplicane Literary Society presented an address of welcome to Grant Duff, the Governor of Madras, in which it urged the reduction of land assessments, encouragement to agriculture, imparting of education, separation of revenue from judicial functions, improvement of the management of religious endowments by new legislation, and lessening of the rigours of salt and forest laws.⁹ In fact, none of the three demands were well new, but the way of presentation was new and enlightening.

When Lord Ripon passed the resolution of local self-government in May 1882, the Madras Government invited the Madras Native Association to gather public opinion in the Presidency. As a result, the Madras Native Association prepared a detailed questionnaire, eliciting information on various aspects of local government, and circulated it widely to political associations, literary societies, and influential leaders throughout South India. At the same time, G.SubramaniaIyer was sent on a tour to the Tamil districts to explain the significance of the resolution of May 1882 and elicit support. Iyer's mission of July-August 1882 took him to Cuddalore, Chidambaram, Trichinopoly, Tanjore, Kumbakonam, Mayavaram,

Nagapattinam, Madurai, Tirunelveli, and Tuticorin.¹⁰ Local associations in these places cooperated by convening public meetings to discuss the local self-government proposal.

In contrast, others sent written replies to the Madras Native Association. Based on these submissions, the association drafted its proposals and forwarded them to the Madras Government in December 1882. Subramania Iyer's visit to the mofussil areas had a more profound impact on the people, who came to understand the importance of the resolution by his addresses. As the editor of *The Hindu*, Mr. Iyer commanded respect among political circles in South India. His visit to the mofussil towns excited interest among local leaders who wanted to elicit his opinion. He stressed the long-term implications of the local self-government scheme, particularly in laying "The foundation of the great future representative Government" in India. He exhorted the people to shoulder responsibilities and Leaders to lead the people. Unless it is done, progress towards political enfranchisement would be a slow process.¹¹ In Tanjore, the meeting to discuss local self-government was widely publicised; the large crowd that attended the meeting included lawyers, officials, merchants, and municipal commissioners. The issue of local self-government also provided the more astute leaders with an opportunity to stimulate political activity in the Presidency. By convening public meetings and skilled propaganda in the press, a concerted effort was made to get local leaders in the mofussil to take a more active role in the day's political issue.

He was not a spectator of the Congress activities but a real critic of policies and programmes. In the second session of the Indian National Congress held at Calcutta in 1886, Iyer supported the resolution demanding the British Government give more rights to the Indians.¹² In this session, a committee under Dadabhai Naoroji was set up to deal with the matter of public service.¹³ Iyer was one of the members of the committee. This committee suggested that the British Government examine England and India simultaneously for the Indian Civil Service. It also quoted the recommendation of the Aitchison Commission. In

addition, it wanted to raise the age limit for the Civil Service examinations from 19 to 23.¹⁴

In 1887 the third session of the INC was held in Madras. *The Hindu* office had become a centre of great activity during this time, and the paper's popularity and its proprietors rose high. The third session elected Badruddin Tyabji, a prominent Muslim barrister of Bombay, as Chairman.¹⁵ In this session, Iyer played the role of a host. It was, for the first time, an attempt made in Madras in 1887 by appointing a committee to frame a set of rules for the guidance of Congress.¹⁶ Iyer was one of the members of this committee. He gave comprehensive coverage of the proceedings of the Madras session in his journals.

In the fourth session of the Indian National Congress held in 1888 at Allahabad, Iyer criticised the British policy on Indian education.¹⁷ At the fifth session of the INC held in Bombay in 1889, Iyer stressed the need for the reconstitution of the legislative councils. He further put forward the demands such as expanding the legislative council, more financial powers for members, and the right to interpellation.¹⁸ He also insisted that the British government give more significant opportunities to Indians in the administrative structure.

The tenth session of INC was held at Madras in 1894. It focused attention on economic problems in addition to political issues.¹⁹ Iyer brought valuable evidence against financial irregularities of the British Government and stressed the need for a proper enquiry into it. He also protested against curbing the liberty of the press in the Indian States.²⁰

Until his last breath in 1916, he worked tirelessly to improve the people in the socio-economic and political spheres. His active participation in the Congress sessions and his political lectures gave new directions to the nationalists. Although the Government took drastic action against him and his press, he never surrendered himself to the British Authorities. When he was sentenced to undergo rigorous terms in jail and pay fines for his seditious writings, he faced all the sufferings very boldly. His discourses on politico-social issues of India added a new stimulus to the people of

Tamil Nadu. His life was a noble example for others to follow. His dedicated services for the nation and the people are immortal. His lifelong mission as a teacher, social reformer, journalist and nationalist was indeed an example for the emerging leaders of the Nation.

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The Role of Neill Statue Satyagraha in 1927 of Salem District

P. Singaram*

Introduction

The Salem riots of 1882 gave for a further impetus to the feeling of against of the first like this. The real cause of the Salem communal, which convulsed. The whole country of madras presidency was the usual religious of Hindu Muslims before of national congress following in salem⁶. A. Venkata subba Rao in August 1883 allowed and provided into which salem was thrown impelled many people to desert their homes of avoid under blank warrants issued by the salem districts magistrate. Among the complicity in the religious dispute was the famous C.Vijayaraghavachari his innocence of the patriot was honourably acquitted on 9thb January 1883 in the state of Subramania Iyer of Salem District local politics could possibly and nature of criticism of government in the

Indian national congress for opinion⁷. It was in such an atmosphere of public excitement and resentment of hat the madras mahajana sabha the forerunner of the Indian national congress was formed in may and 1884 of great organization⁸.

The Hindu press September 1883 when its scene of action was transferred to mylapore of Tamilnadu. The cult of terrorism had caught up with moderate Madras, to the Kasturiranga Iyenger taught manfully of managing⁹. After the demise of the "Madras Native Association". The absence recognized forum to the investigate and public pass them on to the authorities for redressal was placed unitally under the leadership. The first Indian to hold that and the trusted adviser of the Government under the successive¹⁰. The prominent members were Ramasamy mudaliar, P.Anandacharulu.

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The revived Association was mainly concerned with pressing the government for greater measures and Salem district of Tamilnadu¹¹. The madras Mahajana Sabha debated upon all important of the day without fear and was well known for its independence of thought in stigmatizing to the cruelties for British administration. It was in exposing the short coming of the authorities. After the establishment there was a perceptible change in the political climate of the Madras presidency. It had share in mooted discussing and finalizing and the formation of the Indian national congress of Tamilnadu. The Indian political for opinion through the organization. But in accomplishing to the arduous task of founding. The first ever national political body in madras Mahajana sabha on the 1884¹². It was indisputable that the madras Mahajana sabha and the leaders of the madras presidency like to Anandacharulu Rungaiiah naidu, S. Subrahmania Iyer and other to share in the starting of the Indian national congress¹³. The participated activitely in all the discussions since the members of the madras Mahajana sabha were also members of the Marina Beach of the Indian National congress of conference likewise of the impact of the others at picketing to madras congress¹⁴.

The Neill statue Satyagraha in Salem

The Tamilnadu public meeting in 1927 congress committee in madras, the madras Mahajana Sabhha and nationalism as the following moved in resolution. The meeting was held under the auspices of the congress. The madras Mahajana sabha express of the opinion that the statue of general Neill in mount Road commemorates¹⁵. The statue on the mount Road was an affence to the eyes of the Indian because of the general Neill to principle of terrorism and British rule.

The South Indian Repletion in and 1800 – 1801 and the Vellore rebellion 1806 and were the major of manifestations of native opposition to the British rule. The several parts of India were indicative of the extant of discontent against the expansionist policy of the East India company of aggressive in actions of the company served. The annexationist policy of Lord Dalhousie created a sense of alarm among the states directly affected by it particularly in north India. The political

domination economic exploitation and social Justice of religious of people's wrath against of British rule. The result was the rebellion of 1857 and significant of landmark in the History of freedom struggle in India. The declaration of the India kings entire of north India and North west of provinces¹⁶. He assembled all the available forces from Bombay, Madras, and Calcutta¹⁷. The Col James Neill came from of Madras to Calcutta towards the end of May asked to secure Benares and Allahabad relieve to Kanpur in June 1857 Neill outram Nichdson and Huge Rose provides superior military leadership of Madras¹⁸.

However in madras city in the month of August 1927 an agitation was started for the removal of the Neill statue from the mount Road as it was felt that retention was an insult to public people¹⁹. The Neill statue of responsible for acts of cruelty against Indian in the Sapory muting of 1857 and prominent at congress meet of marine Beach in Tamilnadu. C. Vijayaragavachari, S. Satyamurthi and well set on the Satyagraha movement. There was a division of opinion of the expediency of launching it at a time when the constitutional forms were in moderate section considered²⁰.

Afforded in Satyagraha in 1927 and the Easwara Iyer Joined for freedom movement of Tamilnadu in Salem Districts. The participated of Neill statue Satyagraha movement and against of the Foreign cloth and goods and took parts in arrested²¹, and sentenced to three weeks and punishment of Salem sub jail in 1927 and fine in 50 rupees in default to 1 week it was salt movement, in problem of Salem railway station in Telegraph wires. They would under go imprisonment for a period of three week more then event of fine being collected of British²².

Though the statue was not removed that time of nationalities like Satyamurthi were optimistic that the agitation for its removal was bound to succeed that would of proved right for exactly ten year later on 1937, 19th Nov. The statue of Neill was removed to the congress headed C. Rajagopalachari. The took up the volunteering question and elaborated on it but in a most temperate language. In British and against in Ramasamy

mudaliar in salem district areas²³. The Neill statue Satyagraha movement of joined Kandasami mudaliar and madras congress committee leader of Satyamurthi was passed by legislative council. The for continuous of the congress involvement of in 1927 of convicted and released on entering in Salem district of village in Papparapatty and against of the foreign cloth and problem of punishment eight month in fine of the Two hundred rupees²⁴. The statue of col Neill if that their opinion there are legal entitled to take removed from its present position²⁵.

The congress other prominent delegates P.Anandacharulu and P.Kesavapillai of Tamilnadu as following of the congress committee. The Neill statue Satyagra in Ratina Adigal and village Uratichipazhamudir Soli of Salem. The British government against of the in 1927 and foreign cloth of boycotting and problem for telephone wires cutting in participated of 1932 in civil. Disobedience movement of Tamilnadu of areas. The speaker of national congress meet and punishment of imprisonment and kept in six month Vellore and Bellary Jail. In the declined of the social economic condition for the British rule²⁶. The foreign goods and against for Sriramulu in arrest of salem subjail. Took part in Neill statue Satyagraha in 1927 and sentenced to one month under the section 75²⁷. Mahatma Gandhi programme of non-violent, non-co-operation movement and that whole country situation before the congress he expressed his considered. The organized of non-co-operation with rules reach our of all freedom immediately²⁸. A.Subramaniam, Took part of the non-co-operation movement 1921 and in 1927 in Neill statue Satyagraha movement foreign goods and boycotting in telephone wires cutting in British against in salem²⁹.

The 1928 of simion commission and salt Satyagraha and government with the refused to pay taxes. At the against of British rule. In August 1884 observed referring to the salt tax³⁰. The all India congress committee Vijayaraghavachari referred in Subramaniam, civil disobedience movement 1932 and individual Satyagraha movement of joining at courted imprisonment of several times sentenced to one year in 1930 and 1 year 1932 and to kept in Madras alipuram,

Coimbatore, Jail. It was against in Harijan uplift work and khadar in British rule against of the Salem districts in freedom struggle movement areas³².

Conclusion

The struggle for freedom in India is one of the liberative in the world of country have contributed of important and British rule. The Neill statue of actively and participated in the revolution and movement for social change during the national struggle for independence. The participation of national movement started of in Salem District of involvement in the Indian national congress of before in the period of 1884 in madras Mahajana Sabha and their activities. Since the formation after the Indian national congress in 1885, the freedom struggle for Easwara Iyer, Kandasami Mudaliar, Ratna Adigal, Sriramulu, Subramaniam and other getting for non-co-operation movement continued it became clear that Salem willing to play an active of role in the protest of movement. The picketing of foreign wine and cloth shops and selling of khadar and in the streets happened to main areas in Salem districts people of their and regards and achievements of Neill statue Satyagraha movement and all freedom movement actively the war would continue of participated of Salem.

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Swadeshi Trio's of Tamil Nadu

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The purpose of this paper is to highlight the role of Tamil Nadu in the Swadeshi Movement. For unknown reasons, the southern part of Tamil Nadu, frequently referred to as "*Then cheemai*", has produced many freedom fighters who made an indelible mark.¹ The first pre-independence revolt took place in this part by the Palayakkarars led by **Puli Thevar**,² **Kattabomman**,³ **Vein Nachiyar**, **Maruthu Brothers**, **VeluThambi** played significant roles in the revolt in the history of Tamil Nadu.⁴ The patriots from this part

fought vigorously against the British and gave inspiration to other people across India. Tamil Nadu played a remarkable role in the struggle for freedom in India. They were all noted for their patriotism, courage, self-respect and sacrifice. During the British rule, the great leaders, poets and social reformers like G.SubramaniaIyer, V.O.Chidambaram Pillai, Subramania Siva, C.Rajagopalachari, Theerar Satyamurthi,⁵ Periyar, Thiruppur Kumaran and many others had contributed. The Swadeshi Movement, one

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of the most successful movements of the Pre-Gandhian era, was an outcome of the Partition of Bengal.

The Swadeshi Movement, now known as the '**Make in India**' campaign, was officially proclaimed on 7th August 1905, at the Calcutta Town Hall in Bengal. A **Boycott movement** was also launched along with the Swadeshi movement.⁶ The notable Trio of the Swadeshi movement in Tamil Nadu were **Tuticorin, Subramania Siva of Vattalagundu** and **Subramania Bharathi of Ettaiyapuram**, who took over the Swadeshi movement from Bengal to Tamil Nadu.⁷ They were popularly called "**Swadeshi Trio's of Tamil Nadu**". The Swadeshi movement in Tamil Nadu, notably in the Tirunelveli district, generated a lot of attention and support. While the Swadeshi movement in Tamil Nadu had an all-India flavour, with collective anger against British rule remaining the common thread, it was also underpinned by Tamil - pride and consciousness.⁸

Swadeshi Campaign in India

The Partition of Bengal (1905) undoubtedly gave a fillip to the anti-British agitation in Bengal.⁹ Lord Curzon announced that the partition plan would come to effect on 16th October 1905. So patriots called it "Black Day".¹⁰ The national antipathy towards the British was resented. The "cause of Bengal" was called "India's Cause".¹¹ To annul the partition of Bengal, the people and the press also revolted spontaneously. The Calcutta press suggested for the first time on 6th July 1905 that they should boycott British goods and bring pressure upon commercial manufacturing; interest in England through them, particularly upon the Government.¹² The Swadeshi movement was formally started from Town Hall Calcutta on 7th August 1905 to curb foreign goods by relying on domestic production.¹³ So, the Swadeshi Movement was an economic, political and spiritual weapon. The watchword of the new movement was "India for the Indians". The slogan "Be Indian and buy Indian" was chanted everywhere. It was a twin agitation of Swadeshi and a boycott of British goods. During the hectic days of this revolutionary movement, the two magical words of Bankim Chandra Chatterji's *Vande Mataram* **Bande Mataram**, meaning "Hail to the Motherland", became the battle cry of national

resurgence.¹⁴ It both the Hindus and the Muslims sang.¹⁵

The movement took its vast size and shape after rich Indians donated money and land dedicated to **Khadi** and **Gramodyog societies** which started cloth production in every household. It also included other village industries to make the village self-sufficient. The message was to boycott goods such as **Manchester cloth and Liverpool salt**. Although the movement was confined majorly to Bengal, it spread to a few different parts of India: In Poona and Bombay under **Bal Gangadhar Tilak** in Punjab under **Lala Lajpat Rai and Ajit Singh** in Delhi under **Syed Haider Raza** in Madras under **Chidambaram Pillai**. However, the Extremists (or the *Garam Dal*) gained a dominant influence over the Swadeshi Movement in Bengal from 1905 till 1908; it is also known as the "**Era of Passionate Nationalists**".

Swadeshi Campaign in Tamil Nadu

The Swadeshi movement spread from Bengal to Punjab, western and central India and down to Tamil Nadu. The fire of nationalism, kindled by the dismemberment of Bengal, had engulfed the whole nation, including Tamil Nadu. Swadeshi is the idea which wanted to promote Indians, and its main object was to use Indian goods, self-help and self-reliance. Vallinayagam Olaganathan Chidambaram Pillai (VOC) played his role as an exceptionally talented organiser and an individual. They believed in utilising all available avenues to rouse the people for a nationalistic cause. It was not until the arrival of V.O. Chidambaram Pillai at Tuticorin (Present day Thoothukudi) that the Swadeshi movement in the Tirunelveli district began to gather force and momentum. In 1906, the Fourteen Madras Provincial Conference was held at Tirunelveli, bringing together important leaders from all over Tamil Nadu under the banner of Swadeshimism. Swadeshi Conference was held at Palayamkottai, under the chairmanship of G. Subramania Iyer. In 1906, V.O.C went to Madras and discussed the country's political position with Bharathi. As a result, VOC founded the "Chennai Jana Sangam" with the help of Bharathi and other men. He started local organisations like "Tuticorin Industrial Welfare Association" and "Dharma Sangha

Nesavusalai” to nourish the national spirit in Tuticorin. “DeshiyaPandahaSalai”, a shop selling Swadeshi goods, and a spinning and weaving centre were also established.¹⁶ Many branches were opened in different parts of Tamil Nadu, especially in Tanjore, by N.K.RamasamyIyer. Swadeshi Conference at Palayamkottai, under the chairmanship of G. Subramanialyer.¹⁷

V.O.C. and Swadeshi Steam Navigation Company (SSNC)

The Swadeshi movement in Tamil Nadu came to national attention in 1906 when V.O. mooted the idea of launching a Swadeshi shipping venture in opposition to the monopoly of the British in navigation through the coast.¹⁸ In 1906, V.O.C. registered a joint stock company called “*The Swadeshi Steam Navigation Company* (SSNC) and was registered under the Indian Company Act of 1882, with a capital of Rs 10 Lakh, divided into 40,000 shares of Rs.25 each. It was the first major Swadeshi enterprise in Southern India. Shares were open only to Indians, Ceylonese and other Asian nationals. V.O.C. purchased two steamships, *S.S. Gallia* and *S.S. Lawoe*¹⁹. In his weekly called “India,” Bharathi remarked, “our Bharathamatha would now be as proud and happy as the women who give birth twins after having had no children for a long time Bharathamatha now has two big ships”.

When in other parts of India, the response to Swadeshi was limited to symbolic gestures of making candles and bangles; the idea of forging a Swadeshi Steam Navigation Company was spectacular. V.O.C invoked the region's rich history and the maritime glory of India's past and used it as a reference point to galvanise public opinion in favour of a Swadeshi venture into the sea. The national leaders lauded the initiative of V.O.C. LokmanyaTilak wrote about the success of the Swadeshi Navigation Company in his papers *Kesari* and *Mahratta*. Aurobindo Ghose also lauded the Swadeshi efforts and helped to promote the sale of shares of the company. The significant shareholders included Pandithurai Thevar and Haji Fakir Mohamed. The initial response of the British administration was to ignore the Swadeshi Company.

As patronage for the Swadeshi Company increased, the European officials exhibited blatant bias and racial partiality against the Swadeshi steamship.²⁰

The Coral Mill Strike

After attending the session of the Indian National Congress at Surat, V.O.C, on his return, decided to work on building a political organisation. From February to March 1907, both the leaders addressed meetings almost daily at the beach in Tuticorin, educating the people about Swadeshi and the boycott campaign. Thousands of people attended the meetings. The administration closely monitored these public gatherings. Bipin Chandra Paul, one of the core extremist leaders, visited Madras on 30th April 1907, accompanied by Bharathi. He was greeted with slogans like “VandeMatharam”. Swadeshi coins were manufactured as an ornament and minted in Tirunelveli, Thoothukudi and Chengalpattu. In 1908 the European Circus Company, Abel Circus, performed in Tirunelveli Town, was totally boycotted by the people as it was alien. While looking for an able orator, he came across Subramania Siva, a Swadeshi preacher who visited Tuticorin on 3rd February 1908. The M.D.T. Hindu College Tirunelveli students, inspired by the speeches of V.O. Siva and others, took part in a big way. VOC and Siva were aided in their efforts by several Tirunelveli-based lawyers who formed themselves into an organisation called the Swadeshi Sangam or National volunteers. Along with VOC and Siva, Padmanabhalyengar made several rousing public speeches supporting Swadeshim.

In 1908, the abject working and living conditions of the Coral Mill workers attracted the attention of V.O.C and Siva. In the next few days, both leaders addressed the mill workers. In March 1908, the Coral Cotton Mills (Harvey Mill) workers, inspired by the address, were on strike. In the speeches delivered two days prior to the strike that was on 25th February, Vande Mataram was likened to the Muhammadan call of *Allah-hu-Akbar*. It was one of the earliest organised labour agitations in India. The nationalist newspapers fully backed the strike of the mill workers. The mill owners, however, did not budge and were supported by the Government, which had decided to suppress the

strike. To further increase the pressure on the workers, the leaders were prohibited from holding any meetings in Thoothukudi. Finally, the mill owners decided to negotiate with the workers and concede their demands. This victory of the workers generated excitement among the militants in Bengal, and the newspapers hailed it in Bengal. For instance, Aurobindo Ghosh's *BandeMatram* hailed the strike as a *"forging a bond between educated class and the masses, which is the first great step towards swaraj.... Every victory of Indian labour is a victory for the nation...."*

Celebration led to Imprisonment and Riot

The Tuticorin People's Association wanted to celebrate Bipin Chandra Pal's release day grandly. VOC and Siva were busy with celebration arrangements. They fixed the day of celebration on 9th March in 1908 but were arrested for seditious speeches. Notices were served on VOC, Siva and PadmanabhaIyer and ordered them to appear before the Magistrate at Tirunelveli. Both of them were arrested and taken to Jail. This sparked a severe riot in Tirunelveli. The revolted crowd entered Municipal Office and took out all the official records. They set fire to the Police station and Kerosene Oil Tank. The riot continued for three days, and on 14th March 1908, it spread to Thoothukudi.²¹

Arrest and imprisonment of V.O.C. and Subramania Siva

On 9th March 1907, Bipin Chandra Pal was released from prison after serving a six-month jail sentence. The swadeshi leaders in Tamil Nadu planned to celebrate the day of his release as 'Swarajya Day' in Tirunelveli. The next day the celebration was organised in Thoothukudi. The local administration refused permission. V.O.C. Siva and PadmanabhaIyengar defied the ban and went ahead. They were arrested on 12th March 1908 on charges of sedition. The local public, angered over the arrest of the prominent Swadeshi leaders, reacted violently. Shops were closed in a public show of defiance. The municipality building and the police station in Tirunelveli were set on fire. More importantly, the mill workers came out in large numbers to protest the arrest of Swadeshi leaders. After a few

incidents of confrontation with the protesting crowd, the police opened fire, and four people were killed. On 7th July 1908, V.O.C. and Siva were found guilty and imprisoned on charges of sedition.

Siva was awarded ten years of transportation sentence for his seditious speech. In contrast, V.O.C. got a life term (20 years) for abetting him. V.O.C. was given another life sentence for his seditious speech. This draconian sentence reveals how seriously the government viewed the Tirunelveli agitation. For the first time in British rule, a person accused of sedition was sentenced to a punishment that was "ferocious, barbarous and unprecedented in its severity"²². After independence, in 1949, when the shipping service between Thoothukudi and Sri Lanka was started at the initiative of the merchant leaders of Thoothukudi, the first ship was named S.S.V.O. Chidambaranar. The house in Ottapidaram, where Chidambaram Pillai was born in 1872, has been taken over by the government and made a memorial. There is a museum and a library containing the exhibits connected with the life of VOC. The statue of VOC was erected before the new Thoothukudi port.²³

Subramaniya Siva

The last one of the Swadeshi movement was Subramaniya Siva (4th October 1884 - 23rd July 1925) born in Batalagundu near Dindigul in the erstwhile Madurai district of Madras Presidency was a brave freedom fighter, writer and a close associate of V.O.C. and Bharathi. When he was in Thiruvananthapuram in 1906, he first listened to the fiery speeches from people belonging to AryaSamaj and other organisations. These speeches left a deep impression on him, and he decided to imbibe the spirit of patriotism and freedom from the oppressive British rule among the young people. He worked for some time as a clerk in the office of the Superintendent of Police, Sivakasi. He became a militant and influential champion of the Swadeshi movement and moved to the Tirunelveli district.²⁴ Soon, he began giving thought-provoking, inspiring speeches on India's freedom. Siva's speeches were so good and impressive; they changed the young minds against the imperialistic British. He impressed the audience with

how it was essential for them to get the country freed from British rule.

Tirunelveli 'Sedition' Trial

Top Swadeshi leaders, including VOC and Siva, were charged with sedition under Section 124A and 153 A of the Indian Penal Code in Tirunelveli District. The Collector, Wynch, also requested the Madras Government to send an Additional Magistrate to help E.P.Powell, a Government Pleader, expedite the cases. E.H. Wallace was made the Additional District Magistrate, Tirunelveli, and he committed the case to the Sessions Court. Siva faced four charges of sedition. The defence lawyers were Paul Peter Pillai and A.S.Cowdel. More than 927 witnesses were detained for the seditions case in which VOC and Siva were implicated, together with the number of riot cases relating to the 13th March 1908 events.

On one particular occasion, in 1908, Siva was arrested and given ten years of rigorous imprisonment. The reason was instigating the people against the government, thus disturbing the peace and tranquillity of the place and sedition.²⁵ He was the first political prisoner in Madras jail. Under British rule, undergoing rigorous punishment was gruesome in those days.²⁶ He started a magazine called 'India' and 'Desantheri' in 1919 and 1920. He participated in a meeting related to the non-cooperation movement in Kolkata under Lala Lajpat Rai. Later his vital speeches against the government invited trouble, and in 1921 and 1922, he was again sent to prison. Because of harsh treatment during his jail terms, complicated by poor health, he contracted *leprosy*, a dreaded disease. On 23rd July 1925, he died at the young age of 40 in an ashram that he started at Papparapatti in Dharmapuri district. The Freedom Movement made him an orator, and his jail life made him an author. He published "GnanaBhanu", a collection of poems. Subramaniya Siva was an admirer of Swami Vivekananda and his religious master Sri Ramakrishna Paramahansa. Siva disagreed with many things with Gandhian Philosophy.

Siva believed that violence for violent methods would arise when constitutional methods had failed. To honour this great person, the Dindigul district collector

office is named Thiyagi Subramania Siva Malihai. Thiagis is a Tamil word means a person who sacrificed himself. Bhatlagundu Bus stand also is named after him. In the aftermath of this incident, the repression of the British administration was not limited to the arrest of a few leaders. People who had actively participated in the protest were also punished, and a punitive tax was imposed on the people of Tirunelveli and Thoothukudi.

Though much has not been written about Siva, unlike other freedom fighters and patriots of this region, there is no denying that Siva was a dynamic and hardworking freedom fighter whose speeches and writings touched the heart of tens of thousands of people across this region. As a result, the freedom movement gained more significant momentum in this part of Tamil Nadu than in other places. The amazing fact about him is that he achieved so much within a short span of 41 years that would usually take twice that time for others. Siva was quite proficient in Tamil, English and Sanskrit. A great admirer of Vivekananda and Ramakrishna Paramahansa, his political guru, was Tilak. V.O.C and Siva organised numerous freedom-fighting meetings in the Tirunelveli district. They gave emotional and thundering speeches against the British and their continued exploitation of Indian and Indian land, besides racial discrimination practised by them on Tamil soil.

Subramania Bharathiyar

The banner of the Indian National Movement had been held aloft by a galaxy of poet-patriots, prominent among them being Rabindranath Tagore of Bengal and Subramania Bharathi of Tamil Nadu.²⁷ Another influential Swadeshi leader was Subramaniya Bharathi, a poet, freedom fighter, and social reformer from Tamil Nadu. He is considered one of India's greatest poets. His songs on nationalism and freedom of India helped to rally the masses to support the Indian Independence Movement in Tamil Nadu. He made a significant impact not only on Tamil society but also on the entire human society. He followed what he preached, and it is here that his greatness is manifested. His prophecy during the colonial period about India's independence came true two and half decades after his demise. His vision of a

glorious India has been taking shape in the post-Independence era. Bharathi did not live for himself but the people and nation. That is why he is respectfully called Bharathiyar. After visiting G.Subramanialyer in Tirunelveli, Bharathi published his first collection of political songs in a volume, 'SwadeshaGeethanga. His songs stressed the importance of unity and urged the people to form a united front against the British.

Development of Vernacular Oratory

Initially, the movement was more of a reaction to the partition of Bengal and regular meetings were held to protest the partition. The speakers, in such meetings, spoke mainly in the vernacular language to an audience that included students, lawyers, and labourers at that time. The shift from English oratory to vernacular oratory was a significant development of this time, hugely impacting mass politics in Tamil Nadu. Swadeshi meetings at the Marina beach in Madras were a regular sight. The Moore Market complex in Madras was another venue utilised for such gatherings. During the period (1905-1907), there were police reports calling students dangerous and their activities seditious. The students greeted Europeans in public places with shouts of *Vande Mataram*. Subramania Bharati became the sub-editor of *Swadesamitran* around the time (1904) when Indian nationalism was looking for a fresh direction. Bharati was also editing *Chakravartini*, a Tamil monthly devoted to the cause of Indian women. Two events had a significant impact on Subramania Bharati. First, a meeting in 1905 with Sister Nivedita, an Irish woman and a disciple of Vivekananda, whom he referred to as Gurumani (teacher), greatly inspired his nationalist ideals. The churning within the Congress on the nature of engagement with British rule was also a contributory factor. As discussed earlier in this lesson, the militants ridiculed the mendicancy of the moderates who wanted to follow constitutional methods. Bharati had little doubt, in his mind, that the British rule had to be challenged with a fresh approach and methods applied by the militant nationalists appealed to him more. For instance, his fascination with Tilak grew after the Surat session of Congress in 1907. He translated into Tamil Tilak's *Tenets of the New Party* and a booklet on the Madras militants' trip to the Surat Congress in 1907.

Bharati edited a Tamil weekly, *India*, which became the voice of the radicals.

In 1907, Bipin Chandra Pal came to Madras. His speeches on Madras Beach electrified the audience and won new converts to the nationalist cause. The visit had a profound impact all over Tamil Nadu. The public speeches in the Tamil language created an audience which was absent during the formative years of the political activities in Tamil Nadu. He composed songs classified as short lyrical on patriotism, devotional and mystic. Bharathiyar is a lyrical poet. Bharathiyar's writings are "*Kannan Pattu*", "*Nilavum Vanminum Katrum*", "*Panchali Sabatham*", and "*Kuyil Pattu*". He published an astonishing "*Sudesa Geethangal*" in 1908. Bharathiyar's work '*Panchali Sabatham*' depicted India as '*Draupadi*', the British as 'Kauravas' and the freedom fighters as Pandavas. In "*Panchali Sabatham*", Draupadi is portrayed as Mother India struggling under English rule. There he took the Symbolism of Shakthi as the image of modern women who are powerful, strong, independent and also equal to men. He organised a huge public meeting in Madras in 1908 to celebrate '*Swaraj Day*' and distributed free prints of his poem named '*Vande Mataram*', '*Enthaiyum Thaayum*', and '*Jaya Bharath*'. He spent most of his life in journalism. He began his career as a sub-editor in *Swadesamitran* in November 1904. A newspaper named "India" in May 1906 declared three slogans of the French Revolution - *Liberty, Equality* and *Fraternity*. This ignited Tamil Journalism. Inspired by the French revolution, Bharathi was printed in Red Paper weekly. "*India*" was the first paper in Tamilnadu to publish political cartoons. A Tamil daily named *Vijaya* was also edited and published by Bharathi. He also published an English monthly named '*Bala Bharatha*' and a local weekly of Pondicherry named '*Suryodayam*'. The police issued an arrest warrant against Bharathi for his work in "India". Bharathiyar escaped to Pondicherry in French territory to stay underground and publish "India". In Pondicherry, he met Sister Nivedita, a Disciple of Swami Vivekananda; there, he added Women's rights to his policies along with several social issues. During his exile, he met many leaders such as Aurobindo on 4th April 1910, and

Lajpat Rai and V.V. Subramaniam, who also sought asylum in Pondicherry to join the hand of “Swadeshis”. The good years of Bharathi’s life were his ten years in Pondicherry. From Pondicherry, he guided several Tamil youths on the path of nationalism. This created anger in the British towards Bharathi’s writings.

Bharathi after Exile

In his youth, he had good friendships with V.O.Chidambaram, Subramanya Siva, Mandayam Thirumalachariar and Srinivasachari. They used to discuss the problem faced by the country because of British rule. He used to attend the Annual session of the Indian National Congress and discuss national issues with extremist leaders like Bipin Chandra Pal, B.G. Tilak and V.V.Subramaniam. His role in the Benaras Session in 1905 and the Surat Session in 1907 of INC impressed many national leaders. Thus Bharati played an essential role in the freedom struggle. Bharathi had a clear India. Until Indians unite as children of Mother India, they will not achieve freedom. He also believed in women’s rights and gender equality. He believed in women’s emancipation. He opposed child marriage and supported widow remarriage. In 1906 a book was published by Subramaniam to condemn the British actions during the Congress Conference in Barisal. *Swadesamitran* extensively reported nationalist activities, particularly the news regarding V.O.C. and his speeches in Thoothukudi. He met Gandhi at Rajaji’s home at Madras in 1919. Bharathi entered British India near Cuddalore in November 1918 and was arrested. He wrote poems on freedom, nationalism and countries’ welfare in prison. The government took over the house he lived in triplicate, Chennai and maintained it as a memorial. The Government of Tamil Nadu builds a memorial in Ettayapuram.²⁸

Though the High Court awarded the sentence of transportation to VOC and Subramania Siva, the Government put them in prison under Rigorous imprisonment and tortured them. VOC was transferred from Palayamkottai jail to Coimbatore Central Prison, where he was subjected to innumerable brutality, including the pulling of the oil press. That is why he was popularly called “ChekkiluthaShemmal”. Siva was

transferred to Tiruchirappalli Jail from Palayamkottai, where he was given the most challenging work and all sorts of troubles. He contracted leprosy in prison. Siva served the entire term of imprisonment and was released only in 1912.

When the repressive measures imposed by the Madras Government following the ‘Tinnevely Riots’ drove nationalist activity in Tamil Nadu increasingly underground, the French settlement of Pondicherry became an important centre of nationalist activity. Frequent visits by Bengali extremists to Tirunelveli and Thoothukudi and adjoining areas appear to have contributed to transforming the Tamil Nadu district into something of a revolutionary base. Neelakanda Bramachari played a vital role in this transformation. He toured the Tirunelveli district and founded a secret revolutionary organisation called “Bharatha Matha Association” in Shengottai. Its branches were soon established in Tenkasi and Thoothukudi. One of the young patriots of this association was Vanchinathalyer. He was enrolled as a member of the Bharatha Matha Association of Neelakanda Brahmachari in 1910. The idea of carrying out a political assassination in Tamil Nadu had been in the air for several years. The selection of Ashe was due to his role in the suppression of the ‘Tinnevely riots’ and the subsequent closure of the Swadeshi Steam Navigation Company. V.V.S. Iyer trained him in the shooting. Both Vanchi and his brother-in-law Sankaralyer kept a constant watch on Ashe’s movements. After shooting, Vanchi in Maniachi railway station ran into a latrine where he shot himself dead. This Ashe Murder became popular as the Tinnevely Conspiracy case.²⁹ In memory of Vanchinathan, the Government of India named the Maniyachi Railway Junction the Vanchi-Maniachi. The Swadeshi movements of Tamil Nadu gained momentum when this Trio VOC, Subramania Bharathi and Subramania Siva, joined and later ended after the murder of Ashe.

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The Madras Presidency Town Planning Act of 1920: A Forerunner of Town Improvement Schemes of Cochin State

K.T. Binu *

This paper attempts to examine the role of the Madras Town Planning Act in the formation of town planning schemes, backwater reclamations and related developmental activities of later Presidencies especially former Cochin State. The Madras Town Planning Act was first published by the Governor General of Madras

in the Fort St. George Gazette on 7th September 1920, which included chapters on the Preamble, Town planning Schemes, the appointment of Director of Town Planning and construction activities regarding the development of the Presidency. Generally, the Madras Presidency Town Planning Act has ten chapters.

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Chapter 1 - named as preliminary

Chapter 2 - on town planning schemes

Chapter 3 - making variation and revocation of schemes and their effects

Chapter 4 - compensation for injurious affection and contribution to the betterment

Chapter 5- arbitrators

Chapter 6- finance

Chapter 7- land acquisition

Chapter 8- miscellaneous

Chapter 9- town planning trusts

Chapter 10- transfer of proceedings

The first chapter gives the short title of the Act as Madras Town Planning Act of 1920. It extended to the whole of Madras Presidency and defines the various terms mentioned in the Act, such as 'Chairman' means the Commissioner of Corporation of Madras and the Chairman of Municipal Council in other municipalities. 'Director' means the Director of Town Planning appointed under the Act. 'Municipality' means the city of Madras as defined in the Madras City Municipal Act of 1920. 'Owner' includes the person receiving or entitled to receive his account as an agent, trustee, guardian, manager or receiver for another person or any religious or charitable purposes. 'Plot' means a continuous portion of land held on one's own other than land used, allotted or reserved for any public or municipal purpose. 'Prescribed' means prescribed by rules made under this Act, and 'Reconstituted plot' means a plot altered by a town planning scheme that is used, allotted or reserved for a public or municipal purpose. 'Responsible authority' means the authority or person specified in a Scheme as responsible for enforcing the observance of all provisions and execution of any work or for being executed by any authority. 'Scheme' means a town planning scheme that includes a plan relating to town development. 'Town planning' includes town improvement.

Chapter two on Town planning Schemes mentions a town planning scheme for the given matters such as- lands which are either vacant or built sites, the

construction, diversion, extension alteration and improvement of closure of streets, roads and communications, construction alteration and demolition of buildings, bridges and other structures. The acquisition, purchase, and exchange of any land included within the area of the Scheme, redistribution of boundaries and reconstitution of plots, sale, exchange, disposal or lease of acquired land or by the Council. Facilities like transport, water supply, lighting, drainage- surface draining and sewage disposal. The allotment or reservation of land for streets, roads, squares, houses, buildings for religious and charitable purposes, open spaces, gardens, recreation grounds, schools, markets, shops, factories, hospitals, dispensaries, Government and Municipal buildings and public purposes of all kinds and preservation of objects and buildings with archaeological and historical importance. The scheme modification was based on the Madras Estates Land Act 1908, and the size and shape of every reconstituted plot were determined based on building purposes.

Chapter three describes the appointment of a Director of Town Planning for the state, which must be paid from the revenues of the Government. The Municipal Council must consult the Director on town planning. Suppose any differences arise between the two on any matters. In that case, it must be referred to the State Government, whose decision will be final. Furthermore, every Municipal Council must prepare, publish and submit a general town planning scheme within the vicinity of the municipality, which aims to improve and develop the concerned area.

Each Draft Scheme must contain: 1) A plan showing the lines of the existing and proposed area; 2) The ownership of all lands and buildings; 3) The area of all public and private lands; 4) A complete description of all details of the Scheme; 5) Regulation for enforcing or carrying out the scheme's provisions and defining the responsible authority along with their period; 6) Every draft scheme must include a housing scheme that contains the approximate number and nature of houses, the approximate quantity of land to be acquired, and an average number of houses per acre.

Chapter five explains the appointment of arbitrators. After sanctioning a scheme, the Council must appoint a person as Arbitrator with duties to pass an order, to define, demarcate, and decide plots or areas and determine the properties which are liable for the betterment. Finally, chapter seven mentions the land acquisitions per the Land Acquisition Act of 1894 that will help to take immediate steps for acquisitions for the scheme. Generally, Land acquisitions are for public purposes, and compensations are calculated based on the market value of the land at the date of notification and publication of the Act.

Chapter nine discusses the formation of Town Planning Trusts. After consulting with Municipal Council, the State Government decided to form a Town Planning trust consisting of a group of members from the Municipal Council, a Chairman –appointed by the State Government or a person elected by the members of the Council or by the local authorities. The Trust also included the representatives of railway, tramway, other transport companies, chambers of commerce, co-operative societies and similar bodies or associations elected or nominated by the Council. The State Government can fix the strength of the trust and the number of trustees to be elected, and each trustee shall hold the office for five years. The chairman of the Trust had received the salary or remuneration sanctioned by the Government, and no other trustees were allowed to receive the same from the Trust's funds. The State may remove the trustees if they fail to do their duties under clauses (a) and (c) of sub-section (1) and (2) of Section 48. When any open spaces for ventilation or recreation have been added to the Scheme, they must be transferred to the Municipal Council by resolution of the Trust. If any disputes arise between both, they shall be referred to the State Government, whose decision will be regarded as final.

The tenth chapter on Transfer of Proceeding has two divisions. Part one is on the special Town Planning Committee, appointed by Municipal Council under section 37. It has a President, i.e., the Chairman of the standing committee for town planning and improvement and the Corporation of Madras have the right to appoint the standing committee under section 6 of Madras City

Municipal Act 1919 and a special town planning committee under section 37 of the Madras Town planning Act of 1920. Part two is on the preparation and sanction of general and detailed town planning schemes. First, a General Town Planning Scheme (section 8) must be prepared in consultation with the Director. The primary criteria for the general scheme are the following:

- A general town map called Map No.I drawn to a scale not less than eight inches to one mile
- It must show the boundaries of the Municipality and the area for which the scheme is proposed
- All streets- public and private, railways, tramways and bus routes average width of main streets should be noted
- Buildings used for public or religious purposes should be noted
- Lands belonging to the Government, Municipality or other public bodies
- Burial and burning grounds
- Bazaars, industrial and commercial buildings and residential areas
- Tanks, rivers, canals, channels, drains and public wells, public latrines and wastes, dry and wet cultivation, garden and rocky land.
- Requirements of the town in housing, education and recreation, public health and sanitation, industrial sites, markets and remunerative enterprises and roads, communication and traffic etc.
- Preparation and layout of map No.II.

The Act also had preparation, submission and sanction regulations on the Scheme. It also discussed the preparation of the layout plan, a resolution to make or adopt a scheme and draft scheme etc. The Act was amended in later periods as The Madras Town Planning (Amendment) Act, 1930 or Madras Act II of 1930, The Madras Town Planning (Amendment) Act, 1934 or Madras Act VI of 1934, The Government of India (Adaptation of Indian Laws) order, 1937, The Madras Repealing and Amending Act, 1938 or Madras Act XIII

of 1938, The adaptation of Laws Order, 1950 and The Madras Repealing and Amending Act, 1955 or Madras Act XXXVI of 1955. Thus, the Town Planning Act of 1920 played a significant role in the success of the Madras Presidency Town Improvement Schemes and became a guideline for Town Planning Schemes of other Presidencies. The direct influence of Madras act on the Town Planning Schemes of the Cochin in The Record of Administration of 1925 is a detailed report prepared by Bahadur T. Vijayaraghava Acharya, (Vijayaraghava Achari), the then Diwan of Cochin. According to this Record, the Town Improvement Scheme was mainly applied for the progress of Cochin through constructing roads and drains in the unhealthy localities, especially at Mattancherry and the question of extending the limits of Ernakulam town by reclamations. This Record also explains the importance of wetland cultivation and the Special Engineers' appointment to investigate various irrigation projects in several Taluks of the State. Based on the Record of Administration, Cochin State planned to form a town improvement scheme. They adopted the Madras Town Planning Act of 1920 and formed the Cochin Town Improvement Scheme of 1927. Almost all chapters of the Madras Act were utilized to form the Cochin Act. Chapters 1, 2, 3, 5, 7, 9 and 10 were basic draft regulations. Later the Cochin state formed Town Improvement Schemes of 1930, 1935, 1938 and 1940s with periodic amendments and invited Mr. Dann, the Town Planning Officer of Madras Presidency, to engineer the developmental activities of Cochin such as early backwater reclamations including Cochin Port reclamations, water channel construction, Venduruthi reclamations and formulating the Cochin Coastline

Protection Regulation Act. Thus The Madras Presidency Town Planning Act of 1920 and the Services of Mr Dann played a decisive role in the town improvement activities of Cochin State. In conclusion, the Madras Town Planning Act of 1920 can be regarded as a forerunner of all later Town Improvement Schemes.

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Military Organisation and Warfare under Tanjore Marathas

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The kings of Tanjore efficiently carried out the Maratha administration with the help of the Ministers. However, with all kinds of divisions in the administrative system, it was indispensable that the

entire state of Tanjore should be protected externally and internally. For external protection, the Marathas had an excellent military organisation. Likewise, to maintain internal security, they had a police system.

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This paper traces the military organisation and warfare of Tanjore Marathas.

The Military Organisation

The Marathas believed that the very existence of their kingdom in the Tamil country depended upon the strength and efficiency of the military system. So they gave importance to the armed establishments. Their military organisation consisted of the cavalry, the infantry, and the artillery. There were elephants and camels, too, though they did not form a vital branch. The old forts served as military stations. Besides the regular army, the Marathas utilised the mercenary soldiers' services, mostly belonging to the Kallar tribes.¹ As. When there was necessity, the kings recruited deserters from enemy camps too. However, promotions to the higher rank were denied to them.

Divisions of the Army

For the convenience of training and managing, the Marathas divided the army into many divisions. Officers of various grades commanded sections of the army. In 1781, the Maratha army consisted of 1000 horses, 9000 soldiers, and 7000 privates, including 2000 Kallars. Besides them, they utilised the services of the Arabs and the Europeans. Every chief supplied his quota to the State.²

The Maratha cavalry formed an essential division of the army. Though South India was not a home of horses, the kings imported them from Persia, Arabia and the Sind. The climatic condition of South India was not conducive for horse breeding, for as Marco Polo observed, "there is no possibility of breeding good horses in this country as hath been often proved by trial. Even when a great blood horse has converted a great blood mare here, the produce is nothing but wretched wiry legged weed not fit to ride".³ The Marathas carefully trained the imported horses and made them fit for war services. The trained Maratha cavalry was noted for its swiftness and efficiency. It is stated that the local powers were terrified of the agility and bravery with which the cavalry charged the hostile forces.

The Marathas of Tanjore employed two kinds of cavalry: the regular and the irregular. The state provided horses for the regulars and met the expenditure

incurred on them. The *subedars* selected the horses which were found fit to render war service. After enrolment, the *subedars* branded the horses and handed them over to the horse-keepers. A grass cutter was attached to each horse-keeper, whose duty was to feed and saddle the horses and keep them fit for war service.⁴ On ceremonial occasions, these horse-keepers caparisoned them fully and placed plates on their forehead. The *dalavoy* was, the head of the army organisation. Below him, a *Sardar* commanded one thousand and above horses, and a *subedar* commanded five hundred to seven hundred horses. Generally, a *jammed* commanded a hundred horses, but a *jamadar* of great merit commanded three hundred horses. A *havildar* commanded twenty-five horses and their keepers.⁵

The infantry formed the largest unit in the army organisation. Many local people served in the army. The rulers kept two kinds of armies, the standing army and the irregulars. The standing army comprised the Kallars, the Muslims and the Maravas. The state recruited them and maintained them throughout the year with food, clothing and pay. The irregular soldiers were otherwise called the feudal levies, which the *poligars* and the local chieftains supplied. They rendered war service at short notice and were always under the command of the local chieftains. A well-trained soldier was described as superb, solemn and heroic. On the battlefield, they were very ferocious. It is stated that in war tactics, there was no match for them. The warriors were generally devoted to their officers and the king.⁶

The standing army consisted of several regiments. The *dalavoy* was the head of the military department of the state. Below him, there were *sardars*. As in the cavalry, a *sardar* commanded 1000 men. A *sara-sardar* commanded 3000 feet and 1500 horses.⁷ A *subedar* commanded the forces of *asubah*, irrespective of its strength. A *jamadar* commanded one hundred to three hundred soldiers. Below the *havildar*, there were *naiks*, each of them commanded four soldiers. Besides these military contingents, there were *faujdars* representing the government in the *subah*. The *amuldars* of the *mahanams* also extended their military service to the state. The *kiledars* of the forts were purely military

officers in command of the garrisons. The rajahs or their deputies kept muster rolls, and the acquaintance register showed the salary disbursement to the soldiers. Once a week, they checked the guard's reports, maintained the daily cash balance of the various units and settled monthly accounts. The Marathas divided their army in conformity with the practice in the south during their times. No marked difference was made in the existing system of military organisation. However, the cavalry of the Marathas was noted for its stability.⁸

Recruitment and Training

The Rajah appointed the commanders and other higher officials of the army, taking due care in the selection process. Usually, preference was given to young and energetic persons, skilful swordsmen and soldiers of a long standing military career. Men hailing from families with martial traditions were also recruited. Deserters from other military camps were permitted to join as *subbands*. In the *subahs*, the *subedars* recruited soldiers to serve in the military of that area. At the time of need, raw recruits were also taken in. While recruiting these men to the armed establishment, a thorough enquiry was made regarding the parentage of the recruits. The *havildars* and the *naiks* trained recruits in war tactics.⁹ They used many words of command such as *vamaparat* for the left turn, *sthira* for halt, *uthistha* for a stand, *yathasthitha* for as you were, and *samvira* for sit. They taught the soldiers *asanas* like *kukutasanathan*, *virasanathan* and *hanumanthasanathan*. These *asanas* enabled the soldiers to keep their bodies and mind fit and balanced for war services. In the *subahs*, the *subedars* and the *faujdars* who recruited soldiers trained them for war service.¹⁰

The Marathas relied only on the physical fitness of the soldiers. So they did not give training in the use of arms and ammunition. As a result, they found it difficult to face a well-trained army in pitched battles. Further, the soldiers were accustomed to the use of country explosives. So when modern weapons came into use,

they could not handle them, and hence they suffered during the later period.

The officers remained in office as long as they enjoyed the good will of the Rajah. Any undesirable conduct on their part which earned the Rajah's displeasure led to the dismissal, however efficient they might be. At times, intrigues led to the rise and fall of the public servants.¹¹ Manoji was an able and efficient general. However, he felt like a victim to palace intrigues. Seid, the *kiledar*, earned the king's displeasure, which was the cause for his execution. Soldiers were promoted based on their skills.

Methods of Warfare

The Marathas gave due importance to the tactics of war. After encampment, the commanders sent a selected band of men to the nearby choultry or hiding place to ascertain the position and strength of the enemy. After carefully studying the enemy's situation, they moved in strength into the field. The forces proclaimed their approach to the battlefield by beating the huge war drums. Shouting *Har-Har-Mahadev* the soldiers, with their long whiskers of jet black colour and twisted swords and drawn out spears, ran to the field and charged their enemy. Columns of troops shot arrows, threw spears or daggers and splashed swords, knives and poniards on the enemy. Indigenous weapons like the *valarithadi* or boomerang were hurled with tremendous force. The cavalry, in the meantime, penetrated deep into the enemy's camp and, at times, forced the soldiers to run helter-skelter. Occasionally the Maratha soldiers disguised themselves as the enemy troops and penetrated deep into the enemy ranks, forces, and created confusion. The cavalry ran swiftly to the rear of the enemy forces, intercepted their supplies and reinforcements and penetrated the enemy lines from the rear. In the event of any reverse, they abandoned their forts. They hid behind the hills or water courses and surprised the enemy. After the victory, they sounded their drums in great jubilation and, if they suffered defeat, consoled the commanders and themselves. They nursed the wounded and buried the dead after the *purohita* chanting *mantras*.¹²

The Maratha army consisted of young and youthful men who were always active. This added to the merit of the army. The training given by the Marathas to the soldiers to keep their body and mind fit to render war service added to the merit of the army. These soldiers had the endurance to bear the hardships of the war at all events. In war tactics to the army was efficient. Their war tactics prevented destruction, and occasionally they won victories. Further, it confused the enemy and prevented them from adopting any strategy. The vital aspect of the meritorious side of the army was that they never disturbed temples, women and standing crops. This aspect boosted the morale of the Maratha army.¹³

The army organisation was not free from defects. The army's strength was affected by the absence of a naval force, improper training of the artillery men, and employment of mercenary soldiers. The employment of the mercenary soldiers and the deserters from other camps caused great difficulties. The mercenary soldiers were fortune seekers. They did not fight with loyalty for freedom, but they fought for money only. In the pitched battles, they did not stand up to the pressure of the war and tried to escape. Occasionally when the forces were sent for the help of an ally, they absconded on the way, and the kings received frequent complaints from the allies. The deserters, too, paid their dividends. The soldiers were permitted to take their families, making the army vast and expensive. Moreover, it affected the quick movement of the army. Thus the forces could not reach the arena in time.

The military organisation was based on the feudal levy. So the kings lost contact with the army, which the subedars and other provincial agents supplied. The soldiers knew only their provincial agents. If the

provincial agent, who was their immediate officer, died in the war, the forces ran disorderly, escaped from the battlefields and thus created confusion in the army. This weakened the army organisation of the Marathas and prevented them from winning many important battles. However, it is to be noted that the Marathas did not adopt either the Nayak pattern of military system or the Konkan pattern, but the Muslim practice throughout guided them in this respect.

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Formation of the Tamilnadu State

M. Rajaveni*

‘Tamil region for the Tamils’ was the common slogan of the Tamil protagonists, raised during the rule of the Justice Party in Colonial Tamil Nadu. The imposition of Hindi made the Tamils demand a Separate State or Nadu for the Tamils. When the Justice Ministry was dominated by the Telugus, the Tamil leaders were sidelined in the politics of the Madras Presidency. Subsequently, the Tamil leaders raised a banner of revolt. T.N. Sivagnam, a Tamil Justicite was inducted into the ministry. For the Tamils, Annamalai University was formed. On the other side, the Indian National Congress reorganized the provincial Congress Committee based on language in 1920 to spread nationalistic sentiments among the Indians. However, the Provincial Congress Committee created regionalism and linguism rather than nationalism. In 1921, the Tamil Nadu Congress Committee was formed by the resolution passed in the Nagpur Congress session.¹ Meanwhile, Rajaji introduced Hindi at the school level in Madras State.² It wounded the sentiments of Tamils, who decided to save and purify their language. Hence, they insisted on their demand for the creation of the State of Tamil Nadu.

The Dravida Kazhagam demanded the formation of a separate Tamil State because it would facilitate the end of the alleged domination of the Northern Indians.³ In the Madras Legislative Council, V.V. Ramaswami, a member, brought a resolution for the creation of a separate state for Tamils. However, his resolution was rejected in the context of its improper nature.⁴ Thereafter, in 1953, Tamilarasu Kazhagam and Communist Party urged the necessity for the early formation of the Tamil State.⁵ The Tamils were disappointed because the State Reorganizations Commission did not recommend adopting Tamil Nadu’s name for the reorganized Madras State.⁶ By the sincere and devoted efforts of Ma.Po. Sivagnanam, an All Party Conference, was convened on 27 January 1956, followed by a general hartal on 20 February 1956. Some

months later, a conference was convened at Tiruchencode on 26 August 1956 and resolutions were passed for Tamil Nadu’s formation in the place of the Madras State.⁷ after that, on all possible occasions in the Madras Legislature; the Tamil protagonists stressed the formation of Tamil Nadu. In this bid, Sankaralinga Nadar of Virudhunagar, a freedom fighter and a Gandhi disciple, demanded Tamil Nadu’s name instead of the Madras State. To stress his demand, Sankaralinga Nadar undertook fast unto death. However, as the Government ignored his demand, he continued his fast, which affected his health.

Meanwhile, prominent Tamil leaders like C.N. Annadurai, Ma.Po. Sivagnanam, Jeevanandam and others requested Sankaralinga Nadar to withdraw fasting. However, Sankaralinga Nadar did not accept their plea and continued his fasting. The activity of Sankaralinga Nadar ignited the feelings of the people.⁸ Therefore, the police officers took him away and admitted him to the Erskine hospital. The doctors forcefully fed glucose to him, and it created some problems. Hence he had to undergo an operation, but it paved the way for his death on 13 October 1956.⁹ The news of Sankaralinga Nadar’s death spread like wildfire across the state. The students of colleges from all over the state and almost all the party men were shocked by the news and organized silent processions and sympathy meetings. They insisted on changing the state’s name to Tamil Nadu at that meeting. Subsequently, Tamil scholar K.A.P. Viswanathan asked the public to write the words. “Rename the State of Madras as Tamil Nadu” on postcards and send them to Chief Minister of the Madras State K. Kamaraj by 1st November 1956.¹⁰

In connection with the observance of the formation of the new Tamil Nadu day, an all-party meeting was organized on 4th November 1956 at Gokhale Hall. At that meeting, resolutions were passed to form the Tamil Nadu State and to make Tamil the official state language.¹¹ The waves about the

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formation of Tamil Nadu spread everywhere. A young man named Robert began fasting for a week near the Tirupattur bus stop on 22 November 1956 for this cause.¹² The *Dinathanthi* on 22 December 1956 stressed that if ministers truly respected the people's feelings, they had to come forward for the state formation of Tamil Nadu.¹³ But the government then was silent on this issue. As a result, Sangu Ganesan, a former congressman, began fasting.¹⁴ The meeting of the Central Executive Committee of Tamil Arasu Kazhagam was held on 3rd January 1959. The Action Committee was formed to initiate appropriate direct action to force the Government toward the formation of Tamil Nadu.¹⁵

Members of Parliament, namely Tangamani and Aurobindo Ghosal, raised questions in the Lok Sabha on 10 March 1961 regarding the people's proposals. The Indian Government had asked the Madras administration to send details on the above matter. The letter implied that the movement initiated by Tamilarasu Kazhagam had taken the form of pickets and shouting of slogans in front of government offices in the Madras State on 30 January 1961. The agitation was limited to the city of Madras and selected locations in each district. The staked locations in Madras included the Secretariat, the Collector's Office, and government stationery shops. In the districts of North Arcot, Tanjore, Tiruchirappalli, Chengalput and Coimbatore, an attempt was made to demonstrate in front of the places scheduled to be visited by the Ministers of State. In the Nilgiris District, six people disturbed court activities at Ootacamund. Therefore, the court members were not ready to conduct business at Ootacamund. Consequently, the agitators were arrested under section 151 of the Code of Criminal Procedure on 16th February 1961.¹⁶ Afterwards, the British Queen arrived in Madras for an official tour. Chief Minister K.Kamaraj received her. Tamilnadu Kazhagam decided to show them the black flag, but at the request of C. Subramaniam¹⁷, the Finance Minister of the Madras government, Ma.Po. Sivagnanam decided to drop the agitation.¹⁸

Subsequently, the Madras Government decided to form the state of Tamil Nadu. This decision was

announced by the Finance Minister of the Madras State in the Madras Legislative Assembly on 24 February 1961.¹⁹ Bit, it went on to be called Madras in English. Subsequently, Rajya Sabha member Bhupesh Gupta introduced a constitution amendment bill that sought to rename Madras as Tamil Nadu in English.²⁰ The Ministry of Home Affairs of the Indian government sent a telegram to the State of Madras to obtain opinions on the matter.²¹ The Public Department (partition) of the Government of Madras reported that if the matter were pursued, the dispute that had been settled would be reopened. As a result, opposition party members made tireless efforts in the Madras Legislative Assembly and tried to introduce a resolution calling for the formation of the Tamil Nadu State. As this was rejected, Dravida Munnetra Kazhagam and Swatantra members organized a strike.²²

The main reason for the Congress Party seemed to be that if the state of Tamil Nadu were formed in the place of the Madras State, it would be a victory for the opposition members. However, it decided to do something for Tamils through Tamil as an official language. It formed the Organization for Tamil Development and Research Organisation. The budget for Tamil was then introduced for the first time.²³ The Tamils were disappointed with the Congress Government. It was reflected in the 1967 elections when D.M.K. came to power and formed the State of Tamil Nadu in 1969.²⁴ C.N. Annadurai brought this measure which paved the way for the formation of Tamil Nadu.²⁵ Thus Tamil Nadu State emerged from Madras Presidency, Madras Province and Madras State in the wake of the linguistic reorganization of the States and due to the tireless efforts of Periyar E.V. Ramasami, M.P. Sivagnam, Sankaralinga Nadar and C.N. Annadurai.²⁶

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A Study of Nesamony and the Travancore Tamil Nadu Congress Committee – A Study

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Nesamony Vilavankodu, who accepted the leadership of TTNC, is a schoolboy in the Taluks. He was born on 12 June 1895 in Marankonam in Kalkulam Taluks as the second son of his mother Kesavan Appavu and Gnanammal in a middle class family. Nesamony started her career as a teacher after graduating from the Maharaja's College, Trivandrum. In 1921 he registered as a lawyer in the Sessions Court at Nagercoil. His legal knowledge, argumentative style and counter-argument attracted the judges many times and his reputation made him one of the best criminal lawyers in Travancore. Many young lawyers wanted him to become younger because he was a renowned lawyer. Some of them are Chidambaranath Nadar, Ponnappan Nadar, Gopalakrishnan, Fakhruddin Adam and Razak. TTNC President Sam Nathaniel is also his junior. Appointed Neyyur District Secretary in 1933, he was elected to the

Travancore Mission Council in the same year. The council elected him secretary. In 1939, he wrote the constitution and rules of the Church Council. He was elected President of the Bar Association of Nagercoil in 1943. In the same year he was elected Chairman of the Nagercoil Municipal Council. He served as the Member of the Sri Mulam Legislative Assembly of Travancore, Member of the Chennai State Legislative Assembly and Member of Parliament or Lok Sabha.

As Indian independence approached, the Malayalees wanted to create a state of Kerala from Kanyakumari to Kasaragod. Nesamoni was invited by the esteemed citizens of the Tamil areas to face the proposal of the Malayalees. He never hesitated to bear the great burden that the people had entrusted to him. Nesamony took TTNC across the oppressed masses of Kalkulam, Vilavankodu, Neyyattinkara, Devikulam,

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Peermedu and Chittoor Taluk. It was transformed into the sole political and welfare organization of the 15 lakh Tamils of Travancore. Nesamony was the uncrowned king of the Tamils, so he was crowned by the people with the title “Father of Kanyakumari.”¹

Travancore Tamil Nadu Congress

On December 9, 1945, Nesamony convened a meeting at the Neyyur Edwin Memorial Hall to find out the problems of the people around Kalkulam and Vilavancode Taluks. He also invited the leaders of the small groups that had been operating in the area. It was attended by many leaders who were famous in the Neyyur area. Among them were lawyer Barnabas, Dr. Reggie, Dr. Edward, Pitty Nadar, A. Grant, M. William, Gnanasikamani, N. Ramasamy Nadar, Pitty Thiagarajan, Mohammad Ali, M. Subramania Pillai, E. Singarayar, P. Devasakayam, Jacob, Esakku, K. Muthiah, Isaac Devaraj, N.M. Asan, Appavu Panicker, Rajaya, Rajamani Nadar, Y. Daniel and Chidambaram Pillai are important.

Attorney Barnabas presided over the meeting. The need for movement a. Nesamony explained them. In his speech, he articulated the need for unity, the plight of the oppressed and the principles of the new movement. Many in the crowd exchanged their views with discussion. In the end everyone decided to act as one movement from now on. The movement was named Travancore Tamil Nadu Congress. Later, the movement continued to raise its voice for the problems of the Tamil people living in Travancore.

The oppressed people told the representatives of the Travancore Tamil Nadu Congress that they were liberated by the problems caused to them by the upper castes. Within a few months the branches of the movement grew rapidly throughout Travancore. This is A. Abdul Razak clearly records them in his book. "Some will say that Nesamony formed the Travancore Tamil Nadu Congress in 1945. That is true. But it was not a political movement. It functioned as a liberation movement for the backward and oppressed masses."²

Development of Travancore Tamil Nadu Congress

With the involvement of Nesamony, the Travancore Tamil Nadu Congress spread rapidly among the people. Ten or fifteen meetings were held in each circle daily. Tamils were united by the name of the language. The 18-year-old became a member of the TTNC, giving the day's nalana. In all four southern Taluks, Taluk committees, city committees and regional committees were formed and membership was intensified. Very soon 10,000 people became members in a month. Due to the large number of people attending the campaign rallies held in Kalkulam and Vilavankodu circles, it was not possible to hold rallies without the help of loudspeakers.³

The TTNC Conference was held once in a year. The Managing committee decided the place and date of the meeting.⁴ The members of the Managing committee, the Primary committee, the Area committee, the General Committee and the associate members attended the meetings.

Constituency – Name of the TTNC Candidates who won in the Election

1. Agasteeswaram – P. Thanulingam Nadar
2. Nagercoil – D. Anandaraman
3. Neendakara – A. Chidambaranatha Nadar
4. Padmanabhapuram – N.A. Noor Mohamed
5. Thiruvattar – P. Ramaswami Pillai
6. Colachel – T.T. Daniel
7. Killiyoor – R. Poonnappan Nadar
8. Villvancode – M. William
9. Kollencode – A.M.Simon
10. Parassala – A. Kunjan Nadar
11. Devikulam – S.S. Sharma
12. Peermedu – A. Thankiah⁵

Pattam Thanupillai came to power and resumed the oppression of Tamils. Tamils in Munnar were subjected to atrocities and the representation of TTNC leaders was ignored. DTNC leaders visited Munnar to

know the situation of Tamils in Munnar. Section 144, I.P.C. restraining orders was imposed. The indiscriminate arrests and unnecessary advances of Tamils in Munnar filled the entire Tamil region with panic. DTNC It was decided to send leaders every day to Munnar to offer non-cooperation. Most DTNC The leaders were arrested and lodged in the Trivandrum Central Jail. Many were falsely accused. DTNC It was decided to observe August 11, 1954 as 'Independence Day'. On the 10th, the government unexpectedly released all its leaders from prison.

Meetings were held in several places on August 11, 1954. Those who participated in them were *Lathi* charged. To disperse the crowd, the police opened fire and two men, one at Puthukadai and another at Marthandam were shot dead. At Marthandam, many volunteers were badly beaten and brutally manhandled. The jails were full. The police filed cases against 28 people. All the leaders of the T.T.N.C. except Nesamony, Ponnappa Nadar and P. Ramaswamy Pillai were arrested, but there were arrest warrants against the latter two. Petitions on behalf of the arrested for bail presented by Nesamony and his fellow advocates were rejected. Nesamony spared no pains to visit the leaders and the volunteers in the jail and offer them comfort. He appealed to the Supreme Court as these men could not expect justice from the Travancore courts. The cases were transferred and Mysore High Court granted bail to all them.

The Travancore-Kochi assembly meeting was to be held. Notice was given to bring a no-confidence motion against the government of Pattam Thanupillai. This can only be done if all 12 members of the T.T.N.C are present. An arrest warrant has been issued for Ponnappa Nadar and Ramasamy Pillai. It was the government's plan to arrest them on the way to the Assembly Hall. Heavy surveillance was arranged to monitor the movements of the council members. Nevertheless, the police were distracted and the graduate was shocked as the two were in the assembly hall ahead of time. The expected no-confidence motion

was passed and the government of Pattam Thanu Pillai was defeated.⁶

As promised, Panampilly Govinda Menon became the Chief Minister as the TTNC offered its unconditional support to the Congress for the ministerial post. The petition of the TTNC legislators, who were released on bail, reached the Mysore High Court on February 18 for hearing. Nesamony also appeared in court that day. The Travancore-Kochi State Attorney announced that all the cases against the petitioners have been withdrawn. Chief Minister Govinda Menon has ordered the release of all TTNC prisoners⁷. Thus normalcy returned to South Travancore. The Reserve Police Force, stationed at South Travancore, folded its tents and returned to the capital, Thiruvananthapuram. The Tamils hoped for complete liberation from the Nairs' grip by dividing the Tamil areas and annexing Chennai province.

In order to reorganise the states of the Indian Union on the basis of language, under the chairmanship of Fazal Ali, a commission called State Reorganisation Commission (SRC) was appointed by the Central Government and it submitted its report. On 10 October, 1955, the Commission's Report was published. The Commission gave more importance to the Southern States⁸. As far as Travancore- Cochin State was concerned, TTNC demanded to merge Thovalai, Agasteeswaram, Kalkulam, Vilavancode, Neyyatinkarai, Senkottai. Deviculam, Peermade and Chittoor Taluks with Madras State. But the Commission recommended to merging only Thovalai, Agasteeswaram, Kalkulam.⁹

Fasal Ali Commission's recommendation - merger of Thovalai, Agasteeswaram, Kalkulam and Vilavancode with Madras State was confirmed. Even though the Commission recommended for the merger of Shenkottai Taluk with Madras State, the Joint - Committee which was appointed to give a final shape to the state boundaries recommended the eastern portion of Shenkottai alone to be merged with Madras State. This

decision was finally published authoritatively on 16 January 1956. But in the July 1956 Lok Sabha meeting Nesamony argued for the full merger of Shencottai as recommended by SRC. The House refused to reconsider the decision of the joint Committee by over-ruling the recommendation of the SRC.¹⁰

In the meantime changes took place in Travancore – Cochin State Ministry. Six Congress Members of the Legislative Assembly, as a protest against the recommendation of SRC to merge the Southern Taluks with Madras State resigned from the party. Since the Government under Panampilli Govinda Menon lost majority in the Assembly, he submitted the resignation of the Government on 11 March 1956. With that 13 months of Congress rule came to an end in Travancore-Cochin State¹¹. As per the Constitution, Article 365, the Raj Pramukh dissolved the Assembly and brought the administration of the State under his control¹². When the State was under President's Rule, States Reorganisation Act of 1956 was passed and came for implementation with effect from 1 November 1956. 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 and Vilavancode and part of Sencottai Taluk were merged with Madras State. Barring the east of Shencottai which was merged with Tirunelveli District of Madras State the other four Taluks, Thovalai, Agasteeswaram, Kalkulam and Vilavancode were formed into one unit and named as Kanyakumari District.¹³

Conclusion

Travancore Tamil Nadu Congress was started on August 8, 1948. Within 10 years, the goal of connecting Tamil-speaking areas with Tamil Nadu was achieved. The domination of Malayalees in South Travancore

came to an end and the oppressed classes began to enjoy their rights. Thus the Travancore Tamil Nadu Congress Party fulfilled two important aspirations: to unite the Tamil-speaking areas with Tamil Nadu and to maintain equality with the upper castes of the oppressed masses.

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C. Rajagopalachari: The Freedom Fighter's Incomplete Tenures

M. Angamuthu*

Introduction

Chakravarthi Rajagopalachari (1878-1972) was one of the key freedom fighters of India. He was called Rajaji or C.R. fondly by his admirers, fellow politicians and the public. He was born in Thorappalli village in Hosur taluk, Salem District. He studied in schools at Hosur and Bangalore and had a college education in Bangalore. Finally, he went to Madras to study law. After becoming a lawyer, he started practising in Salem.

C.P. became a successful lawyer at Salem in 'criminal' cases. In contrast, another famous lawyer of Salem at that time was Dr. C. Vijayaraghavachariar, senior to him in age, profession and politics. Quickly he started earning a more significant income than his family had ever known. The higher income led him to have a luxurious life. He lived in a big bungalow with a horse-driven carriage. Later he bought a French car and became to be the first in the region to purchase a car. He had a Muslim chauffeur and other household servants and attendants.¹

He had a large contingent of relatives and family members consisting of his wife, father, children, mother's sister and her husband, father's widowed sister and hence the need for a big bungalow that stood on an acre's land. This was in direct contrast with his simple life after his shift to Chennai (then Madras) in February 1919 to enter into politics on a broader scale. During his political career spanning over six decades from 1911 to 1972, he held too many and a wide range of public and political offices. It is surprising to note that in most of his positions, he did not complete his tenures in full. Hence, his volition, the compulsion of circumstances, passive reaction to political events, etc. Such incomplete tenures are presented here from the information available in the public domain.

Salem Municipal Council

Rajaji's first election contest was for a Councillor's position in Salem Municipality in 1911. He defeated Mr. K.T. Paul (1876-1931), a contemporary personality who had earlier served as Councillor of the Municipality. He completed the tenure of three years up to 1914. In the year 1917, there was an election for the municipal council. Rajaji did not contest the election. Strangely, he was elected Chairman of the municipal council, in spite of him not being a member of the council. The rules permitted such an election upon the approval of the Governor. That was due to the District Collector's initiative. It was an appointment for two years. Rajaji became the Chairman on 10th July, 1917.²

That spell of office of Chairmanship, Salem municipality was C.R.'s first experience as an administrator. However, what happened later? He had to resign from the post midway, on 31st January 1919. The compelling reason for the resignation might be that he had lost much of his political support in the city.³

Some of the instances which led to his decision were:⁴ 1) His proximity with the District Collector; 2) He had invitation from Kasturirangalayar of The Hindu to go to Madras and stay in his house (on rent); 3) His initiative for encouraging Harijans in municipal and other works; 4) He did not allow toddy-arrack shops within the municipal limits; 5) Some people were jealous of him.

As Congress Working Committee Member⁵

By the year 1922, Rajaji became a member of Congress Party's working committee. Gandhian era had already started in the congress. Still there were dissents in the party on some issues. One such issue was the boycott of legislatures. Leaders like C.R. Das, Motilal Nehru, Vithalbhai Patel and S. Satyamurthi were in favour of entering the legislatures. In the Gaya Congress session of December, 1922, the decision was for the boycott.

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The matter came up for discussions again in May, 1923 at the C.W.C. meeting in Bombay. The committee resolved preventing any criticism of those who opted to enter the legislatures. That was due to cross voting by a few who were previously for boycotting. This made Rajaji and five others resign from the working committee, despite attempts of Jawaharlal Nehru to convince them. Rajaji's stand was on principles.

As Editor of Young India⁶

Young India was a weekly journal run by Mahatma Gandhi as Editor. He was arrested for some of his articles in it. He was charged for treason. The Sessions Judge, Ahmedabad sentenced Gandhiji for six years. Gandhiji requested Rajaji to take over the Editorship of Young India. C.R. functioned so. But what happened? In the context and consequence of his resignation as C.W.C. member as stated above, Rajaji resigned from the Editorship of Young India also. That was, of course, on 'health grounds!'

Gandhi Ashram, Tiruchengodu

In 1924, a team of Gandhiji's followers Shankerlal Banter (publisher of Young India), Jamnalal Bajaj and two others came to Salem for 'Khadi' promotion. At that time Rathnasamy Gounder, a Zamindar in Tiruchengodu taluk donated four acres of land at Pudukkottai Village in Tiruchengodu taluk, Salem District, to Rajaji for the cause. The next year Rajaji founded an 'ashram' there in Gandhi's name. The ashram dedicated itself to the causes of Khadi promotion, Hindu-Muslim unity, and anti-untouchability and prohibition campaign. Rajaji admitted people from different communities, including Harijans, in the ashram. He made his son and daughter (Lakshmi) to stay there.⁷

In March, 1925, Gandhiji visited Vaikom (in Kerala) in connection with the straggle for entry in the Vaikom temple street for all people (including Harijans). After his successful campaign, he visited Kanniyakumari; later to Tiruppur and the Gandhi Ashram at Pudukkottai.⁸ His visit to Pudukkottai was just six weeks after the ashram came into being.

The ashram was going on with hardships to fulfil its principles. A difference of opinion between

Kishorilal Mushruwala, President of Gandhi SevaSangh and Rajaji arose in 1935. It was over an estimation of the former that the ashram, which was a part of the Gandhi SevaSangh had a threat of incurring a loss of Rs.28,000. Rajaji did not approve of the estimation. He wrote to Mr. Mushruwala, if Tiruchengodu ashram had to return the estimated loss, it would be better to close it down. Otherwise, it could be managed directly by Gandhi SevaSangh. Therefore, the question of loss might not arise. He further informed me that the time had come to relieve him from the responsibilities of the ashram. He even resigned as a trustee of the Gandhi SevaSangh and asked for Gandhiji's leave to quit the A.I.C.C. and C.W.C. membership and the charge of the ashram. Even after the persuasion of Mahatma Gandhi, Vallabhai Patel, Rajendra Prasad and others, Rajaji did not relent. He was 'allowed' to take 'rest' for a short period and rejoin the mainstream.⁹

As President of T.N.C.C.

Rajaji became President of the Tamil Nadu Congress Committee, for the first time, in 1930 and again in 1934.¹⁰ The tenure was one year. However, he resigned on both occasions before completing his tenure. The reason, therefore, was the defeat of the official candidate of the Congress Party in the election to the chairmanship of Tiruchirappalli Municipal Council. (1930-31 tenure). The man behind the defeat was Dr. T.S.S. Rajan,¹¹ who was the chief lieutenant of Rajaji. Later, due to the defeat of the official candidate of the Congress Party in the election to the President, North Arcot District Board, he resigned.¹² He was Re-elected President T.N.C.C. in 1937 also¹³, and he completed that tenure!

As Prime Minister, Madras Province

Under the Government of India Act 1935, provincial assemblies were formed. Congress party decided to contest the elections to the Assemblies. Rajaji chose the Madras University Constituency, till then nursed by Sathyamurthi, who was persuaded to remain a member in the Central Assembly.¹⁴

The Congress party won the elections with a resounding victory. Rajaji was elected leader of the Congress Legislature party unanimously. He assumed

office on 14th July 1937 as Prime Minister of the province. His cabinet consisted of ten ministers, including the Premier.¹⁵

The Second World War arose as a consequence of the invasion of Poland by Adolf Hitler in September 1939. Britain and France declared war against Germany. The British Government declared India a belligerent without consulting its leaders. At one stage, the Viceroy in India declared, unilaterally, that India was on the side of Britain in the war. This annoyed the Congress leaders; they decided to tender the resignation of the provincial ministries of the Congress party.¹⁶ Thereby, such ministries resigned by November 1939. Rajaji's cabinet resigned on 28th October, 1939,¹⁷ being the first to resign among the Congress governments. Thus came the premature end of Rajaji's tenure as Premier of Madras Province.

Resignation from Congress Party

The All India Congress Committee (A.I.C.C.) meeting was proposed to be held on 3rd May, 1942. At the instance of Rajaji, Madras Legislature Congress Party met on 24th April 1942 and passed a resolution to the effect: (i) recommending to the A.I.C.C. that it should concede the Muslim League's claim for separation of some regions of India; (ii) seeking A.I.C.C.'s permission, in the context of the possibility of bombardment and landings in and around Madras, to invite the Muslim League's support for a popular government in Madras Province.¹⁸ Rajaji brought before the A.I.C.C. the same resolution passed in Madras for consideration. The resolution was defeated by 120 votes to 15.¹⁹

Even after that, Rajaji addressed meetings and talked to pressmen urging the need for a Congress-League accord for a coalition government at the Centre and in the provinces. This led to unexpected developments. K. Kamaraj, President, Tamil Nadu Congress Committee, issued on 8th July 1942 a show cause notice to Rajaji *asking him to explain his position on his propaganda against the party's stand and advocacy of partition*. Rajaji announced his resignation from the Congress party. He said further that he would

resign from his membership of the Assembly²⁰ (which was not dissolved finally till then).

Thus, Rajaji's membership tenure in three positions, i.e., the Congress working committee, the Congress party and the Congress legislature party, ended prematurely in 1942.

As Union Minister, Governor and Governor-General

Rajaji re-joined the Congress party in 1946. Political events in Delhi made it possible to form a National Government headed by Jawaharlal Nehru. C.R. was made a cabinet minister. He was sworn in on 11th September 1946. He was allotted an Industry and Civil Supplies portfolio. However, his portfolio was changed twice in a short time to accommodate others in the cabinet.

When the date of independence was decided, and partition of the country agreed to, trouble started in Calcutta. The British Governor planned to leave the country before 15th August 1947. Therefore a need arose to appoint a competent person to occupy the post. C.R. was the choice and compulsion. He had to go to Calcutta to assume office on the 15th of August. So he quit the cabinet in the first week of August 1947. He was elected as a Constituent Assembly member on 2nd July 1946. Therefore, he had to resign from the Constituent Assembly membership also. He did it on 6th August, 1947.²¹

Thus Rajaji's two tenures ended midway, after 10 and 13 months, respectively.

On the 15th of August, 1947, Gandhiji observed a day's fast in Calcutta, remembering his secretary Mahadev Desai, who died on 15th August, 1942. Rajaji met the Mahatma the next day, their first meeting in free India. Gandhiji had planned to visit Noakhali, in East Bengal, on his historical mission to bring peace to that area.

Rajaji could win the confidence of the people of West Bengal. Lord Mountbatten, the Governor-General, had to go to London to attend the marriage of Princess Elizabeth and Philip, his nephew. So, an acting Governor-General was required in New Delhi. The period of stopgap arrangement required was from 10th

November to 24th November 1947. C.R. was a natural choice for Nehru and Patel. So, he was officiating Governor-General for 14 days.²²

This arrangement naturally paved the way for choosing the next Governor-General when Lord Mountbatten finally quit his position in June 1948. It was yet again the choice of Jawaharlal Nehru and Vallabhai Patel. So C.R. had to shift back to New Delhi. He was sworn in on 21st June 1948. In that way, the man from the far south of India from a place called Hosur, who held for the first time elected position of a Councillor, Salem municipality in 1911, rose to the highest post of the land. C.R. was the only Indian to hold that post ever.

This reminds us that C.R.'s stint as Governor of West Bengal was incomplete - the cause of action was not he but his destiny.

When the Constitution for the Indian Republic came up, it was a foregone conclusion that Rajaji could not hold on to the Governor-General's post for extended periods. One of the routine files he disposed of during this tenure was petitions from the parents of Nathuram Godse and the wife of Narayan Apte, pleading for waiver of the death sentence of the two assassins. The petitions were turned down, and the sentences on Godse and Aptewere carried out.²³

When the constitution came into force on 26th January 1950, the office of the Governor-General disappeared. The new Head of State was the President of India. C.R. desired to become the President. However, the wishes of Rajendra Prasad prevailed. C.R. demitted Governor-General office and returned to Chennai on 26th January, 1950.²⁴

Back as Union Minister

After returning to Madras, C.R. could not stay back home for a more extended period. Nehru desired and persuaded him to be in New Delhi as a cabinet minister. Rajaji joined the Union cabinet on 15th July 1950. He was a minister without a portfolio. On the demise of Vallabhai Patel in December 1950, he was allotted the home portfolio and made no. Two in the cabinet. He became a member of the Provisional

Parliament on 8th August 1950, vide Gazette of India dated 12th August, 1950.²⁵

Things went on smoothly, but Delhi's troubled and tricky politics surfaced. Initially, C.R. had no problem dealing with the issues that came across. He was the eldest minister in the cabinet, who had adorned the office of Governor-General also. However, in due course, he was disgusted with the working environment. He started feeling his importance getting reduced.

Elections to the provincial assemblies were fast approaching. C.R.'s political attention turned to his home ground of Madras state. He had to meet the aspirations of his ardent followers to get them elected to the assembly and the parliament and to enable some of them to become ministers. He resigned from the Central cabinet towards the end of 1951 before completing his normal tenure upto March-April, 1952.²⁶ Thus came yet another incomplete tenure of Rajaji.

Chief Minister, Madras State

Election results to the Madras assembly in 1952 showed a dismal picture for the Congress party. Congress secured 152 seats in a House of 375. The next largest party was the communists, 59 seats, and the Independents numbered 63. The opposition parties formed a United Front and attempted to form a Government. However, the Congress headquarters wanted a Congress party ministry in Madras. Many members of Congress felt that being the single largest party, they had the right to opt. The consensus ultimately fell on Rajaji to head the legislature party. He was not averse to the proposal. The matter was referred to Jawaharlal Nehru. He, too, agreed with a rider that Rajaji should contest for a seat in the lower house of the assembly after becoming the Chief Minister. Rajaji and his cabinet were sworn in on 10th April, 1952.²⁷

Things went on well for Rajaji as Chief Minister. Two important landmark events happened in 1953. One was the formation of Andhra State on 1st October 1953, and the other was retaining the capital city Madras to the residual Madras State. Rajaji was firm on the Madras issue, as he had the backing of factual information that the population of Tamil people in Madras city outnumbered others.

However, a significant reform he introduced in primary school education in 1953 played havoc on him. The plan was to bring more children to schools by reducing the hours taught from five to three hours daily. The idea was for more enrolment with existing buildings and teachers. There was resentment and agitation from opposition parties. Even among many Congress members in the Assembly, there was sulking.²⁸

Rajaji was not for changing his plan. The follow-up course of events resulted in his resignation on 8th April 1954. Eventually, K. Kamaraj was elected leader of the State Congress legislature party through voting. He was sworn in as Chief Minister on 13th April 1954. These events ended with Rajaji's premature tenure as Chief Minister.

This episode had become C. Rajagopalachari's last incomplete tenure from a public office.

Conclusion

C. Rajagopalachari's holding of public offices started in 1911 as a councillor in Salem municipality. After that, he rose to the highest office of the land, the Governor-General of India. He held many public offices in the State and Central Governments between and after. Likewise, he occupied party positions in the State and at all Indian levels. Of all these positions, C.R. had completed his tenure of office only as Councillor, Salem municipality (1911- 14), President, T.N.C.C. in 1937-38 and the Governor-General of India (1948-50). Scarcely had he completed the entire available tenures of other posts, as noticed above. Therefore reasons were mainly due to his volition, compelling exigency of circumstances, and political conflicts.

The events leading to Rajaji's occupying and leaving public and party positions over 43 years (1911-54), as seen above, reveal a part of a pre-independent movement of freedom struggle, the political mood of the Nation/State, party's position on various national issues, views of top leaders starting from Mahatma Gandhi to Jawaharlal Nehru, Vallabhai Patel, Rajendra Prasad and down to K. Kamaraj vis-a-vis C. Rajagopalachari. In the context of C.R., such events after Independence have also been seen.

The events from 1954-1972 relating to C. Rajagopalachari were political, and he held no public office. Hence they have not been discussed here.

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Establishment of the Dutch East India Company on the Coromandel Coast and its early Socio-Political formations

Grace P. John*

Introduction

The Coromandel Coast derives its name from *Cholamandalam*, meaning the circle of the Cholas, rulers of the Thanjavur region and the extensive tracts of south-eastern India in the early centuries of the previous millennium. The coast started functioning even in ancient times. The name was first mentioned in the eleventh-century inception, thus dating back to the medieval period. The Utkal Plains bound Coromandel Coast to the north, the Bay of Bengal to the east, the Kaveri delta to the south, and the Eastern Ghats to the west, extending over an area of about 22,800 square kilometres. The Portuguese enjoyed the monopoly of trade between Asia and Europe, including exporting spices from India and Ceylon. Thus during their time, they started using the Coromandel coast for this region. However, the war with the Portuguese king stained the relationship with the Dutch, and they were forced to look for trade allies. They ended up with the formation of the Dutch East India Company in 1602.

Kingdom of South India

The entry of the Dutch into the southern Coromandel Coast dates to 17th CE. During this time, the Mughals gradually gained control over the South as most regional kingdoms were diminishing. During the Dutch, the Mughal sultans were Akbar, whom Jahangir, Shah Jahan and Aurangzeb then succeeded. By this time in the south, the Bhamani Sultan had started declining, and the Hindu Chieftains were gaining power.¹ The QutubShahi kingdom of Golconda (present Hyderabad), which came into existence in the early sixteenth

century, emerged as the most potent power in peninsular India in the early part of the seventeenth century.

In the southern part of Coromandel was the Vijayanagar empire, which Hindu rulers ruled. The Nayak or the chieftain here became the key figures. Vijayanagara ruler invaded Tamil country to suppress the tyrannical activities of Koneti raja. Achyutadevaraya suppressed the revolt of SaluvaChellappaNayaka in 1531, and King Venkatapatidevaraya defeated LingamaNayaka of PerumbeduSimai². Various inscriptions generally record that local rulers in Coromandel continued to be subordinates of Vijayanagara even after the Battle of Talikota in 1565, where regular transactions were recorded as if nothing had happened. All the conquered territories were ruled by nayaka system as the empire almost controlled vast areas of places of South India.

Portuguese in South

Portuguese was the first to reach India. They started stationing in different parts of the state and dominating the Arabian sea. By the 16th century, they had acquired a few strategic outposts to facilitate trade. Their colonies at Malacca, Goa, Cochin and Colombo were considered adequate for dominating the Bay of Bengal and the Arabian Sea so that no territories were acquired on the east coast of India³. Still, in the early decades of the sixteenth century, some Portuguese trading settlements grew up along the coast of coromandel. Here there were habitation sites, forts etc. They were pretty friendly with rulers and Dutch; initially, later, the relationship stained, and the

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Portuguese moved off. The Indigenous merchants practised their traditional commercial enterprises in the South Coromandel and reaped good profits. The arrival of the Portuguese expanded the European contacts with South Coromandel Coast. Looking for trading contacts, the Dutch had to acquire royal permission (*firman*s) from the Vijayanagar ruler. In the initial stages, it was not easy to obtain commercial privileges from the Vijayanagar ruler because of Portuguese influence at the Chandragiri Court. However, the Portuguese experience with the South Coromandel elites and mercantile groups helped the Dutch Company formulate its policies acceptable to the Coromandel environment. Thus, the situation at the beginning of the seventeenth century offered an atmosphere in which the Dutch companies could establish themselves in various essential centres of trade, get concessions from the rulers and establish good relations with the local merchants of the South Coromandel coast.

Establishing VOC

The relationship between Dutch and Portuguese was stained due to the former's relationship with Holland and the efforts of the Dutch to induce overseas trade as the Portuguese usually were the mediators of the trade. The Dutch merchants started trading companies initially, drastically failing due to lousy navigation systems, inexperienced sailors and resources. On 20 March 1602, the States-General passed a resolution by which the companies trading with the East Indies were amalgamated into one "United Netherlands Chartered East India Company" or *Verenigde Oost-Indische Compagnie* (VOC)⁴. Soon 'trade or war' policy mobilised their trading. It was able to monopolise trade in many parts of Africa and Asia. In Africa, war was the primary form of expansion. However, in Asia, especially in India, the Dutch used alliances with native rulers as an effective technique. By 1617 Pieter Van den Broeck was an official envoy of the Batavia government. A permanent factory was opened in Gujarat. This made the Dutch clear that the only enemy in the state was the Portuguese, and nothing less than their flee from the major strongholds would bolder their power⁵.

In 1603, the first significant trade ship of the Dutch arrived on the coast of Masulipatnam. Later a fleet of 15 ships arrived and secured trading rights with the help of Jewish residents. In 1606, Dutch got *farman* from the Golconda king, fixing the toll at 4% for both imports and export throughout the kingdom of Golconda, which exempts them from cloth. This led to the establishment of two factories at Masulipatnam and Petapuli. This monopolised their trading, severely affecting the local merchants who were subjected to pay the tax. Moreover, the local governor exercised exclusive control over both companies' trade in a manner that severely restricted their activities. Thus, Dutch began looking for better establishments in the southern Coromandel.

The local governor of *Devanampattinam* invited the Dutch to open trade there. They secured permission from Nayak, permitting the Dutch to rebuild the fallen Portuguese fortress at Devanampattinam and fixing the import and export duties at 4%. They are also required for the factory, and all gold imported by the Company were exempted from duty⁶. The new factory, situated so far from the northern establishments, enjoyed a position of complete independence.

The Dutch could induce king Venkata II to let them establish a factory at Pulicat. However, the conflict with the local officials, already a familiar phenomenon in north Coromandel, complicated matters for the Dutch. In fear of losing their trade, Indian traders were forbidden to have any dealings with them, and soldiers besieged the factory.

Dutch Moral and Society

When we compare the Portuguese, Dutch and British colonising patterns, we find their progressing intrusion into society. Portuguese were more interested in spreading Christianity and monopolising trade. They had made almost nil efforts to intermingle with society due to their extreme racial commandments. On the other hand, the Dutch were able to produce some points of social significance in the social milieu of Coromandel to a society where different sections of God have their association and a very complex caste system; the Dutch company did respect these social systems to a far extent.

The Dutch presence in Pulicat benefited the weavers, the Hindus and Muslim traders. During their rule, the village's population must have been over 10,000, and over 1,000 handlooms likely operated in Pulicat alone. The sole occupation of several groups in Pulicat and the hinterland of Tamil, Telugu and Kannada territories was manufacturing cloth for export. Muslim and Hindu traders controlled internal commerce, and the Dutch controlled external sea trade. The Dutch dealt with the merchants who were merchant capitalists and later on became the chief merchants. It was also beneficial for the merchants since the Europeans were a single large buyer, and the advantages were dealing with a single buyer. The advantage can be seen in Dutch exports from Coromandel Coast.

The Dutch felt a massive requirement forensaved people to work in plantations in eastern countries. The first significant requirement was felt in 1621 AD when the Dutch, under the governor Jan Pietersz Coen, killed all the natives of the Banda Islands. They refused to give away their land to foreigners. In June, 150 boys and girls were shipped to Batavia in Schoonhoven⁷. The cost of each enslaved person depended upon the situation in the region where the enslaved people were procured. If the conditions were good in the region and there was a good harvest, then essential commodities like rice prices were low. During this time, finding enslaved people was difficult, and the slaves were costly. During the time of bad harvest or when famine struck, the prices of the commodities skyrocketed then the availability of the slaves was more and hence cheaper. The price of Slaves procured from Pulicat during the expensive years ranged somewhere between 27 and 40 Guilders. In contrast, the price could drop to as little as 4 guilders during the cheaper years. Most of the slaves at Pulicat were from Bengal in the north and Carcal and Tegnampattinam in the south (Agarwal, 2012).

The Slaves mainly were categorized as Muslims, Hindus or sometimes Gaffers. Slaves were clothed in Dungarees, a cotton cloth much like a loin cloth. Sometimes it was dyed with a black stripe running

through the middle. Dungarees were used for the sails of Proas and for packing material, especially to cover other essential textiles. Guinea cloth was used as clothing for slaves. The daily ration included rice, dried fish, and sesame oil. The quota of rice for each slave every day was 1.13 lbs of rice

Conclusion

In the Netherlands, VOC decided to concentrate on Bengal on the Indian coast rather than the Coromandel Coast. As a result, the position of the Dutch in Coromandel was reduced, and Bengal took the position of Surat on the Eastern Coast. As a result, towards the end of the 18th century, Dutch trade in India was reduced due to the loss of power. The primary factor leading to the reduction in Dutch power was the destruction that took place in Pulicat during the fourth Anglo-Dutch war in 1781 AD and the second Anglo-Mysore war⁸.

The Dutch company established in Tamil Nadu was not just a political move. Although the advent of the Dutch on the Coromandel coast had a more significant impact on introducing anglicised morals to the society, the success of the Dutch also introduced the British interest into the Coromandel coast, leading to the decline of Dutch in the state and inducing British here.

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தமிழக சட்டமன்ற தேர்தல்களில் சுயேட்சைகள் - ஒரு ஆய்வு

அ. அந்தோணி செல்வராஜ்* மற்றும் க.ரமேஷ்**

முன்னுரை

1909-ல் மிண்டோ-மார்லி பரிந்துரைகளின் படி இயற்றப்பட்ட இந்திய அரசு சட்டம், இந்திய மாநிலச் சட்டமன்றங்களுக்கு இந்திய உறுப்பினர்களை தேர்ந்தெடுக்க தேர்தல் முறையை முதல்முறையாக அறிமுகப்படுத்தியது. இதன் தொடர்ச்சியாக 1919-ஆம் ஆண்டு நிறைவேற்றப்பட்ட மாண்டேகு செம்ஸ்போர்ட் சீர்திருத்தச் சட்டம், சென்னை, வங்காளம், பம்பாய், மத்தியமாகாணம், பஞ்சாப் ஆகிய 5 மாநிலங்களில் வரையறுக்கப்பட்ட அதிகாரங்களுடன் மக்கள் பிரதிநிதிகள் கொண்ட சட்டமன்றங்கள் நிறுவப்பட வகை செய்தது.

1920ஆம் ஆண்டு முதல் சட்டமன்ற தேர்தல் நடைபெற்றது. இந்த தேர்தலில் காங்கிரஸ் கட்சி போட்டியிடவில்லை. சென்னை மாநிலத்தில் 1920ஆம் ஆண்டு சட்டமன்ற தேர்தலில் நீதிகட்சி 63 இடங்கள் வெற்றிபெற்று ஆட்சியைப்பிடித்தது. சட்டமன்றத்தில் இரண்டில் ஒரு பங்கிற்கு மேல் வெற்றிபெறும் கட்சி தனிப்பெரும்பான்மை பெற்று ஆட்சி அமைக்கும். கட்சி சாராமல் இருக்கும் ஒரு நபர் சுயேட்சைகளாக போட்டியிடும் உரிமையை இந்திய அரசுச்சட்டம் வழங்கியுள்ளது. சென்னை மாநிலத்தில் சுயேட்சைகளாக போட்டியிட்ட உறுப்பினர்களை பற்றி இக்கட்டுரை ஆராய்கிறது.

விடுதலைக்கு முன் சுயேட்சை உறுப்பினர்கள்

1926ஆம் ஆண்டு தேர்தலில் சுயராஜ்யகட்சி வெற்றிபெற்றது. ஆனால் இரட்டைஆட்சி முறையின் கீழ் ஆட்சி அமைக்க விருப்பமில்லாமல் பதவி ஏற்க மறுத்துவிட்டது. 1926ஆம் ஆண்டு தேர்தலில் சுயேட்சைகள் 36 இடங்களில் வெற்றி பெற்றனர்.¹ இக்கட்டான சூழ்நிலையில் சென்னை ஆளுநர் ஜார்ஜ் கோஷன், சுப்புராயன் தலைமையில் சுயேட்சை மற்றும் நியமிக்கப்பட்ட உறுப்பினர்களை கொண்ட அமைச்சரவையை உருவாக்கினார்.² சுப்புராயன் ஆட்சிக்காலத்தில் தமிழகத்தில் முதல்முறையாக அரசு வேலைகளில் தாழ்த்தப்பட்டோர் மற்றும் பிற்படுத்தப்பட்டோர்களுக்கு இடஒதுக்கீடு வழங்கும் வகுப்புவாரி பிரதிநிதித்துவ அரசாணை, (G.O.No:1071) அமல்படுத்தப்பட்டது.³

விடுதலைக்குப் பிந்தைய தேர்தல்களில் சுயேட்சைகள்

1952ஆம் ஆண்டுசட்டமன்ற தேர்தல்

இந்தியா சுதந்திரம் அடைந்தபிறகு 1952ஆம் ஆண்டில் நடைபெற்ற முதல் தேர்தலில், சென்னை மாநிலத்தில் காங்கிரஸ் கட்சி 152 இடங்கள் வெற்றிபெற்று சென்னை மாகாணத்தில் பெரிய கட்சியாக ஆட்சியை பிடித்தது. மொழிவாரி அடிப்படையில் சென்னை மாநிலம் அப்போது பிரிக்கப்படவில்லை. ஆந்திரா, கர்நாடகா, கேரளா பகுதிகளை சேர்த்து சென்னை மாகாணத்தில் சுமார்

*இணைப்பேராசிரியர் மற்றும் தலைவர் பட்ட ஆராய்ச்சி, வரலாற்றுத்துறை அரசு கலைக்கல்லூரி, மேலூர்

**முழுநேர முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை அரசு கலைக்கல்லூரி, மேலூர்

62 சுயேட்சைகள் வெற்றிபெற்றனர். பதிவான வாக்குகளில் சுமார் 23.75% வாக்குகளை சுயேட்சை உறுப்பினர்கள் பெற்றனர்.⁴ காங்கிரஸ் கட்சியை தவிர மற்ற எந்த தனிகட்சியும் இந்த அளவிற்கு வாக்குகளை பெறமுடியவில்லை. இரண்டாவது எண்ணிக்கையில் இடங்களை வென்ற கட்சியான கம்யூனிஸ்ட் கட்சி 13.18 சதவீத வாக்குகளை மட்டும் பெற்றிருந்தது.⁵ காங்கிரஸ் கட்சிக்கு அடுத்தபடியாக அதிக வாக்குகளைக் கைப்பற்றும் நிலையில் அப்போது சுயேட்சைகள் இருந்தனர். 1952ஆம் தேர்தலில் மொத்தம் 667 சுயேட்சைகள் போட்டியிட்டனர். வெற்றி பெற்றவர்களில் 15 சுயேட்சைகள் பின்நாட்களில் காங்கிரஸ் கட்சியுடன் இணைந்தார்கள்.

1957-ஆம் ஆண்டுசட்டமன்ற தேர்தல்

மொழிவாரி மாநில சீரமைப்புக்குப் பின் தற்போதைய தமிழ்நாட்டுப் பகுதிகள் மட்டும் அடங்கிய சென்னை மாநிலத்திற்கு 1957ஆம் ஆண்டு தேர்தல் நடைபெற்றது.இத்தேர்தலில் காங்கிரஸ் கட்சி 151 இடங்களில் வெற்றிபெற்றது. இந்த சட்டமன்ற தேர்தலில் மொத்தம் 466 சுயேட்சை உறுப்பினர்கள் போட்டியிட்டனர். அதில் 48 சுயேட்சைகள் வெற்றிபெற்றனர்.⁶ சுயேட்சைகளாக போட்டியிட்ட 7 பெண் உறுப்பினர்களில் ஒருவர் கூட வெற்றிபெற முடியவில்லை.⁷ பதிவான மொத்த வாக்குகளில் 44.62% வாக்குகளை சுயேட்சை உறுப்பினர்கள் பெற்றனர். திராவிட முன்னேற்றக் கழகம் சார்பில் வெற்றிபெற்ற 15 உறுப்பினர்களும் சுயேட்சைகளாகவே தேர்தல் ஆணையத்தால் அங்கிகரிக்கப்பட்டனர். இக்காலத்தில் தமிழக முதலமைச்சராக இருந்த மு.கருணாநிதி குளித்தலை தொகுதியிலும், C.N.அண்ணாதுரை காஞ்சிபுரம் தொகுதியிலும் வெற்றிபெற்றனர் என்பது குறிப்பிடத்தக்கது.⁸ பின் நாட்களில்

தி.மு.க.வின் பொதுச்செயலாளரான க.அன்பழகன் சென்னிமலைத் தொகுதியிலும், தமிழக பார்வர்ட் பிளாக் கட்சியின் தலைவர் உ.முத்துராமலிங்கத் தேவர் முதுகுளத்தூர் தொகுதியிலும், சி.பா. ஆதித்தனார் சாத்தான்குளம் தொகுதியிலும் சுயேட்சைகளாக வெற்றிபெற்றனர் என்பது குறிப்பிடத்தக்கது. இந்த தேர்தலில் சுயேட்சைகளாகப் போட்டியிட்ட தி.மு.க உறுப்பினர்கள் கோழி மற்றும் உதயகுரியன் சின்னங்களில் போட்டியிட்டனர்.⁹

1962-ஆம் ஆண்டுசட்டமன்ற தேர்தல்

1962ஆம் ஆண்டு தேர்தலில் கு. காமராஜர் தலைமையிலான காங்கிரஸ் கட்சி 139 சட்டமன்ற தொகுதிகளில் வெற்றிபெற்று ஆட்சிஅமைத்தது. தி.மு.க மொத்தம் 50 சட்டமன்ற தொகுதிகளை வென்று எதிர்கட்சியாக சட்டமன்றத்தில் நுழைந்தது. இத்தேர்தலில் தி.மு.க. வுக்கு தேர்தல் ஆணையம் அங்கீகாரம் கிடைத்ததால் அக்கட்சி உறுப்பினர்கள் கட்சியின் பெயரிலேயே போட்டியிட்டனர். சுயேட்சைகளாகப் போட்டியிட்டபோது வென்ற 15 நபர்களில் கட்சி சார்பாகப் போட்டியிட்டபோது ஒருவரால் மட்டுமே வெற்றி பெற முடிந்தது. வெற்றி பெற்ற அந்த ஒருவர் மு.கருணாநிதி ஆவார். இந்த தேர்தலில் 207 உறுப்பினர்கள் சுயேட்சைகளாக போட்டியிட்டனர். அதில் இரண்டு பெண்கள் சுயேட்சைகளாக போட்டியிட்டனர். இந்த தேர்தலில் பதிவான வாக்குகளில் 5.3% வாக்குகளை மட்டுமே சுயேட்சைகளால் பெற முடிந்தது.¹⁰ 1962ஆம் ஆண்டு தேர்தலில் மொத்தம் ஐந்து உறுப்பினர்கள் சுயேட்சைகளாக வெற்றிபெற்றனர். அவர்களது விவரம் பின்வருமாறு:

வ.எண்	சுயேட்சை உறுப்பினர்கள்	சட்டமன்ற தொகுதி	வாக்குகள்
1	வெங்கடாசாமி கவுண்டர்	பழனி	29908
2	சாமிதாஸ் நாடார்	குளச்சல்	30054
3	குஞ்சன் நாடார்	பத்மநாபபுரம்	23747
4	ஆர்.எஸ்.வீரப்பசெட்டியார்	தர்மபுரி	24191
5	C. சிரஞ்சீவிலு நாயுடு	திருத்தணி	36884

முதலமைச்சராக இருந்த காமராஜருடைய செல்வாக்கும், வளர்ந்து வந்த கட்சியான தி.மு.க.வின் எழுச்சியுமே சுயேட்சைகளின் செல்வாக்கு சரிவதற்கு முக்கியக் காரணமாகப் பார்க்கப்படுகிறது.

1967-ஆம் ஆண்டு சட்டமன்ற தேர்தல்

1967-ஆம் ஆண்டு நடைபெற்ற தமிழக சட்டமன்ற தேர்தல் வரலாற்று சிறப்புமிக்க தேர்தலாகும். முந்தைய தேர்தலில் எதிர்க்கட்சியாக இருந்த தி.மு.க. இந்த தேர்தலில் 137 தொகுதிகளை வென்று தனிப்பெரும்பாண்மை பெற்று ஆட்சி அமைத்தது. 1967ஆம் ஆண்டு முதல் இன்றுவரை காங்கிரஸ் கட்சியால் மீண்டும் ஆட்சியை பிடிக்க முடியவில்லை என்பது குறிப்பிடத்தக்கது.¹¹ இந்த தேர்தலில் 246 உறுப்பினர்கள் சுயேட்சைகளாக

போட்டியிட்டனர் அதில் இரண்டு பெண்களும் அடங்குவர். இந்த தேர்தலில் 6 சட்டமன்ற உறுப்பினர்கள் சுயேட்சைகளாக வெற்றிபெற்றனர். இதில் தி.மு.க. ஆதரவு பெற்ற சுயேட்சைகள் இரண்டு பேரும் அடக்கம்.¹² 1967 வரை ஒரு பெண் சுயேட்சைகள் கூட வெற்றிபெறவில்லை என்பது குறிப்பிடத்தக்கது. இந்த தேர்தலில் சுயேட்சைகளாக போட்டியிட்ட 246 உறுப்பினர்களில் 228 உறுப்பினர்கள் டெபாசிட் இழந்தனர். திருமங்கலம் தொகுதியில் போட்டியிட்ட சுயேட்சை வேட்பாளர் கமலம் என்ற பெண் சுயேட்சை மட்டும் 13,890 வாக்குகள் பெற்றது குறிப்பிடத்தக்கது. பதிவான வாக்குகளில் 4.95% வாக்குகளை மட்டுமே சுயேட்சை உறுப்பினர்களால் பெற முடிந்தது.¹³

வ.எண்	சுயேட்சை உறுப்பினர்கள்	சட்டமன்ற தொகுதி	வாக்குகள்
1	ஹபிபுல்லா பெய்க்	துறைமுகம்	29360
2	கதிர்வேல் பாலசுப்பிரமணி	சீர்காழி	34316
3	A.A.சுப்பாராஜா	ராஜபாளையம்	18936
4	A.R.சுப்பையா முதலியார்	கடையநல்லூர்	36349
5	M.அப்துல்ஜாபர் சாகிப்	ராணிபேட்டை	30011
6	M.M.பீர் முகமது	மேலப்பாளையம்	36163

வெற்றி பெற்ற சுயேட்சைகளில் பாதிப்பேர் இஸ்லாமிய உறுப்பினர்கள் என்பது குறிப்பிடத்தக்கது. காங்கிரசில் வாய்ப்புக் கிடைக்காத அ.அ.சுப்பாராஜா என்பார் ராஜபாளையம் தொகுதியில் சுயேட்சையாக நின்று காங்கிரசைத் தோற்கடித்தார்.¹⁴

1971ஆம் ஆண்டு சட்டமன்ற தேர்தல்

1971ஆம் ஆண்டு சட்டமன்ற தேர்தலில் மு.கருணாநிதி தலைமையிலான தி.மு.க 184 சட்டமன்ற தொகுதிகளில் வெற்றிபெற்று இரண்டாவது முறையாக தமிழகத்தில் ஆட்சியை பிடித்தது. இந்த தேர்தலில் மொத்தம் 256 சுயேட்சை வேட்பாளர்கள் மட்டுமே போட்டியிட்டனர். அதில் எட்டு உறுப்பினர்கள்

மட்டுமே வெற்றி பெற்றனர். இதில் இந்திய யூனியன் முஸ்லீம் லீக் சார்பாக வெற்றி பெற்ற வேட்பாளர்களும் சுயேட்சைகளாகவே தேர்தல் ஆணையத்தால் அங்கீகரிக்கப்பட்டனர். 232 உறுப்பினர்கள் டெபாசிட் தொகையை இழந்தார்கள். பதிவான மொத்த வாக்குகளில் 6.13% வாக்குகளை மட்டுமே சுயேட்சை உறுப்பினர்களால் பெற முடிந்தது.¹⁵ பரப்பரப்பாக நடைபெற்ற அவினாசி சட்டமன்ற தேர்தலில் வெறும் 219 வாக்குகள் வித்தியாசத்தில் சுயேட்சை வேட்பாளர் T.O.பெரியசாமி வெற்றிபெற்றார். மேலும் துறைமுகம் சட்டமன்ற தொகுதியில் வெறும் 486 வாக்குகள் வித்தியாசத்தில்; சுயேட்சை வேட்பாளர் முகைதீன் வெற்றிபெற்றார் என்பது குறிப்பிடத்தக்கது.¹⁶

வ.எண்	சுயேட்சை உறுப்பினர்கள்	சட்டமன்ற தொகுதி	வாக்குகள்
1	முகைதீன்	துறைமுகம்	29225
2	K.A.வாஹாப்	ராணிபேட்டை	36357
3	M.அப்துல் லத்திப்	வாணியம்பாடி	27899
4	M.அ.அபுசாலி	புவனகிரி	28615
5	S.கோதண்டராமையா	உத்தனப்பள்ளி	13854
6	T.O.பெரியசாமி	அவினாசி	29356
7	செல்லையா	பேராவூரணி	32025
8	காதர்பாட்சா	முதுகுளத்தூர்	18267

1977-ஆம் ஆண்டு சட்டமன்ற தேர்தல்

1977-ஆம் ஆண்டு நடைபெற்ற சட்டமன்ற தேர்தலில் M.G.R. என அழைக்கப்பட்ட மருதூர் கோபாலன் ராமச்சந்திரன் தலைமையிலான அ.இ.அ.தி.மு.க ஆட்சியைப்பிடித்தது. இந்த தேர்தலில் 465 உறுப்பினர்கள் சுயேட்சைகளாக போட்டியிட்டனர். அதில் 445 உறுப்பினர்கள் டெபாசிட் தொகையை இழந்தார்கள். சுயேட்சைகளாக போட்டியிட்ட ஒரு பெண் உறுப்பினர் கூட ஆயிரம் வாக்குகளுக்கு மேல் பெறமுடியவில்லை. பதிவான மொத்த வாக்குகளில் 4.55% வாக்குகளை மட்டுமே சுயேட்சை உறுப்பினர்களால் பெற முடிந்தது. வாணியம்பாடி தொகுதியில் M.அப்துல்லத்திப் ஒருவர் மட்டுமே வெற்றிபெற்றார்.¹⁷ சாத்தமங்கலம் தொகுதியில் அ.தி.மு.க ஆதரவுடன் போட்டியிட்ட சுயேட்சை வேட்பாளர் தினந்தந்தி சி.ப.ஆதித்தனார் 17507 வாக்குகளை பெற்று இரண்டாம் இடம் பிடித்தார். கூடலூர் தொகுதியில் போட்டியிட்ட சி.ஐ.அல்லாபிச்சை வெறும் 360 வாக்குகள் வித்தியாசத்தில் தோல்வி அடைந்தார். துறைமுகம் தொகுதியில் M.M.பீர்முகமது 17862 வாக்குகளையும், திருவெற்றியூர் தொகுதியில் இ.ஓ.மாதவன் 16888 வாக்குகளையும், ராணிபேட்டை தொகுதியில் ஓ.அ.வாஹாப் 16643 வாக்குகளையும், அரவக்குறிச்சி தொகுதியில் அப்துல்ஜாபர் 161082 வாக்குகளையும், பாபநாசம் தொகுதியில் P.K.E.அப்துல்லா 20714 வாக்குகளையும், திருமயம் தொகுதியில் ங.சுப்பையா 18505 வாக்குகளையும், திருப்பத்தூர் தொகுதியில் சு.நாகராஜன் 16496 வாக்குகளையும்,

பாளையங்கோட்டை தொகுதியில் N.சண்முகம் 15192 வாக்குகளையும் பெற்றனர். மேற்கண்ட சுயேட்சைகள் மட்டுமே குறிப்பிடத்தக்க வாக்குகளை பெற முடிந்தது.

1980ஆம் ஆண்டு சட்டமன்ற தேர்தல்

தமிழ்நாட்டின் ஏழாவது சட்டமன்ற தேர்தல் 1980ஆம் ஆண்டு மே மாதம் நடைபெற்றது. அ.இ.அ.தி.மு.க வெற்றி பெற்று M.G.ராமச்சந்திரன் இரண்டாவது முறையாக தமிழகத்தின் முதல்வரானார். 1980ஆம் ஆண்டு தேர்தலில் மொத்தம் 2075 உறுப்பினர்கள் போட்டியிட்டனர். அதில் 467 உறுப்பினர்கள் சுயேட்சைகளாக போட்டியிட்டனர். இந்த தேர்தலில் ஏழு சுயேட்சை உறுப்பினர்கள் மட்டுமே வெற்றி பெற்றனர். இந்த தேர்தலில் நிலக்கோட்டை தொகுதியை சார்ந்த முன்னாள் காங்கிரஸ் சட்டமன்ற பெண் உறுப்பினர் அ.கு.பொன்னம்மாள் சுயேட்சையாக போட்டியிட்டு வெற்றி பெற்றார் என்பது குறிப்பிடத்தக்கது. சுயேட்சையாக போட்டியிட்ட மற்ற ஐந்து பெண் உறுப்பினர்களும், ஆயிரம் வாக்குகளுக்கு மேல் பெறமுடியவில்லை. தொட்டியம் தொகுதியில் போட்டியிட்ட சுயேட்சை வேட்பாளர் T.P.K.ஜெயராஜ் 307 வாக்குகள் வித்தியாசத்தில் தோல்வியடைந்தார். தஞ்சாவூர் தொகுதியில் அ.ராமமூர்த்தி 979 வாக்குகள் வித்தியாசத்தில் தோல்வியடைந்தார். வாணியம்பாடி தொகுதியில் எம்.அப்துல்லத்திப் 3674 வாக்குகள் வித்தியாசத்தில் தோல்வியடைந்தார். கடலாடி தொகுதியில்

அப்துல் காதர் 3236 வாக்குகள் வித்தியாசத்தில்
தோல்வியடைந்தார். பதிவான மொத்த

வாக்குகளில் 6.12% வாக்குகளை மட்டுமே
சுயேட்சை உறுப்பினர்களால் பெற முடிந்தது.¹⁸

1980ஆம் ஆண்டு வெற்றி பெற்ற சுயேட்சைகள்

வ.எண்	சுயேட்சை உறுப்பினர்கள்	சட்டமன்ற தொகுதி	வாக்குகள்
1	என். வரதராஜன்	திண்டுக்கல்	55195
2	P. மூக்கையன்	ராஜபாளையம்	38339
3	A.S. பொன்னம்மாள்	நிலக்கோட்டை	48892
4	K. தனுஷ்கோடி தேவர்	முதுகுளத்தூர்	42711
5	A. சாகுல்ஹமீது	கடையநல்லூர்	38225
6	P. நெடுமாறன்	மதுரை (மையம்)	45700
7	K. பாரமலை	மானமதுரை	38435

1984-ஆம் ஆண்டு சட்டமன்ற தேர்தல்

தமிழ்நாட்டின் எட்டாவது சட்டமன்ற தேர்தல் 1984ஆம் ஆண்டு டிசம்பர் மாதம் நடைபெற்றது. இந்த தேர்தலில் அ.தி.மு.க வெற்றி பெற்று M.G.ராமச்சந்திரன் மூன்றாவது முறையாக தமிழக முதல்வரானார். இந்த தேர்தலில் போட்டியிட்ட 1499 வேட்பாளர்களில் 994 வேட்பாளர்கள் சுயேட்சைகளாக போட்டியிட்டனர். அதில் 12 பெண்கள் சுயேட்சைகளாக போட்டியிட்டனர். போட்டியிட்ட 12 பெண் சுயேட்சைகளும் டெபாசிட் தொகையை இழந்தனர். லாக்குடி தொகுதியில் காந்தி மட்டுமே 2345 வாக்குகளை பெற்றார், மற்ற பெண் சுயேட்சைகள் யாரும்

ஆயிரம் வாக்குகளுக்கு மேல் பெறமுடியவில்லை. பதிவான வாக்குகளில் 7.47% வாக்குகளை சுயேட்சை உறுப்பினர்கள் பெற்றனர். அதிகபட்சமாக திருப்போரூர் தொகுதியில் மட்டும் 87 சுயேட்சை உறுப்பினர்கள் போட்டியிட்டனர். பூங்கா நகர் தொகுதியில் போட்டியிட்ட சுயேட்சை வேட்பாளர் M.ஜோதி வெறும் 2927 வாக்குகள் வித்தியாசத்தில் தோல்வியடைந்தார். ஒட்டன்சத்திரம் தொகுதியில் சுயேட்சை வேட்பாளர் கே.செல்லமுத்து 2481 வாக்குகள் வித்தியாசத்தில் தோல்வியடைந்தார். இந்த தேர்தலில் மொத்தம் நான்கு சுயேட்சை உறுப்பினர்கள் மட்டுமே வெற்றி பெற்றனர்.¹⁹

1984 ஆம் ஆண்டு வெற்றி பெற்ற சுயேட்சைகள்

வ.எண்	சுயேட்சை உறுப்பினர்கள்	சட்டமன்ற தொகுதி	வாக்குகள்
1	பி.கே.எம்.முத்துராமலிங்கம்	உசிலம்பட்டி	50876
2	S.சிவராமன்	சின்னசேலம்	53630
3	K.முத்துவேல்	முதுகுளத்தூர்	32199
4	V.பாலசந்திரன்	பத்மநாபபுரம்	28465

1989-ஆம் ஆண்டு சட்டமன்ற தேர்தல்

தமிழகத்தின் ஒன்பதாவது சட்டமன்ற தேர்தல் 1989ஆம் ஆண்டு ஜனவரி மாதம் நடைபெற்றது. 1971ஆம் ஆண்டு தேர்தலுக்குப்பிறகு பதிமூன்று ஆண்டுகள் கழித்து தி.மு.க தமிழகத்தில்

ஆட்சியைப்பிடித்தது. அதன் தலைவர் மு.கருணாநிதி மூன்றாவது முறையாக முதலமைச்சரானார். இரண்டு ஆண்டுகள் கழித்து பிரதமர் சந்திரசேகரால் தமிழக சட்டமன்றம் கலைக்கப்பட்டது குறிப்பிடத்தக்கது. இந்த

தேர்தலில் 2123 பேர் சுயேட்சை உறுப்பினர்களாக போட்டியிட்டனர். அதில் 2092 சுயேட்சை உறுப்பினர்கள் டெபாசிட் தொகையை இழந்தார்கள். சுயேட்சைகளாக போட்டியிட்ட 39 பெண் வேட்பாளர்களும் டெபாசிட் தொகையை இழந்தார்கள். ஒட்டப்பிடாரம் தொகுதியில் போட்டியிட்ட தங்கத்தாய் மட்டுமே 1639 வாக்குகளை பெற்றார், மற்ற எந்த பெண் சுயேட்சைகளும் ஆயிரம் வாக்குகளுக்கு மேல் பெற முடியவில்லை. சுயேட்சை வேட்பாளர் க.கந்தசாமி தாரமங்கலம் தொகுதியில் வெறும் 1653 வாக்குகள் வித்தியாசத்தில் தோல்வியடைந்தார். இந்த தேர்தலில் ஈரோடு

தொகுதியில் 47 சுயேட்சை உறுப்பினர்களும் ராயபுரம் மற்றும் புரசவாக்கம் தொகுதியில் தலா 75 சுயேட்சைகளும், சேலம்(1) தொகுதியில் 29 சுயேட்சைகளும், மதுரை கிழக்கு தொகுதியில் 27 சுயேட்சைகளும், கோவை மேற்கு தொகுதியில் 25 சுயேட்சைகளும், திருச்சி(1) தொகுதியில் 24 சுயேட்சைகளும், விருதுநகர் தொகுதியில் 25 சுயேட்சைகளும் போட்டியிட்டனர். 1989ஆம் ஆண்டு சட்டமன்ற தேர்தலில் பதிவான மொத்த வாக்குகளில் 8.98% வாக்குகளை மட்டுமே சுயேட்சை உறுப்பினர்களால் பெற முடிந்தது. அதில் இருபத்து ஐந்து சுயேட்சை உறுப்பினர்கள் வெற்றி பெற்றனர்.

1989ல் வெற்றி பெற்ற சுயேட்சைகள்

வ.எண்	சுயேட்சை உறுப்பினர்கள்	சட்டமன்ற தொகுதி	வாக்குகள்
1	A.தங்கராசு	காட்டுமன்னார்கோவில்	30877
2	J. ஹாசைன்	ராணிபேட்டை	27724
3	N.நஞ்சப்பன்	பென்னாகரம்	15498
4	G.G.குருமூர்த்தி	பவானி	37371
5	பொன்.விஜயராகவன்	கிள்ளியூர்	30127

1991-ஆம் ஆண்டு சட்டமன்ற தேர்தல்

தமிழகத்தின் பத்தாவது சட்டமன்ற தேர்தல் 1991ஆம் ஆண்டு ஜூன் மாதம் நடைபெற்றது. இந்த தேர்தலில் ஜெ.ஜெயலலிதா தலைமையிலான அ.இ.அ.தி.மு.க வெற்றி பெற்றது. செல்வி.ஜெ.ஜெயலலிதா தமிழக முதலமைச்சரானார். இந்த தேர்தலில் மொத்தமாக 2834 உறுப்பினர்கள் போட்டியிட்டனர். அதில் 1771 உறுப்பினர்கள் சுயேட்சைகளாக போட்டியிட்டனர். 1768 சுயேட்சை உறுப்பினர்கள் டெபாசிட் தொகையை இழந்தார்கள்.⁴² பெண் உறுப்பினர்கள் சுயேட்சைகளாக போட்டியிட்டனர். அதில் அனைத்து பெண் உறுப்பினர்களும் டெபாசிட் தொகையை இழந்தார்கள். நிலக்கோட்டை தொகுதியில் போட்டியிட்ட சுயேட்சை வேட்பாளர் சுப்புலட்சுமி மட்டுமே 2280 வாக்குகளை பெற்றார், மற்ற எந்த பெண் சுயேட்சைகளாலும் ஆயிரம் வாக்குகளுக்கு மேல் பெற முடியவில்லை.

சேரன்மாதவி தொகுதியில் சுயேட்சையாக போட்டியிட்ட P.H.ஜான்பாண்டியன் மட்டுமே 24890 வாக்குகளை பெற்றார். மற்ற சுயேட்சை உறுப்பினர்கள் யாரும் ஐயாயிரம் வாக்குகளுக்கு மேல் பெறமுடியவில்லை. இந்த தேர்தலில் அரவக்குறிச்சி தொகுதியில் மட்டுமே 245 வேட்பாளர்கள்; சுயேட்சைகளாக போட்டியிட்டனர் என்பது குறிப்பிடத்தக்கது.²⁰ அதில் ஓ.முத்துசாமி மட்டுமே 1461 வாக்குகள் பெற்று மூன்றாம்இடம் பிடித்தார். மற்ற சுயேட்சை உறுப்பினர்கள் யாரும் ஆயிரம் வாக்குகளுக்கு மேல் ஆனால் எந்த வேட்பாளரும் 400 வாக்குகளுக்கு மேல் பெற முடியவில்லை. இதில் மூன்று சுயேட்சைகள் ஒரு ஓட்டு கூட பெறவில்லை. சாத்தூர் தொகுதியில் 29 சுயேட்சைகள் போட்டியிட்டனர், யாரும் நானூறு வாக்குகளுக்குமேல் பெறமுடியவில்லை. அ.தி.மு.க-வின் முன்னாள் சட்டமன்ற உறுப்பினர்

ரா.தாமரைக்கனி ஸ்ரீவில்லிபுத்தூர் தொகுதியில் சுயேட்சையாக போட்டியிட்டு 38908 வாக்குகள் பெற்று வெற்றி பெற்றார் என்பது குறிப்பிடத்தக்கது.²¹

1996-ஆம் ஆண்டு சட்டமன்ற தேர்தல்

தமிழ்நாட்டின் பதினொறாவது சட்டமன்ற தேர்தல் 1996-ஆம் ஆண்டு மே மாதம் நடைபெற்றது. தி.மு.க 173 தொகுதிகளில் வெற்றி பெற்று மு.கருணாநிதி நான்காவது முறையாக ஆட்சியைப்பிடித்தார். இந்த தேர்தலில் மொத்தம் 5017 உறுப்பினர்கள் போட்டியிட்டனர். அதில் 3857 உறுப்பினர்கள் சுயேட்சைகளாக போட்டியிட்டனர் அதில் 101 பெண்களும் அடங்குவர். மொத்தமாக பத்து உறுப்பினர்கள் தவிர மீதமுள்ள 3847 சுயேட்சை உறுப்பினர்கள் டெபாசித் தொகையை இழந்தார்கள். இரண்டு பெண் சுயேட்சை உறுப்பினர்களை தவிர மற்ற 99 உறுப்பினர்கள் நானூறு வாக்குகளுக்கு மேல் பெறமுடியவில்லை. சேரன்மாதவி தொகுதியில் சுயேட்சையாக போட்டியிட்ட P.H.ஜான்பாண்டியன் 26897 வாக்குகளையும், பரமக்குடி தொகுதியில் போட்டியிட்ட ஓ.முனியசாமி 25571 வாக்குகளையும், முதுகுளத்தூர் தொகுதியில் போட்டியிட்ட வி.போஸ் 19322 வாக்குகளையும், தூத்துக்குடி தொகுதியில் போட்டியிட்ட J.L.P.போனோ வெஞ்சுர் ரோச் 35140 வாக்குகளையும் பெற்றனர். இந்த தேர்தலில் மொடக்குறிச்சி தொகுதியில் மட்டுமே சுமார் 1030 உறுப்பினர்கள் மட்டுமே சுயேட்சைகளாக போட்டியிட்டனர். இதில் யாரும் ஐந்து வாக்குகளுக்கு மேல் பெற முடியவில்லை. 767 சுயேட்சைகள் ஒற்றையிலக்க வாக்குகளை மட்டுமே பெற்றனர். இதுவரை நடைபெற்ற தேர்தல்களில் அதிகமான சுயேட்சைகள் போட்டியிட்ட தொகுதியாக மொடக்குறிச்சி தொகுதி பதிவாகியுள்ளது.²² அதிக அளவு சுயேட்சைகள் ஒரு நோக்கத்திற்காகப் போட்டியிட்டதால் தேர்தலை நடத்துவதில் சிரமங்கள் ஏற்பட்டன. அதனால் தேர்தல் காப்புத்தொகையை தேர்தல் ஆணையம் அடுத்த தேர்தலில் இருந்து அதிரடியாக உயர்த்திவிட்டது.²³ அதிகப்படியாக சாத்தூர் தொகுதியில் 42 சுயேட்சைகளும், பெருந்துரை தொகுதியில் 41

சுயேட்சைகளும், திருச்சி(1) தொகுதியில் 38 உறுப்பினர்களும், ஈரோடு தொகுதியில் 55 சுயேட்சைகளும் போட்டியிட்டார்கள் என்பது குறிப்பிடத்தக்கது. ஆலங்குடி தொகுதியில் போட்டியிட்ட சுயேட்சை வேட்பாளர் அ.வெங்கடாசலம் 35345 வாக்குகள் பெற்று வெற்றிபெற்றார்.²⁴ பதிவான வாக்குகளில் 3.76% வாக்குகளை மட்டுமே சுயேட்சைகளால் பெற முடிந்தது.²⁵

2001-ஆம் ஆண்டு சட்டமன்ற தேர்தல்

2001-ஆம் ஆண்டு நடைபெற்ற சட்டமன்ற தேர்தலில் அ.இ.அ.தி.மு.க 132 சட்டமன்ற தொகுதிகளை கைப்பற்றியது. இரண்டாவது முறையாக செல்வி.ஜெ.ஜெயலலிதா தமிழக முதல்வரானார். இந்த தேர்தலில் 1860 உறுப்பினர்கள் போட்டியிட்டனர், அதில் 978 உறுப்பினர்கள் சுயேட்சைகளாக போட்டியிட்டனர். சுயேட்சைகளாக போட்டியிட்ட 978 உறுப்பினர்களில் 963 சுயேட்சை வேட்பாளர்கள் டெபாசித் தொகையை இழந்தார்கள். சுயேட்சைகளாக போட்டியிட்ட 51 பெண் உறுப்பினர்களும் டெபாசித் தொகையை இழந்தார்கள். திருவெற்றியூர் தொகுதியில் சுயேட்சையாக போட்டியிட்ட குமரிஅனந்தன் 79767 வாக்குகளையும், ஓசூர் தொகுதியில் போட்டியிட்ட V.சம்பங்கிராமையா 30909 வாக்குகளையும், அவினாசி தொகுதியில் போட்டியிட்ட M.மோகன்குமார் 38559 வாக்குகளையும், பென்னகரம் தொகுதியில் போட்டியிட்ட K.M.பெரியகண்ணன் 34729 வாக்குகளையும், பொங்கலூர் தொகுதியில் போட்டியிட்ட ஓ.செல்லமுத்து 35324 வாக்குகளையும், திருவாடனை தொகுதியில் போட்டியிட்ட ஜான்ருசோ 41232 வாக்குகளையும் பெற்றனர். ஆதிகமான வாக்குகளைப் பெற்ற போதிலும் மேற்கூறப்பட்ட சுயேட்சைகளால் வெற்றி பெற இயலவல்லை. இந்த தேர்தலில் பதிவான மொத்தவாக்குகளில் 6.16% வாக்குகளை மட்டுமே சுயேட்சை உறுப்பினர்களால் பெறமுடிந்தது. இந்த தேர்தலில் மூன்று வேட்பாளர்கள் மட்டுமே சுயேட்சைகளாக வெற்றிபெற்றனர்.²⁶

2001ஆம் ஆண்டு வெற்றி பெற்ற சுயேட்சைகள்

வ.எண்	சுயேட்சை உறுப்பினர்கள்	சட்டமன்ற தொகுதி	வாக்குகள்
1	M.அப்துல்லத்தீப்	வாணியம்பாடி	54218
2	P.S.அருள்	புவனகிரி	49753
3	M.அப்பாவு	ராதாபுரம்	44619

சுயேட்சைகள் செல்வாக்கு இழந்து வருவதற்காக காரணங்கள்

2006 சட்டமன்ற தேர்தலில் 1222 வேட்பாளர்கள் சுயேட்சைகளாக போட்டியிட்டனர். அதில் ஐந்து நபர்களை தவிர மற்ற அனைத்து சுயேட்சைகளும், டெபாசிட் தொகையை இழந்தார்கள். தனித் தொகுதியில் மட்டும் T.ராமச்சந்திரன் சுயேட்சையாக வெற்றிபெற்றார். 2006 சட்டமன்ற தேர்தலில் பதிவான மொத்த வாக்குகளில் 3.02% வாக்குகளை மட்டுமே சுயேட்சையால் பெற முடிந்தது. 2011ஆம் ஆண்டு நடைபெற்ற சட்டமன்ற தேர்தலில் ஒரு சுயேட்சை உறுப்பினர் கூட வெற்றி பெற முடியவில்லை. 2011ஆம் ஆண்டு தேர்தலில் 1504 சுயேட்சை உறுப்பினர்கள் போட்டியிட்டனர், அதில் ஐந்து நபர்களை தவிர மற்ற அனைத்து சுயேட்சைகளும் டெபாசிட் தொகையை இழந்தார்கள். இறுதியாக 2017-ஆம் ஆண்டு நடைபெற்ற இடைத்தேர்தலில் R.K.நகர் தொகுதியில் T.T.V.தினகரன் சுயேட்சையாக போட்டியிட்டு வெற்றிபெற்றார்.

1952-ஆம் ஆண்டு தேர்தலில் 62 சுயேட்சை வேட்பாளர்கள் வெற்றி பெற்ற தமிழகத்தில் பல்வேறு காரணங்களால் சுயேட்சைகளின் செல்வாக்கு குறையத்தொடங்கியது. சுயேட்சைகளாக வெற்றி பெற்ற சட்டமன்ற உறுப்பினர்கள் பெரிய கட்சிகளுடன் இணைந்து விடுகின்றனர். செல்வாக்கு மிக்க சுயேட்சை உறுப்பினர்களை நிரந்தரமான கட்சிகள் தங்கள் பக்கம் ஈர்க்கும் பொருட்டு அவர்கள் காணாமல் போகின்றனர்.

ஒரே சட்டமன்றத் தொகுதியில் மக்கள் செல்வாக்குப் பெற்ற சுயேட்சைகள் ஒருவருக்கு மேல் போட்டியிடுவதால் மற்றொரு சுயேட்சை

வேட்பாளரின் வெற்றி பாதிக்கப்படுகிறது. எடுத்துக்காட்டாக 1984ஆம் ஆண்டு தேர்தலில் பள்ளிப்பட்டு தேர்தலில் போட்டியிட்ட சுயேட்சை வேட்பாளரான A.பாகம்பரம் 28724 வாக்குகளையும், P.சென்னிகிருஷ்ணன் 23770 வாக்குகளையும் பெற்றனர். பள்ளிப்பேட்டை தொகுதியில் வெற்றிபெற்ற அ.தி.மு.க உறுப்பினர் P.V.நரசிம்மன் 34935 வாக்குகளை மட்டுமே பெற்றிருந்தார்.

தற்போது உள்ள அரசியல் சூழ்நிலைகளில் சுயேட்சைகளுக்கு தேவையான அளவு பண்பலமோ, படைபலமோ கிடைப்பதில்லை. இதனால் அநேகமான சுயேட்சைகள் போட்டியிடுவதே தெரிவதில்லை. நிரந்தரமான சின்னங்களை பெற்ற பெரிய கட்சிகளின் முன்பு தற்காலிக சின்னங்களை பெற்ற சுயேட்சைகளால் போட்டியிடுவது சற்று கடினமாக உள்ளது. குறிப்பாக தேர்தல் ஆணையம் சுயேட்சைகளாக போட்டியிடும் உறுப்பினர்களுக்கு 15 நாட்களுக்கு முன்னரே சின்னங்களை ஒதுக்குகின்றன. பெரிய கட்சிகளின் தேர்தல் வாக்குறுதிகளுக்கு மத்தியில் சுயேட்சை வேட்பாளர்களின் வாக்குறுதிகள் மக்களை சென்றடைவதில்லை. சுயேட்சைகளிடம் ஊடக வசதியில்லாதது ஒரு குறையாகும்.

சில சுயேட்சை வேட்பாளர்கள் விளம்பரத்திற்காக போட்டியிடுவதும், போலியாக வாக்குறுதிகளை அறிவிப்பதும், மக்களிடையே அதிருப்தியை ஏற்படுத்துகிறது. இதில் தேர்தல் ஆணையம் தலையிட்டு நடவடிக்கை எடுத்தால் இது போன்ற தவறுகளை சரிசெய்யலாம்.

பெரும்பாலும் மக்கள் செல்வாக்குப் பெற்றிருந்த சுயேட்சை வேட்பாளர்களால் மட்டுமே வெற்றி பெற முடியும், தற்போதைய சூழலில் கடுமையான போட்டியைக் கொடுக்க

முடியும். ஆனால் தற்போது போட்டியிடும் சுயேட்சைகள் யாரும் மக்கள் செல்வாக்கு பெற்றவர்களாக இல்லை. செல்வாக்குப் பெற்றவர்கள் பெரும்பாலும் ஏதாவது பெரிய கட்சிகளில் தங்களை இணைத்துக் கொண்டு போட்டியிடுகின்ற போக்கு சுயேட்சைகளின் செல்வாக்கிழப்பிற்கு முக்கியக் காரணமாகும்.

சுயேட்சையாக வெற்றிபெற்ற சட்டமன்ற உறுப்பினர் எந்தவொரு கட்சியின் கீழும் செயல்படாதவர். ஆகவே அவரால் சுதந்திரமான முடிவுகளை எடுக்கமுடியும். ஆளும் கட்சி மற்றும் எதிர்க்கட்சிகளுக்கு அப்பாற்பட்டு தனது கருத்தை திடமாக பதிவுசெய்யமுடியும். இதனால் அவரின் கருத்தானது கட்சி சாராமல் தனது மக்களுக்கான கருத்தாக இருக்கும் என்பதில் ஐயமில்லை.

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தந்தை பெரியார், பேரறிஞர் சி.என்.அண்ணாதுரை, டாக்டர் மு.கருணாநிதி வழியில் முதலமைச்சர் மு.க.ஸ்டாலின்

கு.பானுமதி* மற்றும் கி.செல்வக்குமார்**

மதராஸ் மாகாண மக்கள் தொகையில் 97 சதவீதம் இருக்கக்கூடிய மக்கள் அனைவரும் 3 சதவீதம் இருக்கக்கூடிய மிகச்சிறிய பிராமணச் சமுதாயத்திற்கு அடிமைப்பட்டு கிடைக்கின்றதோடு மட்டுமின்றி ஆதிக்கம் செலுத்தும் வகையிலும் உருவாக்கியிருக்கின்றார்கள் என்ற சிந்தனை தோன்றிய பின்னரே 'சென்னை ஒன்றிய சங்கம்' (மெட்ராஸ் யுனைடெட் லீக்) என்ற அமைப்பு உருவாக்கம் செய்யப்பட்டது. இச்சங்கம் உருவாக காரணமாக இருந்தவர் டாக்டர் நடேசனாராவர். அப்பெரியாருக்கு துணையாக நின்றவர்கள் டாக்டர் நாயர்சர்.பி.தியாகராயர் போன்றவர்களாவர். காலப்போக்கில் தென்னிந்திய நல உரிமைச்சங்கம் என்றும் பின்னர் ஜஸ்டிஸ் கட்சி அல்லது நீதிக்கட்சி என்று பெயர் பெற்று¹ பின் காங்கிரசிலிருந்து விலகி வந்த ஈ.வெ.இராமசாமி பெரியாரால் சுயமரியாதை இயக்கமாகவும் சேலம் மாநாட்டில் திராவிடர் கழகமாக மாற்றம் பெற்றது. இத்தகு மாற்றத்திற்கு பின் அறிஞர் அண்ணாதுரையாரால் திராவிட முன்னேற்றக்கழகமாக மாற்றி பின்னர் அறிஞர் அண்ணாதுரையார் முதல்வராகவும் களம் கண்டனர். ஆதலின் பேரறிஞர் அண்ணாதுரையார் மறைவுக்குப்பின் கலைஞர் மு.கருணாநிதியால் கழகத்தை நன்கு வளர்க்கப்பட்டதோடு மட்டுமின்றி அவர்களும் நாட்டையாளும் முதல்வராய் களம் கண்டனர். இவ்வகையில் கலைஞர் கருணாநிதியாருடன் இணைந்து செயல்பட்டதோடு மட்டுமில்லாது இளைஞர் அணிச்செயலாளர் சட்டமன்ற உறுப்பினர் மேயர் உள்ளாட்சித்துறை அமைச்சர் துணை முதல்வர் முதல்வர் எனப்பலப் பதவிகளின் நிகழ்வு தரவுகளை உள்ளடக்கம் கொண்டதாகவே இப்பதிவு தரவுகள் யாவும் மிளர்கின்றன.

1.தந்தை பெரியார்

இத்தகு தலைமையில் கொங்கு மண்டல ஈரோட்டில் அவதரித்த இராமசாமி பெரியார் சுயமரியாதை இயக்கத்தைத் தொடங்கினார். ஏனெனின் நீதிக்கட்சியின் தலைவர்கள் யாவரும் செல்வந்தர்கள் ஜமீன்தார்கள் மிட்டாதாரர்கள் நிலப்பிரப்புக்கள் சிற்றரசர்கள் போன்றவர்களாவர் இவர்கள் நடத்திய கட்சியானது. நாட்டிலுள்ள அடித்தள மக்களுக்காக தோற்றம் செய்யவிக்கப்பட்ட கட்சி என்று சொல்வாக்கிலே உள்ளதே தவிர அம்மக்களுக்காக செயல் வடிவம் ஏதும் ஏற்படவில்லை என்பதே உண்மை. இதன் காரணமாக ஈ.வே.ராமசாமி பெரியார் சுயமரியாதை இயக்கத்தைத் தோற்றம் பெறச்செய்தார் என்பது தெள்ளின் தெரியலாகிறது.² பின்னர் நீதிக்கட்சியின் தலைவராக தேர்ந்தெடுக்கப்பட்டார்³ என்பதையும் ஏற்புடையதாக்கிக் கொண்டார் பெரியார்.

2. பேரறிஞர் அண்ணாதுரை

பொப்பிலி ராஜா தமிழக முதலமைச்சராய் இருக்கும்போது சி.என்.அண்ணாதுரை நீதிக்கட்சியில் இணைந்தார். ஆனால் அக்கட்சி ஒரு வழிப்பாதையாகவே இயக்கம் கொண்டிருந்ததை மன வருத்தம் கொண்டார். இதன் காரணமாக அண்ணாதுரை இந்நிலை மாறவேண்டும் என்ற நோக்கில் தென்னிந்திய நலச்சங்கம் ஜஸ்டிஸ் கட்சி நீதிக்கட்சி பிராமணாரர் அல்லாதோர் சங்கம் சுயமரியாதை இயக்கம் என்று ஆளுக்கொரு பெயரைச் சொல்லிக்கொண்டிருந்த நேரத்தில் "திராவிடர்" என்று அடையாளம் சூட்டி "திராவிடர் கழகம்" என்ற குடையின் கீழ் அனைவரையும் கொண்டு வந்து சேர்க்க அண்ணாதுரையாரின் தீர்மானமே. கி.பி.1944-ஆம் ஆண்டில் சேலத்தில் அடித்தளமிட்டது. ஒரு கட்சியின் பெயரையும் பெயர்ப்பலகையையும் மாற்றுவதால் கட்சி

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**முழுநேர முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, பச்சையப்பன் கல்லூரி, சென்னை

மாறிவிடாது எனும் நிலையைக் கண்டுணர்ந்த தந்தை பெரியாரும் அக்கட்சியின் முகத்தையும் குணத்தையும் மாற்றிட வேண்டுமெனத் திட்டமிட்டார்கள். இத்திட்டத்தின் வழியே தோன்றியதே இக்கழகம்.⁴ காலங்கள் கடந்தோடின பின்னர் பெரியார் மணியம்மையை திருமணச் செய்கையின் காரணமாக மனமாற்றம் கொண்டு திராவிடர் கழகத்தை விட்டுவேளியேற வழியைத் தோற்றுவித்தது எனலாம். இத்தகைய மனப் போக்கின் வழியே தோன்றியதே சூதிராவிட முன்னேற்றக்கழகம்'' இக்கழகம் கி.பி.1949ஆம் ஆண்டு செப்டம்பர் திங்கள் 18 ஆம் நாள் வடசென்னையில் உள்ள ராபின்சன் பூங்காவில் (இப்போது அறிஞர் அண்ணா பூங்கா) ஏக மனதாக தேர்வு செய்யப்பட்டது. இத்தகைய அமைப்பில் திராவிட முன்னேற்றக்கழகத்தின் பொதுச்செலாளராகவும் பொதுக்குழு உறுப்பினர்களாகவும் பேரறிஞர் அண்ணாதுரை இரா.நெடுஞ்செழியன் ஈ.வே.கி.சம்பத் மதியழகன் அன்பழகன் என்.வி.நடராசன் மு.கருணாநிதி உள்பட வேறு சில தலைவர்களும் இடம் பெற்றார்கள்.⁵ இத்தகு தன்மையில் அறிஞர் அண்ணாவின் தலைமையில் செயலாக்கம் பெறும் திராவிட முன்னேற்றக்கழகம் கி.பி. 1967ஆம் ஆண்டு நடைபெற்ற சட்டமன்ற 234 சட்டமன்றத் தொகுதிகளில் 170 தொகுதிகளில் போட்டியிட்ட திராவிட முன்னேற்ற கழகம் 138 சட்டமன்றத் தொகுதிகளில் வெற்றி வாகை சூடியது. இதன் காரணமாக கி.பி.1967-ஆம் ஆண்டு மார்ச் திங்கள் 6-ஆம் நாளில் முதலமைச்சராக பேரறிஞர் அண்ணாதுரையார் பொறுப்பேற்றார்.⁶ பின் கி.பி.1969ஆம் பிப்ரவரி திங்கள் மூன்றாம் நாள் உடல்நலக்குறைவினால் இயற்கை எய்தினார்.

3. டாக்டர் மு.கருணாநிதி

இத்தகு தனிமையில் மேனாள் ஒன்றுபட்ட தஞ்சை மாவட்டத்திலும் இந்நாள் நாகை மாவட்டத்திலும் அதன்பின் திருவாரூர் மாவட்டத்திலும் அமைபெற்றிருக்கும் திருக்குவளை எனும் கிராமத்தில் முத்துவேலர் என்ற அன்பருக்கும் அஞ்சகம் என்ற நற்றாய்க்கும் (கி.பி.1924 ஆம் ஆண்டு ஜீன் திங்கள் 3 ஆம் நாள்)

பிறந்தவர் மு.கருணாநிதி⁷ கி.பி.1937 ஆம் ஆண்டு தம்முடைய பதிமூன்றாம் அகவையில் "செல்வசந்திரா" என்ற நாவலையும் எழுதியுள்ளார்.⁸ அதே ஆண்டில் இந்தி எதிர்ப்புக் கொள்கையுடன் செயல்பட்டார். தந்தை பெரியார்நாவலர் சோமசுந்தரபாரதியார் பேரறிஞர் அண்ணாதுரை ஆகியோர் உரையாற்றினார்கள். இத்தகைய உரைகளில் அண்ணாதுரையாரின் உரையே எதிர்ப்புக்குரல் திருவாரூரிலும் ஒலிக்கத் தொடங்கியது. இந்தி எதிர்ப்புக்காக மாணவர்களைக் கருணாநிதி ஒருங்கிணைத்தார். பின்னர் கருணாநிதி "நாடி வந்த இந்திப்பெண்ணே கேள்நீ தேடி வந்த கோழையுள்ள நாடிதல்லவே" என்று போர் பரணி பாடி தமிழ்க் கொடி ஏந்தி மாணவர் ஊர்வலம் நடத்துமளவுக்கு துணிச்சில் தந்தது.⁹ பின்னர் 'மாணவன் நேசன்' மாதமிருமுறை கையெழுத்து ஏடு (நாளேடு) சூமாணவர் மன்றம்¹⁰ 'முரசொலி வாரஇதழ்' பின் நாளிதழ் (கி.பி.1942) அதன்பின் திருமணம் என்ற நிலையில் திராவிடக்கழகம் முக்கிய மாநாடு ஒன்றை புதுச்சேரியில் நடத்தியது. இதன் ஒருங்கிணைப்பாளர்களில் ஒருவராக மு.கருணாநிதி நியமனம் செய்யப்பட்டார். இந்த ஒரு நாள் மாநாடு பெரியார் தலைமையில் நடைபெற்றது. பேரறிஞர் அண்ணா கழகக்கொடியை ஏற்றினார். நிகழ்ச்சி முடிந்ததும் காங்கிரஸ்காரர்கள் மு.கருணாநிதியை தாக்கினார்கள்.¹¹ இதனை அறிந்த தந்தை பெரியார் ஈரோட்டுக்கு வந்த தன்னுடன் பணியாற்ற வேண்டும் என்று அவருக்கு அழைப்பு விடுத்தார். அந்நாளிலிருந்து பெரியார் அறிஞர் அண்ணா ஆகியோருடன் இருந்துபின் பெரியாரிடமிருந்த அண்ணாவுடன் பணியாற்றியதோடு¹² மட்டுமல்லாமல் அவர் இயற்கை எய்திய பின் பல இன்னல்களுக்கு பின் தமிழக முதலமைச்சர் ஆனார். பின் நல்பணியும் ஆற்றினார். அதற்குப்பின் கி.பி.2018 ஆம் ஆண்டில் ஆகஸ்ட் திங்கள் நாளில் இயற்கை எய்தினார்.

4.முத்துவேல் கருணாநிதி ஸ்டாலின்

முத்துவேல் கருணாநிதி ஸ்டாலின் தமிழினத் தலைவர் மு.கருணாநிதியாருக்கும் தயாளு

அம்மையாருக்கும் தன்மைமிகு நான்காம் தனையனாக கி.பி.1953 ஆம் ஆண்டு மார்ச் திங்கள் முதலாம் நாள் பிறந்தவராவார். இவர் கி.பி.1967ஆம் ஆண்டில் (14 வயதில்) திராவிட முன்னேற்றக்கழகத்தில் தன்னை இணைத்துக்கொண்டதோடு மட்டுமின்றி முரசொலி மாறனுக்கு தேர்தல் பிரசாரம் செய்தார். இத்தகு செயல்பாடுடன் தன்னுடைய நண்பர்களுடன் இணைந்தகோபாலபுரம் பகுதியில் முடித்திருத்தும் கடையில் கோபாலபுரம் இளைஞர் திராவிட முன்னேற்றக்கழகம் என்ற அமைப்பைத் தொடங்கினார். அத்தகைய தன்மை கொண்ட அமைப்பே இன்றைய திராவிட முன்னேற்றக்கழக இளைஞர் அணிக்கு அடித்தளமாக அமைந்துள்ளது. இந்நிலையில் கி.பி. 1973ஆம் ஆண்டில் மாநிலம் போற்றும் சென்னை மாநிலக்கல்லூரியில் இளங்கலை பி.ஏ.அரசியல் அறிவியல் பட்டம் பெற்றார். அதே ஆண்டில் திராவிட முன்னேற்றக்கழக பொதுக்குழுவில் உறுப்பினராகவும் ஆனார்.

இத்தகைய தன்மையுடன் கி.பி.1975 ஆம் ஆண்டில் 'துர்கா' என்ற நல்நங்கையை திருமணம் செய்துக்கொண்டார். இத்தகைய நிகழ்வுகளுடன் 'முரசே முழங்கு' 'திண்டுக்கல் தீர்ப்பு' நீதிதேவன் மயங்குகிறான்' 'நாளை நமதே' போன்ற திராவிட முன்னேற்றக்கழக கொள்கை விளக்க மேடை நாடகங்களில் நடித்துள்ளார். அதே (கி.பி.1975) ஆண்டில் மு.க.முத்துநடிகை ஸ்ரீவித்யா நடித்த நம்பிக்கை நட்சத்திரம்என்ற திரைப்படத்தைத் தயாரித்து திரைப்படத் தயாரிப்பாளர் ஆனார். இந்நிகழ்வுகளைத் தொடர்ந்து கி.பி.1976-ஆம் ஆண்டின் மத்தியில் திருமதி இந்திராகாந்தி தலைமையிலிருந்த மத்திய அரசு கொண்டு வந்த நெருக்கடி (மிசா)யில் திருமணமான ஐந்தே மாதங்களில் மதுராந்தகத்தில் பிரச்சார நாடகத்திற்கு சென்று திரும்பியவுடன் கைது செய்யப்பட்டு மத்திய சிறைச்சாலையில் அடைக்கப்பட்டு ஓராண்டு சிறை வாழ்க்கையை அனுபவமே இவர் பின்னாளில் மிகைப்படுத்திக்கொள்ள ஏதுவாகியது எனலாம். இவ்வகையில் நாட்கள் பல கடந்தன. பின்னர் கி.பி.1984 ஆம் ஆண்டு சட்டமன்றத்

தேர்தலில் ஆயிரம் விளக்கு தொகுதியில் அ.தி.மு.க. வேட்பாளர் கே.ஏ.கிருஷ்ணசாமியுடன் போட்டியிட்டு தோல்வியைத் தழுவினார்.¹³ கி.பி.1988 ஆண்டு மேனாள் முதல்வர் டாக்டர் கலைஞர் கருணாநிதியின் வாழ்வியலில் நடைபெற்ற அனுபவங்களில் கண்ட நிகழ்வுகளைக் கொண்டே அவருடைய எழுத்தாக்கத்தில் உண்டான 'ஒரே இரத்தம்' என்ற திரைப்படத்தில் நடித்தார். 'மக்கள் ஆணையிட்டால்' என்ற திரைப்படத்தில் நடிகர் விஜயகாந்துடன் இணைந்து நடித்தார். இத்துடன் 'குறிஞ்சிமலர்' 'சூர்யா' ஆகிய தொலைக்காட்சித் தொடர்களில் நடித்திருக்கிறார். கி.பி.¹⁹⁸⁹ஆம் ஆண்டில் தேர்தலில் மீண்டும் ஆயிரம்விளக்கு தொகுதியில் போட்டியிட்டு வெற்றி பெற்றார். ஆனால்கி.பி.1991ஆம் ஆண்டில் கே.ஏ.கிருஷ்ணசாமியுடன் போட்டியிட்டு தோல்வியைத் தழுவினார். கி.பி.1993ஆம் ஆண்டில் 'இளைய சூரியன்' என்ற இதழைத்தொடங்கிஅதன் ஆசிரியர் ஆனார். பின்னர் கி.பி.1996ஆம் ஆண்டு ஆயிரம் விளக்கு தொகுதியில் போட்டியிட்டு வெற்றி பெற்றார். அதே ஆண்டில் சென்னை மாநகராட்சி மேயர் பதவித்தேர்தலில் வெற்றி பெற்று சென்னை மாநகராட்சியில் மக்கள் நலப்பணிகள் பல செய்தார்.¹⁴

இத்தகு நிகழ்வுகளைத் தொடர்ந்து மீண்டும் கி.பி.2001ஆம் ஆண்டில் ஆயிரம் விளக்கு தொகுதியில் போட்டியிட்டு வெற்றி பெற்றார். அதே ஆண்டில் மக்களால் மேயராக மீண்டும் தேர்ந்தெடுக்கப்பட்டார். அப்போதைய அ.தி.மு.க. அரசு கொண்டு வந்த 'ஒருவருக்கு ஒரு பதவிக்கான சட்டம் திருத்தம் செய்யப்பட்டு மக்களால் மேயர் பதவி' என்ற சட்டத்தினால் மேயர் பதவியை ராஜினாமா செய்து பின் சட்டப்பேரவை உறுப்பினராக மட்டுமே பணியாற்றினார். கி.பி.2006 ஆம் ஆண்டில் மீண்டும் ஆயிரம் விளக்கு தொகுதியில் போட்டியிட்டு வெற்றி பெற்றார். இந்நிலையில் இதே ஆறு முறை வெற்றி வாகை சூடியிருக்கிறார் என்பதே சிறப்பெனலாம். இதே ஆண்டில் திராவிட முன்னேற்றக்கழகம் வெற்றி பெற்று ஆட்சி கட்டிலில் அமர்ந்த நிலையில் ஊரக

உள்ளாட்சியும்உள்ளூர் நிர்வாகத் துறையின் அமைச்சரானார். பின்னர் கி.பி.2008 ஆம் ஆண்டில் ஆற்காடு வீராசாமி திராவிட முன்னேற்ற கழகப் பொருளாளர் பதவி தளபதியார் மு.க.ஸ்டாலினிடம் கொடுக்கப்பட்டது. நாட்கள் பல கடந்தன. பின்னர் தமிழக வரலாற்றிலேயே முதன் முறையாக கி.பி.2009ஆம் ஆண்டில் துணை முதலமைச்சரானார். கி.பி.2011 ஆம் ஆண்டில் நடைபெற்ற சட்டமன்றத் தேர்தலில் கொளத்தூர் தொகுதியில் போட்டியிட்டு வெற்றி பெற்றார். பின்பு கி.பி.2015ஆம் ஆண்டு 'நமக்கு நாமே' என்ற பிரசாரத்திட்டத்தைத் தொடங்கி தமிழகத்தில் 234 தொகுதிகளிலும் பிரசாரம் செய்தார். பின் கி.பி.2016ஆம் ஆண்டில் கொளத்தூர் சட்டமன்ற தொகுதியில் போட்டியிட்டு வெற்றி பெற்றார். இதன் போது சட்டப்பேரவை எதிர்க்கட்சித் தலைவராகத் தேர்ந்தெடுக்கப்பட்டு மக்கள் நலப் பணியாற்றினார்.

இவைகளுடன் கட்சியில் சாதாரண உறுப்பினர் வட்டப்பிரதிநிதி மாவட்டப்பிரதிநிதி பொதுக்குழு உறுப்பினர் பொருளாளர் கலைஞர் மு.கருணாநிதியின் வயது மூப்பின் காரணமாக கி.பி.2017ஆம் ஆண்டில் கட்சியின் செயல் தலைவர் ஆனார். 'சத்தியமேவ ஜெயதே' என்பது மாண்டுக் உபநிடத்தில் சொல்லப்பட்டிருக்கும் சொல்லடியாகும். இதனை இந்திய அரசாங்கம் அரசு முத்திரையில் பொறிக்கப்பட்டு இன்றைய நிலையில் பயன்பாட்டில் உள்ளது. இதனை தமிழில் 'வாய்மையே வெல்லும்' என்பர். இத்தகைய சொல்லாட்சிக்கிணங்க ஒப்புமைக் கொண்டு வாழ்பவரே தளபதியார் மு.க.ஸ்டாலினாவர். இவர் மேற்கூட்டிய சொல்லடியை கையடக்கமாகக் கொண்டு இயங்குபவராததால் கி.பி.2019ஆம் ஆண்டு நடைபெற்ற பாராளுமன்ற தேர்தலில் திராவிட முன்னேற்ற கழகம் பத்தொன்பது இடங்களிலும் வி.சி.க (தி.மு.க.) விழுப்புரம் தனித்தொகுதியிலும் நாமக்கல்லில் கொங்கு நாடு மக்கள் கட்சி (தி.மு.க.) கட்சியும் ஈரோட்டில் மறுமலர்ச்சி திராவிட முன்னேற்ற கழக (தி.மு.க) கட்சியும்பெரம்பலூரில் இந்திய ஜனநாயகக் கட்சி

(தி.மு.க.) கட்சியும் பாராளுமன்றத் தேர்தலில் உதயசூரியன் சின்னத்தில் போட்டியிட்டு வென்றதால் திராவிட முன்னேற்றக் கழகம் (19+4=23) இருபத்திமூன்று தொகுதிகளிலும் வேலூர் இடைத்தேர்தலில் ஒன்றும் ஆக மொத்தம் திராவிட முன்னேற்றகழகம் 24 தொகுதிகளிலும் காங்கிரஸ் 9 தொகுதிகளிலும் (புதுச்சேரியுடன்) இந்தியன் கம்யூனிஸ்ட் கட்சி 2 இடங்களிலும் விடுதலை சிறுத்தை (சுயேச்சை) கட்சி ஒரு தொகுதியிலும் மார்க்சிஸ்ட் கம்யூனிஸ்டு கட்சி இரண்டு இடங்களிலும் முஸ்லீம் லீக் கட்சி ஒரு தொகுதியிலும் வெற்றி வாகை சூடியதோடு மட்டுமின்றி திராவிட முன்னேற்ற கழக கூட்டணி முப்பத்தொன்பது தொகுதிகளில் இமாலய வெற்றி பெற்றது. அண்ணா திராவிட முன்னேற்றக்கழகம் ஒரு தொகுதியிலும் வெற்றி பெற்றது எனலாம். இந்நிலையைக் காணின்கடின உழைப்பிற்கு ஈடேதுமில்லை என்பதற்கும் முயற்சி திருவினையாக்கும் என்ற நிலைக்கொள் நிலைப்பாட்டிற்கு சான்றாண்மையாகிறது15 மேற்கூட்டிய தரவுகளுடன் கி.பி.2020ஆம் ஆண்டு முடிய கோவிட்-19 என்ற தொற்றுப் பரவல் நோய்க்கான மக்கள் நலப்பணியில் தன்னை முழுமையாக ஈடுபடுத்திக் கொண்டு செயலாற்றியதோடு அவ்வப்போது வாழ்வாதார நிலைக்கு ஏற்பட பொருளுதவியும் பலமுறை செய்திருக்கிறார் தளபதியார். 'ஒன்றிணைவோம் வா' என்ற திட்டத்தின் மூலம் மக்கள் நலப்பணிகள் பல செய்தார்.

மு.க.ஸ்டாலின் முதலமைச்சராக பதவி பிரமாணம்

இத்தகைய தன்மையில் கி.பி.2021ஆம் ஆண்டு ஏப்ரலில் (6ஆம் நாளில்) நடந்து முடிந்த சட்டமன்றத் தேர்தலில் திராவிட முன்னேற்றக்கழகம் 125 இடங்களை வென்று (அதன் கூட்டணி -158) தனிப்பெரும்பான்மையுடன் வெற்றி வாகை சூடியது. இதனை வெற்றி விழா நிகழ்வாக ஏற்பாடு செய்திட நல்ல காலக்களிப்புடன் காலை 09.00 மணிக்கு முத்துவேல் கருணாநிதி ஸ்டாலின் தன் குடும்பத்தாருடன் விழா அரங்கிற்கு வருகைப்புரிந்தார் அவரை எதிர்கொண்டு

தலைமைச்செயலர் Dr.ராஜீவ்ரஞ்சன் பூங்கொத்து கொடுத்து வரவேற்றார். இந்நிகழ்வின் போது மு.க.ஸ்டாலினுடைய மனையாள் துர்காமகன் உதயநிதிமகள் செந்தாமரை மருமகன் சபரிசன் சகோதரியார் கனிமொழி தமையன் (மு.க.அழகிரி) மகன் தயாநிதி அழகிரி அவருடைய மகள் கயல்விழி இவர்களுடன் தொடர்புடைய குருதி சொந்தங்களும் விழா அரங்கிற்கு வருகைப் புரிந்தனர். மேற்படி இப்பதவியேற்பு விழாவில் அலுவல் நிமித்தமாக அண்ணா திராவிட முன்னேற்றக்கழகம் சார்பில் மேனாள் முதல்வர் ஓ.பன்னீர்செல்வம் முன்னாள் சபாநாயகர் தனபால் பா.ஜ.க. மேனாள் தமிழ்நாடு தலைவர் இல.கணேசன் மக்கள் நீதிமய்யம் கட்சித்தலைவர் கமலஹாசன் சமத்துவக் கட்சியின் தலைவர் சரத்குமார் திராவிட முன்னேற்றக்கழகம் சார்பில் தமிழக காங்கிரஸ் தலைவர் கே.எஸ்.அழகிரி மேனாள் மத்திய மந்திரி ப.சிதம்பரம் மார்க்சிஸ்ட் கட்சிச் செயலர் பாலகிருஷ்ணன் இந்திய கம்மியூனிஸ்ட் கட்சி மாநில செயலர் முத்தரசன் மறுமலர்ச்சி திராவிட முன்னேற்ற கழகப் பொதுச் செயலாளர் வை.கோபால்சாமி விடுதலை சிறுத்தைகள் கட்சித்தலைவர் தொல்.திருமாவளவன் மனித நேய மக்கள் கட்சி தலைவர் ஜவாஹிருல்லா திராவிடர் கழகத்தலைவர் கி.வீரமணி உள்பட பலரும் பங்கேற்றனர். பின்னர் தமிழக முதல்வராக ஸ்டாலின் காலை 09.10 மணிக்கு பதவிப்பிரமானம் எடுத்துக்கொண்டார். அவருக்கு கவர்னர் பன்வாரிலால் புரோகித் பதவிப் பிரமானம் செய்து வைக்க எம்.கே.ஸ்டாலின் என்று கூறியதும் ஸ்டாலின்முத்துவேல் கருணாநிதி ஸ்டாலின் எனும் நான் எனக்கூறி பதவிப்பிரமானம் எடுத்துக்கொண்டார். பின் ரகசிய காப்பு உறுதிமொழியும் ஏற்றார். இந்நிகழ்வின் காரணமாக கவர்னர் பூங்கொத்து கொடுத்து வாழ்த்து தெரிவித்தார். அவரைத் தொடர்ந்து தலைமைச் செயலர் பூங்கொத்து கொடுத்து வாழ்த்து தெரிவித்தார். அதனை ஏற்றுக்கொண்ட தமிழக முதல்வர் ஸ்டாலின் கவர்னருக்கு பொன்னாடை அணிவித்து பூங்கொத்து கொடுத்து தன் நன்றியைத்

தெரிவித்தார். இதன்பின் அமைச்சர்கள் துரைமுருகன் முதல் கயல்விழி வரை ஒருவர் பின் ஒருவராக 33 பேர் அமைச்சர்களாகப் பதவி ஏற்றனர். கவர்னரும் அவர்கள் அனைவருக்கும் பதவிப்பிரமானம் செய்து வைத்தார். இறுதியாக தேசிய கீதம் ஒலிக்க விழா நிறைவடைந்தது. இத்துடன் கவர்னர் முதல்வர் அமைச்சர்கள் கொண்ட குழு புகைப்படம் எடுத்துக்கொண்டன். அதனைத் தொடர்ந்து தேநீர் விருந்து நடைபெற்றது. இத்தகைய விருந்து முடிந்த பின்னர் முதல்வர் ஸ்டாலின் பாதுகாப்பு வாகனங்களின் அணிவகுப்புடன் புறப்பட்டார். அமைச்சர்கள் அரசு சார்பில் ஒதுக்கப்பட்ட கார்களில் சென்றனர்.¹⁶

தமிழக முதல்வராகப் பதவியேற்றுக் கொண்ட மு.க.ஸ்டாலின் தலைமைச் செயலகத்தில் பொறுப்புகளை வெள்ளிக்கிழமை ஏற்றார். பின்னர் ஐந்து முக்கிய திட்டங்களில் அவர் கையெழுத்திட்டார். இத்திட்டங்களைக் குறித்து தமிழக அரசு வெளியிட்ட¹⁷ அறிக்கையாவன.

1. முதலாவதாக தமிழகத்தில் கரோனா அச்சுறுத்தல் தொடர்ந்து அதிகரித்து வருவதால் பல இன்னல்களுக்கு ஆளாகும் மக்களின் துன்பங்களைப் போக்க ரூ.4000- வழங்கினார்.
2. இரண்டாவதாக ஆவின் பாலின் விலையை லிட்டருக்கு ரூ.3 வீதம் குறைத்துவரும் மே திங்கள் 16ஆம் நாள் முதல் விற்பனை செய்யப்படுவதோடு அரசாணையும் வெளியடப்படுமென்றார்.
3. மூன்றாவதாக தமிழகம் முழுவதும் உள்ள அரசுப் போக்குவரத்துக்கழக சாதாரணக் கட்டண நகரப் பேருந்துகளில் சனிக்கிழமை (மே 8) முதல் கட்டணமில்லாமல் பயணிக்கலாம். பணிபுரியும் மகளிர் உயர்கல்வி பயிலும் மாணவியர் உள்ளிட்ட அனைத்து மகளிரும் கட்டணமில்லாமலும் பேருந்து பயண அட்டையில்லாமலும் பயணம் செய்யலாம்.
4. நான்காவதாக தேர்தல் பிரசாரத்தின்போது மாவட்டந்தோறும் மக்களின் பல்வேறு

சிக்கல்கள் தொடர்பான மனுக்களைப் பெற்று அந்த மனுக்களின் மீது ஆட்சிக்கு வந்ததும் 100 நாட்களில் நடவடிக்கை எடுக்கப்படும் என்ற வாக்குறுதியை மு.க.ஸ்டாலின் அறிவித்திருந்தார். அத்தகைய வாக்குறுதியை நிறைவேற்றும் வகையில் 'உங்கள் தொகுதியில் முதலமைச்சர்' என்ற திட்டத்தை செயல்படுத்த ஒரு புதிய துறையை உருவாக்கினார்.

5. ஐந்தாவாகக்ரோனா தொற்றால் பாதிக்கப்பட்டுள்ள மக்கள் பலரும் அரசு மருத்துவமனைகள் மட்டுமின்றி தனியார் மருத்துவமனைகளில் சிகிச்சைப் பெற்று வருகின்ற பொது மக்களின் நலன் கருதி அவர்களின் இன்னல்களைக் குறைக்கும் வகைகளில் சிகிச்சைக்கான மருத்துவமனை கட்டணத்தை தமிழக அரசே காப்பீட்டுத் திட்டத்தின் கீழ் ஏற்க முதல்வர் மு.க.ஸ்டாலின் உத்தரவிட்டுள்ளார்.¹⁸

இவைகளுடன் ஆலும் (ஆலமரம்) வேலும் (வேலமரம்) பல்லுக்குறுதி நாலும் (நாலடியார்) இரண்டும் (திருக்குறள்) சொல்லுக்குறுதி நாளும் (சூரியன்) கோளும் (சந்திரன்) உலக்குறுதி என்பதே அறிஞர் வாக்குஇவைகளில் மூன்றாவதாகிய நாள் எனும் சூரியனும் கோளெனும் சந்திரனும் கூட தமிழக முதல்வர் முத்துவேல் கருணாநிதி ஸ்டாலின் பதவி ஏற்பு விழாவின் நிகழ்வை கண்டு அகமகிழ்வு தெரிவிக்கிறது என்று கூட கூறலாம். காரணம் 'ஸ்டாலின் வராரு விடியலைத் தராரு' என்ற தாரக மந்திரத்தை மெய்ப்பிக்கும் வகையில் அமைந்த நிலையெ மக்களுக்கு மட்டற்ற மகிழ்ச்சியை கொடுக்கிறது என்றே கருதலாம். இத்தகு கருத்துடன் உள்ளமும் உடலும் சேர்ந்து வாழ்கின்ற அகமென்றும்பொருள் மேற்கொள்வதுடன் மனித நிலையைத் தவிர்த்த வகையில் நடைபெறும் அனைத்துச் செயல்பாடுகளும் புறமென்றும் தமிழ் மக்கள் வாழ்ந்த வாழ்க்கையை படம் பிடித்துக் காட்டும் காலக் கண்ணாடியாக நிகழ்வதே சங்கப்பனுவல்கள். இப்பனுவல்களுடன் தமிழக வரலாற்றுத் தரவுகள் யாவும் இலக்கியங்களாவும்

செப்பேடுகளாகவும் கல்வெட்டுகளாகவும் கூறப்பட்டிருக்கின்றன. இத்தகை பெருமைக்கொள் தரவுகளுக்கு தனிமைக் (குளுமைக்) கொள்ளும் வகையில் வாழ்க்கையை மேற்கொண்டவரே தளபதியார் மு.க.ஸ்டாலின்.

இத்தகுதரவுகளுடன் பஞ்சபூதங்கள் ஐந்துபஞ்சாசர மந்திரத்தின் எழுத்துக்கள் ஐந்து கி.பி.2021ஆம் ஆண்டு ஏப்ரல் (06.04.2021) திங்கள் ஆறாம் நாளில் நடைபெற்ற சட்டமன்றத் தேர்தல் முடிவுக்கு (03.05.2021) பின் பதவி பிரமாணம் (07.05.2021) ஏற்றுக்கொண்ட நாள் ஐந்து இத்துடன் அரசு பணியிக்க நாட்கள் ஐந்து அப்பணியிக்க நாட்களில் வெள்ளி என்பது ஐந்து அத்தகைய நாளுடன் திங்களும் (மே மாதம்) ஐந்து பதவி ஏற்ற நாளில் பதிய வைத்த திட்டங்கள் ஐந்து. இவைகள் யாவும் ஐந்து எண்ணை அடிப்படையாகக் கொண்டிருந்தாலும் பேரிடர் நாட்களைப் பெருமை கொள்ளும் வகையில் அமையப் பெற்றுள்ளதே தமிழக முதல்வர் முத்துவேல் கருணாநிதி ஸ்டாலின் கி.பி. 2021ஆம் ஆண்டு திங்கள் ஏழாம் நாள் அளித்த ஐந்து திட்டங்களாமென்றே கொள்ளலாம்.

இவ்வாறாக பிராமணரல்லாதார் சங்கமாகத் தோற்றம் பெற்றுபின் நீதிக்கட்சியாக உருவாக்கம் பெற்று பின்னர் காங்கிரசிலிருந்து விலகிவந்த ஈ.வெ.இராமசாமி பெயரால் சுயமரியாதை இயக்கமாவும் சேலம் மாநாட்டில் திராவிடர் கழகமாக மாற்றப்பெற்றது. இத்தகு மாற்றத்திற்கு பின்ன் அறிஞர் அண்ணாதுரையாரால் திராவிட முன்னேற்றக்கழகமாக மாற்றிபின்னர் அறிஞர் அண்ணாதுரையார் முதல்வராகவும் களம் கண்டனர். ஆகலின் பேரறிஞர் அண்ணாதுரையார் மறைவுக்குப்பின் கலைஞர் கருணாநிதியால் கழகத்தை நன்கு வளர்க்கப்பட்டதோடு மட்டுமின்றி அவர்களும் நாட்டையாளும் முதல்வராய் களம் கண்டனர்.

இவ்வகையில் கலைஞர் கருணாநிதியாருடன் இணைந்து செயல்பட்டதோடு மட்டுமில்லாது இளைஞர் அணிச்செயலாளர் சட்டமன்ற உறுப்பினர் மேயர் உள்ளாட்சித்துறை அமைச்சர்

துணை முதல்வர் தமிழக முதல்வர் எனப் பலப் பதவிகளைப் பெற்றிருந்தாலும் ஆதியும் அந்தமுமாக திகழ்கின்ற செயல் யாதுவெனின் சமூகம் சமூகம் சார்ந்த நிகழ்வுகளையும் இன்றைய காலச்சூழலில் வாழும் சமூக நீதிக்காவலனாகவும்¹ திகழ்கின்றார் முதல்வர் மு.க.ஸ்டாலின் என்ற நிகழ்வுத் தரவுகளுடன் இவ்வாய்வுக் கட்டுரை நிறைவு பெறுகிறது.

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கக்கன் காங்கிரஸ் தலைவராக செய்த பணிகள்- ஓர் ஆய்வு

க.கார்த்திகேயன்*

முன்னுரை

சம்பவங்கள் சரித்திரமாக வேண்டும் என்றால், மனிதன் சரித்திரம் படைக்க வேண்டும், சாதனைகளால்தான் மனிதன் சாதாரணச் சம்பவங்களையும் சரித்திரமாக்குகிறான். காங்கிரஸ் மகாசபை தமிழ்நாட்டில் பிறந்தது மட்டுமல்ல, அது தமிழ்நாட்டில் தான் வளர்ந்து செழுமை பெற்றது என்று கூறலாம். காங்கிரஸ் கட்சியில் ஆரம்பத்திலிருந்து மாசு மறுவற்ற தேசத் தொண்டு செய்து வந்த தொண்டர்களில் கக்கனும் ஒருவர். இவர் பதவியினாலோ, செல்வத்தினாலோ அனறி இடைவிடாத தேசத் தொண்டினாலும் குணத்தின் மேன்மையினாலும் தமிழ்நாடு காங்கிரஸின் தலைமைப் பதவிக்கு வந்தவர். காங்கிரஸ் பேரியக்கம் போராட்டங்களுக்காகப் பொங்கி

எழுந்தபோதெல்லாம் கக்கன் முதல் நபராக அதில் கலந்து கொண்டு நாட்டு மக்களுக்காக தொண்டாற்றியவர்.

இளமைப் பருவம்

மதுரை மாவட்டத்தில் உள்ள தும்பைப்பட்டி என்னும் ஒரு சிறிய கிராமத்தில் பூசாரிக்கக்கனுக்கும், குப்பி அம்மாளுக்கும் மகனாக 1909 ஆம் ஆண்டு ஜூன் திங்கள் 18 ஆம் நாள் கக்கன் பிறந்தார்¹. அக்காலத்தில் கல்வி என்பது பொருளாதாரத்திலும், சமுதாயத்திலும் உயர்ந்தவர்களுக்கு மட்டுமே சொந்தமாகக் கருதப்பட்டது. இருந்தாலும் பூசாரிக்கக்கன் தனது குடும்பத்தின் வறுமை நிலையையும் பொருட்படுத்தாமல், தன் மகனும் படித்து

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சமுதாயத்தில் பிறரைப் போல் உயர்ந்த நிலைக்கு வரவேண்டும் என்ற அவர் மற்றும் மனவுறுதியைப் பெற்றிருந்ததால், தன் மகன் கக்கனுக்கு ஐந்து வயதாகும் போது மேலூரில் இருந்த தொடக்கப்பள்ளியில் சேர்த்தார்.

கக்கன் இயல்பிலேயே கூர்மதி கொண்டவராகவும் படிப்பில் ஆர்வம் மிக்கவராகவும் விளங்கியதால் நன்றாகப் படித்து அப்பள்ளியிலேயே ஐந்தாம் வகுப்பை வெற்றிகரமாக முடித்தார். பின்னர் ஆறாம் மற்றும் ஏழாம் வகுப்புகளை திருமங்கலத்திலும், எட்டாம் வகுப்பை மேலூரிலும் படித்து முடித்தார். ஐந்தாம் வகுப்பில் வெற்றி பெற்றாலே வியந்து போகும் அந்நாளில், எட்டாம் வகுப்புத் தேர்ச்சி என்பது பெற்றோருக்கு மட்டற்ற மகிழ்வைத் தந்தது.

பூசாரிக்கக்கன் தன் மகன் கக்கனின் கல்விக்காக, கொடையுள்ளம் கொண்ட மனிதர்களை அணுகி அவர்களிடம் உதவி பெற்று பசுமலையிலுள்ள கிறித்துவ உயர்நிலைப் பள்ளியில் சேர்த்தார். அந்தக்காலத்தில் தான் இந்திய விடுதலைப் போராட்டத்திலும் சமுதாயப் பணியிலும் மிகத் தீவிரமாக ஈடுபட்டிருந்த தமிழகத் தலைவர்களான மதுரை வைத்தியநாதய்யர், சுப்பராமன், போன்ற தலைவர்களின் தொடர்பு கக்கனுக்குக் கிடைத்தது². இதனால் இவருக்கு தனது படிப்பில் கவனம் செலுத்த முடியாமல் போனதால் பத்தாம் வகுப்பு இறுதித் தேர்வில் தோல்வியடைந்தார்.

கக்கனின் நாட்டுப் பற்றையும், சமுதாய உணரவையும் கண்ட வைத்தியநாதய்யர், அவரை அரிசன சேவாசங்கத் தொண்டராகச் சேர்த்துக் கொண்டு, தம்வீட்டிலேயே தங்கவும் அனுமதியளித்தார். சமுதாயத்தில் மக்கள் உயர்வுக்காக பாடுபட்ட கக்கன் தன்னைப் போன்றே சீர்திருத்த சிந்தனை கொண்ட சொர்ணம்பார்வதி என்பவரை 1932 ஆம் ஆண்டு சீர்திருத்த முறையில் பொதுவுடைமைச் சிந்தனையாளரான தோழர் ப.ஜீவானந்தம்

அவர்களின் தலைமையில் திருமணம் செய்துகொண்டார்³.

கக்கனின் அரசியல் நுழைவு

கக்கன் பள்ளியில் படிக்கும் பருவத்திலிருந்தே பல விடுதலைப் போராட்டத் தலைவர்களுடன் ஏற்பட்ட நட்பு மற்றும் நாட்டின் விடுதலைப் போராட்டத்தின் மீது கொண்டிருந்த அளவு கடந்த ஆர்வம் ஆகியவற்றின் காரணமாக தனது தந்தையின் விருப்பத்திற்கு எதிராக, 1939 ஆம் ஆண்டு தமிழ்நாடு அரிசன சேவாசங்கத் தலைவர் வைத்தியநாதய்யர் முன்னிலையில் இந்திய தேசிய காங்கிரஸ் இயக்கத்தில் உறுப்பினராக இணைந்தார்⁴. கக்கன், காங்கிரஸ் இயக்கம்; ஆற்றிவந்த பொதுத்தொண்டின் மூலம் மக்களை சந்தித்து அவர்களுக்கு அருந்தொண்டாற்றி மக்கள் தொண்டன் என்றும் பெயர் பெற்றார். இவரது தன்னலமற்றத் தொண்டினால் காங்கிரஸ் இயக்கம் இவருக்குப் படிப்படியாக காங்கிரஸ் கட்சியின் செயலாளர், மதுரை மாவட்ட காங்கிரஸ் கட்சியின் பொருளாளர், இந்திய அரசியல் நிர்ணயசபை உறுப்பினர் எனப் பல பொறுப்புக்களைக் கொடுத்தது.

தமிழ்நாடு காங்கிரஸ் கட்சித் தலைவராகக் கக்கன் தேர்வு

இந்தியா விடுதலைப் பெற்ற பின்னர் நடந்த முதல் பொதுத் தேர்தலில் நாடு முழுவதும் காங்கிரஸ் கட்சி செல்வாக்கு பெற்றிருந்தது. சுதந்திர இந்தியாவின் முதல் பிரதமராக ஜவஹர்லால் நேரு தேர்ந்தெடுக்கப்பட்டார். தமிழ்நாட்டில் காங்கிரஸ் கட்சி ஆட்சியில் அமர்ந்தது. T.பிரகாசம் முதலானோர் சிறப்புற ஆட்சி நடத்தித் தமிழ்நாட்டின் வளர்ச்சிக்கு அறிய பணிகளை ஆற்றினர். அவ்வாறே முதலமைச்சரான இராஜகோபாலாச்சாரியும் அரும்பணி ஆற்றினார். இராஜாஜி தமது ஆட்சியில் திறமையாக செயல்பட்டாலும் அவரால் கொண்டுவரப்பட்ட குலக்கல்வித் திட்டத்தால் ஏற்பட்ட எதிர்ப்பின் காரணமாக அவர் முதல்வர் பதவியிலிருந்து விலக வேண்டிய சூழ்நிலை உருவாயிற்று.

இராஜாஜி பதவி விலகிய பின்னர் காமராசர் தமிழக சட்டமன்றத் தலைவராகவும், முதலமைச்சராகவும் பொறுப்பேற்றார்⁵. காமராசர் 1940 ஆம் ஆண்டு முதல் தாம் வகித்து வந்த தமிழ்நாடு காங்கிரஸ் கட்சித்தலைமைப் பொறுப்பைத் தனது உண்மையான தொண்டன் கக்கனுக்கு 1954 ஆம் ஆண்டு கொடுப்பது என முடிவுசெய்தார். இதற்குக் கட்சியின் செயற்குழு உறுப்பினர்களும், தங்களின் முழுஆதரவை தெரிவித்ததால் கக்கனை அப்பதவிக்கு ஒருமனதாக தேர்வு செய்தனர்⁶.

நாடாளுமன்ற உறுப்பினராக இருந்த கக்கன் தனது தலைவர் காமராசர், மற்றும் செயற்குழுவின் முடிவுக்குக் கட்டுப்பட்டுத் தமிழ்நாடு காங்கிரஸ் கட்சியின் தலைமைப் பொறுப்பையும் ஏற்றார். 1954 ஆம் ஆண்டு முதல் 1957 ஆம் ஆண்டு வரை தமிழ்நாடு காங்கிரஸ் கட்சியின் தலைமைப் பொறுப்பை ஏற்று கக்கன் செம்மையாகச் செயலாற்றினார். தாழ்த்தப்பட்ட இனத்தைச் சேர்ந்த ஒருவர் தமிழ்நாடு காங்கிரஸ் கட்சித் தலைவரானது இதுவே முதல் முறையாகும். இதனைத் தமிழ்ச் சமுதாயத்தில் ஏற்பட்ட மறுமலர்ச்சி என்றும் உண்மையாக உழைக்கும் தொண்டன் ஒருவனுக்குக் கிடைத்த வெற்றி என்றும் அகில இந்திய அளவில் பலரும் பாராட்டினர்.

ஆவடி காங்கிரஸ் மாநாடு

இந்தியாவின் விடுதலைக்குரிய திட்டங்களை முறையாக வகுத்து, சுதந்திரப் போராட்டத்தை மக்கள் போராட்டமாக மாற்றிய, இந்திய தேசிய காங்கிரஸ் கட்சி தொடங்கப்பெற்று எழுபது ஆண்டுகள் நிறைவுற்றதைத் தொடர்ந்து 1955 ஆம் ஆண்டை விழாவாகக் கொண்டாட அகில இந்திய காங்கிரஸ் கட்சி முடிவு செய்தது. அம்மாநாட்டை நடத்தும் பொறுப்பு தமிழ்நாடு காங்கிரஸ் கட்சித் தலைவர் கக்கனிடம் கொடுக்கப்பட்டது⁷. சென்னையிலிருந்து சுமார் 15 மைல் தொலைவிலிருக்கின்ற ஆவடி, இம்மாநாட்டை நடத்துவதற்குரிய இடமாகத் தேர்வு செய்யப்பட்டது. 1955 ஆம் ஆண்டு ஜனவரி மாதம்

21 ஆம் நாள் முதல் 23 ஆம் நாள் வரை ஆவடியில் மாநாடு நடத்தத் திட்டமிடப்பட்டது. சென்னை மாகாணத்தில் இதற்கு முன் 1887 ஆம் ஆண்டு முதல் 1927 ஆம் ஆண்டு வரை ஏழு முறை காங்கிரஸ் பேரியக்கம் தன் மகாசபைக் கூட்டங்களை நடத்தியிருக்கிறது. 1955 ஆம் ஆண்டு நடத்தப்படுவது எட்டாவது முறையாகும்.

தமிழ்நாட்டில் 28 ஆண்டுகளுக்கு முன், அதாவது 1927 ஆம் ஆண்டு டாக்டர் அன்சாரி தலைமையில் காங்கிரஸ் மகாசபைக் கூட்டம் சென்னையில் நடைபெற்றது. அப்போது தான் வரலாற்று முக்கியத்துவம் வாய்ந்த "பூரண சுயராஜ்யத் தீர்மானம்" ஜவஹர்லால் நேரு அவர்களால் நிறைவேற்றப்பட்டது⁸.

ஆவடி காங்கிரஸ் மாநாட்டி் கலந்துகொள்ள பிரதமர் ஜவஹர்லால்நேரு, மீண்டும் தமிழகம் வந்தார். அவருடன் அகில இந்திய காங்கிரஸ் கட்சியின் தலைவர் யு.என்.தேபர் மற்றும் யூகோஸ்லோவியா நாட்டின் அதிபர் மார்ஷல் டிட்டோ ஆகியோர் சிறப்பு விருந்தினர்களாகக் கலந்து கொண்டனர்⁹. இவர்களுக்கு தமிழ்நாடு காங்கிரஸ் கட்சித் தலைவர் கக்கன் சார்பாக சிறப்பான வரவேற்பு அளிக்கப்பட்டது. ஆவடி காங்கிரஸ் மாநாட்டை போன்று இவ்வளவு சிறப்பாகக் காங்கிரஸ் மகாசபைக் கூட்டம் இதற்கு முன் எப்போதும் நடத்தப்படவில்லை என்ற ஒரே எண்ணம்தான் எங்கும் நிறைந்திருந்தது. மாநாடு நடைபெறவிருந்த இடமான ஆவடி ஒரு பெரிய திருவிழாக் கோலமாக விளங்கியது என்றால் அது சிறிதும் மிகையாகாது.

மாநாட்டில் காமராசர் அவர்கள் சமுதாயத்தின் அடிமட்டத்தில் உள்ளவர்களும் வளர்ந்து உயர்வு பெறவேண்டும் என்றும் வாழும் மனிதனின் இன்றியமையாத் தேவைகளான உறைவிடம், உணவு, வேலை மற்றும் கல்வி முதலானவற்றைச் சமுதாயம் வழங்க வேண்டும், என்றும் இது தான் நமது சோஷியலிசம் என்றும் சோஷலிசத்தை வார்த்தைகளால் அனைவரும் புரிந்து கொள்ளுமாறு வரையறுத்துக் காட்டினார். மாநாடு நடைபெற்ற இடத்திற்கு காமராசர் தமது அரசியல்

குருவான சத்தியமூர்த்தியின் பெயரையே சூட்டினார்¹⁰.

வடநாட்டில் தான் இதுபோன்ற மாநாடு நடைபெற்றுள்ளது, வடநாட்டில் தான் நடத்தவும் முடியும் என்று கூறப்பட்டதை ஆவடி காங்கிரஸ் மாநாடு பின்னுக்குத் தள்ளிவிட்டது. வடநாட்டில் நடைபெற்ற மாநாடுகளையும் மிஞ்சிவிட்டது என்று அகில இந்திய காங்கிரஸ் தலைவர்கள் அனைவரும் கக்கனைப் பாராட்டினார்கள். மொத்தத்தில் தென்னாட்டவரின் மதிப்பு, வடநாட்டவர் மத்தியில் பல படிகள் உயரக் காரணமாக அமைந்தது ஆவடி காங்கிரஸ் மாநாடுதான். இத்தனை பெருமைக்கும் காரணமாக அமைந்தவர்கள் காமராசரும், கக்கனும் ஆவார்கள்.

மாநாட்டில் பிரதமர் பண்டிட் நேரு அவரிகள் கக்கனை அழைத்த போதெல்லாம் கக்கன்ஜீ என்றே அழைத்தார். பிரதமர் கொடுத்த அந்த "ஜீ" என்ற அடைமொழி பின்நாளில் எல்லா தலைவர்களாலும் ஏன் மக்களும் கக்கனைக் கக்கன்ஜீ என்றே அவரை வாழ்நாள் முழுவதும் குறிப்பிட்டு அழைத்தனர்¹¹.

தமிழ்நாட்டின் முதலமைச்சர் காமராசர் அளித்த ஊக்கத்தாலும், உறுதுணையாலும் மாநாட்டுக்குரிய ஏற்பாடுகளை கக்கனால் மிகச் சிறப்பாகச் செய்யமுடிந்தது. மாநாட்டில் யூகோஸ்லோவியா நாட்டின் அதிபர் மார்ஷல் டிட்டோ இந்தியாவின் எதிர்காலம் எவ்வளவு சிறப்பாகப் போகிறது என்பதற்கு இந்த ஆவடி மாநாடு ஒரு சிறந்த அடையாளம் ஆகும். உங்களை வழிநடத்திச் செல்ல உங்களுக்கு மிக அற்புதமானத் தலைவர்கள் கிடைத்திருக்கிறார்கள் என சிறப்பாகப் பேசினார். மேலும் உலக சமாதானத்துக்கு இந்தியா வகுத்த பஞ்சீலக் கொள்கைக்கு டிட்டோ பெரும் ஆதரவு அளித்து வருவதோடு மட்டுமல்லாமல், அந்தக் கொள்கையை மற்ற உலக நாடுகள் பின்பற்ற வேண்டும் என்றும் கூறிவருவது குறிப்பிடத்தக்கது ஆகும்¹².

மாநாடு முடிந்த பின்னர், 1955 ஆம் ஆண்டு பிப்ரவரி மாதம் முதல் நாள் அன்று மாநாடு மிகச் சிறப்பாக நடைபெற உழைத்த தமிழ்நாடு காங்கிரஸ் கட்சித் தலைவர் கக்கன், வரவேற்புக் குழுத் தலைவர் அம்புஜம் அம்மாள், மற்றும் மற்ற சேவாதளத் தொண்டர்கள் அனைவருக்கும் சென்னை உட்லண்ட்ஸ் ஓட்டலில் காமராசர் விருந்தளித்து நன்றி கூறினார்¹³.

தமிழ்நாடு காங்கிரஸ் கட்சியின் தலைவர; கக்கனின் சாதனைகள்

1. கக்கன்; தமிழ்நாடு காங்கிரஸ் கட்சித் தலைவராக இருந்த 1954 முதல் 1957 வரையிலான மூன்று ஆண்டுகளில் கட்சிக்குள் எந்த விதமான உட்பூசல்களும், குழுச்சண்டைகளும் இல்லை. கட்சியும் ஒருங்கிணைந்து ஒற்றுமையாகச் செயல்பட்டது. கக்கனின் தலைமையில் காங்கிரஸ் கட்சியும் கீழ்மட்டத் தொண்டர்கள் அளவிலும் செல்வாக்கு பெற்றிருந்தது.
2. கக்கன் எல்லா மாவட்டத்திலுள்ள காங்கிரஸ் கட்சி அலுவலகங்களின் பராமாண்ப்புச் செலவிற்காக மாதம் ரூபாய் 200 கிடைக்க ஆணையிட்டார்.
3. கக்கன் மாவட்ட அளவில் கட்சிப் பணிகளை மேற்கொள்ள ஆய்வாளர்களை நியமித்து அவர்களுக்கு ஊதியமாக 100 ரூபாயும் அவர்களின் பயணப்படியாக 50 ரூபாயும் அளிக்க ஏற்பாடு செய்தார்.
4. முதல் முறையாக கக்கன் எல்லா மாவட்டக் காங்கிரஸ் கட்சி அலுவலகங்களுக்குத் தொலைத் தொடர்பு வசதியையும் ஏற்பாடுத்தித் தந்தார்.
5. பாண்டிச்சேரி யூனியன் பிரதேசத்தில் தமிழ்நாடு காங்கிரஸ் கட்சியின் தலைவரான கக்கனின் மேற்பார்வையில் மாநில சட்டசபைத் தேர்தலும் நடத்தப்பட்டது.
6. கக்கன் தலைமையில் கூடிய தமிழ்நாடு காங்கிரஸ் குழு 1955 ஆம் ஆண்டு புயல் வெள்ளத்தால் பாதிக்கப்பட்டோர்களுக்கு உடன் உதவி புரிந்திடத் தீர்மானம் கொண்டு வந்தது.

7. தமிழகத்தில் பாலகங்காதர திலகரின் நூற்றாண்டு விழா 1956 ஆம் ஆண்டு ஜூலை மாதம் 23 முதல் ஆகஸ்ட் மாதம் 1 ஆம் தேதி வரை ஒரு வார காலத்திற்கு சிறப்பாகக் கொண்டாடப்பட்டது¹⁴.

வைத்திய நாதய்யரின் மறைவு

கக்கன் நாடாளுமன்ற உறுப்பினராகவும், தமிழ்நாடு காங்கிரஸ்கட்சியின் தலைவராகவும் இருந்த காலக்கட்டத்தில் 1955 ஆம் ஆண்டு பிப்ரவரி மாதம் 23 ஆம் நாளன்று தனது வளர்ப்புத் தந்தையாக இருந்த வைத்தியநாதய்யர் உடல் நலக்குறைவால் காலமானார். இச்செய்தியைக் கேட்டு மனம் கலங்கிய கக்கன் உடனே மதுரைக்குச் சென்று அய்யரின் குடும்ப உறுப்பினர்களுடன் துக்கத்தைப் பகிர்ந்து கொண்டார். ஐயரின் பிள்ளைகள் தங்கள் குல மரபுப்படி மொட்டையடித்துக் கொண்டு இறுதிச் சடங்கிற்குத் தயாராயினர். கக்கனும் மொட்டையடித்துக் கொண்டு ஐயரின் பிள்ளைகளோடு ஒரு பிள்ளையாக நின்றார். இதைக் கண்ட அய்யரின் உறவினர்களும், பிற சமூகத்தினரும் எதிர்த்தனர். எனினும் அய்யரின் குடும்பத்தவர்கள் கக்கனுடன் சேர்ந்துதான் இறுதிச் சடங்கை செய்வோம் என்பதில் உறுதியாக நின்றனர்.

நாங்கள் பிறந்ததால் மகன்களானோம், கக்கன் வளர்ப்பால் எங்கள் தந்தைக்கு மகனானார். எங்களுக்கு இருக்கும் உரிமை அவருக்கும் இருக்கிறது என்று வைத்தியநாதய்யரின் மகன்களும், அவரின் மனைவியும் கூறினார். ஒரு மகன் தன் தந்தையின் மரணத்தின்போது என்னென்ன சடங்குகள் செய்யவேண்டுமோ அவற்றை எல்லாம் அய்யருக்குக் கக்கன் செய்தார்¹⁵. சமுதாயமே ஒன்றுகூடி எதிர்த்தபோதும் தமது எண்ணத்தை மாற்றிக் கொள்ளாத கக்கனின் மன வலிமையைப் பலரும் பார்த்து வியந்தனர்.

தனிமனிதனை விட ஓர் அமைப்பு, மிகுந்த செல்வாக்கு பெற்றிருப்பதால் இந்தக் காங்கிரஸ் கட்சியின் மூலமாக பல்வேறு பணிகளைக் கக்கன் மேற்கொண்டார். காங்கிரஸ் மாநிலக் கட்சியின்

தலைவராகக் கக்கன் இருந்த நேரத்திலேயே 1957 ஆம் ஆண்டு இரண்டாவது பொதுத்தேர்தல் நடைபெற்றது. இத்தேர்தலைக் காங்கிரஸ் கட்சியின் மாநிலத் தலைவராக இருந்து நடத்திய பெருமை கக்கனையே சாரும். அன்றைய காங்கிரஸ் கட்சித் தேர்தல் குழுவின் முடிவின் படி கக்கனும் சட்ட மன்றத் தேர்தலில் போட்டியிடத் தேர்வு செய்யப்பட்டார்.

திண்டிவாமை பற்றி கக்கனின் ஆதங்கம்

ஒருமுறை கக்கன் தமிழ்நாடு காங்கிரஸ் கமிட்டியின் தலைவராய் இருந்த போது, சேலம் மாவட்டத்தில் ஒரு அக்ரகாரத்தில் நடந்த பொதுக் கூட்டத்தில் பேசும் போது அரிசன மக்கள் வளர்க்கும் பசுவின் பாலை எல்லோரும் குடிக்கிறார்கள். ஆனால் அந்த மக்களைத் தொடக் கூடாது என்றும், அங்கே போகக்கூடாது என்றும் தடுக்கிறார்கள். கோவிலுக்குள் போகத் தடைவிதிக்கிறார்கள். அரிசன வீட்டு மாடுகளும், நாய்களும், பூனைகளும் கூட சுதந்திரமாய்க் கோவிலுக்குள் போகின்றன, வருகின்றன, அந்த ஐந்தறிவுப் பிராணிகளுக்கு இருக்கும் சுதந்திரம் கூட ஆற்றிவு படைத்த மனிதனுக்கு இல்லையா? இது நியாயமா? சட்டத்தினால் மட்டும் இதற்கெல்லாம் பரிகாரம் கண்டு விடமுடியாது. மக்களே மனம் திருந்த வேண்டும் என்று பேசினார்¹⁶. கக்கனின் இந்தப் பேச்சு அனைவரையும் உணர்ச்சி கொள்ள வைத்ததுடன் கண்களையும் கலங்கச் செய்தது அனைவரையும் பெரிதும் சிந்திக்க வைத்தது.

தமிழ்நாடு காங்கிரஸ் கட்சியின் துணைத் தலைவராகக் கக்கன்

1967 ஆம் ஆண்டு பொதுத் தேர்தல் முடிந்தது, காங்கிரஸ் கட்சி கண்ட பல்வேறு சோதனைகளை நினைத்துக் கட்சியைப் பலப்படுத்திடப் புதிய நிர்வாகிகளைத் தேர்ந்தெடுக்கக் காமராசர் முடிவு செய்தார். அதன்படி தமிழ்நாடு காங்கிரஸ் கட்சியின் தலைவராக சி.சுப்பிரமணியம் அவர்களையும், துணைத் தலைவராக கக்கனையும் காமராசர் தேர்வு செய்தார்¹⁷. தலைவர் காமராசர் மீது வைத்துள்ள விசுவாசம் தொண்டனாகச்

செயல்பட்ட கக்கன் இதனை மனப்பூர்வமாக ஏற்றுக் கொண்டு துணைத் தலைவராக மிகவும் சிறப்பாகப் பணியாற்றினார்.

கக்கனின் இறுதிக் காலம்

தமிழ்நாட்டில் காங்கிரஸ் ஆட்சியின் வீழ்ச்சியும் அதன் பிறகு நடந்துற்ற அரசியல் சூழ்நிலைகளும், கக்கனின் உடல்நலனைப் பெரிதும் பாதித்தன. கக்கனின் உடல்நிலை, 1977 ஆம் ஆண்டு தீவிர முடக்குநோயால் பாதிக்கப்பட்டிருந்த காலத்தில் கேரள முதல்வர் அச்சுதமேனோன் அவர்களின் உதவி மூலம், கேரள மாநிலக் கோட்டக்கல் சித்த மருத்துவமனையில் சிகிச்சை பெற அனுமதி கொடுக்கப்பட்டது. அங்கு இரண்டு மாதங்கள் கக்கனுக்குத் தீவிர சிகிச்சையளிக்கப்பட்டது¹⁸. ஆனால், பின்னர் ஏற்பட்ட பொருளாதார சிக்கலினால் சிகிச்சையை இடையிலேயே முடித்துக் கொண்டு கக்கன் மதுரைக்குத் திரும்பி விட்டார். சில மாதங்களுக்குப் பிறகு மீண்டும் கக்கனுக்கு உடல்நிலை மோசமானதால் மதுரை அரசு மருத்துவமனையில் சாதாரணப் பொதுப்பிரிவில் அவா; சேர்க்கப்பட்டார்.

அன்றைய தமிழக முதலமைச்சர் எம்.ஜி. இராமச்சந்திரன் அவர்கள் மே தின விழாவில் கலந்து கொள்ள மதுரை வந்திருந்தார். அப்போது மதுரையின் முன்னாள் மேயர் முத்து சிகிச்சைக்காக அரசு மருத்துவமனையில் சேர்க்கப்பட்டிருந்தார். அவரைக் காண மருத்துவமனைக்கு சென்ற போது உடனிருந்தவர்கள் மூலம் கக்கனும் இம்மருத்துவமனையில் தான் சிகிச்சைப்பெற்று வருகிறார். என்ற செய்தியை அறிந்து கொண்ட முதல்வர் உடனே மருத்துவமனையில் கக்கன் அனுமதிக்கப்பட்டிருந்த இடத்துக்குச் சென்றார்.

அங்கு கக்கன் சாதாரண சிகிச்சைப் பிரிவில் தரையில் பாயின் மேல் படுக்க

வைக்கப்பட்டிருந்ததைக் கண்டு எம்.ஜி.இராமச்சந்திரன் கண் கலங்கினார்¹⁹. அப்போது கக்கனின் கைகளை பிடித்துக் கொண்டு உங்களுக்கு நான் என்ன உதவி செய்ய வேண்டும் என்று கேட்டபோது கக்கன் உங்கள் அன்பு இருந்தாலே போதும் நீங்கள் என்னைப் பார்க்க வந்ததே எனக்கு மகிழ்ச்சி என்று கூறினார்.

இருந்தும் முதல்வர் எம்.ஜி.ஆர் உடனே தனியறை வசதியும் தகுந்த உயர்தர மருத்துவ சிகிச்சையும் கிடைக்க அப்போதே ஏற்பாடு செய்தார். முதல்வர் அவர்கள் சென்னைக்குத் திரும்பியதும் கக்கனின் நலனுக்காக முன்னாள் அமைச்சர் போன்றவர்களுக்குக் கொடுக்கப்படும் இலவச மருத்துவ சிகிச்சைக்கும், இலவசப்பேருந்துப் பயணம் செய்வதற்கும் அரசாணை வெளியிட்டார். பின்னர் கக்கனின் மகள் திருமதி கஸ்தூரிசிவசுவாமி அவர்களின் வேண்டுகோளை ஏற்று இலவச வீட்டிற்கும், 500 ரூபாய் ஓயத்திற்கும் ஏற்பாடு செய்தார்²⁰. இந்நிலையில் நாட்கள் செல்லச்செல்ல கக்கனின் உடல்நிலை மிகவும் மோசமானது எனவே அவர் 1981ஆம் ஆண்டு அக்டோபர் மாதம் சென்னை அரசு மருத்துவமனையில் சேர்க்கப்பட்டார். உயர் வகுப்பு மருத்துவ வசதிக்கான அரசாணைப்படி சிகிச்சை நடைபெற்றாலும் முதுமையின் காரணமாக சிகிச்சை பலனளிக்கவில்லை, சுய நினைவின்றி இரண்டு மாதங்கள் மருத்துவ மனையிலேயே இருந்தார். இறுதியில் 1981 ஆம் ஆண்டு டிசம்பர் 23 ஆம் நாள் கக்கன் என்ற நேர்மையான விளக்கு அணைந்தது²¹.

மரணம் என்பது உலக வாழ்க்கையில் எழுதிவைக்கப்படாத தீர்ப்பு என்றாலும் இவரது மரணம் பல தலைவர்களுக்கு வருத்தத்தைத் தந்தது. கக்கனின் நுடறவது பிறந்தநாளையோட்டி 2009 ஆம் ஆண்டு ஜூன் மாதம் 18 ஆம் நாள் மதுரையில்

அவரது நினைவிடத்தில் அரசு சார்பில் அவருக்கு மரியாதை செலுத்துப்பட்டது. 2010 ஆம் ஆண்டு ஜூலை 31-ஆம் தேதி மதுரையில் தமிழக காங்கிரஸ் கட்சியின் சார்பில் நூற்றாண்டு விழா கொண்டாடப்பட்டது²².

முடிவுரை

தமிழ்நாடு காங்கிரஸ் கமிட்டிக்கு அதுவரை இருந்த தலைவர்களிலிருந்து முற்றிலும் மாறுபட்டவர் கக்கன். பலர் தங்கள் தொழில், குடும்பம், வியாபாரம், சுற்றம், ஆடம்பர வாழ்க்கை முதலானவற்றை எல்லாம் கவனித்துக் கொண்டு அத்துடன் கட்சித் தலைவராகவும் பணியாற்றினார்கள். ஆனால் கக்கன் தனது தலைவர் காமராசரின் வழியைப் பின்பற்றி காங்கிரஸ் கட்சியின் முழுநேரத் தொண்டனாகவும், தலைவராகவும் பணியாற்றினார். கக்கன் தமிழ்நாட்டைப் பற்றியும், மக்களைப் பற்றியும், தமிழ்நாடு முழுவதும் பரவியிருந்த காங்கிரஸ் தொண்டர்களைப் பற்றியும், தலைவர்களைப் பற்றியும் தெளிவாக அறிந்திருந்தார். சாதாரணத் தொண்டனாக வாழ்வைத் தொடங்கி, கட்சிப் பணியையே உயிர் மூச்சாகக் கொண்டு செயல்பட்டு வந்தவர். கக்கன். கக்கன் தமிழ்நாடு காங்கிரஸ் கட்சித் தலைவராக இருந்த மூன்று ஆண்டுகளும், தமிழ்நாடு காங்கிரஸ் கட்சியின் பொற்காலமாகவே திகழ்ந்தது என்று கூறலாம்.

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இந்திய விடுதலை போராட்டத்தில் செஞ்சி வட்டத்தின் பங்கு

க.தமிழரசி*

முன்னுரை

பாரதத்தின் பல்வேறு பகுதிகளுடன் போட்டி போட்டுக்கொண்டு விடுதலைப் போரில் ஈடுபட்ட தமிழக வட்டங்களில் செஞ்சி வட்டமும் ஒன்றாகும். விடுதலைப் போராட்டம் தமிழக சமுதாயத்தின் பல்வேறு மக்களையும் ஈர்ந்தது. தேசிய உணர்வால் உந்தப்பட்ட தனிப்பட்டோர் சிலர் தங்கள் சக்திக்கும் கிடைத்த சந்தர்ப்பத்திற்கும் ஏற்றவாறு விடுதலைப்பேரில் ஈடுபட்டனர். சிலர் தங்கள் மக்களையும் ஈர்ந்தது. தேசிய உணர்வால் உந்தப்பட்ட தனிப்பட்டோர் சிலர் தங்கள் சக்திக்கும் கிடைத்த சந்தர்ப்பத்திற்கும் ஏற்றவாறு விடுதலைப்பேரில் ஈடுபட்டனர். சிலர் தங்கள் எதிர்ப்பை வினோதமான வழிகளிலும் வெளிக்காட்டியுள்ளனர். ஆங்கிலேயர்களின் அடக்குமுறை ஆட்சி செயல்பாடுகள் இவ்வட்ட மக்களை வீரர்களாக்கியது.

சட்ட மறுப்பு இயக்கம்

சட்டமறுப்பு இயக்கத்தின் ஆரம்பமாக 1929-ம் ஆண்டு டிசம்பர் மாதம் 31ம் தேதி நேரு இந்தியாவின் தேசியக் கொடியை ஏற்றிவைத்து இந்தியா சுதந்திரம் அடைந்துவிட்டது என அறிவித்தார். இதனைத் தொடர்ந்து 1930-ம் ஆண்டு ஜனவரி 26-ம் நாள் நாடெங்கும் சுதந்திர நாளாக கொண்டாடப்பட்டது. நாடெங்கும் உப்பு சட்டங்கள் மீறப்பட்டன. ஊர்வலங்கள், மாநாடுகள், வீட்டுக்கு வீடு பிரச்சாரங்கள் நடத்தப்பட்டன. தமிழகத்திலும் சட்டமறுப்பு இயக்கத்திற்கு ஆதரவாக, மேற்கூறிய அனைத்து போராட்டங்களும் நடத்தப்பட்டன.

விழுப்புரம் மாவட்ட மக்கள் அரசியல் விழிப்புணர்ச்சி அடைந்து, அவர்கள் நேரடியாக போராட்டத்தில் நுழைந்து 1930-30 சட்ட மறுப்பு இயக்க காலத்தில்தான். செஞ்சி வட்ட மக்கள் அரசியல் விழிப்புணர்ச்சி பெற்றிருந்தனர். இதற்கு

கல்வி வளர்ச்சி, பொருளாதார வளர்ச்சி, காங்கிரஸ் கட்சியின் வளர்ச்சி என்று பல காரணங்களை கூறலாம். குறிப்பாக விழுப்புரம் மாவட்டத்தின் காங்கிரஸ் கமிட்டி (1992 வரை விழுப்புரம் மாவட்டத்தின் ஒரு பகுதியாகவும், செஞ்சி இருந்தது. தீவிர பிரச்சாரங்கள் மூலம் செஞ்சி வட்ட மக்களிடையே தேசிய விழுப்புணர்ச்சியை ஏற்படுத்தியது. செஞ்சி வட்ட காங்கிரஸ்வாதிகளான, நடராஜக் கவுண்டர் ம.து.திருவேங்கிடம், மு.பழநிசாமி, ந.ர.சிவலிங்கம், வ.நாராயணசாமி கிராமணி, பி.நம்பெரும்பெருமாள் ரெட்டியார், கன்னியப்பன், இராமக்கிராமணி, சையத்யத் இப்ராகிம் சாயபு போன்றோர் தீவிரவாக சட்டமறுப்பு இயக்கத்தில் ஈடுபட்டவர்கள். இவர்களின் தீவிரப் பிரச்சாரத்தினால் பாமர மக்கள், பெண்கள், ஏழைகள் என்று அனைத்து நிலை மக்களும் சட்டமறுப்பு போராட்டத்திற்கு ஆதரவு அளிக்க தொடங்கினர்.

கள்ளுகடை மறியல்

விழுப்புரம் மாவட்ட மக்கள் சட்ட மறுப்பு இயக்க காலத்தில் கள்ளுகடை மறியலில் ஈடுபட்டனர். இதில் விழுப்புரம், விக்கிரவண்டி, திண்டிவனம், வளவனூர், ஆகிய பகுதிகள் சேர்ந்தோரின் பங்கு குறிப்பிடத்தக்கது. விழுப்புரத்தை சேர்ந்த ஆதிநாராயணன், இராமசாமி நாயர், திண்டிவனத்தை சேர்ந்த ப.முத்துமல்லா ரெட்டியார், விக்கிரவாண்டி சேர்ந்த எஸ் வெள்ளைச்சாமிநாடார் போன்றவர்கள் தீவிரமாக கள்ளுகடை மறியல் போராட்டங்களில் ஈடுபட்ட முக்கியமானோர். விழுப்புரத்தை சேர்ந்த இரா.ஆதிநாராயணன் 03.03.1901-ல் விழுப்புரத்தில் பிறந்தவர். இவரது தந்தை தீவிர காங்கிரஸ்வாதி. இவர் குடும்பத்தினர் கொடுத்த ஆதரவால் முதன் முதலில் சட்ட மறுப்பு போராட்டங்களான கள்ளுகடை மறியல், கதர் பிரச்சாரம் ஆகியவற்றில்

* கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலைக்கல்லூரி, விழுப்புரம்

ஈடுபட்டார். இவரது பருத்ததிடமான உடலும், வீரமான பேச்சும் மக்களை எளிதில் கவர்ந்தன. 1930-34 ஆகிய காலங்களில் விழுப்புரத்திலும் அதனை சார்ந்த கிராமங்களிலும் நடந்த அரசியல் பிரச்சார பொதுக்கூட்டங்களில் இவர் பங்கு கொள்ளாமல் இருந்ததே இல்லை. இக்காலக் கட்டத்தில் இவர் வீடுவீடாக சென்று கதரின் சிறப்பு கள்ளுகடையின் கொடமை மதுவின் கொடுமை அன்னிய பொருள்களை புறக்கணித்த வேண்டியத்தின் அவசியத்தை கூறிவந்தார்.

இவர் மாலை வேளைகளில் கிராமங்களுக்கு சென்று பிரச்சாரம் செய்வதை வழக்கமாக கொண்டிருந்தார் என்பது தெரிய வருகிறது. குறிப்பாக இதில் பெண்கள் கலந்து கொண்டனர். மதுவின் கொடுமையை குறிப்பாக இளைஞர்களுக்கு எடுத்து கூறினார். இவர் தேசிய இயக்கத்தில் பங்கு கொண்டதன் காரணமாக கைது செய்யப்பட்டு 15 மாதங்கள் தண்டனை விதிக்கப்பட்டு கடலூர், மற்றும் வேலூர் சிறைகளில் காவலில் வைக்கப்பட்டு விடுதலையானார். 1936-ல் அன்னிய ஆட்சி எதிர்ப்பில் கலந்து கொண்டு கைதாகி இரு 6 மாதங்கள் ஒரே சமயத்தில் தண்டனை அனுபவித்து பெல்லாரி சிறையில் இருந்து விடுதலையானார். மேலும் அன்னிய துணி புறக்கணிப்பு, கதர் பிரச்சாரம், போன்றவற்றில் ஈடுபட்டனர். 1930-ஆம் ஆண்டு செப்டம்பர் மாத்தில் கோனை கிராமத்தில் ஒரு மாபெரும் கள்ளுக்கடை மறியல் நடந்தது. அப்போது அவ்வூரைச் சேர்ந்த திருமதி முத்து லட்சுமி அம்மாள் அப்போராட்டத்தில் கலந்து கொண்டார். இவர்கள் கள்ளுக்குடிக்க வந்தவர்களின் காலில் விழுந்து வணங்கி மது பானத்தை குடிக்க வேண்டாம் என்று கேட்டுக் கொண்டனர். மேலும், இவர்கள் அக்கள்ளுக்கடையில் இருந்த மண்பானைகள் மரத்தளவாடங்கள் போன்றவற்றை வெளியேவீசி எறிந்தனர். இதனால் நிலைமை மோசமானது. இதனால் மறியலில் ஈடுபட்ட பலர் கைது செய்யப்பட்டனர்.

விக்கிரவாண்டியைச் சேர்ந்த இராமசாமி நாயர் அவர்கள் சட்ட மறுப்பு இயக்கத்தில் தீவிரமாக பங்கு கொண்டவர். இவர் குடும்பத்தினர் அனைவரும் தேசிய போராட்டங்களில் கலந்து கொண்டவர்கள். இவர் சில பெண்களுடன் தன்னார் கள்ளுக்கடைக்கு சென்று கள்ளுக் குடிக்க வரும் நபர்களை சந்தித்து மதுவின் கொடுமைகளை எடுத்துரைப்பார். சில வேளைகளில் அப்படிப்பட்ட நபர்களுக்கு அவரவர் வீடுகளுக்கு சென்றும் அறிவுரை வழங்குவார். இவரது அக்கரையான மற்றும் இனிமையான பேச்சினால் மதுவை மறந்து தேசிய இயக்கத்தில் சேர்ந்தோர் பலர் என்பது குறிப்பிடத்தக்கது. இவர் கதர் பிரச்சாரம் பொதுக்கூட்டங்கள், ஊர்வலங்கள் போன்றவையிலும் கலந்து கொண்டுள்ளார். இவர் அன்னிய ஆட்சி எதிர்ப்பு செயல்களில் ஈடுபட்டதால் கைது செய்யப்பட்டு குற்றவியல் சட்டத்திருத்தச் சட்டத்தின் 17(1) பிரிவின் கீழ் 4 மாதங்கள் 10 நாட்கள் சிறைதண்டனை விதிக்கப்பட்டு பெல்லாரி, கடலூர் சிறைகளில் காவலில் வைக்கப்பட்டு விடுதலையானார்.

திண்டிவனத்தை சேர்ந்த ப.முத்தமல்லா ரெட்டியார் இவரது தந்தை தீவிர காங்கிரஸ் வாதிகள் தனது குடும்பத்தினர் கொடுத்த ஆதரவலால் முதன் முதலில் சட்டறுப்பு போராட்டங்களான கள்ளுகடை, மறியல், கதர் பிரச்சாரம் ஆகியவற்றில் ஈடுபட்டார். இவரது வீரமான பேச்சும் மக்களை எளிதில் கவர்ந்தன. 1930 முதல் திண்டிவனம் அதனை சார்ந்த கிராமங்களிலும் நடந்த பிரச்சாரம் பொதுக் கூட்டங்களில் இவர் பங்கு கொள்ளாமல் இருந்ததே இல்லை. இக்காலக்கட்டத்தில் இவர் வீடுவீடாக சென்று கதரின் சிறப்பு மதுவின் கொடுமை அன்னிய பொருள்களை புறக்கணிக்க வேண்டியதின் அவசியத்தை கூறிவந்தார். குறிப்பாக மாலை வேலைகளிலும் கிராமங்களுக்கு சென்று பிரச்சாரம் செய்வதை வழக்கமாக கொண்டிருந்தார் என்பது தெரியவருகிறது. இவர் தேசிய இயக்கத்தில் பங்கு கொண்டதன் காரணமாக கைது செய்யப்பட்டு விழுப்புரம் வட்ட நீதிமன்றத்தால் 7 மாதங்கள் சிறைத் தண்டனை

விதிக்கப்பட்டு கடலூர், பெல்லாரி சிறைகளில் காவலில் வைக்கப்பட்டு 31.08.1932-ல் விடுதலையானார்.

வளவனூர் சேர்ந்த எஸ்.வெள்ளைசாமி நாடார் சட்ட மறுப்பு இயக்கத்தில் தீவிரமாக பங்கு கொண்டனர். 130-34 ஆண்டுகளில் வளவனூர் நடந்த கள்ளுக்கடை மறியல்களில் பல முறை பங்கு கொண்டுள்ளார். இத்தோடு மட்டுமல்லாமல் தனது ஊர்மக்களிடமிருந்து அன்னிய துணிகளை சேகரித்த பல முறை தீயில் இட்டு கொளுத்தியிருக்கிறார். இது போன்ற செயல்களுக்காக கைது செய்து சென்னை சிறைச்சாலையில் 3 மாதங்கள் 15 நாட்கள் காவலில் வைக்கப்பட்டு விடுதலையானார்.

கதர் பிரச்சாரம்

விழுப்புரம் மாவட்டம் மக்கள் சட்ட மறுப்பு இயக் காலத்தில் கதர் மற்றும் மது ஒழிப்பு பிரச்சாரங்களில் ஈடுபட்டனர். இதில் விழுப்புரம், திண்டிவனம் போன்ற பகுதி மக்களின் பங்கு குறிப்பிடத்தக்கது. விழுப்புரத்தைச் சேர்ந்த நம்பெருமாள் ரெட்டியார், திண்டிவனத்தை சேர்ந்த வ.சிவலிங்கம் போன்றவர்கள் தீவிரமாக போராட்டங்களில் ஈடுபட்டவர்கள் நம்பெருமாள் 03.10.1903 விழுப்புரத்தில் பிறந்தவர். இவரது தந்தை தீவிர காங்கிரஸ் வாதி தனது குடும்பத்தினர் கொடுத்த ஆதரவால் முதன் முதலில் சட்ட மறுப்பு போராட்டங்களான கள்ளுக்கடை மறியல், கதர் பிரச்சாரம் ஆகியவற்றில் ஈடுபட்டார்.

இவரது உயர்ந்த பண்பும் பருத்திடமான உடலும் வீரமான பேச்சும் மக்களை எளிதில் கவர்ந்தன. 1930-34 ஆகிய காலங்களில் விழுப்புரமும் அதனை சார்ந்த கிராமங்களிலும் நடந்த அரசியல் பிரச்சாரம் பொதுக்கூட்டங்களில் இவர் பங்கு கொள்ளாமல் இருந்ததே இல்லை. இக்காலக்கட்டத்தில் இவர் வீடு வீடாக சென்று கதரின் சிறப்பு கதர் உடுத்த வேண்டும் மதுவின் கொடுமை, அன்னியபொருள்களை புறக்கணிக்க வேண்டியதின் அவசியத்தை கூறிவந்தார். குறிப்பாக மாலை வேலைகளில் கிராமங்களுக்கு சென்று பிரச்சாரம் செய்வதை வழக்கமாக

கொண்டிருந்தார் என்பது தெரிய வருகிறது. இவர் தேசிய இயக்கத்தில் பங்கு கொண்டதன் காரணமாக கைது செய்யப்பட்ட வேலூர் சிறையில் 3 மாதம் சிறை வைக்கப்பட்டார்.

திண்டிவனத்தைச் சேர்ந்த வ.சிவலிங்கம் சட்ட மறுப்பு இயக்கத்தில் தீவிரமாக பங்கு கொண்டவர். இவர் குடும்பத்தினர் அனைவரும் தேசிய போராட்டங்களில் கலந்து கொண்டவர்கள். இவர் சில பெண்களுடன் சென்று கதர் மற்றும் ஒழிப்பு பிரச்சாரங்களில் ஈடுபட்டனர். இதில் அனைத்து கிராம மக்களும் கதர் மற்றும் ஒழிப்பு பிரச்சாரங்களில் கலந்து கொண்டனர். கதர் அனைவரும் அணிவது நல்லது என்று அறிவுரை வழங்குவார். இவரது அக்கரையான மற்றும் இனிமையான பேச்சினால் கதர் அணிவது என்று அனைவரும் வழக்கம் கொண்டிருந்தனர். இயக்கத்தில் சேர்ந்தர் பலர் என்பது குறிப்பிடத்தக்கது. இவர் கதர் பிரச்சாரம் பொதுக் கூட்டங்கள், ஊர்வலங்கள் போன்ற வகையிலும் கலந்து கொண்டுள்ளார். இவ்வாறு இவர் அன்னிய ஆட்சி எதிர்ப்பு செயல்களில் ஈடுபட்டதால் கைது செய்யப்பட்டு 3 மாதங்கள் வேலூர் சிறையில் அடைக்கப்பட்டார்.

அன்னிய துணி புறக்கணிப்பு

விழுப்புரம் மாவட்ட சட்டமறுப்பு இயக்ககாலத்தில் அன்னியதுணி புறக்கணிப்பு, போராட்டத்தில் ஈடுபட்டனர். இதில் விழுப்புரம் வளவனூர், திண்டிவனம், விக்கிரவாண்டி மக்களின் பங்கு குறிப்பிடத்தக்கது. விழுப்புரத்தை சேர்ந்த கன்னியப்பன் வளவனூரை சேர்ந்த இராமக்கிராமணி திண்டிவனத்தை சேர்ந்த பழிநிசாமி விக்கரவாண்டி சேர்ந்த மு.திருவேங்கடத்தின் பங்கு குறிப்பிடத்தக்கது விழுப்புரத்தைச் சேர்ந்த கன்னியப்பன் 24.11.1919-ல் விழுப்புரத்தில் பிறந்தவர். இவரது தந்தை தீவிர காங்கிரஸ் வாதி தனது குடும்பத்தினர் கொடுத்த ஆதரவால் முதன் முதலில் சட்ட மறுப்பு போராட்டங்களான கள்ளுக்கடை மறியல் கதர் பிரச்சாரம் அன்னிய துணி புறக்கணிப்பு ஆகியவற்றில் ஈடுபட்டார்.

இவருடைய காந்திய குணநலன்கள் மக்கள் எளிதில் கவர்ந்தன. 1930-34 ஆகிய காலங்களில் விப்புரமும் அதனை சார்ந்த கிராமங்களிலும் நடந்த அரசியல் பிரச்சார பொதுக் கூட்டங்களில் இவர் பங்கு கொள்ளாமல் இருந்ததே இல்லை. இவர் வீடுவீடாக சென்று அன்னிய துணிகளை பற்றி மிகவும் தெளிவாகவும் எடுத்து கூறினார். குறிப்பாக விழுப்புரம் வட்டத்தில் செஞ்சியில் 1931-ல் அன்னியத் துணி பகிஷ்காரத்தின் போது பொதுக்கூட்டத்தில் பொது மக்கள் துணிகளை போர் போலக் குவித்து தியிலிட்டு எரித்தார்கள். இதில் செஞ்சியைச் சேர்ந்த கன்னியப்பன் கலந்து கொண்டார். இதனால் அவர் கைது செய்யப்பட்டு 6 மாதங்கள் சிறைத்தண்டனை பெற்று கடலூர் சென்னை சிறைகளில் காவலில் வைக்கப்பட்டு விடுதலையானார்.

வளவனூர் சேர்ந்த இவர் சட்ட இயக்கத்தில் தீவிரமாக பங்கு கொண்டவர் முத்துசாமி குடும்பத்தினர் அனைவரும் தேசிய போராட்டங்களில் கலந்து கொண்டவர்கள். இவர் சில காங்கிரஸ் தொண்டர்களுடன் சேர்ந்து கொண்டு அன்னிய துணிகளை பயன்படுத்துவதன் தீமை பற்றி எடுத்துக் கூறி வந்தார்.

பல்வேறு இடங்களில் அன்னியத்துணி பகிஷ்கரிப்பு போராட்டமும் கள்ளுக்கடை மறியல்களும் நடைபெற்றன. விழுப்புரம் வட்டத்தில் வளவனூரில் 1931-ல் அன்னியத்துணி பகிஷ்காரத்தின் பொதுக்கூட்டத்தில் பொது மக்கள் துணிகளை போர் போலக் கூட்டத்தில் பொது மக்கள் துணிகளை போர் போலக் குவித்து தியிலிட்டு எரித்தார்கள். இத்தோடு மட்டுமல்லாமல் தனது ஊர் மக்களிடமிருந்து அன்னிய துணிகளை சேகரித்து பலமுறை தீயில் இட்டு கொளுத்தியிருக்கிறார். இது போன்ற செயல்களுக்காக கோணை கிராமத்தை சேர்ந்த ராமசாமி சாயுடு கைது செய்யப்பட்டு ஆறுமாத காலம் சிறைத்தண்டனை அளிக்கப்பட்டு திருச்சி சிறையில் அடைக்கப்பட்டார்.

திண்டிவனம் பகுதியை சேர்ந்த பழனிசாமி சட்டமறுப்பு இயக்கத்தில் தீவிரமாக பங்கு கொண்டவர். இவருடைய தந்தை தீவிர தேசிய காங்கிரஸ்வாதி திண்டிவனம் நகர காங்கிரஸ் கமிட்டி தலைவர். 17.05.1917-ல் திண்டிவனத்தில்

பிறந்தவர். உள்ளூர் காங்கிரஸ்வாதிகள் கொடுத்த ஆதரவால் முதன் முதலில் சட்டமறுப்பு போராட்டங்களான கள்ளுக்கடை மறியல், கதர் பிரச்சாரம், அன்னிய துணி பொருள் புறக்கணிக்க வேண்டியதின் அவசியத்தை கூறி வந்தார். குறிப்பாக மாலை நேரங்களில் கிராமங்களுக்கு சென்று பிரச்சாரம் செய்வதை வழக்கமாக கொண்டிருந்தார்.

இதோடு மட்டுமல்லாமல் தனது ஊர் மக்களிடமிருந்து அன்னிய துணிகளை சேகரித்து பலமுறை தீயில் இட்டு கொளுத்தியிருக்கிறார். இது போன்ற செயல்களுக்காக மேல் எடையானூர் தேர்ந்த சையத் இப்ராகிம் சாயபும். கைது செய்யப்பட்டார். இவருக்கு ஆறுமாத காலம் சிறைத்தண்டனை அளிக்கப்பட்டு திருச்சி சிறையில் அடைக்கப்பட்டார்.

அன்னிய துணி பொருள் எரிப்பு போராட்டத்தில் கலந்து கொண்ட பச்சையப்ப நாயகர் கைது செய்து செய்யப்பட்டு 6 மாதம் சிறைத்தண்டனை அளிக்கப்பட்டு சென்னை மத்திய சிறையல் வைக்கப்பட்டது. விக்கரவாண்டியை சேர்ந்த மு.திருவேங்கிடம் சட்டமறுப்பு இயக்கத்தில் தீவிரமாக பங்கு கொண்டவர் இவர் குடும்பத்தினர் அனைவரும் தேசிய போராட்டங்களில் கலந்து கொண்டவர்கள். இவர் சில பெண்களுடன் தன்னூர் சென்று அனைவரும் சந்தித்து அன்னிய பொருள் வாங்கக்கூடாது என்று எடுத்துரைப்பார். சில வேளைகளில் அப்படிப்பட்ட நபர்களுக்கு அவரவர் வீடுகளுக்குச் சென்றும் அறிவுரை வழங்குவார்.

இவரது அக்கரையான மற்றும் இனிமையான பேச்சினால் தேசிய இயக்கத்தில் சேர்ந்தேர் பல என்பது குறிப்பிடத்தக்கது. இதோடு மட்டுமல்லாமல் தனது ஊர்மக்களிடமிருந்து அன்னிய துணிகளை சேகரித்து பலமுறை தீயில் இட்டு கொளுத்தியிருக்கிறார். இது போன்ற செயல்களுக்காக நடராஜக் கவுண்டரை இந்திய பாதுகாப்பு விதிகள் 38,5 பரிவின் கீழ் கைது செய்யப்பட்டு 4 மாதங்கள் சிறைத்தண்டனை விதிக்கப்பட்டு அலிபுரம் சிறையில் காவலில் வைக்கப்பட்டு விடுதலையானார்.

பொதுக்கூட்டங்கள்

விழுப்புரம் மாவட்ட மக்களுக்கு அரசியல் விழிப்புணர்ச்சி ஏற்படுத்தும் வகையில் பொதுக்கூட்டங்கள் நடத்தப்பட்டன. குறிப்பாக விழுப்புரம் வட்டம் காங்கிரஸ் கமிட்டி இதற்கான ஏற்பாடுகளை செய்து, தீவிர பிரச்சாரங்கள் மூலம் செஞ்சி வட்டம் மக்களிடையே தேசிய விழிப்புணர்ச்சியை ஏற்படுத்தியது செஞ்சி வட்ட முக்கிய காங்கிரஸ்வாதிகளான இருளப்பமொட்டை, ராமசாமி நாயுடு, ராமசாமிநாயுடு, த.ராமச்சந்திரன் ஐங்கால் ரெட்டியார் போன்றோர் பேச்சாற்றல் பெற்றவர்கள். இவர்களின் தீவிரப் பிரச்சாரத்தினால் பாமர மக்கள், ஏழைகள் என்று இரண்டாம் நிலை மக்கள் கூட இந்திய சுதந்திர போராட்டத்திற்கு ஆதரவு குறிப்பிடத்தக்கது.

செஞ்சி வட்ட மக்கள், சட்டமறுப்பு இயக்ககாலத்தில் கதர் மற்றும் மது ஒழிப்பு, கள்ளகடை மறியல், அன்னியதுணி பொருள் புறக்கணிப்பு பிரச்சார பொது கூட்டங்கள் நடத்தப்பட்டன. இதில் செஞ்சி வட்ட இளைஞர் காங்கிரஸ் இளைஞர் காங்கிரஸ் அணியின் பங்கு குறிப்பிடத்தக்கது. தசரதராமன், நம்பெருமாள் ரெட்டியார் ஆர்.கோதண்டபாணிப்பிள்ளை இவர்கள் பொதுக்கூட்டங்களில் பல முறை உறையாற்றிருக்கின்றனர். இவ்வாறு இவர் அன்னிய ஆட்சி எதிர்ப்பு செயல்களில் ஈடுபட்டதால் கைது செய்யப்பட்டு 3 மாதங்கள் வேலூர் சிறையில் அடைக்கப்பட்டனர்.

நாட்டின் பல்வேறு இடங்களில் அன்னியத்துணி பகிஷ்கரிப்பு போராட்டமும் பொதுக்கூட்டம் நடைபெற்றது. விழுப்புரம் வட்டத்தில் விக்கரவாண்டியில் 1933-ல் பொதுக்கூட்டம் நடைபெற்றது. பொதுக்கூட்டத்தில் பொதுமக்கள் துணிகளை போர் போலக்குவித்து தீயிலிட்டு எரித்தார்கள். அதுமட்டுமல்லாமல் பொது கூட்டத்தில் கலந்து கொண்ட ஜங்கால் ரெட்டியார் ஷேக் அப்துல் காதர், த.திருவேங்கடம், ராமச்சந்திரன் கோவிந்தசாமி அனைவரையும் கைது செய்யப்பட்டு 6 மாதங்கள் சிறைத்தண்டனை பெற்று கடலூர் வேலூர் சிறைகளில் காவலில் வைக்கப்பட்டு விடுதலையானார்.

முடிவுரை

1942 செப்டம்பர் மாதம் ஓர் அன்னிய எதிர்ப்பு ஊர்வலகம் நடந்தது. ஊர்வலகம் நடந்து கொண்டிருக்கும்போது திடீரென வந்த காவல்துறை பலரை கைது செய்தது. இதில் ஒரு சில பெண்களும் அடங்குவார். இவர்கள் கைது செய்யப்பட்டு சென்னை மற்றும் அலிபுரம் சிறைச்சாலைகளில் ஆறுமாதகாலம் அடைக்கப்பட்டார்கள். செஞ்சி வட்டத்தை சேர்ந்த ஆண்கள் 1930-34 ல் விடுதலை இயக்கத்திற்கு ஆதரவாக உப்பு சத்தியாக்கிரகம், கதர் பிரச்சாரம், அன்னிய துணி பொருள் புறக்கணிப்பு, பொதுக்கூட்டம் மற்றும் ஊர்வலகம் நடத்துதல் போன்றவைளில் ஈடுபட்டனர். சுருங்கக்கூறின் இப்பகுதி மக்கள் விடுதலை இயக்கம் வலுப்பெற தங்களால் ஆன பணியை செய்திருக்கின்றனர் என்று கூறலாம்.

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தமிழகத்தில் 'வெடி' வரலாறு

க.கருப்பசாமி*

முன்னுரை

இந்திய வரலாறு ஏறத்தாழ 1500 ஆண்டுகளுக்கு முன் உள்ள தகவல்கள் மட்டுமே ஆவணங்களில் ஓரளவு பதிவாகி உள்ளன. ஆனால் அதற்கு பல ஆயிரம் ஆண்டுகளுக்கு முன்பே இந்தியர்கள் குறிப்பாக தமிழர்கள், போர்கலையில் திறமை பெற்றுத்திகழ்ந்தார்கள், என்றும் அந்தக் கருத்தினை சிலர் இப்போது ஏற்றுக் கொள்வதும் இல்லை என்றும் அதற்கு காரணம் இவையாவும் முறையாக ஆவணப்படுத்தப்படவில்லை என்பதேயாகும். உலகிலேயே முதன் முதலில் வானவெடி வகைகளைக் கண்டுபிடித்து உபயோகித்தவர்கள் சீனர்கள் தான் என்றும் இன்றும் கூட அனேக இடங்களில் எங்களைச் சீனவெடி என்றே செல்லப்பெயராகவே அழைக்கிறார்கள் என்று ஒருபுறம் கூறினாலும் மற்றொரு புறம் பண்டைய கால இந்தியாவிலும் வானவெடி வகைகளை உபயோகித்து இருக்கிறார்கள் என்று கூறப்படுகிறது. பழங்காலத்திலேயே நமது முன்னோர்கள் வெடி மருந்துகளைப் பயன்படுத்துவதில் முன்னோடியாக இருந்தார்கள் என்றும், போர்களில் வெடிமருந்துகளைப் பயன்படுத்துவதிலும் உலக அளவில் இந்தியர்களே முன்னோடியாக இருந்துள்ளார்கள் என்பது பெருமைப்பட்டுக்கொள்ள வேண்டிய விசயமாகும்.

'வெடி' பற்றி அயல்நாட்டினரின் கருத்துக்கள்

சீனர்கள் தான் வெடி மருந்தைக் கண்டுபிடித்தவர்கள் என்று நவீன கால வரலாற்று ஆசிரியர்கள் கூறினாலும், இந்தியர்களே வெடிமருந்தை கண்டறிந்தவர்கள் என்பதற்கு ஆதாரமாக வெளிநாட்டு ஆய்வாளர்கள் பல கருத்துக்களை முன்வைக்கிறார்கள்.

"உலகின் எந்த பகுதியிலுமுள்ள மக்களை விட அந்தக்கால இந்தியர்கள் அனைத்து

துறைகளிலும் மிகச்சிறந்து விளங்கினார்கள். கலை, கலாச்சாரம், அறிவியல் ஆகியவற்றில் அவர்களை மிஞ்சுவதற்கு யாரும் இல்லை" என்று மேல்நாட்டு அறிஞர் ஸ்டான்லி ஒல்பர்ட் என்பவர் கூறுகிறார்.

இங்கிலாந்து நாட்டு வரலாற்று ஆசிரியர் கிராண்ட் டப் என்பவர் 'இப்போதுள்ள பலவிஞ்ஞான கண்டுபிடிப்புகள் ஐரோப்பாவுக்குச் சொந்தமென்று நினைத்துக் கொண்டு இருக்கிறோம். ஆனால் அவை அனைத்தும் பல நூற்றாண்டுகளுக்கு முன்பே இந்தியாவில் பயன்பாட்டில் இருந்தவை என்று கூறுகிறார் ஜெர்மனி நாட்டைச் சேர்ந்த ஆய்வாளர்கள் கஸ்தாவ் ஒப்பர்ட், (1836-1908). இவர் ஜெர்மனியில் பிறந்தவர் என்ற போதிலும் நீண்டகாலம் இந்தியாவில் குறிப்பாக சென்னையில் பணியாற்றியவர். சென்னை மாநிலக் கல்லூரியில் 21 ஆண்டுகள் பணியாற்றினார். சுக்ராந்தி என்பது உள்ளிட்ட பல நூல்களை ஆங்கிலத்தில் மொழிபெயர்த்து, இந்தியாவின் பழங்காலப் பெருமைகளை உலகுக்கு உணர்த்தியவர். போரில் வெடி ஆயுதங்களைப் பயன்படுத்துவதில் இந்தியர்களே முன்னோடி என்று கூறும் இவர், ராமாயணம் சுந்தரகாண்டத்தில் இடம் பெற்றுள்ள 'சதாக்கனி' என்பது பீரங்கியைக் குறிப்பதாக இருக்கலாம் என்று கருத்து தெரிவித்து இருக்கிறார். தென்இந்தியாவில் உள்ள பல கோவில்களில் துப்பாக்கி ஏந்திய உருவங்கள் காணப்படுவதாகவும் அவர் தனது நூலில் குறிப்பிட்டு இருக்கிறார். இவர் மொழிபெயர்த்து வெளியிட்ட நூலில், வெடி ஆயுதங்களை செய்வது எவ்வாறு என்ற குறிப்பு விலாவாரியாக கூறப்பட்டுள்ளதை காண முடிகிறது.

'பழங்காலத்தில் அரேபியர்கள் 'நாப்தா' என்ற இரசாயனத்தில் தோய்க்கப்பட்ட அம்புகளைத் தான் முதன் முதலில் பயன்படுத்தினார்கள் என்றும் பின்னர் வெடிமருந்து ஆயுதங்களை பிரயோகிக்கும்

*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, மனோன்மனியம் சுந்தரனார், பல்கலைக்கழகம், திருநெல்வேலி

தொழில் நுட்பத்தை இந்தியர்களிடமிருந்து கற்றுக் கொண்டார்கள்” என்ற சர்.ஏ.எம் எலியட் என்ற வெளிநாட்டு அறிஞர் கூறுகிறார்.

மேற்கூறப்பட்டவர்களின் கருத்துகளை நிரூபிக்கும் பொருட்டு இந்தியாவில் குறிப்பாக தமிழகத்தில் இருக்கும் ஆவணங்களின் அடிப்படையாக பார்க்கும் போது எழுதப்பட்ட ஆவணங்களுக்கு முன்பாகவே வெடி என்ற வார்த்தை பயன்படுத்தப்பட்டுள்ளது.

வெடி மருந்தில் முன்னோடி

பழங்காலத்திலேயே நமது முன்னோர்கள், வெடிமருந்துகளைப் முன்னோடியாக இருந்தார்கள். என்பது பற்றியும், அவர்கள் பயன்படுத்திய மற்ற ஆயுதங்கள் குறித்தும், கப்பல் படையை நிர்வகித்ததில் அவர்களது திறமை ஆகியவற்றையும் பார்க்கலாம்.¹

அந்தக் காலத்தில் எந்த நேரத்திலும் எதிரிப் படைகள் தாக்குதல் நடத்தலாம் என்ற அச்சம் எல்லா நாடுகளுக்கும் இருந்ததால், ஒவ்வொரு நாட்டிலும் 4 வகையான படைகளும் எப்போதும் தயார் நிலையிலேயே இருந்தன. இந்த படைகளுக்குத் தேவையான ஆயுதங்களைத் தயார் செய்து கொடுக்க தனிப் பிரிவும் செயல்பட்டு வந்தது. இந்தியாவில் குறுநில மன்னர்கள் முதல் பெரிய சாம்ராஜ்யத்தை நடத்திய பேரரசர்கள் வரை எல்லோரும், எதிரிகளைச் சமாளிப்பதற்காக போரில் நவீன ஆயுதங்களைப் பயன்படுத்த வேண்டிய கட்டாயத்தில் இருந்தனர்.²

அந்தக் காலத்தில் போரில் பயன்படுத்தப்பட்ட ஆயுதங்கள் மூன்று வகைப்பட்டன என்ற குறிப்பு சாணக்கியர் எழுதிய அர்த்தசாஸ்திரம் என்ற நூலில் காணப்படுகிறது. எறியப்படும் ஆயுதங்கள், எறியப்படாமல் கையில் வைத்து தாக்கும் ஆயுதங்கள் மற்றும் மந்திர சக்தியால் ஏவப்படும் ஆயுதங்கள் என்று அவை வகைப்படுத்தப்பட்டன. அத்துடன், ஈட்டி அல்லது அம்பில் நெருப்பை வைத்து எரியும் அக்னி அஸ்திரங்களும் பயன்படுத்தப்பட்டன.³

சங்க இலக்கியம் (Sangam literature) எனப்படுவது தமிழில் கி.மு. 500- இல் இருந்து கி.பி. 200 வரை உள்ள காலப் பகுதியில் எழுதப்பட்ட செவ்வியல் இலக்கியங்கள் ஆகும். சங்க இலக்கியம் தற்போது கண்டு பிடிக்கப்பட்ட வரை 473 புலவர்களால் எழுதப்பட்ட 2381 பாடல்களைக் கொண்டுள்ளது. எரிமருந்து கல்வெட்டிற் குறிக்குபட்டிருப்பதால் இப்போது வேடிக்கைக்காக விடப்படும் வாணம் பழங்காலத்தில் உழிஞைப் போரில் பயன்படுத்தப்பட்டிருக்கலாம் என ஊகிக்க இடமுண்டு.⁴

சங்க இலக்கியத்தில் வெடி

தொல்காப்பியச் செய்யுளியல் செய்திகள் தொல்காப்பியர் தம் நூலில் அக்காலத்தில் பயன்படுத்திய யாப்பு முறையை ஒட்டி ஏழு பெயர்களைக் குறிப்பிட்டுள்ளார். 1) பாட்டு, 2) உரை, 3) நூல், 4) வாய்மொழி, 5) பிசி, 6) அங்கதம், 7) முதுசொல் என்பன அவை. மேலும், செய்யுள் இயற்றுவதற்குத் தேவைப்படும் உறுப்புகளைத் தொல்காப்பியர் இரு தொகுதிகளாகக் கூறியுள்ளார். தமிழகத்தின் வட மாவட்டங்களில் (திருச்சி, அரியலூர், கடலூர், விழுப்புரம், சேலம், தர்மபுரி முதலானவை) விடுகதையைச் சட்ட 'வெடி' என்ற சொல் பயன்படுத்தப்படுகிறது. 'நான் ஒரு வெடி போடறன் நீ விடை சொல்' என்று மக்கள் கூறுவதை இப்பகுதிகளில் காணலாம். 'நான் ஒரு விடுகதை கூறுகிறேன் நீ விடை கூறு' என்பதே இதற்குப் பொருள். 'விடு' என்ற சொல்லடியாகப் பிறந்த 'விடி' (விடு+இ) என்ற சொல்லே 'வெடி' என்று மாறி வந்திருக்க வேண்டும் என்று பேராசிரியர்; பொற்கோ கருதுகிறார். 'வெடி' என்ற சொல் விடு, விடுவி என்ற பொருளுடையது என்பதை உணரலாம். விடுகதையில் 'உள்ளடங்கியுள்ள மறைபொருளை விடுவி' என்று எதிரில் உள்ளவரிடம் கூறுவதாக அமையும் சொல்லாக 'வெடி' என்னும் சொல்லைக் கருதலாம்.⁵

பிசியின் விளக்கம்

நாட்டுப்புற மக்கள் ஒன்றனை நுழைந்து கருதி ஆராய்ந்து உணருமாறு அவர்கள் அறிவதற்குப் பயிற்சி தருவது இப்பிசி என்னும் செய்யுளின் செயலாகும். இதனைக் கற்றோர். பிசி, ஞாபகம், அரும்பொருள் நடை, பிதிர், புதிர் என்று வழங்குகின்றனர். கல்லாதோர் வெடி என்று வழங்குகின்றனர். இது விடு (விடைகூறு) என்னும் சொல்லின் மருஉவாகும்.⁶ கதறின: மயில்கள் ஆலின (அக 292:15)⁷

புறநானூறு

காமக்கண்ணியார் பாடியவர் (காமக்கணியார் பாடம்) திணை: தும்மை துறை: குதிரை மறம்.

வெடிவேய் கொள்வது போல ஓடித்

தாவுப உகனும், மாவே: பூவே, புறம் 302/1.2

வளைந்திழுத்துப் பின்னர் விட்டு விட்ட மூங்கிலைப் போல அவன் குதிரைகள் துள்ளித்தாவச் செல்லும் வலியும் விரைவும் உடையன.

சொற்பொருள்: வேய்வெடி கொள்வது போல - வளைத்து விட்ட மூங்கில் மேல்நோக்கி எழுவது போல.⁸

பரிபாடல்

வெடி படா ஓடி துண்டடியடு⁹ பரி. 4/19-21

பரிபாடலில் நான்காம் பாடலில் கூறப்பட்டுள்ள செய்தி பிரகலாதன் அவனைப் புகழ்ந்த பொழுது பொறுமையினால் புகைந்த நெஞ்சினையுடைய இரணியன் அவன் மீது சினம் கொண்டு சிறையெடுத்து வருந்தினான். இருப்பினும் தந்தையென்பதற்காகப் பிரகலாதன் அவனை வெறுக்கவில்லை யென்றாலும், திருமால், இரணியன் மீது சினந்தான். அவனது மலையென அகன்ற மார்பின் மீது பாய்ந்தெழுந்தான், தூண்பிளந்து பொடிப்பொடியாக வெடித்துப் பிளந்த தூணின் சிதைவுகளைப் போல இரணியனது உடலின் தசைகள் திருமாலின் (நரசிங்கத்தின்) கூரிய நகங்களால் சிதைந்தன.¹⁰

குறிஞ்சிப்பாட்டு

யானை சினத்துடன் புனத்திற்கு வர, மகளிர் நடுங்கியமை

விருவி வேய்ந்த குறுங்காற் குரம்பைப்

பிணையேர் நோக்கின் மனையோண் மடுப்பத்

தேம்பிழி தேறன் மாந்தி மகிழ்சிறந்து 155

சேம மடிந்த பொழுதின் வாய்மடுத்

திரும்புந நிழத்தலிற் சிறுமை நோனா

தரவுற முஞ்சிலை கொளீஇ நோய்மிக்

குரவுச்சின முன்பா லுடற்சினஞ் செருக்கிக்

கணைவிடு புடையூக் கானங் கல்லென 160

மடிவிடு வீளையர் வெடிபடுத் தெதிரக்

கார்ப்பெய லுருமிற் பிளிறிச் சீரத்தக

விரும்பிணர்த் தடக்கை யுருநிலஞ் சேர்த்திச்

சினந்திகழ் கடாஅஞ் செருக்கி மரங்கொல்பு

மையல் வேழ மடங்கலி னெதிர்தர 165

அப்போது, மதம் கொண்ட ஆண்யானை ஒன்று சிங்கம் போல அங்கு வந்தது. கதிர் அறுத்தபின் உள்ள தினைத்தட்டைப் புல்லை அறுத்து வேயப்பட்ட குடிசை. அதன் தலைவி மனையோள். மாளைப்போல் மருண்டு பார்த்துக் கொண்டே தன் கணவனுக்குத் தேனில் பிழிந்தெடுத்த தேறல் கள்ளை ஊரெல்லாம் உறங்கும் நேரத்தில் ஊட்டிவிட்டாள். உண்ட அவன் யானைக் காவலுக்குச் சென்றான். பாம்பு போல் வளைந்த வில்லுடன் சென்றான். யானை விளைச்சலைப் பாழாக்குவது அவன் நெஞ்சை நோகச் செய்தது. அதனால் உரத்திலும், உடலிலும் தோன்றிய சினச் செருக்குடன் அம்பெய்யப் புடைத்துக் கொண்டும், வீளையொலி எழுப்பிக் கொண்டும், வெடி போட்டு முழக்கம் செய்து கொண்டும் காடெல்லாம் கலங்கும்படி சென்றான். மழை பெய்ய உருமும் இடிபோல் வெடி முழக்கம் கேட்ட யானை பிளிறிற்று. மதம் பிடித்தது போல் தன் கையை நிலத்தில் போட்டு மரங்களை அடியோடு சாய்த்தது. இரவு வேளையில் வெடி சத்தம் கேட்டு மருண்டு போயிருந்த யானை அப்போது பகல் வேளையில் மடங்கல் சிங்கத்தைக் கண்டு மேலும் மருண்டுபோய் அதனை எதிர்த்துத்

தாக்கும் நிலையினதாய் அவளும் அவனும் இருக்கும் இடத்துக்கு ஓடி வந்தது. தினைப்புனம் காக்கும் பணியில் இளைஞர்களும், இளம்பெண்களும் ஈடுபடுவது வழக்கம். மகளிர் தினைக்கதிர்களைக் கவரவரும் பறவைகளை ஓட்டுவர். காளையர் அதனைக் கவரவரும் விலங்குகளை ஓட்டுவர். இப்பகுதியில் விலங்குகளை ஓட்ட வேட்டையாடிக்கொண்டு வரும் காளையர் பேசப்படுகின்றனர்.¹¹

பருந்துகளும் பறக்க முடியாத பார்வையைக் கொண்ட பாசறைகளில் ஒலிக்கின்ற கண்ணையுடைய முரசுகள் காலையில் ஒலிப்ப, பகைவர் படைக்குக் கேடு உண்டாகக் கடந்து சென்று, (அவர்தம் நாட்டில்) வேண்டிய இடத்தில் தங்கி, பெருமைகொண்ட பெரிய வலிமையுள்ள, பல வேல்களைக் கொண்ட மன்னர்கள்,

இடி

‘வெடி ஒலி உரும் கோ விண்ணேறு அசனி செல் இகுளி இடியேறு மடங்கலும் ஆகும்’

என்று இடியின் பல்வேறு பெயர்களைப் பிங்கல நிகண்டு பட்டியலிடுகிறது. குறுந்தொகைப் பாடல்களில் இடியின் தன்மை குறித்துப் பாடும் செய்திகள் நுட்பமானவை. இடியின் வேகத்தைக் கணக்கிட்டு வருணிக்கும் திறம் இன்றைய வானிலை ஆய்வுக்கு இடம் தருவதாகும். குறுந்தொகைப் பாடல்கள் வழி இடியின் தன்மைகளை 1. ஆரவாரத்தை உடைய இடி, 2. முரசு போல் முழங்கும் இடி, 3. பாம்பைத் துணிக்கும் இடி என மூன்றாகப் பிரிக்கலாம். ஆரவாரத்தை உடைய இடியைக் குறுந்தொகை குஇடியேறு’ என்றும் சூஆர்கலி ஏறு’ என்றும் குறிப்பிடுகிறது. மிகப் பெரிய மின்னலுக்குப் பிறகோ, மேகங்களிலும் மலைத்தொடர்களிலும் பட்டு எதிரொலிப்பதாலோ தொடர்ந்து நெடுநேரம் சூகிடுகிடு’ வெணக் கேட்கும் இடியோசையைக் குறுந்தொகை ஆரவாரிக்கும் இடியோசையாகக் குறிப்பிடுகிறது.¹²

பட்டாசு, தீ அம்பு, வெடிமருந்துகளின் தமிழக (அ) இந்திய வரலாறு

பதிமூன்றாம் நூற்றாண்டில் சீனாவில் ஊடுருவிய மங்கோலியர்கள் பட்டாசை அடுத்த கட்டத்திற்கு எடுத்துச் சென்றனர். போர்களின் போது எதிரிகளைப் பயமுறுத்தவும், அவர்களுக்குத் தீக்காயம் ஏற்படுத்தவும் இதனைப் பயன்படுத்தினர். இயல்பாகவே மங்கோலியர்கள் வில்வித்தையில் சிறந்தவர்கள். எனவே அதோடு பட்டாசையும் சேர்த்து தங்களின் அம்புகளில் பொருத்தி எதிரிகளைப் பெருமளவில் கொன்று குவித்தனர். 1311 ம் நூற்றாண்டில் ராஜராஜ சோழனின் பேரனும், ராஜேந்திர சோழனின் மகனுமாகிய அநபாய சோழன் கடாரத்தின் மீது போரிட்ட போது வெடிமருந்து கண்டுபிடிக்கப்பட்டிருந்தது¹⁴ எரிக்கும் தன்மை உடைய கந்தக அம்புகளை எதிரி நாட்டுக் கப்பல்களின் மேல் சோழநாட்டு நாவாய்கள் பயன்படுத்தும் பழக்கம் உண்டு.¹⁵ கி.மு.325 ஆம் ஆண்டு கிரேக்க மன்னர் அலெக்ஸாண்டர் பஞ்சாப் வழி இந்தியாவிற்குள் நுழைந்த போது பியாஸ் நதிகரையோரம் வாழ்ந்து வந்த "ஆக்சித்ரேகிய" இன மக்கள் கிரேக்க படைகளைத் தங்கள் நகருக்குள் நுழைய விடாமல் தடுத்துவிட்டனர். மதில்களில் இருந்து இடி முழக்கம் தீ அம்புகளை எதிரிகள் மீது வீசி எரிந்தனர். தீ அம்புகள் என்பது ஒன்றுமில்லை, இயற்கையில் கிடைக்கும், கரி, கந்தகம், இவற்றுடன் நீற்றுச்சுண்ணாம்பும் கலந்தது தான் தீ அம்பு வீட்டுக்கு வெள்ளை அடிக்க பயன்படும் நீற்றுச்சுண்ணாம்புக் கற்களைத் தண்ணீரில் போட்டதும் வெப்பம் வெளிப்படும். அந்த வெம்மையில் கரி - கந்தக கலவை புகைந்து எரியக் கூடும்.¹⁶ "சுக்ரந்தி" எனும் பழமையான நூழில் வெடிமருந்து தயாரிப்பு முறை பற்றி விளக்கப்பட்டு உள்ளது.¹⁷ சுவர்ச்சிரவணம் ஐந்து பலமும், கந்தகம் ஒரு பலமும் உள்ளே புகை தங்கும்படி எரித்து நன்றாகப் பக்குவஞ்செய்யப்பட்ட சதுரக்கள்ளியும், எருக்கும் ஆகிய இவற்றின் தூய்மை மிக்க கரிக்கட்டை ஒரு பலமும் எடுத்துப் பொடி செய்து கலந்து சதுரக்கள்ளி, எருக்கு, வெள்ளைபூண்டு இவற்றின்

இரசங்களை காய்ச்சி பின்னர் வெயிலில் உலக்த்திப் பின் சர்க்கரையை போல் பிசைந்து எடுத்தல் வேண்டும். அதுவே நெருப்புப் பொடி என்று கூறப்படுகிறது. நாளிகக் கருவியின் நிமித்தம் செய்யப்படும் நெருப்புப் பொடிக்கு கந்தகம், கரித்துண்டும் முற்கூறியபடி ஒவ்வொரு பலமும் ஆறு பலமும், நான்கு பலமாதல் சுவர்ச்சிலவனமும் சேர்த்தல் வேண்டும். இரும்பினாலாக்கப்பட்ட உருண்டை (குண்டு) தன்னுள் குழிகளை உடையதாகவும் உருண்டை இல்லாததாகவும் இருக்கலாம். சிறு நாளிகக் கருவியினிமித்தம் ஈயத்தானதால் மற்ற உலோகங்களானதால் குளிகைகளையமைத்தல் வேண்டும். கரிப்பொடியும் கந்தகமும், சுவர்ச்சிலவனமும், மனோசிலையும் அரிதாரமும், காடகயமும், சரிதிலிங்கமும், இரும்பு துகள்களும், கற்பூரமும், அரக்கும், நீலியிலைச்சாறு, சரளமரத்துப் பிசினும் ஆகியவற்றை ஒத்த அளிவனவாகவும், குறைந்த அளவினவாகவும், மிக்க அளவினவாகவும் சேர்த்து பலவகையான நெருப்புப் பொடிகளை அவற்றின் இயல்புணர்த்தோர் நிலவொளி முதலியவற்றைப் போல் ஒளிவிளங்கும்படி செய்வர். சுவர்ச்சிலவணம் என்பது வெடி உப்பு எனக் கொள்ளல் வேண்டும். நீலி- அவுரி. சிறு நாளிகக் கருளவியன் நிமித்தம் என்று கூறப்பட்டமையால் இரும்பினாலாக்கப்பட்ட உருண்டை பெருநாளிகத்திற்குரியதென்பது போதரும்.¹⁸ 'உருண்டை' என்பது 'படை வகுப்பு' என பொருள் குறிக்கிறது மதுரைத் தமிழ் பேரகராதி.¹⁹

பண்டைய காலத்தில் வெடி எப்படி தயாரிக்கப்பட்டது?

உணவுக்காக பயன்படுத்தப்படும் உப்பைக்காய்ச்சி தரையில் குழி தோண்டி ஊற்றினால் கெட்டியாகும் அந்த கெட்டியான உப்பு உருண்டையை தண்ணீரில் போட்டாலோ அல்லது அதன் மீது தண்ணீரை ஊற்றினாலோ வெடிக்கும் என சில ஆய்வுகள் சொல்கின்றன. நம் முன்னோர்கள் எப்படி பாறைகளைக் குடைந்தார்கள் என்றும் அறிந்து கொள்ள முடிகிறது.²⁰ 'குண்டு' என்பது உருண்டை, திரண்ட

கல், பீரங்கி குண்டு, குழி என மதுரைத் தமிழ் பேரகராதி பொருள் குறிப்பிடுகிறது.²¹

வெடிதயாரிப்பு பற்றி இதர இலக்கியங்கள்

"சால்ட் பெட்ரே" என்னும் பாறையுப்பு (இந்துப்பு) தனக்குள் ஆக்ஸிஜன் வாயுவைத் தனக்குள் அடக்கி இருக்கும். இது பொட்டாசியம் நைட்ரேட் ஆகும். இது வடமொழியில் "லவண் உத்தம்" அதாவது உத்தம உப்பு. இந்த வெடி மருந்தினை "விறலி விடு துது" எனும் நூல் 619 ஆம் பாடல் "வெடி பாண உப்பு" என்று குறிப்பிடுகிறது. கி.பி.1092 ஆம் ஆண்டு "பதார்த்த குண சிந்தாமணி" என்ற தமிழ் இலக்கியமும் வேறு பல இலக்கியங்களும் "வெடியுப்பு" என்றே வழங்கின. போதானந்த விருத்தி உரையும் ஆர்செனிக் (2 பங்கு), கரி (3 பங்கு), இந்துப்பு (3 பங்கு) அடங்கிய வெடிமருந்து தயாரிப்பது எப்படி என்பதைப் பற்றி விரிவாக கூறுகிறது.²²

'வெடியின்' பயன்

கி.பி. 4 முதல் 9 ஆம் நூற்றாண்டு வரை பாறைகளில் குடைந்த குடைவரைகள் அதனையடுத்து 19 ஆம் நூற்றாண்டு வரை கட்டப்பட்டுள்ள கோவில்கள், ஒற்றைக்கால் துடன்கள் ஒரு பாறையில் குடையப்பட்ட காகதீயப் பேரரசின் தலைமையிலான வாரங்கல் அரண்மனை இவை எல்லாம் சாத்தியமில்லை என கூறப்படுகின்றன. கி.மு 9 ஆம் நூற்றாண்டு காலத்தில் பாறைகளை குடைந்து குகைகள் அமைத்தது. 10 ஆம் நூற்றாண்டில் உருவாக்கப்பட்ட தூண்கள், பல அறிய சிற்பங்கள் அனைத்தும் வெடிமருந்தை பயன்படுத்தி உருவாக்கப்பட்டவை என்பது பல ஆய்வுகளின் முடிவுகள். இப்படியாக பயன்படுத்திவந்த வெடிமருந்துகளை தமிழகத்தின் விவசாயம் அதிகம் நடைபெற்றுவந்த கோவை, ஈரோடு, சேலம் போன்ற கொங்கு மண்டலத்திலும் மதுரை மண்டலத்திலும் கிணற்றுப்பாசனம் ஏற்படுத்திட கிணறுகள் தோண்டும்போது பாறைகளை உடைபதற்கு தோட்டாக்களாகவும் பயன்படுத்தப்பட்டது.²³

வெடி தயாரிக்கப் பயன்படும் மூலப்பொருட்களான கந்தகம், பாஸ்பரஸ், பாதரசத்தைக் கொண்டே பீரங்கிகளுக்குக் குண்டுகள் செய்யப்பட்டன. இந்த மருந்துகள் சித்த மருத்துவத்தில் உயிர் காக்கும் மருந்துகளாகவும் பயன்படுகின்றன.²⁴

முடிவுரை

பண்டைய இந்தியாவில் வெடி பயன்படுத்தியிருக்கலாம் என்று ஊகிக்க இட முண்டு என்று கூறுகிறார்கள் பண்டைய இந்தியாவிலும் குறிப்பாக பண்டைய தமிழ் நாட்டில் ஆட்சி செய்து கொண்டிருந்த சங்க காலத்திலும் வெடியும் பயன்படுத்தியுள்ளார்கள் தெரியவந்துள்ளது. முகலாயர் ஆட்சி காலத்தில், நாயக்கர் ஆட்சி காலத்திலும் சீனாவிலிருந்து கொண்டுவரப்பட்ட பட்டாசுகளை அரசவை நிகழ்வுகளிலும், விழாக்களிலும் அதிக அளவு பயன் படுத்தப்பட்டுள்ளதை நாம் அறிந்த வரலாறு. ஆனால் இதற்கு முன்பே பண்டைய தமிழகத்தில் வெடி பயன்படுத்தப்பட்டுள்ளதை சங்க இலக்கியமான தொல்காப்பியத்திலும், புறநானூறு, பரிபாடல், குறிஞ்சிப்பாட்டு, குறுந்தொகை போன்றவற்றில் மட்டுமில்லாமல் இன்னும் பல இதர இலக்கியங்களிலும் பயன் படுத்தப்பட்டுள்ளதை நாம் அறிந்து கொள்ளமுடிகிறது. அவ்வாறு பண்டைய தமிழகத்தில் வெடி எதற்காக? பயன்படுத்தப்பட்டுள்ளது என்பதையும் நாம் அறிந்துகொள்ளமுடிகிறது. அதாவது சங்க இலக்கியத்தில் 'வெடி' என்னும் வார்த்தை அறிவை வளர்க்கவும், விலங்குகளை விரட்டவும், பாறைகளை குடைத்து குகைகள் அமைப்பதற்கும் சிலைகள் செய்வதற்கும், தூண்கள் அமைப்பதற்கும், கிணறு வெட்டுவதற்கும், போர்களத்தில் எதிரிகளை வீழ்த்தவும் பயன்படுத்தப்பட்டுள்ளதை நாம் அறிய முடிகிறது. இருப்பினும் நாம் கவனிக்கப்பட வேண்டிய விசயம் என்னவெனில் இங்கு முதன் முதலில் வெடியை பயன்படுத்தியது சீனா வா? இந்தியா வா ? என்ற கேள்வி எழுகிறது. பட்டாசு உற்பத்தி இரண்டாயிரத்து இருநூறு ஆண்டுகள் வரலாறு

உள்ளதாகவும். சீனாவிற்கு வந்த பல்வேறு பயணிகளின் மூலம் உலகெங்கும் பரவியதாக சொல்லப்படுகிறது. ஆனால் தமிழுக்கு கிடைத்துள்ள இலக்கண நூல்; தொல்காப்பியரின் காலம் மூவாயிரம் ஆண்டுகளுக்கு முற்பட்டது என்பதைப் பலரும் ஏற்றுக்கொள்கிறார்கள். புறநானூறு ஏறத்தாழ இரண்டாயிரம் ஆண்டுகளுக்கு முற்பட்ட இலக்கியம் என அறியலாம், இவ்வாறு சங்க இலக்கியங்களில் கூறப்படுகின்ற காலத்தை கணக்கிட்டால் சீனாவிற்கு முன்பாக நாம் வெடியை கண்டுபிடித்துள்ளது அல்லது பயன்படுத்தியுள்ளதை நாம் அறிய முடிகிறது. பல ஆயிரம் ஆண்டுகளுக்கு முன்பே, இந்தியர்கள், குறிப்பாக தமிழர்கள், போர்க்கலையில் திறமை பெற்றுத் திகழ்ந்திருக்கிறார்கள். குறிப்பாக மேற்கத்திய நாடுகள் நவீன போர்க் கருவிகளை பயன்படுத்தத் தொடங்கும் முன்பே, இந்தியர்கள், வெடிமருந்து உட்பட ஏராளமான போர்க் கருவிகளை பயன்படுத்தி, எதிரிகளை பந்தாடி இருக்கிறார்கள் என்பதும், பலம் வாய்ந்த கப்பல் படையை நிர்வகித்து, கடல் கடந்து சென்று பல நாடுகளை வணிக ரீதியிலும், போர்களத்திலும் வசப்படுத்தினார்கள் என்பதும் வரலாற்றுப் பக்கங்களில் ஒளிந்து கிடக்கின்றன. இது போன்று மறைந்து கிடக்கும் வரலாறுகளை வெளிக்கொணர்வதே நமது கடமையாகும்.

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Hindi Agitation Movement at Annamalai University

Maheshwari. R.* and V. Pasumpon Selvi **

Hindi is the language spoken in many states in North India. India is a land of diverse peoples and cultures. The debate over what is the official language of India has been going on since the creation of the Indian Constitution. The people of Tamil Nadu

vehemently opposed the compulsory imposition of Hindi that everyone in the country should learn Hindi today as it is more prevalent in India by Hindi speaking people. Tamil Nadu students vehemently opposed the imposition of Hindi language in it.

Salt Tax and Salt Administration in Colonial India – A Study

R. Balaji***

In 1802 The East India Company reserved to itself the exclusive right of manufacturing salt on the Coromandal coast and production by private persons was made subject to Govt. control in 1805 Govt. also established monopoly for the sale of salt by regulation under which manufacturers were required to sell salt to Govt. at fixed rate In 1853, the Excise System of manufacture was introduced a system of licensing the

production. The modified excise system was introduced in 1926 wherein the manufacturers were required to reserve 50 % of the total production for sale to the Govt at a fixed price. Salt had been a source of revenue to all the former rulers of India. The East India Company was collecting 500,000 rupees a year directly or through princely proxies, by taxing salt a necessity of life. In 1788, the tax on salt was 3.25 rupees a Maund (about 32

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Kg.). An average labourer family would spend two months salary in a year, for salt. The British Raj raised a Customs Hedge to prevent smuggling of salt. Implemented the hated salt tax that affected every man, woman and child in colonial India. The salt tax and the hedge continued for nearly two centuries barely abating

even during plagues, floods and draughts. Mahatma Gandhi's Salt Satyagraha ignited the nation's struggle for freedom but even that did not stop the tax collection. The salt Tax was abolished on February, 1947 just six months before independence.

Regional Interests in the OBC List: Reflections on the Constitution 127th Amendment Act

R. Saravanan*

The debate on the working of Indian Constitution in view of federalism is very long and has historical significance. The Constituent Assembly discussed the matter in depth. The phrase, 'India, the union of states' itself upholds the principle of federalism incorporating the values of multicultural society. Besides, the separation of powers between the union and states is very sensitive and often ignored by the union government and the regional interests of the states used to challenge the dominant interests of the union government. There is a growing interest to expand the

OBC lists in recent times as several social groups come forward to identify themselves as backward to avail the benefits of reservation. The states often listen to their pleas which indirectly assure electoral support. This is also the case with the demand for inner or compartmental reservation. The Union government contemplated on political grounds and approved the demands of the state in preparing the OBC list solely for the purpose of availing reservation benefits with political advantage.

Role of Rajkumari Amrit Kaur on Constituent Assembly

V. Girijadevi**

Rajkumari Bibi Amrit Kaur Ahlwalia, born on 2nd February 1887 at Lucknow, North-West Provinces, British India (Today in Uttar Pradesh, India). She died on 6th February 1964. A woman of great aristocratic bearing and dignified poise, she worked zealously and incessantly for the eradication of many of the evils that had crept into the then Indian society. She was appointed as the first Health Minister of India in 1947 and remained in office until 1957. Kaur was an Indian

activist and politician. Appointed as the first Health Minister of India in 1947 and remained in office until 1957. Kaur was a member of the Indian Constituent Assembly, the body that framed the Constitution of India. During the period of holding an office, Kaur conducted various healthcare reforms in India. It was widely remembered for her contributions to the sector and for supporting women's rights.

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Rajaji and his Linguistic Policy : Changing Stand in the 1937 and 1965 Language Riots in Madras State

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Language and politics around linguistic identity have been the cause of divisiveness and even violence in multicultural and pluralistic societies like India. The attempts to make Hindi as the official language of India is over a century old. Even prior to independence there was struggle to propagate Hindi and surpass English as the official language. In 1938 the first popular and widely known anti Hindi protests began in the erstwhile Madras Presidency and the then Congress leader and Chief minister Rajaji was adamant in executing the government order making Hindi compulsory. In 1965 Anti Hindi protests took place in the Madras State under

the stewardship of the newly formed DMK and C.N Annadurai who ensured that the Tamil identity and language were glorified to the extent of making it a divine language and to arouse the Tamil nationalist passions among the masses. Strangely Rajaji in this period was found to be battling against Hindi quite contrary to his earlier stand. He joined hands with the Dravidian party and his newly created Swatantra party was in need of support and an electoral base. It was a case of survival and also propagating his own ideals which no longer found a place in the Congress manifesto.

Political Career of M.Bhaktavatsalam

W. Allin Vinil***

M. Bhaktavatsalam was born to kanakasabapathy and Mallika on 9th October 1897 at Nazarethpet, a small village, three Kilometers west of Poonamallee in the Sriperumbudur Taluk of Chengalpet District.

His father died when Bhaktavatsalam was five year old. He was brought up by his maternal uncle and grand mother. He had two maternal uncles namely Muthuranga Mudaliar and Evalappa Mudaliar. His uncles belonged to a rich family at Nazarethpet and they were called as Mudaliar. Muthuranga Mudaliar was a pious and he loved Mahatma Gandhi. Nazarethpet village consisted of 1000 crores was gifted to them by the English East India company. Thus economically the family was very rich. Bhaktavatsalam's early education was given to him at his house only. After completing

formal education at home he was brought to madras and admitted Lutheran Mission School at Purasawalkam in the II standard. Then he joined IX standard at Ponnathur Subramaniam High school at Mylapore. T.V.Kalyanasundaram Mudaliar later known as Thiru-Vi-Ka an illustrious son of Chengalpet and a great Tamil scholar presided over the Annual provincial congress at Kanchipuram in 1925. His political and intellectual career attracted Bhaktavatsalam to enter into politics later on. He was also a lover of Gandhi and his principles. He completed the school education in 1915 and joined in the presidency college for Economics in 1916. The college prohibited the students to join in Politics and participate the political meetings. In the list of all restrictions he attended the political meetings.

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The Role of Dr. Varatharajulu Naidu in the Indian Liblaration Movement

S. Bharathi*

Dr. Varadarajulu's contribution to the independence movement has been lauded by several notables: According to C.R.Das, "Dr. Naidu is South India's sole authentic non-co-operator He has demonstrated and set an example for others in terms of what a non-cooperative should accomplish. According to V.O. Chidambara Pillai, "Dr. Varadarajulu Naidu has

been a close friend of mine for many years. For his nobility and strength of belief, I have always held him in great regard and admiration. His sacrifices, astuteness of mind, and political acumen are well-known throughout the country, which is why he is renowned as the South Indian Tilak.

George Joseph's Role in the Vaikom Satyagraha Movement – A Study

S. Sivasarath**

Untouchability is a major curse to the society of Kerala. It had been a great threat to the existence of peace in the society and Kerala has been a victim of such a brutal practice. The Vaikom Satyagraha was fought for having the right to enter the roads attached to the Vaikom Mahadevar temple. This movement came out mainly because of a new revival emerged in the Kerala society due to the spread of English education. People became aware of the meaningless, evil practices like untouchability. The modern ideas brought them into a revolt with the dominant upper classes. Many persons from the upper caste community came forward to reform the society from the clutches of untouchability. Women also have an important role in the socio-reform

movements. They too benefited from the western education propagated by the Christian missionaries.

Vaikom Satyagraha come out as a historical event not only in the history of Kerala; but also in the history of India. Indians had never experienced such a movement against untouchability. The leaders in Vaikom followed the new technique of *satyagraha* introduced by Gandhi. *Satyagraha* was a new weapon used by Gandhi against all immoralities. *Satyagraha* marked a new phase in Indian freedom movement.² Untouchability in all varieties proved to be a curse to the society. Practice of untouchability was a curse existed not only among the Hindus; but also among the Christians and the Muslims.

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Freebies in Election Manifest of 2021: Populism in Tamil Nadu

S. Subitha* and B. Hameed Basha**

This article has mainly focused how the freebies may be the deciding factor in the voting on the election, and the populism in Tamil Nadu. Election manifestos played significant role during the campaign of elections in Tamil Nadu, especially Assembly elections. None of the States from India close to this regard. Election manifestos signaled the futuristic vision of the upcoming Government; all the political parties offered mundane material benefits, also promises to provide outlandish promises. Election manifesto often called scales, business goals, Party's manifestos, Poll promises and chart sheet of promises and goals. The election manifestos are the promoter or medium of the political

parties in India and Tamil Nadu. There are different opinion about the freebies, doles and sops in Election manifesto. The urban voters and media have slammed the freebie culture over the years. The competitive politics over populism made several freebie heads on election manifestos, especially electronic goods or households. The families belong to under poverty line welcomed the freebie culture and deciding voting pattern. The freebies have fulfilled the needs of school children, home makers, and women who going to the job, and all variety of the people in Tamil Nadu. Thus, the freebies are the empowerment schemes which completely helped the people in Tamil Nadu ever.

Chengalpattu under the British Rule - A Historical Study

S. Balasubramani*** and S. Sudarkodi****

This article mainly focused to reveal the political ascendancy of the British in Chengalpattu between 1763 and 1947. British ruled the world by adopting the policy of imperialism and paramountcy. On the phenomenon, it made the settlement on the eastern coast of India, especially near Madras and pulicat. By extent, the British had received the permission of jagir's in Baramahal and Chengalpattu. In Chengalpattu region British implemented several implications for

maintaining its power politics over the years. More than two hundred years, the Chengalpattu under the British rule up to India's Independence. No doubt, the administrative system and political attributes enhance the power of British in this region. The forceful battles fought against the French retained the position in this land over the years. The impact of the two important battles are fought in this region namely Carnatic and Mysore war.

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இந்திய விடுதலை போராட்டத்தில் கக்கனின் பங்கு

மு.பிரேம்குமார்* ஜே.பிரின்ஸ்லி ஐசக் கிறிஸ்துதாஸ்**

இந்திய வரலாற்றில் மிகவும் குறிப்பிடத்தக்க ஒரு காலம் என்றால் அது இந்திய விடுதலை போராட்ட காலக்கட்டமாகும். இக்காலக் கட்டத்தை அவ்வளவு எளிதில் கடந்து சென்றுவிட முடியாது. ஆங்கிலேயரின் பிடியிலிருந்து அவ்வளவு எளிதாக இந்தியாவை மீட்கவில்லை. இதற்காக எத்தனையோ உயிர் தியாகங்களும், கொடுமைகளும் அறங்கேறியுள்ளன. இந்த போராட்டம் இந்தியா முழுவதும் நடைபெற்றது குறிப்பாக தமிழகத்தில் அதன் தாக்கம் அதிகமாகவே இருந்தது. பூலித்தேவன் காலந்தொட்டே தமிழகம் அந்நியர்களுக்கு எதிரான போராட்டத்தை முன்னெடுத்து சென்றது. காந்தி அவர்களின் வருகைக்கு பின்பு இந்திய விடுதலை போராட்டம் உத்வேகம் பெற்றது என்றே கூறவேண்டும். காந்தியின் போராட்ட குணத்தால் ஈர்க்கப்பட்ட தலைவர்கள் எத்தனையோ பேர் உள்ளனர் அவ்வாறாக தலைவர்களில் ஒருவர்தான்

கக்கன் இந்திய விடுதலை போராட்டத்தில் கக்கனின் பங்கு எத்தகையது என்பது பற்றி பார்ப்போம்.

தமிழகத்தை சேர்ந்த கக்கன் மதுரை மாவட்டம் மேலூருக்கு அருகே உள்ள தும்பைப்பட்டியில் பூசாரி கக்கன் குப்பி தம்பதியினருக்கு 1909ம் ஆண்டு ஜூன் 18-ம் நாள் பிறந்தார். இவர் குடும்பம் ஒரு ஏழ்மையான குடும்பம் தந்தை பூசாரி கக்கன் தும்பைப்பட்டியில் உள்ள சிறிய வீரகாளியம்மன் கோயிலில் பூசாரியாக வேலைபார்த்து கொண்டு கிராம தோட்டியாகவும் வேலைபார்த்து வந்தார். நிலம்பலமோ செல்லும்படியாக ஒன்றும் இல்லை. இத்தகைய சூழ்நிலையில்தான் கக்கன் வளர்ந்து வந்தார். கக்கன் சிறு வயது முதலே பொதுவாழ்வில் அதிக ஈடுபாடு கொண்டிருந்தார் இதுவே பிற்காலத்தில் அவரை ஒரு தலைசிறந்த அரசியல் பொதுநலவதியாக மாற்றியது.

பெரியாரின் தலைமைப் பண்பால் மீண்ட தமிழகம்

க.ராஜா கென்னடி***

தமிழர் இல்ல விழாக்களுக்கு தமிழில் பெயரில்லை! தந்தை பெரியாரின் பேருழைப்பால் தன்மானம், இனமானம், மொழிமானம் பெற்றோம் தமிழர்கள் விவாக் சுபமுகர்த்தம் - திருமணம் ஆனது - கிரகபிரவேசம்- இல்ல திறப்பு விழாவானது, உத்திரிகிரியை - நினைவு நாள் ஆனது நமஸ்காரம் என்பது வணக்கம் ஆனது.

தமிழில் திருமணம் நடட்டப்பட்டது வடமொழி பெயர்கள் தமிழ் பெயர்கள் ஆகின இராமையா - அன்பழகன் ஆனார். நாராயணசாமி - நெடுஞ்செழியன் ஆனார், சாரங்கபாணி - வீரமணி ஆனால் ஸ்ரீ என்பது - திரு என்று 50 ஆண்டுகளுக்கு மேல் பயன்படுத்தப்படுவது பெரியார் விதைப்பின் விளைச்சல்.

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கடலூர் அஞ்சலை அம்மாள் - ஓர் ஆய்வு

அ. சண்முகவேல்*

இந்திய விடுதலைப் போராட்ட வரலாற்றில் தேசத்தலைவர்கள் பலர் தங்கள் இன்னுயிரை நீத்து நாட்டிற்கு சுதந்திரம் பெற்று தந்துள்ளனர். குறிப்பாக தமிழர்களின் பங்கு அளப்பரியது. மேலும் சுந்திரப்போரில் பெண்களின் பங்கு வியர்ப்பிற்குரியது. நம் தமிழ்நாட்டில் கடலூரை சேர்ந்த 'தென்னாட்டு ஜான்சி ராணி' என்று காந்தியடிகளால் அழைக்கப்பட்ட அஞ்சலை அம்மாள் அவர்கள் சுதந்திர போராட்டத்தில் ஆற்றிய பங்கினையும், தியாகங்களையும் இக்கட்டுரையில் விரிவாக விவரிக்கப்பட்டுள்ளது.

மேலும், ஒன்பது முறை சிறை தண்டனை பெற்றவர் பெல்லாரி, கண்ணணூர் என வெகு தூரங்களில் சிறைவைக்கப்பட்டவர்; நிறைமாத

கர்பிணியாக இருந்து பரோலில் வந்து குழந்தை பெற்று எடுத்தவருமான அஞ்சலை அம்மாளின் தன்னம்பிக்கை மற்றும் போராட்ட குணகளையும், பல தலைவர்களுடனான சந்திப்புகள் அவர் வாழ்வில் ஏற்படுத்திய திருப்புமுனைகள் பற்றிய செய்திகளையும் இக்கட்டுரையில் கலங்கரை விளக்கமாக விவரிக்கப்பட்டிருக்கிறது. குறிப்பாக, ஆறு குழந்தைகளுக்கு தாயான அஞ்சலை அம்மாள், தொடர்ந்து போராட்டங்களில் ஈடுபடுவதும், சிறைக்கு செல்வதுமாகவே வாழ்நாள் முழுக்கவே இருந்திருக்கிறார் என்ற தகவல்களையும் இக்கட்டுரையில் வரலாற்று சிறப்பு மிக்க செய்தியாக பதிவு செய்யப்பட்டுள்ளது.

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SOCIAL AND ECONOMIC HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

What Does Colonial Literacy Teach?

M. Lakshmanan *

President, Executive Members of the Tamil Nadu History Congress, Professors, Dear Research Scholars and Delegates

I feel honoured to have been invited to preside over the Socio-economic section of the Congress. We have assembled at this temple city after two years of pandemic anarchy, which at its height devastated millions of people around the world and devoured more than four million innocent lives. Whether this human catastrophe will make way for different world order will depend upon how the pandemic unfolds in the future and how historians interpret the impact in future. Each generation rewrites its history. Similar to the present crisis, there was so much anarchy, most of it unprecedented, during the second half of the eighteenth century that both then and since historians have regarded this period in world history as the great divide between past and present, the true beginning of profound changes, legacies of which we have yet to comprehend fully. Eric Hobsbawm, Britain's economic and social historian, has recently warned, 'More history than ever is being revised or invented by people who do not want the real past, but only a past that suits their purpose. Today is the great age of historical mythology.'¹ The comment made in the English context may not be inappropriate in the Indian context. Should we not revise much of what European scholars have written or invented?

A call to revise does not end with restoring the ancient regime in which old myths and mythologies reincarnate. We cannot recast the past, but we can revise the versions of the history. On a modest scale, I attempt to revise one aspect of British colonial rule, especially education policy. I have chosen this topic because it was dear to M K Gandhi and B R Ambedkar, the two most

potent yet irreconcilable leaders. Still, despite their differences, they criticized the colonial educational policy for different reasons. Another reason is that we will complete a bicentennial of Thomas Munro's Educational Survey two months from now. How far had we advanced from the days of Munro? Have we perpetuated the hierarchical status? I take the late eighteenth century as the transition to colonialism and a period of divergence between the west and India.² I focus on the Tamil region as much as on the Madras Presidency from the second quarter of the nineteenth century.

I

There is a vast area of disengagement between economic historians and educational historians over the precise relationship between education and industrial development, particularly in the early stages of the industrial revolution. Professor Lawrence Stone has argued the decline in literacy during the period 1800-1820 did not impede the upsurge of economic growth because industrialization was such as to make meagre literacy demands on the educational system.³ On the contrary, scholars have pointed out that the very process of industrialization, not nourished by the general elementary education, was creating a vast number and wide range of jobs that could be performed by sub-literate labour.⁴ Even the rising literacy in the 1830s led merely to a decline in mobility because the new jobs were not such as to absorb the literate in any case, in contrast, for example, to the creation of the vast clerk class at the end of the nineteenth century. If this is the effect of the Industrial Revolution in Britain, how can one view the impact of colonialism on Indian society in the late eighteenth and nineteenth centuries?

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While much of the literature is focused on colonialism and English education,⁵ most of it is on nationalism,⁶ there is little work on literacy. Only in recent years have Indian scholars taken up the question of the background of literacy to specific changes in economic and social development in the nineteenth century.⁷

There are four sections: Section I discusses the effect of land revenue policy on the Madras peasantry; section II on the state of native education; section III, on post-Woods Despatch developments with a focus on the relationship between funding and literacy and section IV, on a critique of colonial educational policy and its limitations in a traditional society.

Having toured the length and breadth of the country and having witnessed the dire poverty of the people, Gandhi concluded that the policies pursued by the British for over a century and a half were the leading cause of the underdevelopment of the country and that English education was the root cause of all that beset Indian society. As a spokesman of the Congress and participant in the Round Table Conference, he visited London. He was invited under the auspices of the Royal Institute of International Affairs at Chatham House, London, on October 20, 1931. He said: "I say without fear of my figures being challenged successfully that today India is more illiterate than it was fifty or a hundred years ago... because the British administrators when they came to India, instead of taking hold of things as they were, began to root them out. They scratched the soil... and left the root like that and the beautiful tree perished."⁸ Gandhi's statement was challenged by Sir Philip Hartog, a founder of the School of Oriental Studies, London, and former vice-chancellor of Dacca University. Hartog asked Gandhi for precise references to the documents on which his statement was based. Gandhi replied that his authority was the Punjab Administration Reports prepared in 1882 by G W Leitner, former Principal of Government College, Lahore, and acting Director of Public Instruction in Punjab. Munro's Survey in the 1820s and Adams Report of Bengal in 1830 were brought to Hartog's knowledge by Gandhi's lieutenant K T Shah. While Hartog

remained unconvinced, Gandhi lost interest in the issue as he moved to frame his scheme of education.⁹

In the last two decades, there has been a great revival of interest in the study of the company officials' interest in the Dravidian languages and of how retention and continuation of traditional teaching, learning and schooling practices in the early eighteenth century were indispensable to the early colonial officials. Before we discuss the decay of native education, let us return to the last quarter of the eighteenth century when India had a thriving business.

Disputing the various theories on the standard of living in the second half of the eighteenth century, economic historian Prasananan Parthasarathy's research on weavers in South India indicates that they had higher earnings than their counterparts in the British eighteenth century and lived the lives of greater financial security. India was the leader in textile production for centuries, and its products were of high quality. Labour was cheap, and agriculture, not industry, had given India the competitive edge over the west till the last decade of the eighteenth century. For centuries, cloth and calicos, the actual merchandise, captured the European markets. Before the industrial revolution, South Asia, not Europe, dominated this trade. The Indian subcontinent accounted for fully a quarter of world manufacturing output. In many markets, Indian cloth had a far-reaching impact; in Europe, its novel qualities forever transformed consumers' tastes, whose demand for lighter and more elegant clothing increased. In several European countries, this demand gave impetus to domestic cotton industries. Indeed, in Britain, the domestically printed cloth was marketed as Indian as a mark of quality.¹⁰ Parthasarathy says India's competitiveness is owed to the prosperous agricultural techniques and high land-use productivity. The East India Company State combined politics and commerce to beat India's competitive advantage of cheap labour undergirded by prosperous agriculture by integrating technology into its manufacturing.¹¹ Industrial revolution in Britain coincided with India's transition to colonialism; these were not independent of each other.

The decay and ruin of the native education were undoubtedly due to the land revenue policy the company government had pursued in the Madras Presidency.¹² The records compiled in 1820 confirm that there were large Mutts in possession of vast lands the wealthy landholders before the company administration. They made large endowments to the village schools where the native education was imparted. Once the company consolidated in Bengal and introduced the Regulations of 1793, Madras attempted to try a new revenue policy. The Ryotwari, as the direct settlement between the company government and the individual ryot came to be called in Madras Presidency, proved ruinous to the peasants and the survival of institutions that depended upon their generosity. It would be better to highlight some aspects of the company government's land revenue policy.

Dispossession of Revenue Assignees

Although the government had comprehensive educational reports about the state of native education, it showed little interest in reviving those institutions. Nor did it allow sufficient funds to establish modern institutions. Education of the natives was the least of the government's priorities. On the other hand, the collection of land revenue remained a top priority. Following the defeat of Tipu and the recalcitrant poligars, the Madras Presidency, as it came to be called till 1947, took shape. The Madras Board of Revenue, originally constituted on the model of the Bengal Board in 1786, was the head of the revenue administration, and its functions were defined by the Madras Regulations of 1803. The various area reports of 1792 to about 1806 mention dispossession of revenue assignees by orders of Tipu in the area over which he had control. What Tipu might have intended merely as a threat to opponents became a de facto reality when these areas came under formal British administration. One primary method used to ensure dispossession was to slash down what was termed the 'District charges', i.e., the amounts traditionally utilized within the districts but which, for accounting purposes, were shown in the records of the Nabob. The slashing down in certain districts like Trichnopoly was up to 93% of the 'District charges'

allowed until then: a mere 19,143 Star Pagodas now allowed in place of the earlier 2,82,148 Star Pagodas.

Once the British made themselves masters of the whole area Thomas Munro who was put in charge of Ceded Districts (the Rayalseema in Andhra and the Kannada District of Bellary), found over 35% of the total cultivated land in the area was under the category of revenue-free assignments. He carried out a new survey and reduced this quantity to a mere 5% of the total cultivated land for revenue purposes.

Shrinking Cultivated Area

That the first experiments in ryotwari revenue settlement were not conducive to increasing production is now undisputed. The first assessments were pitched too high, and when the prices fell subsequently, agriculture ceased to pay, and many ryots gave up their holdings. So widespread was the discouragement to cultivation that the area under cultivation in Madras was only one-fifth of the whole and had no tendency to increase. The land revenue demand in 1825-26 was Rs. 330 lakhs, but in 1829-30 it fell to Rupees Two hundred eighty-four lakhs, and by 1833 to Rs. 275 lakhs. The fall was so heavy that it perturbed the minds of the Court of Directors, and at their instance, an enquiry was made into the "defalcation" of revenue in Madras. No doubt the fall was also due to annual income remissions, but this significant remission year after year indicates that agriculture was depressed.

Introducing Money Payment

With the inauguration of British rule in India, the system of cash payments was introduced (a) in Inland Revenue and (b) in other civil and military transactions. In pre-British times, the land revenue in India had been collected sometimes in cash and sometimes in kind. The East India Company insisted on collecting revenue only in money, inconveniencing the taxpayers. Nor was the time suitable for introducing such an innovation. In the District of Tanjore, a fixed money rent came into vogue during the time of the Amani rents of 1804-07 and was encouraged during the triennial lease of 1807-10. It was finally established in the course of the late Olungoo settlement. Indeed, in the beginning, no compulsion was imposed on the ryots, but the Government placed

various inducements before them to make the system acceptable. For instance, in 1808-10, to make the Teerwai system acceptable, it was decided to revive the ancient village system, for which the Mirasidars had a distinct preference. Vigorous rules were also promulgated to make it difficult for the tenants to continue the strategy of grain rents, and gradually the whole district conformed. Similar difficulties arose in other districts also during the period when money assessments were sought to be established. While the demand for money increased along with the growth of business transactions, there was no sufficient supply of minted coins; whatever was in circulation was either hoarded or taken out of the country.¹³

Internal trade stagnated, and this was due to the lack of roads and other means of communication. The numerous inland duties further impeded the free movement of trade. There were very few "made" roads in the country, so wheeled transport could not have developed. During the summer, communication was easy enough for men, but during winter, it was impeded by swamps and unbridged rivers. Even with roads and bridges, communication was impeded by the vexatious exactions of tax collectors, which were particularly oppressive in Madras, where the Government farmed out the inland duties. Cotton states in his report that "the trade of India had been depressed and all classes of the people harassed and discouraged by our mode of taxing the inland traffic."¹⁴

II

The State of Native Education

While the village economy was ruined without any substitute to take care of the simple peasantry, the company government did nothing to invest in education, which was then in the hands of the missionaries. The education of the natives was not a part of the plan of the Company state in India. Even Edmund Burke, considered a great liberal and the Company's most formidable critic in his time, had no plan for education for colonies.¹⁵ Mass education was not a part of state responsibility even in England until the 1870s. There was a feeling in the official circles that if England could get on without a state organization, there seemed little

reason to introduce one in India. The Company was at first a trading rather than a ruling corporation. The necessity for the involvement of the colonial state in native education came inevitably through material and administrative considerations. It was recognized, as early as 1787, that a course of education was necessary to establish mutual good faith and impress the minds of the natives with sentiments of esteem and respect for the British nation.¹⁶

The East India Company first became responsible for education policy in India with the passage of the Charter Act of 1813, the 13th resolution of which obliged the Company to set aside an annual sum of not less than one lakh (100,000) rupees for native education, the intention being to promote both Oriental culture and Western science. But there were three contrasting views on how to use this sum. The promotion of Oriental culture began with establishing the Asiatic Society of Bengal in the early 1780s. Right from Nathaniel Halhead, Charles Wilkins, and William Jones down to H.T. Colebrooke and H.H. Wilson, the Orientalists saw much merit in indigenous culture. They sought both to preserve and promote it. They championed the study of Sanskrit, Persian, Hindi and other indigenous languages. By contrast, though missionaries came much earlier and founded schools, they did not view schooling as a means to conversion.¹⁷

After 1813, Christian Missionaries were permitted to preach Christianity in India. Vocal and critical of various aspects of Indian culture, including the practice of suttee, the caste system, and infanticide, the missionaries sought not only to win souls for Christ but also to reform Indian society. Finally, the Utilitarians or Benthamites believed in the value of science and material progress, exemplified by the industrial revolution. They sought to improve Indian culture in line with European concepts of law, social justice and material progress.¹⁸ The Indians were not consulted. Still, they were, nevertheless, divided in their views. Most Muslims were hostile to introducing Western ideas, but a small but influential and growing number of Hindus, drawn mainly from the Brahmin caste, saw the economic and social advantages to be gained from embracing Western education.

In such a setting of governmental indecision and missionary-backed education and expansion, Thomas Munro launched his comprehensive scheme. The government directed the Board of Revenue on July 2 1822, to ascertain the number of schools and the state of education among the natives in the provinces. With their letter of February 21 1822, they transmitted the reports on this subject they had received from several Collectors. From these reports, it appears that the number of schools, and of what was called colleges, in the territories under this presidency amounted to 12,498, and the population to 12,850,941; so that there was one school to every 1,000 of the population; but as only a very few females were taught in schools, the government reckoned one school to every 500 of the population, and there was one student for every four males of school age. In Madras, for example, there were 26,983 males receiving instruction, with five males taught at home for every male not trained at home. Munro was not dismayed. "The state of education here, low as it is compared with that of our own country, is higher than it was in most European countries at a not very distant period."¹⁹

While one finds more schools and students in Tamil in the Tamil region, one comes across more Brahmanical and Sanskritic schools in Telugu districts. Brahmins comprised 60 to 75 per cent of all pupils, far outnumbering "clean" (sat) non-Brahmins-mercantile peoples (Balijas, Chettis, Komartis) and farmer-warrior lords of the villages (Velamas, Kammass, Reddis, Radzuss).²⁰

The survey reports of Collectors show that there were no colleges properly so-called in their districts. Still, there were a few places where the higher branches of learning were taught to a small number of pupils—a village schoolmaster earned from 3½ to 12 rupees per month—the average was not more than 7 rupees. The Native Governments made no allowance for the promotion of education. Still, in some villages, there were trifling manumissions from a quarter of a Cawny to 2 Cawnies of land for Theological teachers. Invariably most of the reports mention the reason for the decay of education when the Madras Government had taken over the administration of the whole of south India.²¹

Interestingly specific data on the students studying a subject like astronomy are also available. Surprisingly, "soodras" outnumbered the Brahmins and other castes. Girls are entered to learn dancing. There is no information on the caste of teachers who taught astronomy to the "soodra" or girls.

Instead of ramping up the existing schools in the villages, Munro drew up a new scheme for maintaining schools at every Collectorate and Tahsildari. He appointed a Committee of Public Instruction in 1826 and desired the employment of native agency in educational and other matters. Brahmins and the members of the upper castes would be the immediate beneficiaries. Study in the Collectorate schools schemed to include English, grammar, arithmetic and geography, besides Tamil, Telugu, Arabic, and Sanskrit cases. At the same time, 61 Tahsildari schools were also set up, and nine other schools in Madras and its suburbs. A Committee of Public Instruction was amalgamated with the College Board to direct and improve public education.

Thus by 1820, when Thomas Munro became Governor of Madras, the decay that began with the introduction of the land revenue system of native education was through, which his survey only confirmed a few years later. The debate between the Orientalists and Anglicists in the early 1820s was only too academic and ideological to be of any use, for the Orientalists promoted only Sanskrit and Persian, the languages that were the bhasa of the upper castes. The company established its authority and wanted personnel trained in English. The upper castes and wealthy were not reluctant to embrace English as it opened a window to a new world of opportunities. Switch-over to English was only a question of time. From now onwards, native education in regional languages was deliberately undermined.

The Court of Directors, in addressing the Madras Government on 29 September 1830, said, "the measures for native education, which have as yet been adopted or planned at your Presidency, have had no tendency to produce a body of natives, qualified by their habits and

acquirements, to take a larger share and occupy higher situations in the civil administration of their country".²²

All proposals taken between 1826 and 1836 were put on hold until the arrival of Lord Elphinstone as Governor of Madras in 1838. He was seized of those proposals that did not align with the Calcutta Government's principal recommendations and the General Committee at Calcutta. The main points insisted on by the Supreme Government, i.e. Calcutta government, were as follows:-

1st. The discontinuance of the system of frittering away the sums allowed for educational purposes upon mere elementary schools and upon eleemosynary scholars.

2nd. The establishment of a collegiate institution at the Presidency upon the plan of the Hindu College at Calcutta.²³

3rd. The encouragement of Indian co-operation and confidence by joining the most influential and respectable Indians with Europeans in the management of the Institution.

"It appears to me," reasoned Lord Elphinstone, "that these essential points have been more or less overlooked by the Committee appointed on 18 May 1836. Their attention appears to have been almost entirely confined to one end, i.e., establishment of a Normal school or class."²⁴ The government was so obsessed with the question of the absence of qualified teachers that it shot down every educational proposal that did not envisage a regular school. That first good primary and secondary schools would only be the feeder schools to regular schools the government seldom recognised.²⁵

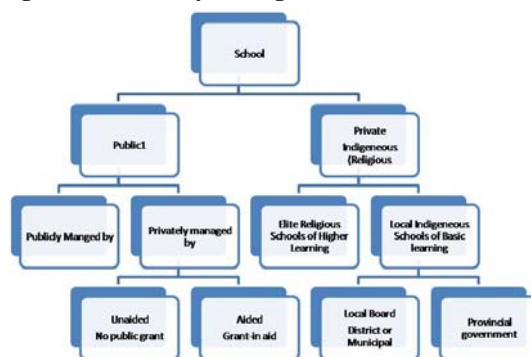
III

Post Woods Despatch

The Government of India controlled the education policy from 1858 to 1919. Efforts toward decentralizing public schooling to provincial governments began in the 1870s. District boards were set up in the early 1880s following the 1882 Resolution of Local Self-Government, which called for the establishment of rural district boards, sub-district boards, and urban

municipalities with up to a two-thirds majority of non-official Indian members that were either elected or nominated by British district officers. Despite the stated importance of selecting Indian members, board chairmen were often British officials, assisted by members of the landed Indian elites and upper castes. These rural boards were entrusted with providing primary education, local infrastructure, and medical services, with 80 percent of expenditures allocated between schooling and infrastructure. Within primary education, the boards served two essential functions. They managed a few high-quality schools directly and provided public subsidies to privately managed schools (known as aided schools). All the money was distributed in rural areas where almost 90 percent of the population lived. District board spending on education significantly affected male literacy in the early twentieth century, but not female literacy.²⁶

Figure 1: Schools by Management



Source: Latika Chaudhary, 'Determinants of Primary Schooling in British India', the Journal of Economic History, March 2009.

Land tax revenue and the type of land settlement (permanent or temporary) were the significant drivers of regional differences in public spending. The land cess, an additional tax on the land revenue, was a key source of revenue, contributing 39 percent on average but with significant differences across provinces.

The tax rate for the cess differed by province but was generally uniform across districts within the province. In addition, the rural boards had no financial autonomy to raise revenues by increasing tax rates. Provincial grants to district boards accounted for

another 25 percent of board income, while tolls on roads and ferries contributed 10 percent. Finally, school fees, income from cattle pounds, and private contributions made up the rest.

Because of the permanent settlement in Bengal and Bihar, land tax revenue had been fixed in cash in 1793, and payment in these areas did not increase with changes in prices and agricultural productivity. Unsurprisingly, these provinces also had less grant money to transfer to their districts. In temporary settlement provinces (the rest of British India), land tax revenue was revised every two-three decades to incorporate changes in agriculture, albeit with a substantial lag. These areas had more public money and could distribute larger grants to their districts. The qualitative evidence suggests that grants within provinces were allocated per capita, with a preference for favouring poorer communities. There is no evidence to support this redistribution policy followed in practice. The particular importance of district boards may also have influenced the distribution of funds to education versus other local services.²⁷

Since the land settlement system was the same within provinces, caste composition, and social structure were perhaps more relevant to differences within provinces. We know that districts with a larger brahman population (or upper castes more broadly defined) had more schools, as did those with more Christians, because of the missionaries. However, districts with more caste and religious diversity also had fewer primary schools.

A recent scholarship uses 1911 land revenues to establish the relationship between rural education expenditures in 1911 and literacy in 1921. Because of the article's significance, I wish to paraphrase her main arguments here. Land revenues strongly influenced the amount of money the districts had made to spend on rural primary education because additional taxes on these revenues were the major funding source for district boards. However, the peculiarities of individual land assessment officers influenced the exact amount of the tax revenue, creating quasi-random variation across districts within the same province. Assessors adopted

different and often subjective criteria to determine the tax amount. She quotes Baden-Powell as writing, 'with all these different methods, it is apt to be supported that, after all, Settlement is very much a matter of individual taste and opinion.'²⁸ More importantly, the assessment process was updated infrequently every 20 to 30 years and was not particularly sensitive to changes in the income and development of the district.

However, this all-India scenario does not capture the peculiarities of the Madras Presidency. The transfer of the Company's power to the Crown after 1858 strengthened the subordinate position of the Madras Presidency financially. The Crown Government had continued and sometimes used different ploys to weaken Madras. Financial devolution was one effective ploy. Under Mayo's devolution of 1870, the provincial governments raised funds for administering their province and contributed to the financial upkeep of the central government. For the next half-century, the Government of India looked to Madras to supply a large share of its requirements. Madras provided two-fifths of the provincial contributions to military spending. In 1882, it was decided that Madras should contribute sixty-seven percent of her revenue to the center, while Bombay and Bengal contributed sixty-six percent and forty-seven percent respectively.²⁹

In 1920, when Lord Meston unloaded the central government's post-war deficit onto the provinces, Madras paid Rs. 348 lakhs, which was more than Rupees one hundred lakhs higher than the contribution of any other province. The financial arrangements between the center and the provinces were again revised in the same year. Madras' share was fixed at seventeen percent. While Bengal was supposed to pay a larger share, Bengal regularly pleaded its inability to pay, and the burden again rested on the Madras revenues. When these arrangements were revised in 1897, Madras fared even worse, losing seventy-one percent of her payments, while Bombay and Bengal lost sixty percent and fifty percent.

Christopher Baker gives the commercial and strategic significance of the other presidencies as the reasons for the Government of India to 'steal' revenues

from Madras.³⁰ In the Depression years, the Madras Finance Member, Hopetoun Stokes, severely cut costs and proudly balanced his budget. As a reward, Madras was passed over in the dole of three hundred lakhs from the central surplus, which all went to Bombay, Bengal, and other provinces which had not managed to square their accounts.

In 1919, a Minister in the House of Commons had apologized that Madras was 'a sort of milch cow for the Indian financiers. Madras was, after all, not a particularly rich province. Arguably, it was poorer than the other presidencies and, as the all-India trend indicated, was having difficulty with its revenues. The ryotwari land system was intended to allow the government to benefit from increased rural wealth. Yet,

the Madras Government found it impossible to reap the full benefit of the price rise. As land revenues declined, the Madras Government looked around for some new sources. First, it began to tax liquor more heavily, and by the 1910s, excise supplied over a fifth of the total receipts.³¹

The following table also highlights vast differences between provinces. Bombay, the highest-spending province, outspent Bihar and Orissa, the lowest-spending province, by a factor of six. There was a significant variation within provinces. For example, in Bihar and Orissa, spending per capita in 1911 ranged from 0.015 to 0.049 rupees.³²

Table1. District Board Revenues and Education District board education expenditures, 1912-13

	Per 1,000 of Population (£)	As % of total education expenditure	As% of total primary education expenditures	As % of total Public primary expenditures
British India	3.59	15	49	65
Bengal	2.43	8	40	80
Bihar and Orissa	1.65	13	34	61
Bombay	10.27	20	42	59
Central Provinces and Berar	4.58	25	61	66
Madras	3.03	12	34	38
Punjab	5.12	18	85	93
United Provinces	3.55	21	93	100

District board revenues (£) per 1000 population expenditures, 1912-13

	Cess (additional Revenues)	other sources tax on land	% cesses income (for example, provincial grants)	Total and other sources to income
British India	6.53	5.96	16.65	75
Bengal	4.28	4.35	10.51	82
Bihar and Orissa	4.56	3.08	9.66	79
Bombay	10.84	10.23	25.78	82
Central Provinces and Berar	4.99	9.34	16.07	89
Madras	10.80	10.13	31.85	66
Punjab	10.05	6.75	22.92	73
United Provinces	5.20	4.26	11.53	82

IV

Critique of Colonial Education

As the progress of the national movement gathered momentum in the 1920s, the national leaders scrutinized the policies of the British. Poverty and backwardness in all sectors of the economy were placed at the door of English education. We have noted Gandhi's reaction to British rule and its impact on native education. B.R Ambedkar Gandhi, twenty-two years younger than him, saw the subject from a different perspective. He attempted to show the existence of the organic relationship between caste and education forcefully. In 1928 Ambedkar submitted to the Indian Statutory Commission the 'State of Education' overview from 1813 to 1923. Commenting on the state of education as based upon the canons of Manu under the Peshwa's Government, Ambedkar said the Shudras and Ati Shudras had right, if any, to life, liberty, and property but had certainly no right to education.³³ Ambedkar went on to show how the British Government deliberately maintained that education was to be a preserve for the higher classes. To substantiate his point, he cited a passage in the Report of the Board of Education of the Bombay Presidency for the year 1850-51 that said Educational Boards must work to ascertain "the field of action," a goal that education should penetrate the native population.

A similar case of discrimination against a Pariah boy in Madras was recorded. The Board sought Rowlandson's opinion, secretary to the Board of the College of Fort St George and Public Instruction, to decide whether a person of that class should be admitted as a scholar in consequence of the strong aversion entertained by the native headmaster to instruct the Pariah boy. It asked further whether the instruction caste Hindus would consider their prejudice and impinged their bias if they were taught in the same class as the Pariahs. Still, as it was the intention and wish of the government to extend the advantage of education to all classes, they solicited the order of government as to the limitations to any particular class of the institution's benefits or to their being generally available. The incident occurred in 1833 when a Pariah student applied to the College of Fort St George for admission, and the

College Board, which had only British officers as members, acceded to the repugnance expressed by the upper caste headmasters. The Pariah boy was not admitted.³⁴

Ambedkar argued how the British official opinion before 1855 was decidedly in favour of the Brahmins. The official analysis demonstrated that the influential classes the Government could avail themselves of in diffusing the seeds of education were the Brahmins and other high castes. Ambedkar referred to the Despatch of 1854, in which the Court of Directors recognized the neglect of the Government to educate the great mass of the people who were utterly incapable of obtaining any education worthy of the name by their efforts. He referred to the Hunter Commission of 1882 to show that although mass education was the policy of the Government, education was inaccessible to the masses before 1854. No student from an aboriginal community was either in the High Schools or the presidency colleges in 1881-82. The lifting of the ban on the education of the Depressed Classes, Ambedkar argued, was only a small affair as the ban continued in practice. Ambedkar cited the principle of non-exclusion as the example of a petition submitted to the Government in Dune in 1856 by a Mahar boy who had complained that though willing to pay the usual schooling fee, he had been denied admission to the Dharwar Government School.³⁵

The Government Resolution of July 1856 admitted that the Mahar petitioner had abstract justice on his side and that the disadvantage under which the petitioner labours had not originated with that government. But the resolution read: "Government is obliged to keep in mind that to interfere with the prejudices of ages in a summary manner, for the sake of one or a few individuals, would probably do a great damage to the cause of education." In its effort to find a way out of the impasse created by the prejudices of ages, the government, said Ambedkar, adopted two measures: (1) the institution of separate government schools for low caste boys; and; (2) the extension of particular encouragement to missionary bodies to undertake their education by relaxing the rules in grant-in-aid. However, opening separate schools was given up

in practice as it involved expenses unacceptable to a Government to which primary education was a task.

Besides, the provision that such schools should be opened where backward classes were significant, according to Ambedkar, worked against the Backward courses as they could seldom be found to be living in one locality in large numbers. The stocktaking by the Hunter Commission in 1882 showed only a very meager presence of backward classes in primary education and no presence in secondary and college education. Ambedkar further cited the Report of the Director of Public Instruction, Bombay Presidency for 1923-24, which showed no improvement over the situation as it stood in 1882. Regarding population, the Backward classes were more significant in number. Still, regarding the importance of education, they occupied a place that was not only last but the least. The "Advanced Hindus," on the other hand, occupied fourth place in the order of population. Still, they were first in order of college education, first in order of secondary education, and first in order of primary education.

Ambedkar's "State of Education" report of 1928 identified imperialism as. The "main enemy" in India agreed that the backward classes needed national independence to have a stake in political power.³⁶ For him, the internal caste/class exploiter was no less an enemy. He declared that it hardly mattered whether the exploiter was a Hindu or a European: "The Hindu is as alien to him [the untouchable] as a European is." For him, both imperialism and feudalism/casteism are indissolubly connected. In his speech at the Round Table Conference in 1930, he declared:

"That the British, who have held so large a sway over us for such a long time, have done some good, we cheerfully acknowledge. But, there is certainly no fundamental change in our position. Indeed, so far as we were concerned, the British Government has accepted the social arrangements as it found them and has preserved them faithfully in the manner of the Chinese tailor who, when given an old coat as a pattern, produced with pride a replica, rents, patches and all. Our wrongs have remained as open sores and have not been

righted, although 150 years of British rule have rolled away".³⁷

The British Government transformed the dominant castes into a unified bureaucracy and established a link between social dominance and state power. Ambedkar argued that one hundred and fifty years of British rule produced only "a replica" of traditional social arrangements paradoxically in "modern" conditions in which "men of all castes and races work side by side in the mill without any misgivings regarding the caste of their neighbors."³⁸

India is a peculiar country. Two centuries ago, H H Wilson and H T Colebrook fought and lost the battle against English while attempting to reinstate Sanskrit and Persian as languages of India when those were then not the languages of the people. Since then, English has become a communication medium for people in diverse countries, if not the language. Though socially, upper castes have taken initial advantage of the English language, it has not posed a threat to native languages while creating opportunities for other marginalized classes. Since independence, while the government policies at the centre and states have actively encouraged the language of the home as the language of school for the vast majority of the people, paradoxically, the same policies encouraged private investment in English medium schools, perpetuating the inequity as in the past. The concerns Gandhi and Ambedkar expressed for the marginalized a century ago were as relevant as they are today.

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Statecraft of Religious Harmony under the Nawabs of Carnatic

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Historical writings on the Nawabs of Carnatic – Arcot, focus primarily on their political affairs, in which the European powers played a major role. Almost all the available materials on them, present the dark passages with reference to their military achievements, neglecting the social history of the people under their rule. The Nawabs are portrayed as alien invaders into the Carnatic and were indifferent to the life and interest of the people of other faiths. But it is fair that their political activities and administration have to be viewed and studied like that of any other native rulers who ruled this country, prior to them.

We do not come across any major religious disturbances in Carnatic during the rule of the Nawabs.

The Hindus got their due share in the administration and public life and communal harmony prevailed. Available sources shed lustrous light on the subject. However this aspect in the history of the Nawabs has not attracted the attention of the scholars, a much needed one. This paper is a short discussion on the statecraft of religious and communal harmony under the Carnatic Nawabs, based on the primary sources.

This history of the Nawabs begins with the capture of the fort of Gingee by Zulphikarkhan, the general of Aurangazeb, the Moghal emperor, in 1698. Zulphikarkhan and his successor Dawoodkhan wre the fouzdars under the Moghals. Many wars were fought and they annexed a larger territory of the Carnatic to

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form the Arcot Subah later. Starting from Sadathullahkhan (1710-1732) of Nawayat family, they were called as Nawabs. The rule of the Nawayat family was followed by Wallajah family under Anwarudinkhan (1744-1749) and the Wallajah rule was reduced to nominal by 1801 and final blow came in 1885. After this the descendants of Carnatic Nawabs were called 'Prince of Arcot', without ruling power but with some royal dignities granted by the British administration and it is being continued to this day. Mohamed Ali (1749-1795) was the important personality from the Wallajah family, so also in the history of South India.¹

Mohamed Ali Wallajah I is a figure of note among all the Nawabs of Carnatic. He began his career precariously in 1749. His father was killed in the battlefield and he fled to Tiruchirappalli. A rival of his, Chanda Sahib, whom the French supported, was emerging supreme. But the Carnatic wars turned in favour of the British. Mohamed Ali linked his fortunes with the British and prospered in their shadow. Shortly after his rival was disposed off the Carnatic lay at the feet of the British. Mohamed Ali was crowned as country's Nawab, but he was caught in the British web. As the British grew stronger and stronger he became weaker until his death in 1795. But he fought the British inch by inch with steadfast but could not succeed and met with disastrous end displacing the rule of his dynasty in 1801.³

Right from Zulphikarkhan, the Carnatic Nawabs enlisted the support of the local Hindu order in to the political arena. After the assumption of charges of the Gingee fort area he effected many changes in the personnel administration by presenting Jagirs to several Hindu officers. Lala Dakin Roy was appointed to the key post of Diwan Peshkar and Lala Thodarmal as Sarishtadar, along with other Muslim officers. Sardar Sivanath Singh was given the Killedare of old Gingee with a considerable mansub. In the war torn situation, Zulphikarkhan tried to console and comfort the Hindu population and extended all the basic necessities to them. Poor and orphans were taken care. The people regarded his days as the best of the past and in all praise for the justice in his Nizamath. C.S.Srinvasachari would say that 'people regretted his death very much'. This

shows the attitude of the Carnatic Nawabs to their subjects from the very beginning of their region.⁴

Zulphikarkhan took Gingee in 1697 from Maratha Rajaram. On the fall of Gingee the Royal women who were lodged in the Rajagiri fort in Gingee, requested the protection of Zulphikarkhan. With a sense of compassion he ordered for a good treatment to them through his trusted deputy Ramachand Hada and they were moved to a place of safety with all paraphernalia.⁵

Sadathullakhan (1710-1732), the first Nawab under Navayat family, had entrusted the charge of the important fortresses at Gingee to Payya Ramakrishna and Gowthama Venkatapathi his trusted Hindu generals.⁶ He had granted in the year 1714 an endowment of five villages to the Sri Varahasami temple at Srimushnam.⁷ He gave endowments to Thalapriswarar temple at Panamalai.⁸ Inscriptions in the Varadaraja Perumal temple at Kanchipuram record that Sadathullakhan was responsible for bringing the Varadaraja Perumal idol from Udaiyarpalayam and re-installing the same in the temple in the year 1710.⁹ Sadathullakhan gave due attention for the welfare of the people.

Chanda Sahib, of the Navayath family, the self proclaimed Nawab of Arcot, appear so dramatically at the helm of the political affairs of Tiruchirappalli for between 1736 to 1740.

Beschi – Veeramamunivar who was staying at Avur near Tiruchirappalli came close to Chanda Sahib and received his patronage and protection. Chanda Sahib met the Christian scholar and honoured him with presents. He also granted a few villages to the Avur parish and for the maintenance of the church here. Jesuit letters contain a number of incidents and information about the harmonious attitude of Chanda Sahib. One of the letter would say that even a Christian ruler would not have so benevolent towards the missionaries as Chanda Sahib.¹⁰

Anwarudinkhan (1744-1749), the first Nawab of the Wallaja family had installed a bronze image of Lord Shiva in the Nellaipappar temple at Thirunelveli and it was called 'Anavaranathan' till recently in memory of the Nawab.¹¹ (It is called as Umamaheswara at present).

Mohamed Ali Wallajah (1749-1795), though was the real lord of the country nearly for half a century was dependent on the British for his political survival. His reputation has suffered much, partly because we get the information on him from the British sources. Persian sources like *Tuzaki Wallajah* are valuable to some extent and it is worth the historians to view them to modify the overwhelmingly black figure that the European sources present.

The majority of the territories in the Carnatic were administered by managers who were his loyal officials. He appointed Hindu officials wherever possible and maintained a cordial relationship with them. When the whole of the old South Arcot district area came under his control he appointed Royaji, as the renter of the area. Royaji, a Brahmin, born in Buwanagiri rose by sheer ability from the position of Karnan to the Manager / renter of a very vast area. He remitted the peskash regularly to the Nawab.¹³

Nawab Mohamed Ali respected all religions. He donated land and money to the temples, churches, and mosques. The tradition of the land was thought of well and was felt that the places of worship were always the centre of power and activities. The common people, artisans, traders and priests were close to the temples. Fortresses came up around the temples bringing an influx of personnel. To reach in to the temple towns and forge an alliance with local groups was in the interest of the ruler. Hence grants and endowments were made liberally to the temples as a ruler who fulfilled the standard 'dharmic' obligations to protect and endow the holy places. He and as well as his successors made names for themselves as patrons of shrines in many of the major temples and their strong association includes temples and maths in Thiruppati, Tiruchirappalli, Srirangam, Thirunelveli, Chidambaram, Madras etc. and the list runs lengthy.¹⁴

During the Carnatic was the French soldiers had entered the Srirangam temple, damaged some structures and they plundered Chittirai and Uttira streets. Burban says that "they cut down the trees, destroyed, plundered and desecrated the temple". When the Nawab's army re-occupied Srirangam, the Nawab's officials were ordered

to rebuild, inhabit and fortify the temple. He also granted some endowments to the temple. The flower garden of the Srirangam temple is called as "Nawab's Garden", to this day.¹⁶

Mohamed Ali is praised as a great benefactor of the temple at Thiruppati.¹⁷ In the year 1760 Mohamed Ali had presided over a great rite of a royal incorporation at Silambar near Chidambaram temple.¹⁸ Parthasarati temple at Madras was also under the patronage of the Nawab. Mohamed Ali respected sadhus. He believed in astrology.

Mohamed Ali donated land to start the Squartz school and a Church at Tiruchirappalli. This school later developed into Bishop Heber College.

Ruqaat-I-Wallajahi, a collection of official letters and other documents written in Mohamed Ali's reign, mirrors a well ordered and just administration. The modern concepts of public welfare schemes and religions neutrality of Mohamed Ali are well scripted in this document.¹⁹

The Book Raquaat-I-Wallajahi, says', Mohamed Ali treated his non-Muslim subjects with great generosity. He gave thousands of acres of land to chatrams and maths. Non muslims could observed their religious rights and celebrate their festival in perfect freedom. Pilgrims were given full security for life and property". Islamic religious institutions, mosques and darghas were supported with grants and endowments.²¹

Umdat-ul-Omrah, (1795-1801), the successor of Mohamed Ali, was his first son. He also had to face a rough weather with the British government. He also followed harmonious path his father in his administration. He was cordial with his Hindu officials and subjects. Many of the Hindu officials were his trusted advisers.

The Mackenzie manuscripts say that Nawab Umdat-ul-Omrah settled a dispute between two groups of Vaishnavites in Srirangam temple. Another dispute in the Chidambaram temple, over the Govindaraja Shrine was also settled by the Nawab amicably.²²

The Nawabs of Carnatic Anwarudin, and Mohamed Ali has issued coins. The coins bear legend

'Nawabu' in Tamil, on the reverse side Hindu deities like Anchaneya, Muruga on Peacock, Durga, Surya and Brahma were struck. These coin demonstrate the secular character of the Nawabs.

The successors of Umdatul-ul-Omrah, namely Azim-ud-Daula (1801-1819), Azam Jah (1819-1825), Azim Jah (1825-1842) Gulam Gouse Khan (1825-1855), followed the same harmonious policies of their predecessors and were always high in the public esteem. They were well associated with the religious rites and public events of the people of all religious in the region and had contributed materially within their means. For example when the Nawab Azam Jah Bahardur Wallahah-IV (1820-1825) visited Nagore on a pilgrimage, thousands of people, Hindus and Muslims gathered there to greet and pay respect to their beloved Nawab.²³

The descendents of the Carnati Nawabs, the 'Princes of Arcot', from 1867 also continued to involve themselves with the general public as the exalted rulers of the dynasty.

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Fifth Report on the Revenue Policy of Madras Presidency under British East India Company

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Introduction

Fifth Report, a famous document prepared by a Select Committee set up in 1810 by the British Parliament to look into the affairs of the East India Company, is an invaluable source of document for the study of East India Company revenue administration in India. The terms of reference of the Select Committee were to inquire into the state of the company's territorial possessions with particular focus on revenue and judiciary. A movement led by the free traders and missionary interests demanding immediate abolition of the East India Company preceded the formation of the Select Committee. Their complaint was that the merchant government governed India unjustly and oppressively.

The Fifth Report was submitted to the British Parliament in 1813. Called the Fifth Report in a series of reports about the working of East India Company, it had 1002 pages. About 800 pages were in the form of appendices which included petitions of Zamindars and Ryots, reports of Collectors, statistical tables on revenue returns and the official notes on the revenue and judicial administration of Bengal and Madras.

The Select Committee was asked to study the origins and growth of the company's territorial empire in India and make observations on its system of government and its effects on the people. The Select Committee confined themselves to the study of the establishments connected with the Revenue and Judicial Departments of the company's administration. The Committee made a summary of different systems introduced one after another for the management of revenue and administration of justice since the acquisition of diwani in 1765. The practical effects of all such experiments were investigated in depth. Based on the records of the company and interviews with

people who were well versed in company affairs, a large report, called the Fifth Report from the Select Committee on the Affairs of the East India Company, was presented in the Parliament in 1812.

This report, which was favourable to the East India Company, influenced the Charter Act of 1813 in preserving the company as a ruler as well as a commercial body. Though public opinion was against the continuation of a company vested with a vast territorial empire, the Charter Act of 1813 allowed the company to rule British India on behalf of the crown. However, under the Charter Act, the company lost the monopoly right that it had been enjoying since its inception.

The Fifth Report, 1812, is an invaluable source document for historical inquiries into the early administration of the East India Company. The Select Committee collected all the crucial documents guiding the formation of the colonial state in its first fifty years and used them as annexures to the Report. Among the annexures, which are of crucial importance, are the minutes of John Shore and Cornwallis, an analysis of the finance of Bengal by James Grant, revenue and judicial statistics, proceedings of the board of revenue and reports from the district judges and magistrates. All these documents illustrate vividly how the colonial state in Bengal was formed and administered.

New Revenue Policy

In response to the clamour of free trade merchants and hundreds of petitions before renewing the Company's charter which was due to expire in 1813, the House of Commons appointed in 1809 a Select Committee to enquire into the estate of affairs of the country and people of India under the rule of the East India Company and to report the same with their observations to the British Parliament House.

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By 1810 the Committee commenced its sitting and continued its work during the two following years. It examined the Company's entire system of administration in India in great detail and submitted five reports to the House of Commons. After a laborious examination of numerous documents it presented a full report in 1812 known as the Fifth Report, in which it described the internal administration of the Company in the departments of revenue and judicature in the British territories.¹

In this report the Committee exposed for the first time the failure of Lord Cornwallis's institutions and laid bare their weakness and deficiencies. It clearly revealed the extreme insecurity and oppression suffered by the actual cultivators under the zamindari system and in contrast pointed out the advantages of the Ryotwari system.² After condemning the permanent settlement it wrote as follows about the Ryotwari System.

The Committee, therefore, arrived at the conclusion that the system of ryotwari settlement which had afforded to the British officers the means of reforming the abuses, removing oppressions, ascertaining individual rights and obtaining a real knowledge of the people and of the internal affairs of the country was highly expedient. Thus it would be seen that the Committee commended the ryotwari settlements. In fact, the Fifth Report of the Committee was drafted by a friend of Sir Thomas Munro, James Cumming, who had great admiration for this system of administration.³ The Committee had also been highly impressed with the able memoirs and reports prepared by the officers of the Madras Presidency.

Even though positive orders were given by the Court of Directors in its dispatch of 16th December 1812, no action was taken immediately on the plea that the village lease system was generally in force and there were unexpired leases. The Board of Revenue apparently had hopes of changing the Directors' resolution. It was only in 1814 that the Board of Revenue commenced its enquiries into the general existence of a proprietary right in villages and in 1817 made a draft of proposed ryotwari regulations and on 5th January 1818 recorded its minute on the settlement

in different districts and communicated it to the collectors to introduce the ryotwari system in the Presidency.⁴

By 1817 instructions were received once again at Madras for the abolition of the village system and the confirmation in all practicable cases of the ryotwari settlement with individual holders. It was alleged that the village system had been tried and failed. But the Board of Revenue declared that it had not been subjected to a fair trial and that it had not failed. It alleged too that the home authorities had decided hastily on insufficient evidence. "The judgement", wrote the Board of Revenue in its minute's dated 15th January 1818, "which has been pronounced in England against the village system is founded on a very partial and unfavorable view of its results; for it does not appear that the authorities at home had at the time when that judgement was passed, any information before them respecting any other portion of it than the commencement of the triennial settlement."⁵

But the Ryotwari system was in favour at home and orders were sent out for its re-introduction in all possible cases with certain modifications prescribed by the Court. At this period the different districts of Madras Presidency were subject to three different systems. In Ganjam, Vizagapatam, Rajahmundry, Masulipatam, Guntur, Salem, Chingleput and the Western, Southern and Chittoor Pollams the permanent zamindari system prevailed. In Malabar, Canara, Coimbatore, Madura and Dindigal the ryotwari system was in force. In the Ceded Districts, Nellore, the two divisions of Arcot, Trichinopoly, Tinnevely and Tanjore the village system had been introduced. For a quarter of a century under the Madras Government a series of experiments in land revenue had been going on. One system had been displaced to make way for another; each had been tried in turn and it was alleged that in turn each system had failed. They had all failed, more or less because the lands had been over-assessed. They had none of them been fairly tried under a moderate assessment.⁶ But gradually the entire Madras Presidency was converted to ryotwari land revenue as and when estates lapsed to the Government for non-payment of land revenue.

The frontiers of Ryotwari system were enlarged and on 8th March 1832 even the Board of Revenue admitted that zamindari and village lease settlements were failures and the Ryotwari system was adopted officially for general application after drawing into the vortex of controversy every single person of importance connected with land revenue administration in Madras.⁷ The new and modified ryotwari system was aimed at checking the evils peculiar to the old ryotwari system.⁸ Thus in obedience to the orders of the Court of Directors the Board of Revenue gave in its minute dated 15th January 1818 detailed instructions to the collectors of revenue "to promote and facilitate such a modified and improved annual ryotwari settlement as may meet the expectation and obtain approbation of the authorities at home." At the outset the collectors were warned by the Board of Revenue that the ryotwari system which was being reintroduced, though founded on the principle of settlement with individual ryot which formerly prevailed, differed from it in several points of essential importance. The Board called the attention of the collectors to these important points of difference between the two systems.

In the first place, the Board most expressly forbade under the new system any compulsion or restraint on the free labour of the Ryot which may have been exercised under the former Ryotwari system. This oppression was now to be formally repudiated and the India revenue officers were to be specially warned against the assumption and exercise of improper power. Freedom of labour was declared by the Court of Directors to be the basis of the new settlement.⁹

The new settlement also differed in another essential point. Instead of denying the existence of all private property in the lands in Tamil country it expressly acknowledged it. It was also the desire of the Court of Directors, the Government of Madras and the Board of Revenue to uphold the right of property, and collectors were specially warned to guard themselves against any infraction of the landed tenures of the country.

The new settlement also differed as regards the rates of Teerva or the maximum assessment on each

field. In the words of the Board there could be no doubt that these (former assessments) in general were excessive and greatly beyond the resources of the people. The necessity of revising them had therefore been universally admitted. even the Governor in Council desired that "the rate of assessment might be such as was calculated to give encouragement to agricultural industry and thereby promote the general prosperity of the country."¹⁰

In conclusion, the Board declared that the collectors, in entering on the new settlement should ever recollect that the great object in view was not immediately but by degrees to convert the bad farms of the Tamil country into good estates and the land holders into land owners; Ryot in that part of the country was therefore gradually to be raised from the condition of a mere labourer to that of a farmer; that he was no longer to be made to till the ground for the government, but to be left to plough it for himself and that the government renounce the principle of taking from him all that he was able to pay and desire now only to revive a fair revenue from the land he cultivated."¹¹

It was resolved by 1821 that all controversies on the tenability of the ryotwari system of land revenue should be closed.¹² The old controversy faded out after this. The ryotwari system over which the revenue administration was so violently divided had come to stay in the end. There only remained for it to adjust itself to the local circumstances in different areas in the day to day administration.¹³

This would perhaps be the proper place to discuss the impact of the quarter century of experiments on the agrarian policy of the Company on the country and people. Sir Thomas Munro, the architect of the ryotwari system of the Company in Madras, whose name had become inextricably associated with all the ideas of land revenue of Madras, when he assumed the Governorship of Madras in 1819, sanctioned the proposals for reduction of assessment in the Ceded Districts and granted alleviation in other districts also. These measures, though they averted the further decline of cultivation, had, owing to adverse circumstances, little effect upon improving the conditions of the ryots.

Within 24 years there were no less than four famines viz., those of 1799, of 1804-7, of 1811-12 and 1824. Nine years later in 1833-34 occurred the famine known as the Guntur famine which, though confined to a small area, was more destructive in effect than that of great Madras famine of 1876-78. The mortality and suffering caused by it were terrible. In the Guntur portion of the Krishna District from one third to half of the entire population perished.

The land revenue policy of the Company did not fulfil the promise held out by the makers of ryotwari settlements at the beginning. The primary aim of the new form of land assessment had been good collection of revenue and amelioration of the condition of the ryots. The ryotwari system realised the first objective admirably well. In the second it failed. The high assessments caused great suffering to the ryots. There was a marked shrinkage in the volume of agricultural output. There was no rise in the wages of labour and agricultural indebtedness showed no signs of decrease.¹⁴

The growth of population was also checked by this general depression. Another notable feature was the near-absence of the land market excepting in a few places like Coimbatore, where conditions in many respects were more or less satisfactory. This was because Coimbatore was the only district under the Madras Government in which the ryotwari system had a fair trial. "It had remained in force there without interruption for twelve years. The system was administered by the same authority and upon uniform principles under moderate assessments."¹⁵ These proved that it was possible under a ryotwari system to combine good collection of revenue with the prosperity of the people. But in other districts the scene was bleak and the sufferings of the people as a result of the cumulative effects of many factors, were accentuated by the severe depression which held the presidency in its grip and which in its turn was, in part, caused by the high ryotwari assessments.¹⁶

Although there were no severe famines under the Company's rule from 1834 up to 1854, the country suffered from a series of unfavorable seasons. There was a severe agricultural depression on account of the

low prices which then prevailed in agricultural produce. No doubt this was due to causes which were in operation throughout India and not merely confined to this Presidency. The reasons deduced by Srinivasa Raghava Iyengar in his memorandum were slow development of export trade and the remittance of a considerable amount of specie to England, insufficiency of the currency, substitution of cash payments for payments in kind both in respect of taxes and the disbursements of government.¹⁷

Thus the second quarter of the 19th century can be considered as a period of acute suffering to the agricultural classes and so the revenue declined greatly in several districts. But the administration of the Company insisted on all collectors enquiring into the causes of this depletion of revenue and appointed various commissions to enquire into the causes of decline of revenue in several parts of the Presidency. These reports give full information about the conditions of the ryots in those days, and the state of the several districts during the period. Taking the Presidency as a whole however, there can be no doubt that between 1830 and 1850 and more especially between 1835 and 1845 the condition of the agricultural classes was wretched. The principal measures adopted by the government during this period for the development of the country and amelioration of the condition of the agricultural classes were by way of abolition of the sayer duty or duties on inter-portal trade, abolition of the tobacco monopoly in South Canara and Malabar and a large number of petty and vexatious imposts, the relinquishment of the right claimed by former governments to tax improvements on lands carried out solely at the expenses of the landholders, and, most important of all, the construction of the Cauvery, Godavari and Krishna Anicuts.

Findings of the Report

Many groups of people in Britain were not happy with the working of East India Company in India. They opposed the monopoly enjoyed by East India Company over trade with India and China. Many British traders wanted a share in Company's trade in India. They emphasized that the Indian market should be opened for

British manufactures. Many political groups even argued that the conquest of Bengal benefitted only the East India Company and not the British nation as a whole. They highlighted the misrule and maladministration by East India Company.¹⁸ As a result, the British Parliament passed several acts in the late 18th century to regulate and control the rule of East India Company in India.

It even asked the Company to submit regular reports on its administrative activities in India. The Fifth Report was such a report. It was produced by select committee; it was concerned with the nature of Company's rule in India. It contained an invaluable evidence against the rule of East India Company in India.¹⁹ It brought out the pitiable condition in rural Bengal in the late 18th century.

Conclusion

We may conclude from the study of its revenue policy that (zamindari and ryotwari) broadly aimed at creating an agriculturist who would have the incentive to apply capital to land and raise productivity. Company's revenue policy failed to achieve both these. Neither was it able to give a light assessment nor was it able to keep the official interference to the minimum. This probably accounts for the delay in the emergence of a powerful middle class.

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Analysis of Social Justice Implementation with Special Reference to DMK in Tamil Nadu – A Study

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Changes in Reservation Policy

The D.M.K. government introduced changes in the reservation policy. A special reservation of 50 per cent for backward classes in education and employment opportunities was provided. 20 percent exclusive reservation for most backward classes was granted within the 50%. 18% (percent) separate reservation for scheduled caste and the D.M.K. government also sanctioned 1% (percent) reservation for scheduled tribes. New hostels were constructed for students of these communities. Free house sites for the benefit of most backward classes and denotified communities were offered the government.^{xiii}

Samathuvapuram

The Chief Minister in commemoration of the Golden Jubilee of India's Independence in 1997. Periyar Ninaivu Samathuvapuram Scheme was introduced. It aimed to eradicate caste discrimination the government planned to establish 150 Samathuvapuram nowday 175 Samathuvapuram in Tamil Nadu State. Samathuvapuram Complex included Water Tanks Community Hall, Primary School, Library, Health Centre, Fair Price Shop, Noon Meal Center, Recreation Room, Park and Play Ground. During 1996-2001 was welfare oriented as in paid much attention for implementing many social and economics welfare schemes. Kalaignar Karunanidhi as Chief Minister introduced the welfare schemes promised in the 1996 election manifesto of D.M.K. These schemes were mainly indented to ameliorate the condition of rural and urban poor and economically weaker sections of the state. The Periyar memorial 'Samathuvapuram' (a place of equality) concept and scheme was the novel idea of Chief Minister Kalaignar Karunanidhi to fulfill the vow of Periyar E.V. Ramasamy to establish a casteless society.^{xiv}

Employment Opportunities

At the same time it did not neglect other areas of development. Agriculture, Industry, Information technology, Education etc. were given due importance. The D.M.K. administration had its merits and demerits. The D.M.K. rule during 1996-2001 was remarkable in providing employment opportunities. The new industries and information technology and software parks offered job opportunities to the skilled and unskilled in large numbers with lucrative salaries. Besides this regular appointments were made to the government services. Teachers to elementary, middle, High and Higher Secondary Schools were appointed on the basis of their employment seniority, which fulfilled the aspirations of many educated and trained youth. Large number of teachers was also appointed to Government Colleges.

One noteworthy orders to more than 400 college teachers who were recruited during the previous A.I.A.D.M.K. regime. Similarly 10,000 Police Constables who were recruited during the previous Jayalalitha administration were also appointed. There were rumours that they would not be appointed but the D.M.K. Government could not do so. Here it is to be noted that the subsequent A.I.A.D.M.K. Government in 2001 terminated the services of meagerly paid 'Makkal Nala Paniyalarkal' (People welfare servants and 'Salai Paniyalarkal' (Road Mazdoors) appointed during the D.M.K. rule during 1996-2001.

Women Empowerment

The D.M.K. Government in 1975 introduced Widow Remarriage scheme-1976 for the welfare of indigent widows. During 1976-77, a sum of Rs. 2.75 lakhs was spent as financial assistance to the couples, on this scheme for encouraging widow remarriages. The modern Training-Cum-Production workshop at

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Muttukkadu was functioning during 1976-77 1000 tricycles were distributed to poor orthopedically handicapped during this period 55 couples were benefited during this period 'Kuzhandhaigal Kappagams' were started for the purpose of childcare and education. In order to create a caste less and class less society, the D.M.K. Government encourages inter-caste marriages by awarding the couple with a gold medal. Free house sites were given to the Adi-dravidas. Electricity facilities, link roads to the Adi-dravidas significant steps were taken for the welfare of women during this period. They were reservation of 30 percent of seats undertakings, equal property rights to women on par with men were some of the novel schemes implemented by the D.M.K. Free education upto graduate level for girls of poor and low income families were granted. Maternity assistance scheme was extended during this period. Moovalur Ramamirtham Ammaiyar Memorial Marriage Assistance Scheme was introduced in 1989. A grant of Rs.5000 was given to a girl from poor a household, who was completed eight standard on the occasion of her marriage. In respect of scheduled tribes, the educational qualification was fixed as 5th standard.^{xiv}

Anjugam Ammaiyar Memorial Inter – Caste Marriage Assistance Scheme with an award of Rs. 5000 per beneficiary was introduced in 1989. Under the Dr. Dharmambal Ammaiyar Memorial Widow Remarriage Assistance Scheme, the amount of benefit was increased to Rs.5000. Under the Dr.Muthulakshmi Reddy Ammaiyar Ninaivu Mahaperu Financial Assistance scheme Rs.200 was given to a poor house hold women. Free sewing machines were given to poor women. As such 900 sewing machines were given to women during 1990-91.

Number of women welfare schemes enabled the poor women to get rid of their troubles. 30% reservation for women in education and employment, 33% reservation of posts in the Local bodies and co-op societies were the measures laudable. Above all, the order for the appointment of only women teachers' upto 5th standard was much hailed by the people from all walks of life.^{xvi}

World Tamil Conference

Kalaigarnar delivered the special address on the inaugural day of 3rd World Tamil Conference held in Paris in 1970, and also on the inaugural day of 6th World Tamil Conference held in Kuala Lumpur (Malaysia) in 1987. He penned the song "Semmozhiyaana Tamizh Mozhiyaam", the theme song for the World Classical Tamil Conference 2010 that was set to tune by A.R.Rahman. "Ulaga Tamizh Manadu" (World Tamil Conference), was the first coined word for the conference in 2010, however the IATR organization that had right to conduct the conference was not happy hence change in name.^{xvii}

Major Achievements of DMK

The DMK has initiated all-round development in the villages of Tamil Nadu, by implementing the famous 'Mahatma Gandhi National Rural Employment Guarantee Scheme'. DMK has improved the condition of roads and constructed bridges across the state.

DMK has successfully introduced Tamil as a compulsory language till 10th standard, in all schools in the state of Tamil Nadu. It championed the cause of Tamil languages and culture, and used its national clout to make Government of India declare Tamil as a classical language. DMK was the cause for naming the Madras state as Tamil Nadu and also Madras as Chennai. DMK and its president Kalaigarnar Karunanidhi was the main root cause of implementing Mandal commission. DMK has been firmly in favour of reservation for the backward classes for social upliftment, and has increased reservation up to 69% the highest in the country. DMK Government had implemented many welfare schemes like one kg rice for Rs.1, free television set scheme, free cooking gas connections, farmers' loan waiver, marriage assistance and assistance for pregnant women.^{xviii}

As a result of intense political competition, loans to farmers, small traders, and SCs were extended; electricity tariff for agriculturists was reduced; backward castes were given free education and scholarships; the urban/rural poor were given house sites or houses; fisher folk were given mechanised trawlers; Pongal and Diwali gifts of rice and clothes

were distributed to the poor; pension was given to the destitute elderly, women and the disabled; hand-pulled rickshaws were replaced by cycle-rickshaws; small entrepreneurs were given credit and other concessions to set up their enterprises; mid-day meals were given to poor children enrolled in schools run by municipalities and district administrations; vocational rehabilitation centers and sheltered workshops for the adult disabled were started; jobs were created in the state and local governments for the education unemployed; hutments were cleared and slum dwellers were allotted tenements in high rises built by the TNSCB; state government employees were given pensions, job security, and other benefits; specific backward castes were included in the OBC list and extended the benefits of reservation; and NGOs were given grants to run social welfare services to women and children in difficult circumstances. In short, a range of divisible welfare benefits were conferred on the poor and the marginalised to keep them in the fold.^{xix}

The D.M.K. government abolished the entrance exams for higher education and also abolished the entrance fee in Government hospital. The 'Varumum Kappom' and 'Vazhvoli' (Eye) schemes were more beneficial to the poor who were not afford to get such treatments in private hospitals. The computer literacy programme (CLP) introduced in schools and colleges enabled the poor students to get acquainted with computer knowledge. The Mahalir Thittam envisaged provision for micro credit to women, which paved the way for economic independence of poor women in rural areas.^{xx}

In the history of the Dravidian Movement the struggle for social justice is of paramount importance. The consciousness and the conscientiousness of social rights were, in fact, initiated by the English, which, later on, was fostered by the Dravidian Movement stalwarts beginning with Dr. Nayar down to Chief Minister Dr. Kalaignar M. Karunanidhi. He occupies a unique place in the history of social justice. Pitty Theagaraya, Dr. C.Natesan, Muthaiah Mudaliar, Periyar, Anna, Kalaignar.^{xxii}

The Government has rendered social justice to the people of Tamil Nadu by adopting 30 percent reservation for Backward Classes, 20 percent reservation for Most Backward Classes / Denotified Communities, 18 percent reservation for Scheduled Castes and 1 percent reservation for Scheduled Tribes in Education and Employment Sectors in Tamil Nadu. By ensuring 69 percent of reservation, Government has ensured Social Justice.^{xxiii} Tamil Nadu Social Welfare and Social Justice scheme, which started after independence, got its peak during the reign of Dravida Munnetra Kazhagam. The name of the state Madras had changed into Tamil Nadu. The Government encouraged inter-caste marriage by enacting an act providing legal status to the marriage. Transport was nationalized and providing job opportunities to skilled and semi-skilled labours. The rural people were delighted by the introduction of electricity to all villages. Roads were laid in the villages having the population of 5000.

And, Agriculture, Uzhavar Santhai (The farmers Market) and Animal Husbandry, Industry, Road and Transport, Electricity to House for each family, Education, Employment welfare scheme, Namakku Namma Thittam, Anna Marumalarchi Thittam and (MLACDS) member of Legislative Assembly constituency Development scheme and Periyar Memorial Samathuvapuram, Moovalur Ramamirtham Ammaiyar Memorial Inter-Case Marriage Assistance Scheme, Anjugam Ammaiyar Memorial Inter-Case Marriage Assistance Scheme. Adi-Dravidas and Tribals Welfare Scheme, Labour Welfare Scheme, and various social welfare and social justice schemes introduced and achieved by the D.M.K. government.^{xxiv}

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Rural Development Programmes and Its Impact on Vellore District

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Introduction

Country's advancement is a powerful strategy, which is essentially stressed with the provincial domains. These join cultivating advancement, setting up of budget and social system, sensible wages as moreover cabin and house goals for the landless, town masterminding, general prosperity, preparing and utilitarian capability, and correspondence, etc. The progress of our nation with a point of view to improve the individual fulfillment of the common people is said to be provincial improvement. The saying of then rustic improvement is as to accomplish the accompanying four factors, for example, raised monetary development, raise in pay of the country masses, freedom of provincial masses both political astute just as efficient, and insightful to empower simple access to different

assets like instruction, restorative care, openings for work, etc.

Objectives of Scheme

Bring about an improvement in the general quality of life in the rural areas, by promoting cleanliness, hygiene and eliminating open defecation. Accelerate sanitation coverage in rural areas to achieve the vision of Swachh Bharat by 2nd October 2019. Motivate Communities and Panchayati Raj Institutions to adopt sustainable sanitation practices and facilities through awareness creation and health education. Encourage cost effective and appropriate ecologically safe and sustainable sanitation. Develop wherever required, Community managed sanitation systems focusing on scientific Solid & Liquid Waste Management systems for overall cleanliness in the rural areas.

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Objectives of the Clean Village Campaign Area

To create more awareness to the community on the adverse consequences of open defecation practices. To recognize the special needs of different categories of people and promote sanitation needs of specific groups like children, women, adolescents, aged people, disabled, etc. To promote environmental sanitation in all institutions like Anganwadis, Schools, public places, etc. To develop and promote technology options for different geographic locations and conditions of water availability, depth of water table, etc. To promote hygienic behavior through change in knowledge-attitude practices and skills for improving environmental sanitation.

To empower the community and local governments in planning and implementation, strengthening their managerial capacity and responsibility on all aspects of environmental sanitation. To enable net-working, coordination and better convergence of various agencies and groups working in this sector with a view to optimize efficiency in implementation and ensuring sustainability of systems. The strategy is focused on mobilizing the community through intensive Information, Education and Communication (IEC) activities with the involvement of Village Panchayats and various other departments.

- The Components of Clean Village Campaign Area
- Eliminating the practice of open defecation
- Water conservation and waste water re-use
- Solid waste management
- Night soil based Biogas plant

The Village Panchayats with 100% sanitation coverage in individual households, schools and Anganwadis were free from open defecation with clean environment through solid waste management and water conservation and also had provision of rain water harvesting in all the houses, were eligible to be nominated for a cash award of Rs.5.00 lakh by the State.

Mahatma Gandhi National Rural Employment Guarantee Scheme

The Mahatma Gandhi National Rural Employment Guarantee Scheme is a centrally sponsored Scheme. The Scheme was launched on 02.02.2006. It

guarantees 100 days of employment in a financial year to any rural household whose adult members volunteer to do unskilled manual work. Mahatma Gandhi National Rural Employment Guarantee Act is an important step towards the realization of the "right to work". The Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) framed under the Act is the only anti-poverty programme which has legal backing.

The core objectives of this scheme, as per the revised schedule-I of the MGNREG Act, are Providing not less than one hundred days of unskilled manual work as a guaranteed employment in a financial year to every household in rural areas as per demand, resulting in creation of productive assets of prescribed quality and durability; Strengthening the livelihood resource base of the poor; Proactively ensuring social inclusion Strengthening of Panchayat Raj institutions. In Tamil Nadu, the scheme was first notified on 2.2.2006 in 6 districts of the State and the scheme was extended to all the remaining districts.

Plantation Activities

As an effort to increase the green cover in rural areas, Avenue Plantation on either side of the roads to a length of 2,000 Kms on Panchayat Roads, Panchayat Union Roads, Highway Roads, PMGSY Roads have been taken up. Massive Tree Plantation is being implemented in Convergence with Forest Department to increase the green cover and to mitigate adverse environmental pollutants thereby increasing the quality of human and animal life. These plantation activities are carried out on Government lands, Government institutions, private institutions, factories, schools, colleges, other Government establishments, Public Parks and other suitable areas. During the year 2015-16, 32.63 lakh saplings have been planted under MGNREGS.

Establishment

Based on the MGNREG Audit of Scheme Rules 2011, the Government of Tamil Nadu issued orders in G.O. (Ms.) No.64, RD&PR Department dated 27.7.2012, for the formation of an independent Social Audit Unit and specified the necessary staff along with

their roles & responsibilities. The Government of Tamil Nadu, vide G.O.(Ms.)No.125, RD&PR Department dated 21.12.2012, approved the by-laws for the formation of 'Social Audit Society of Tamil Nadu (SASTA)' and accordingly, the Social Audit Society of Tamil Nadu was registered on 9th January 2013, under Tamil Nadu Societies Registration Act, 1975.

District Profile

No. of Blocks	: 18
No. of Panchayats	: 860
No. of Clusters	: 1620

Population (Rural)

Category	Male	Female	Total
General	989726	980204	1969930
SC	247457	246468	493925
ST	43864	42911	86775
Total	1281047	1269583	2550630

Plantation

Works	2015-16		2016-17	
	KM	No. of Sapplings	KM	No. of Sapplings
Avenue plantation				
1. Highway Roads	17.20	4446	17.50	3900
2. Panchayat Union Roads	1740	4981	36.15	7840
3. Village Panchayat Roads	5.50	1460	313.35	60460
4. PMGSY Roads	26.55	5311	3.00	1800

Agricultural Activities

Works	2015-16		2016-17	
	Taken up	Completed	Taken up	Completed
Formation of Farm ponds Ooraries	144	135	11	3

Pradhan Mantri Gram Sadak Yojana (PMGSY)

Pradhan Mantri Gram Sadak Yojana was launched in 2000 to provide all weather road access to

unconnected habitations. PMGSY is a 100% centrally sponsored scheme. The programme objective is to provide round-the-year connectivity by all weather roads with necessary culverts and cross drainage structures. Between PMGSY Phase - I (2000-01) and PMGSY Phase - VII (2007-08) i.e. Bharat Nirman Phase - II, 4,946 roads have been taken up for a length of 9,970.150 Km at a cost of Rs.2, 022 crore. All the works have been completed. In Tamil Nadu, all habitations with more than 1000 population have been provided connectivity

Classification of Village Panchayats on The Basis of Population (2001 Census) in Vellore district.

Sl.No.	Population	No.of Village Panchayats
1	500 and below	2
2	501-1,000	137
3	1,001-3,000	571
4	3,001-5,000	112
5	5,001-10,000	36
6	Above 10,000	2
Total		860

Considering the number of habitations, the Village Panchayats are classified as below:

Classification of Village Panchayats on the Basis of Number of Habitations (Vellore District)

Sl.No.	Habitation Range	No.of Village Panchayats
1	Below 5	472
2	5-15	372
3	16-25	10
4	Above 25	6
Total		860

Basic Infrastructure and Amenities

Water Supply

Priority should be given to 100% water supply coverage of SC/ST habitations and also to ensure 55 Lpcd, in all rural habitations. Likewise priority should be given to the unconnected habitations. Water supply works may be taken up in those habitations where the water supply position is below 55 Lpcd. Highest Priority should be given to habitations with 0-15 Lpcd, then to habitations with 15-30 Lpcd, then 30-40 Lpcd

and finally to those with 40-55 Lpcd. Augmentation of existing source and new source including open well / bore well for a new individual Power Pump (IPP) Scheme may be taken up.

Drilling of Bore wells will not be a permissible activity under THAI-II in areas which have been classified as semi-critical or critical or over exploited according to central ground water board's (CGWB) latest assessment. Construction of OHT may be taken up only in those habitations where the present storage capacity of the existing OHTs is insufficient to ensure 55 Lpcd water supplies. The Capacity of Service Reservoirs may be fixed on the following lines.

Street Lights

Installation of new street lights may be taken up only in the new habitations, far flung or isolated habitations, extension areas, Adi dravidar and Tribal Habitations and a new housing colony that has been developed under government sponsored Housing schemes. Even in these areas selection should be based on actual requirements. Additional street lights in areas where the existing coverage is inadequate may also be taken up. New street Lights works involving extension with additional poles shall only be taken up under THAI Scheme. Replacements of existing street lights materials or new fittings (Starters, Chokes, Tube lights etc.) in the existing poles shall not be taken up under THAI Scheme. (These components may be taken up under panchayat General Fund / 14th Central Finance Commission Grants). Wherever required, as an energy saving measure, LED lamps with smart mode may be installed. In such cases, the LED lamps may be purchased only from the authorized / approved firms.

Tamil Nadu Rural Roads Improvement Scheme

"Every village with a population of more than 500 will have a black topped road and other habitations will have an all-weather road". The objective of the Government is to ensure access to the remotest regions and far flung areas through all weather roads. For the implementation of Tamil Nadu Rural Roads Improvement Schemes 2016-17 with an overall outlay of Rs.800 crore. Permitting allocation of 50% of the

funds to the Districts based on population and the remaining 50%, based on the length of road network in the District.

The rural road network consists of roads with various surface types. About 60% of the roads are surfaced and 40% are un surfaced roads. Hence, the department shall have to continue to adopt its multi-pronged approach towards improvement of rural roads as given below in the three streams. From out of total allocation at least 25% of the funds allocated shall be earmarked for each of the three streams. Out of total allocation to a district, atleast 25% of funds shall be allocated to Bus – Plying roads under all three schemes.

Conclusion

From the examination, we came to realize that administration gives advantages like to expand profitability, expanded quality in items, high pay, expanded productivity, raised profit, simple information assembling about climatic condition, dampness, soil type, crop design and so forth and can share agrarian information in a quick way. These preferences moreover significant to the agriculturist that development an Indian Government has given to the farmer entrance, Kisan call center, and the mkisan portal to empower farmers to settle on taught decisions for profitable developments, progressively equipped headways hod monstrous assurance.

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The History of Paradigm Shift of Muslim Women's Rights in India – A Study

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With the advent of Islam in the Arabian Peninsula, the social institution of the “Jahiliya” (the age of ignorance) underwent significant changes. Islam offered a newly changed position to women and elevated their status. Islam strongly advocated the objects of equality, development, and peace for women. For restoring the dignity of women, one of the laudable acts of the Prophet was to denounce the practice of female infanticide and to forbid it strictly through the authority of Quranic injunctions. The birth of a daughter was not to be regarded as unwelcome. It was ordained that a man who brought up daughters would become a covering against Hell.

Instruction of The Holy Quran about Women's rights

The *Holy Quran*, the final and eternal guide of mankind it clear that man and woman are two physical forms of the same soul. Thus, no original difference exists between them. Islam attributes such a high status to women that a whole Fourth chapter is allotted to them under the title Un-Nisa (Women) in The *Holy Quran*. Islam has bestowed on women, all kinds of rights about worship, dower, divorce, maintenance, inheritance, ownership of property, earning of livelihood, and acquisition of education, being the most important ones.

Freedom of Expression to Women in Islam

Islam granted the freedom of expression also to women along with men without any distinction. During the time of the Prophet, Muhammed women used to consult him regarding personal, political, religious, economic, and social matters, as well as matters related to women's role in war and sex. Sometimes they used to have frank and bold discussions with him arguing and forcefully putting their point of view in front of other companions. Prophet Muhammed never discouraged them and always listen to their problems peacefully and

tried to satisfy them. Prophet Muhammed also instructed Muslims on the proper upbringing of daughters and to pay considerable attention to their physical and mental growth. He also advised not to give preference to sons over daughters. Prophet Muhammed's love for his daughter Hazrat Fathima has set an example in the Islamic world.

Commands for the equal rights of women and men to pursue education can be found in the Al-Hadith literature. It, however, made a difference regarding the type of education meant for a man and that for a woman. A woman's sphere of activity was the home; she should be trained primarily in those branches of knowledge that make her more useful in the domestic sphere.⁸

Women's Rights about Marriage in Islam

The Prophet Muhammed also upgraded the woman's position in society by bringing many improvements in marriage rules. Marriage was made not only a contract but a sacred covenant. Being a contract, it gave the man no power over the woman's person beyond what the law

The Muslim woman has got full freedom to choose her life partner. She has been given a free hand to give her assent or to reject the choice made to her. She is also free to make her own choice. Freedom of a woman does not end with her choosing her life partner alone. It was imperative to seek 'free consent of the lady for solemnizing a marriage. No person, a relative or otherwise, could compel her to marry a person against her will. As an economic obligation, a husband was obliged to pay his wife a sum of money known as “Mahr” or marriage settlement. He went to the extent of commanding that “Mahr” should be paid even to a captive married woman and maids taken in wedlock by a Muslim. He emphasized that the “Dower” (Mahr) of her marriage should belong to her alone.

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Polygamy in Islam

Another important reform was to restrict the number of lawful wives to four, with an over-riding clause that such plurality of wives was possible only in a case when the four were treated alike materially as well as emotionally. There was also a universally accepted Al-Hadith that a husband should not show greater preference for one wife or another. The authorities, are, therefore, of the view that in reality, it propounded monogamy and meant prohibition of polygamy. Prophet Muhammed declared, 'The best among you is those who are good to their wives and kind to their people'.

Women's Right to Divorce in Islam

Prophet Muhammed was liberal in conceding divorces to the ladies too, at their initiation. He allowed divorce even on grounds of mental incompatibility. Nevertheless, the Prophet did not favor it and emphatically stated that of the many things that God made permissible for men, the most displeasing to him was divorce. But considering conjugal differences, it was considered better to wreck the unity of the family than to wreck the unity of the family than to wreck the future happiness of the couple. Under strained conditions, it was most relieving for the wife to get separation from the husband.

Inheritance Rights of Women in Islam

As a general rule, a female, who might be a wife or daughter, was given one-half of the share of a male. No distinction was made between movable and immovable property. The right of will up to a limited level was given to women also. She also had the right to enjoy her husband's property, whereas a husband had no legal power to touch his wife's money or property. If she let him use any part of it, it was only at her instance.¹²

The husband and wife retained full possession and control of their respective individual belongings. Nobody father, husband, or any other relative could interfere in a woman's financial matters. Similarly, each woman was an absolute master of her share of the inheritance.¹³ Since the Quran recognized women's

independent rights over property, they were expected to pay alms on their behalf.

Purdah for Women in Islam

Many verses indicate that a woman must not exhibit her adornments, except those that were apparent, to anybody other than her near relatives who were identified and described therein. Men and women should look downwards while speaking with members of the other sex. Both men and women should be modest in their behavior.

Women's Participation in Islamic State's Affairs

In the field of public affairs, their influence was evident. During Umayyad's time, Umm-ul-Banin, the Queen of Walid I, possessed great influence over her husband and frequently interfered in the affairs of the state. During the early Abbasids, women wielded great influence on state affairs. Umm-Salma, the Queen of Abdul Abbas Saffah, the first Abbasid Caliph, had such an influence over her husband that he decided nothing without her advice. Khaizuran, the consort of Mahdi, the third Abbasid Caliph, had so much influence that courtiers, powerful dignitaries, ministers, poets, and scholars flocked to her. She was revered for her generosity towards the poor and the needy. Zubaida, the wife of Harun-al-Rashid, had much influence on the administration and her tomb is venerated even to this day. Qatr-un-Nada, the mother of Caliph Muqtadar, held the reins of government with perfection as the mother reagent.¹⁴

Martial Arts of Women

The women of this period possessed military skills as well. For instance, Zainab, the grand daughter of Hazrat Ali and sister of Hussain, showed her skill while guarding her nephew against the Umayyads after the butchery at Karbala.¹⁵ During battles, these women helped in various ways. At times, they fought actively in battles. During Mansur's time, two of his lady cousins fought in the Byzantine war clad in male. Safiyya, Umm-Salma, and Umm-Saleem were some of the ladies who distinguished themselves in this field.¹⁶ There existed some sort of military training for women. They were taught not only the use of arms but also horse riding.¹⁷

Freedom of Education Women in Islam

The women of Arabia continued their freedom of education even after the death of Prophet Muhammad. The successors of Prophet Muhammad followed his preaching and gave due respect to women and their rights. Educated women flocked to the sermons of the Caliphs and other disciples. Hazrath Umar is said to have appointed Quran reader, especially for ladies at public worship.¹⁸ They studied theology and law and many of them educated their children without any external help. Rabia-ur-Rai, one of the greatest jurists of early Islam, was educated by her mother.¹⁹ The famous woman Sufi saint, Rabia was so popular that she invited the jealousy of men who argued that since a woman on the path of God becomes a man, she can't anymore be called a woman.²⁰

Changing status of Muslim Women in India

The foreign Muslim immigrants to India during the medieval period comprised the Arabs, the Turks, the Afghans, the Mughals, and the Persians.²¹ They were further joined by a multitude of Indian Muslims who were the Hindu converts to Islam and formed the majority of the Muslim population in India.²² The different immigrant groups retained their racial and tribal identities and ethnic customs and traditions, and also imbibed the traditions of the other group, in due course, because of pressures, promiscuity, and interactions. The Indian Muslims also did not change their social setup and outlook with the change in their religion. They interpreted many of the Quranic commandments related to women against the interests of the women and in favour of men. One such example is the women's right to pray in mosques, as narrated above. They also twisted the meaning of the Al-Hadith deliberately to depict women as downtrodden and mean and hence, for the most part, fit only for hell.

Conclusion

Islam gave independence to women to establish her special identity and honorable status. A novel social setup was created by Islam by abolishing gender bias and conferring dignity and social status along with the gradual decline of the old Arab aristocracy, due to transition period gave a serious blow to the dignity of Muslim women. The emergence and expansion of the institutions of polygamy, purdah, and harem also led to

the degradation of the status of Muslim women. By the time Islam came to India in a changed form, after being influenced by the Persian, Turkish, and other foreign ideologies, the general status of Muslim women was on the decline.

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The Tsunami of 2004 and the relief efforts of Tamil Nadu Muslim Munnetra Kazhagam

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The massive ocean waves in the Indian ocean as a result of the tsunami caused due to an earthquake with its epicenter 250 kilometers away from Sumatra in Indonesia on the day break of 26 December 2004 had severely affected South Asian and South East Asian Countries. Tamil Nadu which bore the brunt of the Tsunami required a massive relief effort with the effective participation of civilian agencies. Hundreds of Tamil Nadu Muslim Munnetra Kazhagam (herein after TMMK) cadres responded spontaneously by immediately involving themselves in the relief efforts which has not received scholarly attention. The relief efforts of TMMK in the coastal districts of Tamil Nadu during the Tsunami require a scholarly attention as it had socio political implications in Tamil Nadu strengthening the social fabric by building a positive inter communal understanding among the different segments of the population. The participation of the organization in the relief efforts has set up a role model for several organisations to follow during the time of natural disaster.

TMMK is a socio – Political organization of the Muslims of Tamil Nadu established in 1984 as Muslim organization and later revitalized in 1995 by the influx of several youngsters to socially and politically empower the Muslims of Tamil Nadu and other downtrodden sections of the society. On 1 August 1995 in a meeting held at Chennai socio political Muslim activists Dr.M.H.Jawahirullah, Kunnangudi R.M.Haniffa, Moulvi P.Jainul Abideen, Engineer Abdul Samad, Syed Nisar Ahmed, N.S. Abdul Jaleel, S. Hyder Ali, S.M. Backer and A.S. Alauddin decided to rejuvenate TMMK to empower the Muslim community of Tamil Nadu and other oppressed sections of the population in Tamil Nadu. After Twenty – five years of its rejuvenation TMMK has transformed itself as an organization of the Muslim Masses¹ of Tamil Nadu

enjoying the goodwill and appreciation of all sections of the people in Tamil Nadu thereby strengthening the secular mindset and harmonious relationship between communities existing in Tamil Nadu for generations. One factor in such a metamorphosis was directly the effect of the services of TMMK to the people affected at times of natural disasters like Tsunami of 2004, cyclones like the Gajah and Okki and burial of the dead during the Corona pandemic.

The Cadres of TMMK played a lead role in the relief efforts through-out Tamil Nadu as they were the first to realise the disastrous effects of the calamity and were the first to plunge in to the relief efforts. While there were complaints in few places that the government agencies had not visited the affected places for a few days the TMMK volunteers had taken up relief work immediately after the receding of water by 11.00 am on 26.12.2004 (the day of Tsunami) when everybody was still confused about the nature of the calamity and the plan of relief work. In Colachel at Kanyakumari people complained that the government agencies did not begin the relief work even after 24 hours after the calamity. On the contrary by that time TMMK cadres in Colachel at Kanyakumari had removed 220 dead bodies to Government Hospital.² At Srinivasapuram in Foreshore Estate in Chennai 10 TMMK cadres who had rushed to the beach had shifted the bodies of three victims to Government Royapettah Hospital by 11.00 am³. At Tarangambadi where the TMMK cadres had shifted 1504 dead bodies from the beaches to the Hospital the first corpse was lifted around 10.00 am on the Tsunami-day⁵. At Tirupoondi in Nagapattinam district 12 dead bodies were brought to the Government Hospital, Tirupoondi from the nearby fishing village of Kameshwaram by 11.00 am on Tsunami-day⁶. Likewise, in Nagapattinam town, Nagore and Kalpakkam the cadres of TMMK were the first to begin the relief work.

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The disposal of the dead was a big challenge as the relatives of the dead were in many cases not in a position to carry out the funeral rites and with numerous bodies being recovered individual burials was nearly impossible in some cases. TMMK cadres in several places helped the relatives of the deceased to carry out the burials. In some cases, TMMK cadres assisted the government authorities to carry out mass burials. In Kaynakumari at Kanikkai Matha Alayam Church 400 bodies were given a mass burial and 34 dead bodies of Muslims were buried at Rifayee Masjid⁷.

TMMK cadres were the first to immediately set up their own relief camps to accommodate the affected people to provide them with basic necessities for few days. On the afternoon of Tsunami – day, the TMMK cadres from Tambaram had converted the Big Mosque at Shanmugam Salai and Ranganathapuram Jumma Mosque at Tambaram as relief centres by accommodating 400 people affected at Padur, Kovalam and Kelambakkam in Kanchipuram district for 15 days and providing them with basic necessities⁸. The secular nature of the organization can be asserted from the fact that majority of these incumbents were Hindus⁹. TMMK cadres of Vandavasi in coordination with the Vandavasi Muslim Jamaath had set up a relief camp for 4 days for 300 people affected in the Kalpakkam region at the Marriage Hall of the Vandavasi Big Mosque from the afternoon of 26.12.2004 and ensured the basic necessities¹⁰. The TMMK volunteers of Srinivasapuram at Foreshore Estate in Chennai had converted the Medina Masjid in their locality as a relief centre by providing accommodation to affected people for nearly a month. The Medina Masjid relief centre had arranged food and medical facilities for the incumbents of the relief centre and also for people in need of the locality who were staying in other places. In Villupuram district the Marriage Hall belonging to Big Mosque Kottakuppam was converted into a relief centre on the afternoon of 26.12.2004 accommodating 185 affected families¹². At Tarangambadi a private marriage hall was converted in to a relief centre by TMMK cadres to

accommodates 200 affected people for 10 days¹³. Tirupoondi Government Higher Secondary School was converted as a relief centre and 785 fishermen¹⁴ from the neighbouring villages stayed here for 15 days. In Kanyakumari district the TMMK cadres had established three relief camps at Colachel, Takkalai and Thiruvithancode on the evening of Tsunami-day. The TMMK cadres at Nagore were providing significant assistance in taking care of the 2500 affected people taking refuge in the Nagore Dargah¹⁵. Like-wise the TMMK cadres had established and coordinated in establishing relief centres in various places through-out the affected region.

The TMMK cadres in several places had mobilized vehicles to shift the dead bodies and the injured victims to the hospital. In Tirupoondi the TMMK cadres were initially using a cycle rickshaw and later several people offered their two wheelers to shift the injured people to the nearby Tirupoondi Government Hospital.

The cadres had made arrangements with hospitals to ensure medical assistance of the inhabitants of the camp and the people in need. In Kanyakumari the TMMK cadres coordinates with private Hospitals. The Virudhunagar District TMMK cadres had brought a team of doctors to Kanyakumari which conducted camps and treated nearly 3200 patients¹⁷.

At several places TMMK leaders and cadres had coordinated with the administration and in some cases had coerced the administration to ensure the relief works.

On 29.12.2004 S. Hyder Ali met the Collector of Nagapattinam district and presented a memorandum to Nagapattinam collector providing an assessment of the losses in Nagapattinam district and also requesting stringent action on the anti-social elements capitalizing the situation for personal gains by robbing the jewelry of the dead corpses¹⁹.

TMMK through an editorial in its official organ Makkal Urimai immediately after the Tsunami had

requested its cadres and general public to participate in its relief efforts by generously donating to the fund – raising effort of TMMK. In the subsequent 12 weeks Makkal Urimai carried the list of individual donors and their donations which had motivated many donors to participate. The TMMK cadres had established relief material collection centres at different places of the state and the relief materials collected from different places were distributed among the needy. In many cases the TMMK cadres from interior districts had collected relief materials and went to the affected regions to distribute it directly to the affected people. The financial implication of social capital generated by such individual initiatives of the cadres would have been in several lakhs.

The efforts of TMMK cadres received appreciation from various sections. On 30.12.2004 when Khader Mohideen the TMMK District President of Kanyakumari district met the Prime Minister Dr. Manmohan Singh on his visit to Kanyakumari demanding immediate and complete relief for the fishermen community Dr.Manmohan Singh appreciated the relief efforts of TMMK asserting even at Delhi he was informed about the relief efforts of TMMK²⁴. He also wanted the TMMK cadres to continue with the relief efforts.

Dr.J.Radhakrishnan, the District Collector of Nagapattinam appreciated the members of TMMK for rendering selfless service in the rescue, relief and rehabilitation works in the Tsunami affected areas of Nagapattinam district.²⁹

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A Study on Environmental Impacts of Tourism

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Introduction

Tourism, especially marine and coastal tourism is one of the fastest growing areas within the world's largest industry. Yet despite increased awareness of the economic and environmental significance of tourism, it is only in recent years, scientific researches have emerged (Hall, 2001).

This paper provides a review of some tourism literature, which focuses, in particular on environmental impacts of tourism.

Negative form of tourism occurs when the level of visitor use is greater than the ability of the environment to cope with this use within acceptable limits of change. Uncontrolled conventional tourism poses potential threats to many natural areas around the world. It can put enormous pressure on an area and lead to impacts such as soil erosion, increased pollution, discharges into the sea, natural habitat loss, increased pressure on endangered species and heightened vulnerability to forest fires. It often puts a strain on water resources, and it can force local populations to compete for the use of critical resources.

Depletion of Natural Resources

Tourism development can put pressure on natural resources when it increases consumption in areas where resources are already scarce.

Water Resources

Water, and especially fresh water, is one of the most critical natural resources. The tourism industry generally overuses water resources for hotels, swimming pools, golf courses and personal use of water by tourists. This can result in water shortages and degradation of water supplies, as well as generating a greater volume of waste water.

In dry and hot regions like the Mediterranean, the

issue of water scarcity is of particular concern. Because of the hot climate and the tendency of tourists to consume more water when on holiday than they do at home, the amount used can run up to 440 liters a day per person. This is almost double the quantity of what the inhabitants of an average Spanish city use (UNEP, 1999)

Local Resources

Tourism can create great pressure on local resources like energy, food, and other raw materials that may already be in short supply. Greater extraction and transport of these resources exacerbates physical impacts associated with their exploitation. Because of the seasonal character of the industry, many destinations have ten times more inhabitants in the high season than in the low season. Heavy demand is placed upon these resources to meet the high expectations the tourists often have such as proper heating, hot water and so on.

Land Degradation

Important land resources include minerals, fossil fuels, fertile soil, forests, wetland and wildlife. Increased construction of tourism and recreational facilities has increased pressure on these resources and on scenic landscapes. Direct impact on natural resources, both renewable and non-renewable, in the provision of tourist facilities can be caused by the use of land for accommodation and other infrastructure provision, and the use of building materials.

Forests often suffer negative impacts of tourism in the form of deforestation caused by fuel wood collection and land clearing.

Pollution

Tourism can cause the same forms of pollution as any other industry; air emissions, noise, solid waste and

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littering, release of sewage, oil and chemicals and even architectural/visual pollution.

Air Pollution and Noise

Transport by air, road, and rail is continuously increasing in response to the rising number of tourists and their greater mobility. The International Civil Aviation Organization reported that the number of international air passengers worldwide rose from 88 million in 1972 to 344 million in 1994. One consequence of this increase in air transport is that tourism now accounts for of air emissions. One study estimated that a single transatlantic return flight emits almost half the CO emissions produced by all other sources (lighting, heating, car use, etc.) consumed by an average person per year (ICAO, 2001).

Noise pollution from airplanes, cars, and buses, as well as recreational vehicles such as snowmobiles and jet skis, is a problem of modern life. In addition to causing annoyance, stress, and even hearing loss for humans, it causes distress to wildlife, especially in sensitive areas.

Sewage

Construction of hotels, recreation and other facilities often leads to increased sewage pollution. Wastewater pollutes seas and lakes surrounding tourist attractions, damaging the flora and fauna. Sewage runoff causes serious damage to coral reefs because it contains lots of nutrients and it stimulates the growth of algae, which cover the filter-feeding corals, hindering their ability to survive. Changes in salinity and transparency can have wide-ranging impacts on coastal environments. Thus sewage pollution can threaten the health of humans and animals.

Conclusion

Environmental impacts are not unique to tourism as it receives a disproportional share of criticism for its negative impacts. There is an endless classical music and so on. Tourism and natural environment can positively coexist and be mutually beneficial to each other. If the tourism industry has the willingness, it can pull in full support for the conservation efforts of the natural environment. Proper and efficient planning and management accompanied by strict implementation, strict rules and regulation, proper interpretation, propagating the idea of sustainable consumption, well planned eco tourism and sustainable tourism and educating the tourist and making them aware of impacts of their actions which may have negative impacts on the environment are some of the few ways in which tourism sector can contribute in the conservation process of the natural environment.

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The Role of Environmentalist Foundation of India to Restore Water Resources in the Rural areas of the Neighbouring Districts of Chennai

M. Raziya Parvin* and A. Mareeswari**

Introduction

Agricultural, industrial, residential, recreational, and environmental activities all use water in some way. Almost all of these human needs necessitate the usage of fresh water. In many regions of the world, water demand now exceeds supply, and many more areas are anticipated to face similar imbalance in the near future. Fresh water makes up only 2.5 percent of the total amount of water on the planet. Irrigation in agriculture is estimated to account for 70% of global water usage.¹

Rural Area of the Neighbouring Districts of Chennai

There are three districts around the city of Chennai namely Thiruvallur, Kanchipuram and Chengalpet. Thiruvallur district is made up of 825 village divided into 12 Taluks and four Revenue Divisions. For the purpose of rural development, the villages are divided into 14 Development Blocks. The Kanchipuram district has been divided into 2 revenue divisions comprising of 5 taluks with 520 revenue villages. For development reasons, it is divided into 5 development blocks with 274 Village Panchayats. Chengalpet at present, there are 617 Revenue Villages, 58 towns in this district, grouped under 4 Revenue Divisions. It is organised into 5 development blocks with 274 Village. Panchayats for development purposes.

Water Resources in the Neighbouring Districts of Chennai

There are no major or perennial rivers flowing in these districts. However, certain rivers with seasonal flow of water are found in this Thiruvallur district. One of them is the Arni River of Ariyandi. It rises in Andhra Pradesh and flows along the boundaries between Tiruvallur and Ponneri taluks before entering to the sea near Pulicat. Another river of the district, the Kosasthalaiyur, has its source from the surplus water of the Kaveripakkam tank in Vellore district. The river also receives water from the tanks in Walajapet taluk.

Two jungle streams viz. Mahendranadi and Tappur also join the river. It passes through Tiruvallur and Ponneri taluks where it joins with two tributaries viz., Tiruttani and Nagari Rivers. It enters Ennore creek backwater after filling a number of tanks on its further course.

Irrigation Source Number	Length (kms)
Canals	17/189
Irrigation Wells	30126
Tube Wells	17245
Reservoirs	1
Tanks	1895

Source: Thiruvallur District Statistical Handbook, 2009-10

River Palar is the district's principal river, however it is not perennial. This is the only river that flows through the district, originating from Nandhi Durg in Karnataka. It runs over 350 kilometers, approximately half of which in this region, covering a basin area of 2187 square kilometers. A portion of the river's basin is located in the states of Karnataka and Andhra Pradesh. Palar's tributaries, the Cheyyar and Vegavathy rivers, meet in Thirumakkudal.

Government Canals	2
Private Canals	-
Major Irrigation Tanks (PWD)	528
Ayacat area (Heecs)	52762
Minor Irrigation Tanks	549
MI Tanks Area (Heecs)	5451.17
Other Wells	1241
Other Sources	-

Source: Chengalpet District Statistical Handbook

EFI Projects to restore water resources in the neighbouring districts of Chennai

The Environmentalist Foundation of India (E.F.I) is an environmental conservation group based out of 14

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Indian states of Andhra Pradesh, Chhattisgarh, Delhi, Gujarat, Jammu & Kashmir, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Odisha, Puducherry, Rajasthan, Tamil Nadu and Telangana and several villages in these states² which focuses on wildlife conservation and habitat restoration. The organisation, which was founded in 2007 and registered in 2011, is noted for its efforts in cleaning and scientific restoration of Indian lakes for biodiversity. In the last 12 years, the organisation and its activities have expanded from one pond throughout Chennai to over 107 water bodies in Tamil Nadu, Kerala, Karnataka, Andhra Pradesh, Telangana, Pondicherry, and Gujarat.

The organization's main focus has been on rehabilitating freshwater lakes and ponds around the country by adopting, scientifically reviving, and environmentally repairing them. EFI has been successful in cleaning and reviving nearly 75 water bodies in and around Chennai. This includes the Madambakkam Lake, Vandalur Lake, Arasankazhani Lake, Karasangal Lake, Sholinganallur Thamarikeni Lake Ponds at Mudichur, Perungalathur, Madhavaram, and Gerugambakkam. On March 22, when World Water Day is marked, the volunteer organisation plans to begin work on water bodies in Morai, Koladi, and Muthapudupet in Avadi. Some of the remaining water bodies in Chengalpattu district include those in peri-urban areas such as Perungalathur, Maraimalai Nagar and near Egattur and Thiruporur.

EFI had already regenerated three water bodies in the Poondi reservoir region as part of the 'Mummari' project in Tiruvallur district. Alleri Lake, located within MEPZ, Tambaram, was improved as a collaborative effort. The water body, located between Kadaperi and 'Thiruneermalai lakes, also has birds' nests installed in the bamboo garden created.³

The non-profit group, which has worked to restore water bodies in urban and peri-urban regions, has now expanded its effort to include rural areas. The local authority has given EFI permission to rehabilitate 20 water bodies in these neighbouring districts. It strives to revitalise many types of water bodies in order to benefit people, notably farmers. Water bodies found in

Tiruvallur include those in and surrounding Tiruttani taluk, as well as those near Pattabiram's Outer Ring Road.

In this year, the organisation will take up improvement works in lakes and ponds with sizes varying between 10 and 80 acres. Restoration in rural water bodies was more of a preventative strategy, as these waterways were not as heavily exploited as those in metropolitan areas. The organisation takes a more remedial approach in urban lakes. Small ponds in the Perungalathur region will be upgraded to act as a source of groundwater recharge and to aid in flood and drought relief.⁵

Water Lorries brought water from far off ponds and lakes to quench the thirst of the people in Chennai city. Those who could afford to buy water did so on a regular basis. Despite the fact that the city's four reservoirs (Poondi, Cholavaram, Puzhal, and Chemambakkam) had gone empty, water usage did not drop.

After obtaining necessary approval from the State government, the cleanup procedure involves removing rubbish and invasive plant species such as thorny shrubs and water hyacinths. The next process involves adopting scientific methods including a futuristic approach towards the protection of water bodies. This exercise will be carried out for the next 16 to 18 months, after receiving permission from the Public Works Department and other departments concerned.

A systematic restoration of water bodies is required to enable future flood protection and the stabilisation of the groundwater table in the area. Steps will also be taken to clear the encroachments that occupy the catchment area, plugging sewage inflow valves.⁷

E.F.I focuses on restoration of lakes, flora, care of stray animals and a village development programme. The majority of the organization's work is done with the help of volunteers. Every Sunday, E.F.I. organises lake clean-ups, and as of 2014, it had cleaned 39 lakes around India. This includes Madambakkam, Keezhkattalai, Narayanpuram, Karasangal and Arasankazhani lakes in Chennai. Ramanujar Pond Restorations to Kanchipuram an ancient water body was

revived by the Environmentalist Foundation of India (E.F.I). The work coincided with the 1,000th birth anniversary of Sri Ramunuja.⁹

EFI started work for restoring the Karasangal pond in Chennai in May 2021. The de-silting and creation of bunds took place in the initial phase. Now, they have accomplished the task they undertook. Not only that, they beautified the pond by adding various functional elements. Also, they had started the work for the restoration of Thundalkazhani Lake in Karasangal. After completely restoring the pond, we were assigned the work to beautify it. At first, we put up a strong metal fence around the pond so as to prevent anyone from entering it. Following this, we have started the restoration work at Thundalkazhani Lake which is present nearby.

The restoration work with permission from the Karasangal Panchayat and support from L & T, we are currently restoring Thundalkazhani Lake. The goal is to revitalise aquatic habitats and keep them as bio-diversified hotspots. Residents, government entities, and corporations are all involved in this community-based conservation effort. The Seekana Channel, which runs from Mudichur's Seekana Lake to the Adyar River in South West Chennai, was restored by E.F.I. 15 lakes chosen included the Madambakkam, Perumbakkam, Mudichur, Thiruverkadu, Keezhkattalai, Medavakkam, Adambakkam, Arasankazhani, Madipakkam, Puzhithivakkam lakes and more.¹⁰

Summary

It is worth noting that the state wants farmers to be its dependent forever. Worse, it wants all citizens,

not just farmers, to be reliant on it for water. What else could account for the government's failure to deal with water management issues once and for all? There are reasonable case studies of decentralisation that show that it is possible to recover all diminishing water sources in two years with concrete efforts. However, the search for solutions can often be a bit imaginative.

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Social Status of Women Under The Imperial Chola Dynasty

A.Sudha*

Introduction

Our Indian culture always provides important roles to women. During the early vedic period, women were educated, civilized, enjoyed equal rights to men and they had high status in the society. During the sangam age, the women of Tamil Nadu were treated well and they enjoyed high status in the society. Tolkappiyam clearly tells the status of women during sangam period. The status of women under the Pallavas, Imperial Cholas and Pandyas was high but, the education imparted to women was different when it is compared to men. Women in the time of the Imperial Cholas seem to have held a position much different from the sangam age. Women in the Chola period have made enduring the positive contributions. In general ranging from the royal women to the women of the lower strata, they had contributed to the socio-economic, political and cultural contribution of the country. Women in general were referred to as “Arivaiyar”, “Magalir”, “Pen”, “Taiyalar”, “Pendugal”, “Nangaiyar”, “Pedaiyar”, “Pinakkal” and “Pendir”. Women had many roles to play in the Chola period. Women in general must have had some basic education. Special endowments were made for such lectures. So might have also received some form of higher education as we find in the epigraphy, Jain women ascetics were appointed as teachers.

Royal Women

Royal women played a prominent role in society. The Queens were generally known as “Madeviyar”, “Deviyar”, “Madevadigal”, “Kokkilanadigal” the chief queen was known as “Agramahadevi”, “Tribhuvanamahadevi” and “Logamahadevi” in the early period and later more distinctly as “Bhuvanamuludadeviyar”, “Ulagamuludadeviyar”, or “Avanimuludadeviyar”. The chief queen claimed equal status in the king. Queen’s occupied a position of great dignity, honour and power. They had their own official, male and female, and their own retinue and resources.

Royal ladies exhibited great philanthropic attitude in establishing mutts, rest houses, hospitals and schools. Royal women had been models for the society, the Cholas had contracted matrimonial alliances not only with the other south Indian dynasties, but also some of the prominent feudatories this was no doubt mainly due to political reasons. But it brought about a cultural synthesis. Among such princess from other royal lines, “Ponmaligaiththunjiya devar deviyar chearanmgalar Paranthakan Deviammanar” was a Chera princess and was the queen of Paranyakan II Veeman Kundavai, queen of Arinjaya must have hailed from royal family of the Eastern Chalukyas. Aditya I married a Pallava princess, as is evident from an inscription, which states that his queen was the daughter of a “Kaduppattigal” a typical Pallava title. His senior queen was “Ilango Picci” a Rashtrakuta princess. Royal women occupied a place of honour and dignity. Though polygamy appears to be a political necessity for the royal family, princess from different royal houses appears to have lived in perfect amity. Place of special importance was normally assigned to the chief queen. The chief queen had the honour of sharing the throne with the king. This honoured place was filled by another when the first died. When “Bhuvanamuludadeviyar”, chief queen of Kulottunga I died, her place was occupied by “Tiyagavalli”. Similarly “Thiagapadagal” succeeded Mukkokilanadigal as chief queen of Vikrama Chola in 1127 A.D.

Royal queen had made lot of endowments. Queen Sembiyan madevi, queen of Gandaradita and mother of Uttama Chola and Kundavai, the sister of Rajaraja I could be said to have occupied honoured position and influence in the state. They had considerably influenced policy matters of the state. They built temples, mutts, hospitals, and other charitable institutions and endowed them. For example queen Sembiyan madevi built a number of temples Kundavai also endowed for a hospital at Tanjore [Athurasalai], from one of the

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inscription of Rajaraja I, the place of honour assigned to the royal women becomes apparent. He ordered that endowment made by him. His elder sister and other ladies of the royal family should be recorded and stone in the Vimana of the great temple built by him at Tanjore. Queen Sembiyan madevi was held in high esteem by Rajaraja I. in her honour he constructed great hall at Tirumukkadal known as the Sembiyan madevi Perumandapam. Queen Sembiyan madevi constructed and reconstructed so many temples, some of the temple are still to be seen at "Virudachalam", "Tirukkodikka", "Tenkurangaduturai", "Sembiyan madevi", "Tiruvauraneri", "Tiruthuratti", "Anangur", "Tirumanjeri, and "Tiruvkkarai". In memory of a her husband she built a temple at Trunallam or Konerirajapuram and named it after her husband as Kandaradittam and set up an image of her husband in the act of worshipping siva, as he was a great devotee of siva. Royal women seem to have been skilled in the art of dance. Such practice was common among royal women. The "Kalachurya someswaras" queen "sovala devi" is said to have danced in public. Queen "Santala devi" of Hoysala line was much praised for her skill in dancing and music. Queen's was customary for the queens to accompany the ruler on occasions. They participated in event with him. Queen Logamadevi of Rjaraja performed "Tulabara" at Tiruvisalur. The fact that queens appeared in public along with the king becomes evident from the chola paintings. In the first tier of the vimana of the great temple at Tanjore, Rajaraja is seen with his queen in the act of worshipping the lord. At a lower level are seen their attendants. Some of the royal ladies who committed sati, a few of the queens of the chieftains also committed sati. Sundarachola queen Viramadevi, mother of Rajaraja I died as sati. Gangamadevi, queen of Veerachola Ilangovellar, the Kodumbalur chieftain also committed sati as is evident from the Alur inscription.

Devaradiyars

The institution of Devaradiyar needs special consideration. Generally classifying them as courtesans or dancing girls. When exactly the custom of dedicating women to temple in India began is still disputed. Dedication of women temple, in India must have been

originally meant for rendering service to the presiding deity, as mode of worship was peculiar to India. Among the sixteen forms of worship prescribed by the scripture, dancing and singing are included and were considered as part of the duties of the devaradiyar. The great role the temple had come to play under the imperial Cholas is a well-known factor. The temples offered scope for service and devotion. It should not be forgotten that the state provided for the maintenance of the temple and many donors endowed on a grand scale. Rajaraja I brought 400 such women and settled them in Tanjore for serving in the great temple of Rajarajeswaram, built by him. During the reign of Kulottunga I, a chieftain by name, "Achchapidaram Ganavathi Nambi" alias "Alagiya Pandiya Pallavarayan", dedicated a few female members of his family to the temple of Tirunallam branding them with the trident as a symbol of dedication. It is evident from this that even individuals belonging to the higher status of society dedicated their women to the temple. They have donated more number of donations to the various temples in Chola dynasty. Thus Devaradiyar hailed from their higher position in The Chola society

Occupations of Women

"Adigaricci" this is the title, queen bearing this title to any female for their own right. Queen of Rajaraja I logamadevi had an "Adigaricci" to supervise her endowments to the temple she built. The women seem to have held certain offices, apart from owning property. The "Anukkis" are referred to and they were women bodyguards of the king inside the palace. The "Padimagalir" were those women body guards of the king who attended on him while he was camping in time of war. There were a number of petty occupations in which were engaged. Perhaps those with a nominal income women worked in the fields as agricultural laborers and did all kinds of work connected with agriculture. The cowherds who prepare butter and ghee who were known as "Ayar madar" or "Aichiyar" sold the milk products and what they earned was perhaps kept by them as their own. Jewellery owned by women might have been great economic assets for women. Most of the women folk used jewels in the form of chains, ear studs, bangles and rings, besides some worn

on the feet and some as head ornament. It is further evident from inscription that some women have gifted jewels instead of money like landed property jewels must have been another form of wealth owned by women. Elaborate descriptions are given in literature about the various object sold during fairs or public occasions. Especially for women indicate the demand for the same and indirectly indicate their purchasing power. Whether costly or cheap, it indicates the economic status of women of this period.

Slavery

Slavery prevailed in the days of the cholas. According to K.A.N.Sastri "That a considerable element in the population, especially among agricultural labourers, lived in a condition not far from slavery is clear from the literature of the age". The Thaduttakondapuram reveals the existence of bonded slavery of a hereditary nature and the condition of slaves. Due to famine and hardships, people embraced slavery and thereby escaped death. With a view to honouring the prayers or solemn vows already made, they entered into the service of the temple on their own accord. The korakki inscription of Rajaraja III mentions more than hundred names of slaves given to the temple by an order of the king. They were purchased from several parties and by gifts from private individuals. Thus it is obvious that slavery in the chola period was practiced with legal sanction and royal patronage. There were instances where people entered into slavery by mortgaging themselves for the money they borrowed. Women were sold by a document called *Alvilai pirammana isaiyu theetu*.

Marriage

Marriage was usually arranged by the elders or parents. In general the bride groom's family approached the parent of the girl to have the girl married to their son. Girls seem to have been married only when they had attained maturity. The *sivaka sintamani* states that one could marry only "*Thoi thangai magalir*" inscriptional records also shown evidences of marriage among cousins. Preference was especially for marrying one's own maternal uncle's daughter or son or paternal aunt's daughter or son. Such matrimonial

alliances were to be seen between the royal houses of the cholas. Giving dowry was generally prevalent from the evidence of literature we could guess that gold, jewels, instruments, furniture, household article and land were given by way of dowry. A married women enjoyed absolute rights over her *sridhana* as is evident from the way they freely endowed. Her property could be inherited only by her daughters. The wife is referred to as "*Manayal*", "*Manavatti*", "*Illamudaiyal*", "*Ahamudaiyal*", "*Perumanaikkilatti*" etc. Indicating her importance in the family. Though chastity on the part of the wife was emphasized, these were instance of infidelity on the part of wives. Such described as "*Kondor pilaitthavar*", those who wronged the husband. Such women were punished by disgracing them in the public by pouring water over her after smearing her with powdered brick. Sometimes such women were tied with sand filled pots and allowed to drown in rivers. But such an extraordinary punishment was not meted out of the husband if he proved faithless to his wife. This was perhaps due to the polygamy was permitted and also perhaps the society was patriarchal. A widow was forced to lead an austere life. This kind of life was expected even in the age of Rajaraja Chola period. There is no evidence about the remarriage; it is very clearly that widow remarriage was not prevalent even in the age of the Imperial Cholas. The widows were known as "*Kalikala Magalir*" as the removed their jewels on the death of their husband. Since *sati* was not popular in the common women's slavery also used to partice in Chola dynasty. One individual sold three of his female daughter to slaves the Vayalur temple. A particular inscription records the royal order conforming the royal order conforming the sale of women to a temple. Famines had been responsible for such sale of slaves. In 2010 A.D. a Vellala sold himself and his two daughters to the mutt attached to Tiruppampuram. A royal order inscribed provided for the recapture of slaves who had ran away.

Sati

Sati or self-immolation by women on the funeral pyre of their husbands is occasionally mentioned in inscriptions. But, such instances were few and it was not a common practice during the Chola period. An

inscription at Allur records the Sati committed by Gangama Deviyar, the wife of Virasola Ilango Velar. The Tiruvalangadu inscription of Rajendra I refer to the Sati committed by his grandmother Vanavan Mahadevi. There was no much reference about the common women's performance of Sati.

Dress and Decorations

A variety of clothes were used by women to beautify them. A wide variety of jewellery was also worn by women were Tyil, Kalingam, Kosigam, Adai and Tusu. Patt is also referred to Udai, indicated dress; "Kodi" is used to refer to anewly woven cloth. The tern "Madi" is yet another tern that has been used for cloth or saree. The term "pudavai" which is specifically used to refer to the saree in modern times was used to refer to any piece of lengthy cloth. Clothes were used very fine texture. Clothing made of cotton the people seem to have used silk and a cloth made from a kind of fiber, white, red, green, blue and black colored clothes were commonly used. Women seem to have used normally two "garments" and the "Vadagam" was the upper garment. Tanjore inscription enable us to understand that the jeweller's had reached its high water mark under the Cholas. The variety of Jewels which are no longer in use and which were perhaps specially worn in that age. To mention a few there were the Sonakachchidukku, Kolagai, Kaligai, Velimeni and Idaya vasnai. From the Tanjore inscription we may infer that "Chidukku" was perhaps a knot like device used as a fastener or as a link in a chain of stones or pearls. The Kaligai was a gold jewel worn on the chest. Velimani was perhaps an ornaments student with precious stones and worn on the head. Kolagai was an intricate ornaments made of ivory and worn on the head to enrich the hairdo was known as "Talaikkolam". In the centre, where the hair was parted women wore the suttu, a dangling pendent, above the thilakam or the mark in the forehead.

Two types of earring were mainly worn on the ears, one sticking close to the ear lobe and the other hanging or dangling heavily from it. Heavy study seem to have been used purposely to enlarge the hole. Palm leaf rolls and ivory ear studs were also used. Three types

of ornaments were worn the ankle and feet. Padagam was worn close to the ankle "Nupuram" and "Silambu" were worn a little loose on the feet. "Kinkini" was also worn close to the ankle but it was more like a pasdakam with stones inside the hollow frame to produce a jungling sound. Perhaps the "Kinkini" was worn by children and the "Silambu" and other anklets were worn by adults. Women seem to have used a variety of cosmetics also in addition to adorning themselves with jewels. Cosmetics were used for the purpose of fragrance. The choice of herbs and flowers used for preparing the cosmetics, coloring substances and show that they were used not for fragrance and make up but also for the medicinal value. Cosmetics were used for the purpose of fragrance. The choice of herbs and flowers used for preparing the cosmetics, coloring substance and show that they were used not for fragrance and make up but also for the medicinal value.

Women's Membership in Sabha

In addition to the role of women in the temple services there were certain exceptional women who even served as judges of peace. The Manamai inscription mentions that a lady was included in the judicial committee of the village assembly. Like this one Lady called Perumkarunayatti alias Tevarkalamai was one of the Niyayathar or judicial officials of Uttaramathur. The women were safeguarded from losing their prestige and for maintaining their self-respect they were allowed even by attending the sabha for explaining their inability to pay a tax. In this regard the inscription belonging to the period of Raja Raja (985 to 1014 A.D.) available at Kaverippakkam indicates that at the request of the Vellala of Venbaikkudi Nadu stands testimony to the tradition of avoiding women in attending the meeting of the Ursabha [30]. Such facts indicate the placement of women by the elders and administrators. It is also revealed that the women had no right to take part in the public deliberations.

Lady Officials

While the women of the ancient Tamil country were called Urimai Surram and Mudirpendir, their participation in the judicial administration was also a laudable act. As this is revealed by the Manamai temple

inscription, the Uttaramathur inscription too attests these facts. The lady officials of the state too were playing their role in the establishment of the offices. One Somayan Amitravalli was a lady official employed by Lokamadevi, the queen of Raja Raja, the great.

Conclusion

There was no independent rule by any queen's compared to the earlier period. Some people held responsible offices and had official titles but the position of a widow was no longer pitiable though instances of sati were there. The institution of Devaradiyars had become well recognized. Women held property and enjoyed considerable independence in respect of their property and wealth. The property rights through Dowry give a good status in an economic position. In general women under the imperial chola

dynasty are treated in good manner and there was betterment in their position.

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Weavers in Peddanaikpetta

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Settlements were created for trade during the British rule, they help to determine the characteristics of a city and every street in Madras (now Chennai) has a historical significance. Some places in Madras began to flourish because of the Colonial Fort and trade, one such settlement is Peddanaikpetta, which was once famous for weaving and an important settlement for trade with the British. Due to urbanization, we can see only very few remnants of the past.

East India Company predominantly traded cotton and calico cloths. In the middle of the 17th century, Elihu Yale, one of the early governors of the Fort St. George, imported about fifty weaver families and accommodated them at Weavers Street, now known as Nyniappa Naickan Street (Peddanaickenpetta) in Georgetown¹, so East India Company could buy those fabrics directly from the weavers at low prices. Yale promoted the commercial prosperity of Madras in many ways in Peddanaickenpetta.

The first settlers were the weavers and dyers who

the dubashes brought in from Present day Andhra. With washer, weavers and painters (dyers) having for decades made their homes in northern and southern Peddanaikpetta near the river, central Peddanaikpetta and Muthaiyalpet developed as areas where the merchants, traders and financiers who did business with the cloth makers lived². Muthaiyalpet and Peddanaikpetta made two halves of the Black Town and this place was renamed George Town³.

Fort St George Consultation Records reveals that on February 22, 1690, the Council granted fine weavers of the Janrawar Cast for their settlement and trade at Fort St. George⁴. On 16th November 1694 the English company signed a contract for striped cotton clothes with the chief of the Janrawar caste of the weavers⁵. The company encouraged all the weavers to increase their investment for the growth of handloom weaving. The Company appointed Beeru Timmanna Chettiar⁶ and Velu Mari⁷, as chief merchants of the Peddanaickenpetta. Sometimes relationship between

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Merchants and weavers two was exploitative.

In the early years Muthialpet and Peddanaickenpetta were surrounded by gardens and paddy fields⁸, it was called Mrs. Heathfield's garden. In the year 1707, Mrs. Heathfield's garden was purchased for Madras weavers, the present Mint Street with Elephant Street⁹. Later, the weavers who have petitioned to build houses Peddanaickenpetta, and conveniences to carry on their Trade. There were also some disputes among the weavers, based on their caste between the 'right-hand' (*jantrā*, *cāliyaṇ*, and *cēṇiyaṇ*) and 'left-hand' (*tēvārīkā* and *kaikōlaṇ*)¹⁰.

After the dispute between the right-handed and left-handed castes, the governor granted the right to a location with certain conditions. Right hand Caste should live in the Peddanaickenpetta and the Left hand caste should live in the Muthialpet. Both factions had to change their houses beforehand and settle in the place allotted to them, to be completed by December 1st, 1707 - June 1st, 1708. No weddings should take place until the right and left castes move to the places subject to them. No one shall sell his house but to one of his own Caste. However, there were Lascars (boat man), and Fishermen who have had their houses by the sea side in Muthialpet, it was agreed that they remain there as they now are, without molesting the Left-Hand Caste¹¹. This was stated in consultation with the Council of Governors at the conclusion of the above statements.

Peddanaickenpetta to its west and the more distant villages like Triplicane, Egmore and Purasawakam soon filled with weavers and other caste men whose were closely related to cloth manufacturing. By the middle of 1800s Peddanaickenpetta accounted for significant population in the Madras and played a major influence in the growth of the city¹².

Black Town, along with its settlers flourished doing trade with East India Company. Some of the streets we find in the area of George Town today were named after these Dubashus - LinghiChetty Street, Thambu Chetty Street, Govindappa Naicken Street, Nainiappa Naicken Street, Krishnappa Naicken, Agharam Street, Muthiyala Pettai Street, Angappa Naicken Street, Peddu Naicken Pettai Street¹³.

However, due to the indifference between the Right-hand and left-hand factions and between Merchants and Weavers, the settlers of Black Town¹⁴ got divided and settled in separate areas. Thus, the settlement for weavers concentrated in Black town slowly got fragmented to various parts of Madras like Thiruvettriur (1717)¹⁵, Purasaiwalkam (1721)¹⁶ and Chindadripet (1735)¹⁷. Due to Fragmentation and rapid Urbanization in the post-colonial era, different business families settled here and Peddanaickenpet slowly faded into the oblivion. The next generation should know the importance of our cultural heritage and find a way to protect them, in the never ending development of our Chennai.

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Women and Panchayat Raj in Tamil Nadu

P. Ramesh* and S.Regii**

Constitution (73rd Amendment) Act, 1992

In 1992, the 73rd and 74th Amendments of the Indian Constitution were passed to honour Article 40 of the Directive Principles to establish institutions of self-government for the upliftment of villages. The amendments incorporated in Constitution were supported by all members of Parliament across party lines barring one who dissented on technical grounds. The amendments indeed went further than Article 40, in their social sweep and significance, by providing for a definite minimum reservation for discriminated groups like women, Scheduled Castes and Scheduled Tribes in the elected bodies and by requiring local area plans to include social justice along with economic development. The important, changes brought about by the 73rd and 74th Amendment to the Constitution are listed below:

- a) Introduction of a three tier system -at the Village, Intermediate (Block) and District levels. [There are 12,620 Village Panchayats, 385 Panchayat Unions (coterminous with Blocks) and 29 District Panchayats in Tamil Nadu].
- b) Mandatory conduct of Local Body elections every five years and conduct of elections before the expiry of the duration of the Local Body or before the expiry of a period of 6 months from the date of its dissolution.
- c) Introduction of reservation of seats (i.e. ward

members) and offices (i.e.Chairpersons/ Presidents) for Scheduled Castes/Scheduled Tribes in proportion to their population in every local body with provision for rotation of the reserved seats and offices.

- d) Introduction of reservation of one-third of total number of seats and offices for women with provision for rotation.
- e) Introduction of the concept of Grama Sabha comprising all registered voters in a Village Panchayat.

The Tamil Nadu Panchayats Act 1994

The Tamil Nadu Panchayats Act, 1994 incorporates the provisions of the 73rd and 74th Amendments to the Constitution of India. The salient features are, the panchayats would have a uniform duration of five years. If for some reasons, a panchayat gets dissolved, the period of dissolution would not exceed six months. Elections are obligatory before the expiry of the term of office or the period of dissolution. The Tamil Nadu State Election Commission, an independent constitutional authority, would superintend, control and direct all elections of panchayats. The State Finance Commission would be constituted to ensure the financial health of the panchayats.

Reservation of seats would be provided for Scheduled Castes and Scheduled Tribes in proportion to their population.. Not less than one third of the total

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number of seats should be reserved for women, Reservation for Scheduled Castes, Scheduled Tribes and women would be provided in all the offices of the chairpersons in rotation in all the three tiers.

Constitution (85th Amendment) Act, 1999

The 85th Constitutional Amendment Bill or the Women's Reservation Bill was introduced in 1999. The objects and reasons are given below.

Articles 243 D and 243T inserted by the Constitution 73 Amendment Act, 1992 and the Constitution 74 Amendment Act, 1992 respectively provide that not less than one-third of the seats shall be reserved for women in every panchayat and every municipality. Further, the said articles provide that, from amongst the seats reserved for the Scheduled Castes (SCs) and Scheduled Tribes (STs), not less than one-third seats shall be reserved for women belonging to the SCs and STs. The said articles also provide that such seats reserved for women may be allotted by rotation to different constituencies.

Having provided reservation for women in panchayats and municipalities, it was felt that reservation for women on the same lines be provided in the House of the People and in the Legislative Assemblies of the states by amending the Constitution. Accordingly, the Constitution 81 Amendment Bill, 1996 was introduced in the Lok Sabha on 12 September 1996. The said Bill sought to reserve not less than one-third of the total number of seats filled by direct elections in the House of the People and in the Legislative Assemblies of the state for women, provided the number of seats of the state in the House of the People was more than two.

Reservations of Seats for Women

The Tamil Nadu Panchayats Act also provides for the reservation of seats to persons belonging to Scheduled Castes, Scheduled Tribes and women in the elections of members of wards as well as the chairpersons of panchayats at all levels, i.e. village panchayat union and district panchayat. The Tamil Nadu Panchayats (Reservation of seats and rotation of the reserved seats) issued in G.O.Ms.No. 142, Rural Development Department, Dated 07.08.1995 (subsequently amended by G.O.Ms.No.178, Rural

Development Department, Dated 04.10.1995 and G.O.Ms.No. 189, Rural Development Department, Dated 11.10.1995) prescribe all the procedures for determining the number of seats to be reserved and for the allocation of wards/panchayat, where the reserved seats are fixed.

In every village panchayats, panchayat union council and district panchayat council, not less than one third shall be reserved for women including the number of seats reserved for women belonging to Scheduled Castes and Scheduled Tribes and Backward Classes out of the total number of seats fixed under rule 3 of the Tamil Nadu Panchayats Rules, 1995. As per the Tamil Nadu Panchayat Act, 1994 and the Tamil Nadu Panchayat Rules 1995 the local bodies' election in Tamil Nadu was conducted in 1996. For the first time one third seats were reserved for women including SC, ST, BC women. Rural women entered in to the public office at the grass root level.

The Government of Tamil Nadu is committed to ensuring that the Panchayat Raj Institutions function as effective institutions of Local Self-Government. In 1996, soon after the conclusion of the first ordinary elections to the three tiers of Panchayats, the Government constituted the first High Level Committee under the Chairmanship of Thiru L.C. Jain, the then fulltime Member of the State Planning Commission to give recommendations on the entrustment of powers and functions to the three tiers of Panchayats. The Committee submitted its report to the Government in April, 1997. Many of the recommendations of the L.C. Jain Committee have been crystallized into action towards empowering the Panchayats. Apart from the Rural Development Department, other departments such as Agriculture, Animal Husbandry, Forests, Social Welfare, Revenue, Khadi and Village Industries, Education, Health and Family Welfare, Adi Dravidar Welfare, Cooperation, Food and Consumer Protection, have issued Government Orders for devolution of powers and functions in their respective spheres to the three tiers of Panchayats.

Again, the Government in G.O. Ms. No. 320, Rural Development (CI) Department, dated 11.11.1997 constituted the second High Level Committee under the

Chairmanship of Thiru.Ko.Si.Mani, the then Hon'ble Rural Development and Local Administration Minister with experienced persons including sitting MLAs of various political parties as members of the Committee to recommend more devolution of powers and functions to the Panchayats. This High Level Committee submitted its report on 11.1.1999 with 1209 recommendations to the Government. The Government accepted 718 recommendations and issued orders for their implementation.

The year 2001 was observed as the year of women's empowerment in order to create large-scale awareness about women's rightful place in the mainstream of the nation's development. 'The National Policy for the Empowerment of Women' was adopted in 2001. Women are entitled 33% reservation in the Local Bodies. In Tamil Nadu, 30% of government jobs are reserved for women. The Constitution 108 Amendment Bill, 2008 was introduced in the Rajya Sabha. It seeks to reserve one-third of total number of seats for women in Lok Shaba and in each State Legislative Assembly.

Today, there were 2.36 lakhs village panchayats and 28.18 lakhs panchayat raj representatives in India. While at present 37 per cent of the panchayat raj

representatives are women, a draft bill to increase the representation for women from 33.3 to 50 per cent has been introduced in parliament. The Tamilnadu Government's new announcement was passed 50% reservation for women in 2016.

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Contemporary Needs to Abolition of NEET Exam and Students Suicides - A Case of Tamil Nadu

S. Swaminathan*

Introduction

The state of Tamil Nadu has been providing free NEET preparatory coaching to students who attend government and government-aided schools. Some argue that while most of the country has adopted NEET, Tamil Nadu needs to help its low-income and rural students by providing them with the proper educational resources.¹

1.1 Tamil Nadu Student Commits Suicide Day After Assembly Passes Anti-NEET Bill

According to reports, the aspiring doctor hanged

herself in her own home. According to the Tamil Nadu Health Minister, M Subramaniam, sixteen students have died as a result of the stress of NEET 2021. Her passing occurs just days after the Tamil Nadu Assembly passed a bill eliminating the NEET 2021 exam from consideration for this year's medical school admissions.²

Tamil Nadu's government is also planning to hold counselling sessions for students who took this year's entrance exam, in the midst of a high number of deaths in the state.³ In the coming days, various divisions of the State war-room, which was built for COVID-related

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assistance in each district, will conduct a telephone counselling session.

Key Points

- ❖ To find out if the NEET-based admission process has harmed the state's social, economic, and federal policies, as well as students from the state's rural and urban poor communities, government schools, and Tamil-medium schools, among other groups.
- ❖ If this is the case, we would like to know what steps should be taken to remove the obstacles and protect the rights of the state, to advance the principles of social justice, and to fulfil the mandate of the Constitution to provide equal and equitable "access to health" to all sections of the people of Tamil Nadu.
- ❖ To see if NEET is a fair way to select students for college.
- ❖ Think about how the proliferation of NEET coaching centres in Tamil Nadu is affecting the state's educational system.
- ❖ There has been a growing commercialization of private medical education wherein, medical seats are sold for a higher price, which is only affordable to the wealthy; as a result, the dreams of deserving medical aspirants, irrespective of caste or creed or class are being crushed.
- ❖ In order to get into MBBS, you must score above a certain threshold in your 12th-grade board exam. Numerous would-be college students were crushed by the outdated approach.

2. Tamil Nadu Adopts Anti-NEET Bill

The National Entrance-cum-Eligibility Test was abolished by the Tamil Nadu Assembly on Monday (NEET). Bill introduced by Chief Minister MK Stalin and all parties, including AIADMK and its ally PMI, supported by Congress. Admission to medical school will be based on Class XII grades under the proposed legislation, in order to ensure 'social justice.'

Admission to UG programmes in medicine, dentistry, Indian medicine, and homoeopathy will be based on qualifying examination scores, according to the bill's fine print (Class XII). The government's move was met with a walkout by the opposition BJP.

3. NEET Deprived Tamil Nadu's Marginalised Medical-Aspirants⁴

3.1 How NEET deprived Tamil Nadu's marginalised medical-aspirants and drove them to suicide

Far and wide fights broke out across Tamil Nadu on 13 and 17 September, drove by understudies' associations and Dalit outfits, in the urban communities of Madurai, Karur, Thanjavur, Thiruvavur, Pudukottai, Kanyakumari, Virudhunagar, Veelloor and Chennai. The fights were contrary to the National Eligibility cum Entrance Test, or NEET, a test for induction into India's clinical and dental courses, which was hung on 13 September. Since its presentation in 2017, Tamil Nadu's understudies, common society gatherings and ideological groups have all censured the NEET, contending that it excessively hindrances understudies from minimized networks. Consistently from that point forward, the NEET has prompted various passings by self-destruction of clinical hopefuls from the state. The most recent arrangement of fights came directly following three understudy suicides on the day preceding the test.

5.2 Much opposed

It was also opposed by a number of Indian States. This examination has been challenged in 115 cases across India. Tamil Nadu is the State that is leading the charge in this direction. All of these cases were heard by the Supreme Court.

NEET was declared unconstitutional by the Supreme Court itself on July 18, 2013. The Chief Justice of India delivered the judgment. The exam was subsequently abolished across the Indian subcontinent.

However, after the Bharatiya Janata Party (BJP) won the election and formed the government, a private training institute reopened the issue. The Supreme Court heard the case of NEET. "Judgment is recalled" and "Hear this case afresh," the Supreme Court said on May 24, 2016 after hearing the case. On this basis, the BJP-led Union government issued an ordinance on April 11, 2016, which quickly implemented NEET across the country.

Private training institutes benefit from NEET. The NEET Exemption Bill is being introduced for the benefit of those who cannot afford to pay so much for training. NEET is an impediment to the entitlement of poor and needy children to education. In their dream of becoming doctors, a barrier wall has been placed in the name of NEET. “You can’t be a doctor,” says NEET. “You don’t deserve it,” it says, halting one’s progress. That is why the NEET Exemption Bill has been introduced. I do not think I need to go into great detail about the abnormalities in that exam at this assembly.

So, to summarise, NEET is not a holy cow. It attempts to marginalise students from low-income families in the guise of merit. As a result, we oppose the examination and demand an exemption.

The question I would want to address in this forum is whether NEET, which has sent some students to the graveyard and others to jail, is really required. This is a question that has been raised by the entire student community as well as parents.

5.3 A detailed review

On June 19, 2021, a committee led by retired High Court judge A.K. Rajan was formed to investigate the issues and submit a report on the effects of NEET on poor and backward students. The public was consulted. On July 14, 2021, the Committee submitted a 193-page report to the Government based on those comments. They claimed that Government school students were unable to follow their dreams of pursuing a medical education.

The public was asked to provide feedback to the committee. Hundreds of thousands of people had expressed their opinions to the Commission by email, mail, and petition boxes put in various locations.

According to the recommendation, NEET has limited the diversity of community representation in MBBS and higher medical courses by impeding the desire of those underprivileged of receiving medical education and favouring the socio-economically rich sections. The statistics for this can be found in the report as well. According to the survey, government schoolchildren, those whose parents’ annual income is less than ₹2.5 lakh, the backward (BC), the most

backward (MBC), Scheduled Castes (SC), and Scheduled Tribes (ST) are the most affected.

The Governor criticised the study for claiming that NEET is “against merit”. It is worth noting that the report of the Justice A.K. Rajan committee includes proven facts rejecting this. Among those chosen so far, rural poor students have been affected. According to the research, those who studied in the Tamil medium in government schools are also harmed. At this point, I strongly advise that no one mistakenly counts those who benefit from the Government of Tamil Nadu’s 7.5% reservation as having profited from NEET.

The return of this Bill has also put into doubt the right of our State of Tamil Nadu. This legislature’s sovereignty has been brought into question.

Conclusion

Prior to NEET, Tamil Nadu used the results of the Class 12 board exam to select students for medical schools. As a result of a Supreme Court decision, Tamil Nadu, which had previously been granted an exemption, was forced to implement NEET in 2017. Efforts to avoid the exam have been made through an ordinance, in court, and through negotiations with the federal government; civil society protests have also spilled out into the streets.

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4. Some students have fallen victim to NEET examination in Tamil Nadu. Its description:
5. **Anita:** A native of Kumuzhur, Ariyalur district. Anita, the daughter of load lifting worker Shanmugam, took 1176 in the Plus 2 exam in 2017 and committed suicide thinking that her dream of becoming a doctor was ruined

as she failed the NEET exam. she was the first victim to receive the NEET test.

6. **Subasree:** Trichy Samayapuram, Thiruvalluvar Street daughter of Kannan. she got 907 in the Plus 2 exam. But she got just 24 marks in the 2018 NEET exam suicide by hanging.
7. **Ritusree,** daughter of Selvaraj and Rajalakshmi, a couple who worked in Banyan Company in Velliyankad, Tirupur, from her hometown of T. Andipatti in Theni district, committed suicide by hanging herself after failing the NEET exam in 2019.
8. **Piradeepa,** near Gingee in Villupuram district, committed suicide by drinking poison after failing the NEET exam last year.
9. **Keerthana** Daughter of Selvaraja retired government bus conductor from Perambalur Deeran Nagar. Keerthana, got 384 marks in NEET exam. Seats are not available for medical education due to received low mark. She was committed suicide.
10. **Vaisya Sri** born into an ordinary fishing family in Pattukottai, Tanjore district, committed suicide by setting himself on fire last year after failing the NEET exam.
11. **Monisha,** daughter of Mohan Villuppuram District, Marakkanam, near Kunimedu a fisherman Village, committed suicide by hanging on June 6 last year after getting a low score in the exam.
12. **Subasree,** daughter of Ravichandran, a government official from Coimbatore RS Puram, last year she failed her exam, she was predetermined herself in next NEET exam, so suicide by hanging.
13. **Vignesh** son of Vishvanathan near Sendurai, Ariyalur district, committed suicide by jumping into a well for fear of failing to apply for the 3rd NEET exam.
14. **Jyotishree Durga,** daughter of Murugusundaram, from Madurai, committed suicide by hanging herself for fear of failing NEET exam.
15. **Aditya's** son of Mani from Dharmapuri Senthilnagar. He committed suicide by hanging himself for fear of failing NEET exam.
16. **Motilal** son of Murugesan from Tiruchengodu in Namakkal district, committed suicide by hanging for fear of NEET exam.

Role of Women in Panchayat Raj Institutions - Problems and Alternations

N.R.Viji*

Introduction

There is no denying the fact women in India, right from the days, prior to the attainment of India's Independence, have been participating in the political life of the country.

The 73rd Constitutional Amendment Act is definitely path breaking in this regard. It lit a new hope in the minds of the women folk that they have an equal share in the administration of the country.¹ The Act is a major move towards strengthening the position of rural women and requires many supportive forces like literacy, respect for women, Socio-Cultural enlightenment and others in the Socio-economic and political milieu in which the act operates.

Status of Women In Panchayat Before 73rd Amendment

Andhra Pradesh Mandal Praja Parishad, Zilla Praja Parishad and Zilla Abhivrudhi Sameeksha Mandal Act, 1986 had a provision of reservation of a minimum of two and a maximum of four seats for women in Gram Panchayat and some percentage in Mandal Praja Parishad and Zilla Praja Parishad. Some percentage of the posts of chairperson of the Zilla Parishad were also reserved for women. Himachal Pradesh Panchayat Act also had provision of 25 percent reservation for women. The Karnataka Zilla Parishad Taluk Panchayat Samiti, Mandal Panchayat and Naya Panchayat Act 1983 had a provision of reservation of 25 percent of seats for women at Zilla Parishad and Mandal Panchayat levels.⁶

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One seat each in Mandal Panchayat and Zilla Panchayat was also reserved for SC/ST women. Kerala Panchayat Act had provided 20 per cent reservation for women at village level, 10 percent each in Janpada Panchayat and Zilla Parishad. Among them atleast one seat was reserved for SC/ST women. The Maharashtra Panchayat Act had made a provision of 30 percent reservation for women. The Maharashtra Panchayat Act had made a provision of 30 percent reservation for women. Orissa Panchayat Samiti Act 1991 reserved not less than one-third seats for women including SC/ST women. Besides, either chairperson or not less than one-third seats for women at different tiers of the Panchayat. The Panchayat Acts of the rest of the States had provided berth for women either through co-option or nomination. The above brief discussion about women in Panchayat gives an idea of women's representation in different tiers of the PRIs across the country. Maharashtra, Kerala, Karnataka, Himachal Pradesh, Andhra Pradesh, West Bengal and Orissa and the States which had given comparatively more berths to women in different tiers of Panchayat than the other States. Orissa is the only State which introduced not less than one third reservation for women in Panchayat when the idea of giving this much of reservation for women at national was merely being debated.

Women's burden and JRY

In this context, I wish to draw one illustration from innumerable evidence existing in the rural areas of India. This illustration is that of creating village assets through social forestry component under the Jawahar Rozgar Yojana. In village Avale in Thane district of Maharashtra, the poor tribal women spent a large part of their energy, long hours of hard labour under inconvenient circumstances in gathering of fuel and fodder from the adjacent forest areas. As stated by the local medical attendant, most of the women of this village are anaemic and weak and yet they are required to put in considerable hard work in gathering water, fuel and fodder apart from their other household activities. It is important to mention that, it is in this context that their quality of life and work conditions could have been favourably influenced by the Social Forestry Scheme of the Jawahar Rozgar Yojana implemented in

the village.⁷ However, such considerations were not thought to be important by the Panchayat and it undertook plantation of some 350 saplings of 'Khair' in area of 0.5 hectare in the village.⁸ Amongst the benefits of such plantation as mentioned by the Panchayat, were commercial use of wood from the trees and leaves to be used as fertiliser for paddy cultivation. However, not a single use directly relate to women priorities or reducing women's workload in any little way.

The problem is that no one takes cognizance of women's hardships. It appears as if the village women as a group are taken for granted and not considered important for any local level decision making. This is the case without any reservation for women in Panchayat. The situation however, need not be in favour of women even when seats are reserved for them. Some issues related to this have been discussed in this paper. The effective implementation and the building up of an appropriate environment for effective implementation of the Act. The analysis in the paper is in terms of field level experiences collected from the length and breadth of the country.

Apathy of women

In our different visits to villages for conducting studies on participatory development, we have often come across rural women either indifferent to governmental programmes or plainly stating that the 'Sarkar' or the Government is not much interested in them and they are being left alone to fend for themselves.⁹ On many occasions, the village women have shown lack of interest in discussing their issues with outsiders perceiving this to be not a useful exercise. Sheer neglect of their wretched conditions over long years perhaps explains such attitude. Often their responsibilities in house hold chores also prevent them from having much spare time and at other times the cultural barrier restricts them from interacting and participating with menfolk and the outsiders.

Women's problems differ

For gaining proper perspective on reservation for women in Panchayats, it is necessary to appreciate that the problems of women are different from those of men and their perceptions to resolve the problems are also

important to understand since they are the best judge of their own problems. If equipped with the decision-making capacity through direct participation in Panchayats, rural women can help to identify their problems, priorities, preferences and use their wisdom, knowledge and beliefs and suggest ways and means to resolve them.

To give illustration of how the perceptions, priorities and the preferences of rural men and women differ I hereby describe my experience in a tribal village, named Zhadgar of Maharashtra, where the villagers in groups of men and women made separate maps on the ground to show their village.¹⁰ While menfolk drew their village map and laid emphasis on roads and outer connections in the village, the map by the women group stressed on different footpaths in the village which they used and which were important for them for collection of water, fuel and fodder.

In the same village, when the two groups were asked to describe their perceptions of well-being, the men group was of the opinion that the ownership of land and employment opportunities were important indicators of the well-being while the women group showed that deprived social status and physical handicaps were more important considerations for well-being. One might argue that the male villagers were more practical than the village women but it is important to appreciate that, in this case, the women group were equally practical and more concerned about social issues which act as major constraints in the livelihood patterns and become a drag in day-to-day living. This also highlights their first hand experience on relevance of social issues to life which menfolk seem to lack.

Time: One major strumbling-block in women's participation in Panchayat is time. It has been generally observed from field situations that rural women in different groups and ages have, in general, little time in their daily activity schedules. Right from early morning to late night, they take care of their children, sweep and clean their homes, walk long distances to fetch water, fodder and fuel wood, send children to school, take care of livestock, gather, cook and distribute food, help in

farm activities and do all kinds of miscellaneous things which are important to keep a house-hod going. One needs to look for different options from consulting women as to how best to match Panchayat time with some spare time of women.

Inclination: Rural women may not be properly motivated and/or not able to undertake additional work of Panchayats given their workload. Their workload may be such that they can hardly find time to do justice to Panchayat work. Again, they might perceive Panchayat work to be the work of men and may lose interest for not being able to influence decision-making in Panchayats to their favour. Again training courses for motivating rural women can bring favourable results.

Literacy: Many of the rural women are illiterate which can pose a major bottleneck in their official operations under Panchayats especially for technical matters and other matters like reading and writing and written endorsement. Neither are they trained for such activity which they have always considered the prerogative of men. Their outside knowledge is also limited as compared to their male counterparts because their movements are mostly limited to areas in and around the village. Hence, it is not unnatural to expect problematic situations and even a certain sense of inferiority complex existing among such women which can pose limits to their participation in Panchayat activities amongst their well experienced and veteran male colleagues in the Panchayats.

It is not difficult to tackle this constraint through literacy programme, training camps and study visits of rural women belonging to different groups. It is important to equip them with proper tools to perform the task which awaits them. All such programmes would be better run with prior consultation with rural women seeking their innermost involvement.

Cultural Inhibitions: The cultural inhibitions accompanying women's influence of alcohol women are under constant threat from increased holism of their men and do not want to discuss suchers openly due to many reasons.¹² Such and other matters always remain hidden due to lack of courage of women cultural inhibitions. In such cases, support of outside

development agencies can help them to be courageous and groups to protect themselves while dealing with sensitive issues.

Caste: Caste is a significant factor in socio-political inter-action and more so for women. Women of lower castes may find it extremely difficult or almost impossible to make the Panchayat of mixed castes hear them and give them due to respect and importance as members of Panchayats. Such women may lack confidence to express their opinions and on many occasions they may be reluctant to attend meetings for not finding them useful. In all such cases proper orientation of the Panchayat members is necessary for which specialised training camps are required.

Conclusion

Women leadership gets toned down due to many social, traditional and personal factors. The patriarchal influence and traditional norms of rural society undermine her leadership. To cope up with the inhibiting factors and standup in Panchayat, women need to be more articulative in coordinating the social and economic roles thus making space for the new political role in her life. Reservation is just a means towards equality and not an end in itself. To make it successful both men and women must strive to ensure that the end is achieved.

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Women Education in Medieval Tamil Nadu

L. Chandrahasan*

Introduction

Education is the bedrock for any secular or aesthetic achievement of the mankind. The importance of education was realised by the Tamils from the Sangam Age. The great Pandya king Nedunchezian a learned scholar, advised all his subjects to realise the importance of learning. He says "it is worth encountering any amount of difficulties, spending any amount of money to get the benefits of education.¹ An

exposition of the value of learning is provided by Tiruvalluvar in his illustrious Kural.² During the period between 300 A.D. and 600 A.D. with the advent of the Kalabhras the Tamil academies were no more heard of. With the royal patronage dwindling there was very little impetus for Tamil studies. It is undeniable that the early Jains and Buddhists interested themselves in educating the public primarily with the object of popularising their religious teachings.³

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Temple As Part of Educating Women

There are many evidences to show that women in the ancient Tamil Country had a much higher status than what they came to have in later times. During the Sangam period the girls had the privilege of education equal to boys. Many Sangam poems are attributed to women scholars. We hear of as many as 37 lady poets. Some of them like Avvaiyar, Adimandiar, Kakkai Padiniyar, Nachchellayar, Okkur Masathiyar, Perungoppendu and others are famous for their works.⁴

In *Naladiyar* we get a beautiful description of the importance of education to girls. The author says physical beauty, cosmetics on a girl's face, the beautiful hairstyles or the splendid clothes she wears, do not make her beautiful but learning⁵ which would make her virtuous, good-hearted and free from prejudice would make her a real beauty. Apart from *Gurukula*, each village had a school in which both male and female students were admitted to get education without any disparity. The Tamils realised the establishment of schools in each village even in those days.⁶

The cause of women's education suffered a good deal by about the 8th or 9th century A.D. The marriageable age of girls was further lowered to 9 or 10; this gave practically a death blow to any education worth the name.

During the medieval Tamil society women education was inadequate in the wider sense. Only very few women were given education. Women like Karaikkal Ammaiyar, Andal, Avvaiyar and a few others were noted for their intellectual calibre.

Educational Institutions of Jainism

Jains were great patrons of learning and literature. Like the temples and other educational institutions in the medieval period, the Jain *pallis* in the Tamil country also played a prominent role as centres of education. These *pallis* consisted of large number of monks, nuns and students, particularly women students. The Jain monasteries were residential colleges which provided to its members food, clothing, medicine and other facilities needed in their day to day life.

"*Palli*" in the Tamil country may be taken to mean a school, but in the Jain or Buddhist order, it may stand for a temple or monastery (which was also a school or a college). Numerous inscriptions recorded the grant of lands to these Jain institutions from the beginning of the Christian era down to the end of Vijayanagar rule in the south. The gift of tax-free land either to a Jain establishment or a Buddhist monastery was called *Pallichchandam*⁷ The Jain monks and nuns were the pivot of the Jain system of education. They were highly educated and were well-versed in many lore. The spread of Jainism and the promotion of education were entirely vested in the hands of the monks and nuns. Inscriptions found in the Tamil country frequently refer to the monks, their qualifications and the provision for their maintenance.⁸

Women saints of the Jaina creed were known as *Yakshis* or *Iyakkiyar*, otherwise known as *Kurattiyar*, *Aryankanai* and *Kaundiyar*.⁹ Kaundi Adigal who accompanied Kannagi and Kovalan to Madurai was a Jain *Kaundiyar*. *Adiyarkkunallar* considers Aryankanai as those Jaina women who became ascetics when their husbands were alive.¹⁰ The Jaina nuns also took equal share and served as great spiritual guides.¹¹ The monks and nuns were all selfless possession less and real servants of religion and humanity besides being well learned. They acted as spiritual guides, confessors, teachers, advisers, physicians and even astrologers.

System of Learning

"Supplying food and other necessities of life to *guru*, food and protection to the destitute, protection of life of all beings, medicine and medical aid to the needy and means of education and knowledge in the form of scriptures, books, schools, colleges and scholarships to all"¹² are some of the salient features of Jainism, which made the creed popular with all classes of people. Besides, Jainism and its men and women strove hard for the promotion of educational activities among the masses and for the uplift of the poor in the country.

Co-education

Numerous inscriptions from South India point out the salient features of Jain system of education. The Jain monarchism gave all support and encouragement to the

promotion of women's education in the country. Women were highly respected and allowed to occupy high positions in the monastic order. It is interesting to note that being students and teachers they also took part in the administration of Jain establishments.¹³ Though there were separate educational institutions for both sexes, the Jain system of education also encouraged the system of co-education in its monasteries. Both men and women were allowed to stay and study in the monasteries. There were also both male and female teachers, instances of male students studying under a female teacher and female students studying under an *acharya* are met within the inscriptions in the Tamil country.

Vedal

In the monastery at Vedal¹⁴ there were about 500 students (*pillaikal*) studying under a lady teacher *Kanakavira kurattiyar*, who was a student of Gunakirtibhatarā. Along with these students it seems, there were also about 400 nuns living in the nunnery. The monastery at Vedal functioned as an important Jain centre of learning consisting of large number of students and nuns during the reign of Nandivarman Pallavamalla and the Chola ruler Aditya.¹⁵ The nunnery was also called *koil* in the inscription.

Vilappakkam

There were also separate institutions specially meant for women's education called '*pen pallis*' which simply meant schools (*palli*) for women. One such institution was established at Vilappakkam (North Arcot district) by Pattini Kuratti Adigal¹⁶ who was a disciple of Aristanemibhatarar of Tiruppanmalai recorded in an inscription dated 945 A.D. during the reign of Parantaka I. Like in Vedal, here also provision was made for the education of women.

Further we find references to the system of co-education in the Jain inscriptions from Kalugumalai,¹⁷ a famous centre of Jainism in the Tamil country. Kalugumalai, situated 19 kms west of Koilpatti, was also known as Tirunechchuram between 8th and 11th centuries A.D. The monastery at Kalugumalai was presided over by Gunasagaradeva and looked after by a host of his disciples. Being a great centre of religious

learning, it attracted ascetics, nuns and lay followers from a number of villages like Kurandi, Tiruchcharanam, Kalakkudi, Nalkurkudi, Karaikudi, Kottaru, Alattur and Ilavenbai.¹⁸ Besides, monks and nuns from far-flung centres like Tirumalai, Tirupparattikunram, Perumandur and Tirunarungondai had gone over to Kalugumalai in connection with religious propagation.

Teachers and Students

The Jain male teacher was called *Bhatara*,¹⁹ *Devar*, *Adigal*, *Periyadigal*, *Panditar* and sometimes *Acharya*. The lady teacher was known by the term *Kuratti*.²² The male students were called *manakkar*,²¹ *chattan*²² and the women students were known as *manakki*,²³ *manakkiyar*,²⁴ *manakkikal*,²⁵ and *pillaikal*.²⁶ Puvanandik Kuratti,²⁷ Pattinikkurattiyar of Perumpattiyar, Srivisaiyak kurattiyar, Ilanechchurattuk-kurattigal, Milalur kurattigal, Arittanemi Kurattigal, Tirupparatti Kurattigal and Nalkur kurattigal were some of the women teachers mentioned in inscriptions.²⁸

Buddhist System of Education

The history of Buddhism in the South is as old as that of Jainism. The introduction of Buddhism into the Tamil country influenced the progress of education and culture, as also of morality and discipline of the people. The intellectual life of the society received fillip by the tremendous preaching and teachings of the monks of the creed. Numerous *viharas* or monasteries were established throughout the country wherein the learned Buddhist scholars of the time were settled. They tirelessly laboured in the fields of cultural and social activities.

The Sangam literature have frequent references to the existence of flourishing centres of Buddhism in the Tamil country and the establishment of monasteries at various centres. For instance *Manimekalai* the post-Sangam literary work speaks of the great centres of Buddhism at Vanchi, Kovalam and Kanchi. The epigraphical records belonging to the most renowned dynasties of the South India, like the Cholas, the Pandyas, the Gangas, the Rastrakutas and the Hoysalas refer to the grants and endowments made for the establishment of numerous Buddhist *viharas* throughout

the country, right from the beginning of 4th century A.D. down to the end of 16th century A.D. This serve as a yard-stick to measure the amount of patronage and encouragement shown towards the progress of Buddhist culture in the south. But on the whole Jainism had more influence than Buddhism on the life of the people, particularly in the Tamil country and Karnataka.

Subjects of Study

Regarding the education of children who got admitted into the order, Hiuen-Tsang²⁹ gives a splendid account, according to which, the child was first introduced to a *Siddham* or a premier of 12 chapters giving the Sanskrit alphabet and the combination between vowels and consonants. Then he was to study the great *Sastras* of five sciences - *Vykarana*, *Silpathana Vidhya* (Arts and Crafts), *Cikitsavidya* (Medical Science) *Hetuvidea* (Nyaya, logic, science of Reasoning) and *Adhyatmavidya* (Inner science). As a general rule along with Sanskrit, other subjects of Buddhist philosophy was taught to the students. Besides, secular subjects like astrology and other useful arts were probably taught to the pupils. This shows clearly that the Buddhist education was not merely religious but also secular and practical in composition.

The *Viharas* or *Sangharamanas* were the chief seats of education and centres of culture of the time.³⁰ They were all residential colleges consisting of numerous students and teachers (even 10,000 as at Nalanda) who partook and promoted a wide collective academic life in them. They were sometimes called *Sangharamanas*, to which temples, libraries and schools were attached, and in which dwelt wealthy communities of monks, who were allowed to hold property in land. We have both literary as well as epigraphical evidences for the existence of these monasteries at various places and at different times. Vanchi, Puhar, Kanchi, Urugapuram, Bhutamangalam and Nagapattinam were some of the important centres of Buddhism in South India, which produced outstanding scholars and debaters. Of all the centres, Kanchi deserves special mention in this connection. According to the Chinese pilgrim Hiuen-Tsang, there were hundred monasteries at Kanchipuram in which

more than 10,000 brethren.³¹ In fact Buddhist monasteries at Kanchipuram existed till the 14th century A.D.³²

Education of Women

The *Jataka* stories consisting of five hundred and fifty stories are invaluable sources of social history that help to know about women. Most of them tell that women are full of arrogance, ingratitude and treachery. Bodhisatva says that women are the instrumentation of evil temptation and should be avoided. Although Buddha was telling the evils of womanhood, he always maintained a soft-corner in his heart towards them. As an ascetic religion, Buddhism, had not paid much attention to the upliftment of women in the earlier stage. Later Buddha admitted women as members of his *Sangha*. The permission given to women to enter the Buddhist Sangha provided a fairly good impetus to the cause of female education. So a large number of women joined the *sangha* and became a lifelong students of religion and philosophy. Separate arrangements were made for them in a strict disciplined manner. A woman monk of this order was called *Samani*³³ or *Bhikshuni*, and their order was called *Bhikshuni sangha*. The *Bhikshunis* lived in the monastery and were expected to lead a very holy and chaste life. But the nuns were kept in complete subordination to the monks. Nunneries went out of vogue in Buddhism from about 4th century A.D. So female education received no helping hand from Buddhism during the period from 300 B.C. to 800 A.D. It is to be noted that in modern Myanmar and Ceylon nunneries do not impart education to girls as monasteries do the boys.³⁴ As far as the Tamil country is concerned the only renowned Buddhist *Bikshuni* is *Manimekalai*.³⁵

Thus Buddhism provided education to the pupils including women to some extent. But it became unpopular and met with decadence after the days of the *Saiva Nayanmars* and *Vaishnava Alwars* and lack of royal patronage extended to them. The spread of Jainism and its influence among the people also contributed much to the downfall of this creed.

Conclusion

Education during the medieval Tamil country was not widespread and universal as it is today. It was fully based on religion and it was the prerogative of rich and well to-do. Mostly the teaching was oral. *Ghatika, matha, agrahara, guhai, salai* and Jaina and Buddhist monasteries were centers of education. The temples were also served as educational institutions and important informal agencies of learning. The study of Medical Science was given much importance during this period. The Women education was not given sufficient attention during the medieval Tamil Society. The temples had played some role in providing education to women, Jainism gave all support and encouragement to the promotion of women's education. There were separate institutions specially meant for women's education called '*pen pallis*' at vedal and Vilappakkam. Besides a number of Jain establishments were served as centers of learning. Buddhism also provided education to pupils particularly women to some extent. *Manimekalai* is the only famous renowned Buddha Bhikshuni in the Tamil Country.

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The Impoverishment of Mendicants and the Welfare Measures By government of Tamilnadu

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The research paper is an attempt to analyse the socio-economic problems faced by beggars and governmental helps received by them for upliftment of their life in Tamilnadu.

According to the report of Ministry of Labour and Social Affairs - MOLSA the main reasons for the majority of beggars to depend on the practice are disability, destitution during old age, unemployment and underemployment. In a survey conducted in Madras City of 200 beggars, it was seen that many labourers beg to supplement their income. —The study noted that the labourers migrate to Chennai to find jobs which they can hardly get.

A survey by Delhi University (DU) on beggars in the Capital has revealed that one in every 20 is from Bengal. In fact, beggars from Bengal are outnumbered by only those from UP and Bihar. Most of the beggars from Bengal are landless villagers who began begging on trains and landed in Delhi. There are groups operating in big cities which force many children to this profession. The gang trains persons how and where to beg, acts as a foster parent to children that they are deliberately maimed in order to evoke sympathy of the passer-by in the street and generally speaking to look after their welfare.

There are a substantial number of studies which portray begging in a different light, focusing on the institutionalization of begging. Alms-giving, embedded in systems of religious belief and duty, was common in many early Christian societies. Obligatory alms-giving or *zakat* is one of the five pillars of Islam and incumbent upon all Muslims. From an Islamic standpoint, *zakat* narrows the gap between the wealthy and the poor, and rehabilitates the poor. While Islamic and Christian cultures have long been noted for the importance given

to alms-giving. The analysis of this practice and its religious articulation is also emphasized in Buddhism. Almsgiving, or more generally —giving, is called ‘*dana*’ in Buddhist texts. It is the beginning of one’s journey to faith. It gives respect to a Buddhist monk or nun. Similarly, in the Jewish tradition, alms-giving is represented by *zedakah*, or justice, entitling the poor to charity as a matter of right, rather than benevolence. In Hinduism, *bhiksha* is a devotional offering offered at a temple or to a priest.

Leprosy, with its accompanying disablement, disfigurement and social opprobrium, is one of the principal causes of beggary in India and is at the same time most difficult to handle. On the other hand, there are not sufficient welfare institutions which can look after them, so they opt for begging. Persons who become physically weak in old age and cannot do any work and at the same time have nobody to support become beggars to get some money and sustain themselves. The number of such persons is large in this country. The group consists of elderly and physically infirm beggars, who really need the care & protection of the government under law, policies and schemes. They need to be provided shelters, both apart from and along with other homeless persons. Further, the adult children of such elderly-uncared people can be, *inter alia*, brought to book under the provisions Maintenance and Welfare of Parents and Senior Citizens Act, 2007. We Can identify children begging at all public places, railway stations, parks, temples, bathing ghats places of religious sanctity, tourist places at and any nook or corner of the streets. The children in misery arouse great piety. They sing, cry, whine, and wail so pathetically that they are given alms simply in order to be free their painful presence. In the National Childbirth Trust (NCT) of

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Delhi, there are over 50,000 such children, who are described as child beggars. The so-called child beggars should not be equated with the adult and other categories of beggars since they can be dealt only under the provisions of Juvenile Justice (Care and Protection of Children) Act, 2005 and no other way.

A Report by Human Rights Commission said those stolen children are working as cheap forced labour in illegal factories, establishments, homes, exploited as sex slaves or forced into the child porn industry, as camel jockeys in the Gulf countries, as child beggars in begging rackets, as victims of illegal adoptions or forced marriages, or perhaps, worse than any of these, as victims of organ trade and even grotesque cannibalism. The persons suffering from mental deficiency, mental defects and epilepsy are the most common trait of a majority of beggars. Beggars with mental disabilities need special treatment and care. Ours being a welfare state, we owe responsibilities towards such segments of the community.

In Madras city where a survey of beggars was carried out in November 1953 it was found that the method used for begging, were ordinary, exhibiting wounds, exhibiting new-born babies, singing religious songs, exhibiting pregnancy or exhibiting dead bodies. Apart from the various techniques used by the beggars, they employ various tricks and trickeries in order to make their appeal more effective. Some beggars excite the people by exhibiting some strange natural phenomenon. Begging has a really bad effect on society. If law enforcement agencies would leave the evil practice further whole young generation would be exploited and forego virtually their social status and they would become victim of such evils. Beggary has become a means of living without any investment except that one has to forget about self-respect and dignity.

As per the Tamil Nadu Prevention of Begging Act, 1945, begging is an offence and whoever is found begging can be punished with six months jail term. The government is also spending huge public money under various schemes to ensure that needy people get food,

the judge noted. "However, even now, several people are wandering on the streets, indulging in begging, especially with children. Though the State government launched Beggars Rehabilitation Scheme, established six special homes and is spending `1.5 lakh of public money every month for the caretakers of those homes are dilapidated and not in usable condition. Five decades ago, the late DMK president M Karunanidhi during his second tenure as Chief Minister, launched the Beggars Rehabilitation Scheme on his 48th birthday and vowed to eliminate beggary in Tamil Nadu in five to seven years time, while also ordering the construction of six homes at important towns to rehabilitate leprosy-affected beggars in the first phase.

However, over a period, the scheme lost its momentum and now the number of beggars in the State have increased. With Chief Minister MK Stalin now reviewing the functioning of all departments on a day to day basis ahead of the budget session and initiating more impetus to developmental schemes as well as social reform initiatives, several activists express hope that Stalin would pay special attention to the rehabilitation of beggars, a cause close to his father's heart.

Karunanidhi first spoke about the issues of beggars in his film *Parasakthi* in 1952, wherein he stressed on their empowerment. When he became the CM, he put his words into action. "Forget this is my birthday. It is the day of beggars' rehabilitation," said Karunanidhi on his 48th birthday on June 3, 1971. On that day, he also literally 'begged' for funds for the scheme from shop keepers near his residence, and thus collected Rs 3,000. "Seeking alms is not an insult to the person who is begging. But, it is indeed an insult to the country and the society, which made him a beggar," he had said.

The former chief minister had insisted on all those who visited him on his birthday to donate Rs 10 to the beggars rehabilitation scheme. During that birthday celebration function in 1971, then HR and CE Minister M Kannappan handed over a cheque for Rs 1.24 lakh on behalf of temples and charitable endowments to the scheme. Actor MG Ramachandran, who was with the

DMK then, also donated Rs 10,000. At a function held at the Centenary building of University of Madras on June 3, 1971, the Beggars Rehabilitation Fundraising Scheme was launched by Karunanidhi in the presence of the then Governor KK Shah. Karunanidhi also sold the first lottery ticket for raising funds for the scheme to the Governor. The then Harijan Welfare Minister Sathiyavani Muthu said there were around 60,000 beggars in Tamil Nadu and of them, 8,000 were leprosy-afflicted persons.

Conclusion

The evil effects of beggary on an individual and the society as well are numerous. Beggary is a big nuisance at all odd places.

Beggary is one of the factors that affect social psychology. Begging has a really bad effect on society. Further the legislation still enacted the bill to stop begging. Under the Tamil Nadu Prevention of Begging (Amendment) Act, 1964, police can arrest any person seeking alms without a warrant.

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Sustainable Tribal Development in Jawadhu Hills: A Case Study of Malayalis of Jamunamarathur

C. Jothi*

Introduction

Set amidst the most grandiose and beautiful scenery in the South India the lovely Jamunamarathur is in the top of Jawadhu Hills and taluk head quarters of Jawadhu hill block since 1985. This is the second highest place in Thiruvannamalai district and one of the most salubrious scenery in the Thiruvannamalai district. The Thiruvannamalai district formed a small district of Tamil Nadu in the year 1989 from non existing North Arcot district as Thiruvannamalai Sambuvarayar district and Vellore Ambedkar district.

The Malayalis

The Malayalis are the original inhabitants of the Jawadhu hills and they are only and the most common picturesque tribes in Thiruvannamalai region of Tamil Nadu. Though there are only one Primitive Tribe in the district, the Malayalis have attracted the greater attention in this Thiruvannamalai district than any other tribal community of Tamil Nadu. The Malayalis are partly pastoral in nature and to a certain extent they are agriculturalist and permanent settlers. They believe even today that their ancestors inhabited the Jawadhu hills from the beginning of mankind.

Most of the Malayalis possess large herds of cows, and goats. Milk produce is known to the Malayalis. They were not migrating from one mountain area to that of another within the Jawadhu hills, even as pastures in their vicinity began to fail. So they had a long established residence.

In Thiruvannamalai district, and Vellore Ambedkar district the Malayalis are living in separate small huts. For the present paper, ten Malayalis of Jamunamarathur were selected. These huts are inhabited only by the Malayalis. The settlement pattern shows that some of the settlements are having less than five huts. The present paper explains the settlements in and

around Jamunamarathur. Among these huts only each settlements is having two or three households. The Malayali population is very considerable compared to that of the Toda tribal population of Nilgiris. The Malayalis of Jamunamarathur main occupations are cows, and goats rearing, agriculture and honey collecting. The literacy rate among the Malayalis is moderate.

In general the tribes are a community, who have been neglected for quite some time and even now living only in a primitive way of life. Most of the tribal families are much below the poverty line and they are struggling for their basic needs such as food, shelter, education and medical facilities. Government is working for the upliftment of the tribal population under various development measures. Apart from these, there are few non-Governmental and International agencies working in the Thiruvannamalai district for overall development of the tribes of Malayalis.

Governmental Agencies

The main objectives of the schemes implemented under Tribal Welfare Department are to provide (i) Education, (ii) Economic Development and (iii) Housing and provision of infrastructural facilities.

Education

In the field of education, the Government has taken measures to develop primary schools, middle schools high schools and higher secondary school for the tribal students and provided scholarships. High School, Middle Schools, Primary Schools for the tribal students (Government Tribal Residential Schools) and one Government Hostel for the tribal students are provided in Jamunamarathur. The students are provided with free text books, note-books and slates in Government schools.

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Scholarships The students pursuing pre and post-matric courses in this schools. The other professional courses are run by the plains of Thiruvannamalai town which provided with scholarships under Government of India and State Government Schemes.

Hostels: There is one residential school in Jamunamarathur for the improvement of education amongst the tribal children and this school is

Economic Development

The Government provides loans for agriculture purposes, loans for purchase of cows, buffaloes, goats, housing loans, etc. For agriculture purpose, the Government provide *patta* land to malayalis and also loans for paddy cultivation. House site *pattas* are provided free of cost by way of acquisition by this department to all Scheduled Tribes especially to the malayalis. The government assist the malayalis to improve their cultivation activities through free charge of electricity. The Government is providing basic amenities to Scheduled Tribes i.e., provision of link roads, provision of drinking water, street lights, medical facilities, etc.

Employment

The tribes, especially malayalis are encouraged by the Government to avail reservation facilities in the Government services. Besides age qualification concession and promotion.

Hill Area Development Programme (HADP)

There is no HADP, schemes compare to the Nilgiris were started for the Malaylis. Around thirty modern houses were constructed for them. Subsidy provision is also extended to the malayalis for the purpose of purchasing cows, buffaloes, goats etc.

Jawadhu Wild Life and Environment Association

With the help of the above association of the malayalis were provided loans for cattle rearing and Solar-powered lanterns were distributed with full subsidy to fifteen needy houses in remote areas.

The non-Governmental Agencies

There are some note-worthy non-Governmental agencies in Jamunamarathur working for overall

development of these tribes. Their activities include medical and health care through hospitals, dispensaries and Nutritional, educational and socio-economic development programmes are being taken by these agencies.

Among the non-Governmental agencies, Jawadhu Adivasi welfare association (JAWA) and Malayalis Nalavazhvu Sangam (MNS) are to be mentioned.

Jawadhu Adivasi Welfare Association (JAWA)

Since JAWA is actively engaged in welfare work among tribals in Jamunamarathur. The main objective of JAWA is to work as a secular and voluntary service agency for the all round welfare of the Malayalis tribes in the fields of health, education and socio-economic development. Daily clinics and dispensaries, i.e., The Jamunamarathur Tribal Clinic working for the development of health among the tribes. An average of 30 to 40 patients are treated daily. Mobile Medical Services also provided to the Jawadhu Settlements at scattered and interior places.

Child sponsorship programme is also taken up on the basis of family assistance. The sponsored children and their siblings are helped. Based on their abilities, they have provided facilities to attend school and university i.e enrolled families to improve their incomes, thus leading to sufficiency.

Jamunamarathur Tribal Nalavazhvu Sangam (JTNS)

The fifth years of the JTNS in this year is the most significant this year it has reached out to various tribal settlements and to develop both materially and culturally. There are fifty members in the Sangam.

The committee met four times during a year. Several tribes procure subsidised loans to purchase Cows, Goats, etc. Unfortunately the banks refused to issue loans even after refused amount by the DRDA. A few tribes were also helped to obtain loans to encourage traditional embroidery. JTNS promoting carving skill development walking sticks by the Todas which is on unique feature.

Solar powered lanterns were distributed at full subsidy to twentys in remote area. The community bio-

gas plant that Mund started malfunctioning during the warranty tribes are being helped to grow marigold plants so revenue. Some others are being helped to plant paddy.

The Todas cultural uniqueness was exhibited at various public function. The temple at Jamunamarathur totally rebuilt in the traditional way. JTNS with the help of HADP about twenty modern houses were constructed and also ten traditional huts were built at different munds. JTNS encourage the tribal women. In the field of embroidery. Development of Women Children in Rural Areas (DWCRA) scheme has also been implemented among the Tribes.

Live stock loan under IRDP were sanctioned to over twenty tribes families. An electric pump connection was also given. With the help of HADP and (District Forest Office (DFO) a dam was constructed.

In the field of education, for the very first time few young students were admitted to the nearby Engineering Colleges. JTNS is working on a scheme to have one bright tribal child admitted to a premier residential school with scholarship.

United Planters Association of South India Krishi Vigyan Kendra (UPASI-KVK)

This is a transfer of technology project sanctioned by the Indian Council of Agricultural Research under the Ministry of Agriculture, involved in imparting vocational training to the farmers and tribals for field level extension functionaries.

KVK implements the lab-to-land programme for the Nilgiri tribes in collaboration with NAWA. The main objective of the programme is to improve the overall socio-economic conditions of the tribes by not only increasing the productivity on their farms but also by generation of additional employment through diversification of agricultural enterprises like sericulture, apiculture, live-stock farming, tea cultivation, etc.

Tribal Multipurpose Co-operative Credit Society

The main object of the Society is to provide loan in the field of agriculture, purchase of live stocks and also for the embroidery work of the Tribal women.

The foregoing study reveals the fact that Indian has an age old culture with hidden encrustation or crudeness. This study has attempted to focus light of the welfare measure of the tribes with particular reference to the Tribes of Jamunamarathur. The Governmental and non-Governmental agencies working for the welfare of the Tribes are noteworthy. In spite of the measures taken by these agencies, now these tribes are making strives to come away from their old form of life and to keep place with the modern society. However the present condition, the position, the environment, the social status, the education standard remain the same.

“Education for all” and ‘equal opportunities in education’ are the policies of the Government. Now, the importance of education is not being neglected. So it is necessary to establish an awareness to get “Education Committee” which must be provided with all rights to decide about educational activities provided to the tribes.

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Women's Development Program in Tamil Nadu

K. Rajathilagam*

Women's Recreation

Working poor women require entertainment as well as basic needs like food, health, and education. Women's Recreation Centers are therefore built at the panchayat level for SHGs. Various facilities are used by SHGs in these panchayats to socialise, debate topics of interest, and play games. In these facilities, members and their kids used to read newspapers and magazines like Mutram. Around 275 WRCs have been made. This project will help 50,000 SHG members, 10,000 of whom are SC or ST women.

District-Level Marketing Education

It was planned to set up 30 information centres with Internet connections, one in each district, to boost SHG women's micro-businesses in the IT industry and teach SC/ST girls how to use computers. In 2001-02, a total of Rs. 15.00 lakhs was spent on six Internet surfing centers. In fiscal year 2004-05, the government gave TT II Rs.7.50 lakhs for three more comparable institutes.

Free gas connections for low-income wedding parties

In 2001-2002, married couples received a free gas connection. A total of Rs.35.24 lakhs has been allocated for the initial gas cylinder connection to the different

gas agencies in the districts. Expansion of the current free gas programme to benefit underprivileged women and minimize indoor pollution the programme now covers all newlyweds qualified for government-sponsored marriage programmes operated by several ministries. 5,000 more newlyweds will benefit from Rs. 40 lakhs in 2004-2005.

Assisting in the formation of self-help groups

Over a three-year period, from 2003-04 to 2005-06, the government has funded Rs. 87.50 lakhs to increase SHG operations and cover an additional 15 lakh women. As of today, over 25,000 new organizations have been founded, with over 4.22 million women joining. The government has allocated Rs. 125 lakhs for the creation of 25,000 new women's groups in distant rural and tribal areas, fishing villages, weavers' villages, and urban slums. The government has prioritized wasteland development, soil and water resource management, and increasing agricultural output. The wasteland is divided into federations and SHGs by the state.

Along with NABARD, Tamil Nadu Corporation for the Development of Women Limited is developing land revitalization programmes for SHG members.

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Land-based agriculture and allied activities, as well as micro-enterprises, are coordinated by the District Joint Director of Agriculture. The UDISHA, WBCDS Project provided Rs. 23, 18,400 worth of literacy instruction to one lakh illiterate SHG women in 2003-04. More than 6000 mother trainers, SHG members, and NGO volunteers trained over one lakh SHG illiterate women to read and write using specially designed health and nutrition guides. This project will teach 100,000 additional illiterate women to read and write in 2004-2005.

Business Training

Women's (EDP) the TNCDW has taught 3,63,530 women in the previous three years, in partnership with various government departments such as Rural Development, Agriculture, Industries and Commerce, Backward Classes, Most Backward Classes and Minorities Welfare, Sericulture, THADCO, the Slum Clearance Board, and others. In fiscal year 2004-2005, this corporation received Rs. 200.00 lakhs to teach 22,000 SHG women in entrepreneurship, 3000 in skill development, and 650 in skill upgradation.

Training and Job Placement Program (VSTP)

In 2003-2004, the EDP trained SHG women to launch their own businesses. The government's economic operations have started the Vocational and Skill Training Programme, which would educate 50,000 women at a cost of Rs. 500 lakhs over five years from 2003-04 to 2007-08. In 2003-04, the government allocated Rs. 100 lakhs for vocational and skills training for 12,500 SHG women. As a result, 12,500 SHG women were trained for Rs. 100,000, 17500 SHG women would get vocational and skills training worth Rs. 175.00 lakhs in 2004-2005. NABARD and STEP money will also be used to educate SHG women.

The State's Role in Women's Issues

State and federal governments value women's health. Since independence, the government's priorities have altered, with social welfare programmes taking centre stage in five-year plans. The First Five-Year Plan began with a small budget of Rs. 4 crores for this vital task. The allocation for the Second Plan has been increased to Rs. 19 crores. The allocation for the Second

Plan has been increased to Rs. 19 crores. The Third Five-Year Plan budget was Rs. 31 crores, with Rs. 3 crores going to the Child Welfare Programme. In total, the central and state sectors each received Rs. 19 crores. The Social Welfare Programme has been allocated Rs. 50 crores in the Fourth Five Year Plan. 13 crores for CSWB projects, 1 crore for adult education, and 3 crores for a nutrition programme for 0-3 year-olds. The physiological shift among social workers and the general public is more essential than the amount set aside for social welfare programmes in the five-year plans. Under the five-year plans, the Social Welfare Department has approved service homes, working women's hostels, pre-schools, and the Integrated Child Welfare Demonstration Project.

Tamil Nadu's New Schemes

The Nutrition Project was assigned to the Social Welfare Department in 1980 and the Chief Minister's Nutrition Meal Program in 1982. It delivers nutritional meals to pregnant and breastfeeding mothers, as well as children under five. Department of Social Defence: The government of Tamil Nadu wants them to look after, treat, and help children who are in need.

The Rural Extension Training Centers now include an Applied Nutrition Programme thanks to the Indian Government and UNICEF. This technique includes increasing the intake of protective foods such as milk, fish, eggs, and vegetables by a variety of populations, including youngsters and pregnant and nursing moms. The Grama sevikas and Mukhyasevikas, as well as Madhar Sangham convenors and Pre-School Balasevikas, help in updating the registers of pregnant and nursing mothers, collecting the children and women for distribution, and preparing the meals.

It was created in December 1983 to support women's growth in areas such as education, family welfare, and work. Dew is also a part of the scheme. The Mahalir Thittam programme works with NGOs and banks to improve the lives of disadvantaged women. There are several vocational and entrepreneurial training programmes for women. Dew has also established its own industrial divisions to provide women with

additional possibilities. Examples are Guindy Printing Press in Chennai and Sivakasi, both founded in 1984.

Dew supports individuals and groups of women in the fields of agriculture, animal husbandry, village and cottage industries, handlooms, and allied activities. It helps female entrepreneurs pick feasible enterprises, prepare project studies, receive financial support from banks and other organisations, and secure various government licences and permissions. Finally, rural women may relax and exchange ideas in women's recreation centres. After the Cradle Baby Scheme in 1992, the Tamil Nadu government developed the Girl Child Protection Scheme in 1997. These programmes aimed to enhance the education of poor girls and encourage family planning. Aside from that, the Tamil Nadu government assists poor women during and after marriage. It also offered financial aid to disadvantaged rural women. As a result, the government has taken steps to improve the social and economic status of Tamil Nadu women. These ideas may benefit women. They should continually endeavor to overcome obstacles and improve their situation. Women in higher positions should work to improve the lives of the less fortunate. Educated women must educate the uninformed.

Women's Police Unit

India is a place of paradoxes, where opposites coexist. A goddess is a personification of love and devotion in our texts. A second-class person at home and in society, she lacks an identity. Unsurprisingly, India's 48.2% female population is viewed as a second-class citizen. Increasing the number of female officers is one way to achieve true gender equality. Concerning women's recruitment, employment, and position in law enforcement as well as the history and development of policing in Tamil Nadu.

During a walkout in Kanpur, India, police had to forcefully remove a significant number of female employees. Women's abuse compelled the creation of a female police force. It began in 1938 in Kanpur, Uttar Pradesh. Prior to independence, women were employed at Calcutta, Bombay, and Madras ports to scrutinize and search female passengers. Before independence, no

woman had ever joined the police. As the number of crimes against women has increased, states have recognized the need for female police officers. Women are considered to help in a number of delicate female law enforcement sectors. With the support of the National Police Commission, female police recruiting became a hot topic in the 1970s and 1980s. In 1973, Kerala built the first all-female police station. The Madras City Women's Police Wing was set up on December 27, 1973, to help police workers.

In all, there are twenty female officers on the team.

Female officers at the time had the following duties:

1. Female passengers are frisked at airports.
2. Band bust was used when ladies were expected to congregate.
3. Detention of women and minors
4. Minors and female offenders are escorted to and from court.
5. Female inmates' background checks
6. Traffic control in school zones
7. Assisting invading storm soldiers in their raids on brothels

The need for female police officers grew in the 1980s, leading to a rise in employment. They included six sub-inspectors, head constables and 70 police constables. At major railway stations like Madras Central and Egmore, 50 female police officers operated in the "May I Help" squad, providing a variety of services to the general public. In 1992, 12 sub inspectors, 26 head constables, and 140 police constables were female.

Only-for-Women Police

In 1992, the All Women Police Station was established, allowing women to join the service. (AWPS). On July 13, 1902, then-Chief Minister J. Jayalalitha established the first AWPS at Thousand Lights, Chennai. By 1996, it had risen to 57, covering all 57 districts of Tamil Nadu. Due to equal-opportunity laws, women were recruited and deployed in regular police battalions in 1997. The number of AWPS officers climbed to 108 in 2002, while female police officers

increased to 2054 in Tamil Nadu. In 2004, there were 4777 female officers in the 188 AWPS. Most AWPS are housed in regular police stations. Sexual harassment, marital strife, eve teasing, and other associated concerns will not be addressed by the AWPS. This includes enforcing the Medical Termination of Pregnancy Act of 1971, the Indecent Representation of Women (Prohibition) Act of 1986, the Maternity Benefit Act of 1961, and the Tamil Nadu Prohibition of Ragging Act of 2006. There are 10 constables and 1 inspector in each AWPS. Men and women are selected, recruited, and promoted equally. However, unlike male policemen, female cops were not given the same guns, vehicles, and other equipment as male cops until 2001, when the Tamil Nadu government ordered female cops to be given firearms, cars, and communication equipment. When it comes to doing their jobs, AWPS received 287 motorcycles and 40 jeeps.

Women's Aid

Women in trouble may now phone the Tamil Nadu government's new "Women Help Line Unit." There are 188 AWPS women's assistance lines in Tamil Nadu. The Women's Help Line staff give 24/7 assistance to women in need. Accordingly, the Tamil Nadu government authorised the appointment of one female sub-inspector and two female constables at each of the state's existing police stations. Recruitment is ongoing for 2300 female constables and 961 female sub inspectors, to eliminate gender prejudice in the police service.

We can see the government's serious attempts to promote equality in the police department. The AWPS was created. Counseling on wheels The All Women's Police Battalion and female police officers hired at ordinary police stations are seeds of a quiet revolution aimed at increasing women's participation in society. Sita's status as a quietly suffering heroine has shifted. Women, long disenfranchised in Indian culture, have found a new method to express their discontent and oppose injustices. An assistance line and increased awareness have boosted reporting of crimes against women. Following gender sensitization programmes,

police officers are more amenable to women victims and their families reporting previously unreported offences. More female cops will be able to protect their own gender's rights. In a newlywed bride's family, having a sister, niece, or friend helps to keep the bride safe from fire and dowry harassment. Bringing in more women may help enhance the department's image. The police were used to coerce the Indian people by British India. Following independence, the police force should adopt a service model. Women's patience and compassion may help bring about and sustain change.

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Commercial Rivalry among European Commercial Enterprises on the Coromandel Coast

R. Gopinath*

Introduction

The Portuguese were the first European nationals who settled down in India as traders in 1498. The Portuguese enjoyed monopoly of Indian trade to the extent that no other European nation dared to break their monopoly throughout the sixteenth century. Vasco da Gama got certain facilities for trade from the then ruler of Calicut, Zamorin. The Portuguese established their factories and forts at different places on the sea coast of India. The Portuguese enjoyed the monopoly of trade even after Albuquerque had left Goa, and they enlarged their sphere of influence. They succeeded in capturing Goa, Daman, Diu, Salsette. Bassin, Chaul, and Bombay on the western coast, Hooghly on the Bengal coast and San Thome on the Madras coast and enjoyed trade benefits.²

Portuguese Trade and Porto Novo

About fifteen miles south of Cuddalore is Porto Novo. It was one of the most consistently flourishing ports of the entire coast, also known as Parangi Pettai and Mohammad Bandar. It rivalled Masulipatnam in its significance for the trade of the region though it had characteristics different from those of Masulipatnam. It had little or no contacts westwards, except up to the Malabar Coast. Its primary strength was in the coastal trade and the trade eastwards in which it was probably the preeminent port of The Portuguese were the first European nationals who settled down in India as traders in 1498. The Portuguese enjoyed monopoly of Indian trade to the extent that no other European nation dared to break their monopoly throughout the sixteenth century. Vasco da Gama got certain facilities for trade from the then ruler of Calicut, Zamorin. The Portuguese established their factories and forts at different places on the sea coast of India. The Portuguese enjoyed the monopoly of trade even after Albuquerque had left Goa, and they enlarged their

sphere of influence. They succeeded in capturing Goa, Daman, Diu, Salsette. Bassin, Chaul, and Bombay on the western coast, Hooghly on the Bengal coast and San Thome on the Madras coast and enjoyed trade benefits. Therefore the present research article traces out the European's position in the commercial economy of Coromandel.³ As a port it was probably the most naturally endowed on the coast. An early nineteenth century account called it 'the smoothest and safest on the coast'. Its early history is somewhat obscure, as is also the name by which it was known in the period, Parangipettai, had obviously Post-Portuguese origins. Though it was under Portuguese possession in the beginning, later both the Dutch and English established their factories there. It was one of the new port-towns of the The Portuguese were the first European nationals who settled down in India as traders in 1498. The Portuguese enjoyed monopoly of Indian trade to the extent that no other European nation dared to break their monopoly throughout the sixteenth century. Vasco da Gama got certain facilities for trade from the then ruler of Calicut, Zamorin. The Portuguese established their factories and forts at different places on the sea coast of India. The Portuguese enjoyed the monopoly of trade even after Albuquerque had left Goa, and they enlarged their sphere of influence. They succeeded in capturing Goa, Daman, Diu, Salsette. Bassin, Chaul, and Bombay on the western coast, Hooghly on the Bengal coast and San Thome on the Madras coast and enjoyed trade benefits. Therefore the present research article traces out the European's position in the commercial economy of Coromandel Coast, but there was considerable Hindu shipping there as well.⁴

San Thome

One of the flourishing trading centres of the Coromandel Coast was San Thome. It was four miles south of Fort St. George, and was developed by the

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Portuguese. Mylapore occurs as a port of significance in the trade to South East Asia long before the Portuguese came to San Thome. Despite Portuguese presence, possibly because of it, Indian shipping continued to ply from this port across the Bay of Bengal, and continued unaffected by the English settlement of Madras. The flourishing trade of San Thome severely made obstacle to the trade of Madras which was under the English control. Statistical evidence of trade of San Thome in the year 1711-1712 valued 251,000 pagodas. In 1712-1713 the value of imports was 143,000 pagodas and in 1713 – 1714, 285,000 pagodas.⁵ By 1720s, the trade figures show a decline in the overall trade of Coromandel including that of Madras. Bengal imports had gone down in value to 100,000 pagodas in 1720-1721, the main decline being registered in the trade of the Pathans. The trade itself continued into the 1730s when Pathans and other Coromandel merchants were importing from Bengal and South East Asia. European free merchants bought tin and Bengal goods for their China trade in San Thome, much to the regret of the Madras authorities. Likewise, ships of the King of Thailand were sailing to SanThome and not to Madras in 1730s.⁶

This growth of San Thome was a source of great concern to the English at Madras, and even more to the directors in London. In the early eighteenth century English company servants put a bold front on this development and assured their superiors in London that soon the superior facilities and 'just' administration of the English in Madras would result in the liquidation of trade in San Thome. They fed the superiors in London, as they first decade of the eighteenth century San Thome was under Mughal administration, growing as a serious rival to Madras. It was soon realized that more positive action was required than the native belief in the superior drawing power of Madras. So, succeeding Madras Governors negotiated with the Pathans, the major trading group to induce them to leave San Thome and settle in Madras. Some incentives were given, such as a drawback on duties on goods re-exported, a longer term for payment of duties, though the English could not match the fiscal concessions that the Mughals had given in San Thome.⁷

Strict rules were promulgated to make sure that merchants domiciled in Madras did not trade from San Thome, merchants whose ships anchored at San Thome were not allowed to bring their goods to San Thome, and transporting them inland was threatened with fines and expulsion. For instance two Telugu merchants of Madras who imported rice at San Thome in 1734 were fined 1000 pagodas each and ordered to enter into a bond to ensure that they did not repeat this. Ships at San Thome were not allowed to purchase cordae, anchors and other marine equipment at Madras. Merchants of Madras were prohibited from dealing with ships on San Thome roads as well.⁸

These measures were being taken right up to the end of stagnation period. It was recognized by 1733 that there was nothing that the Madras government could do to stifle the trade of San Thome. After a slump in the 1720s, which was a recurring feature throughout Coromandel, the trade of San Thome picked up in the 1730s and Madras officials looked on helplessly as the San Thome road was busy with ships from Bengal, South Asia, West Asia and North Coromandel. In 1732-33 a total of 88 vessels of all description traded at that port and in 1733-34 98 vessels called there. Thus San Thome appears as the only port that saw any substantial growth in the first half of the eighteenth century while trade suffered and declined in all other ports on the coast.⁹

The Dutch Trade

The Dutch were the largest European trading company in Coromandel and their cargoes exported from Coromandel exceeded three million guilders, during the end of the seventeenth century. The important articles which the Dutch exported were indigo, diamond, species, copper, raw cotton from Coromandel to Europe. Dutch in Coromandel were still preeminent in the consistency, versatility and breadth of their trade, and they will led the English in the wide area of their interests and the extent of their markets. They held into the eighteenth century their positions of advantage in respect of certain articles of the import trade, which they enjoyed during the stagnation. Their ability to provide consistently the capital in bullion

needed for the trade remained still superior to the English at least for the first two decades.¹⁰

Sadraspatnam

The so called Seven Pagodas was an important port of oceanic trade in the seventeenth century, known to European as 'Sadraspatnam or Sadras. The port derived its strength from a well-populated hinterland, with numerous weavers' villages and with good access to internal markets by road. Indian shippers carried on an export trade from here across the Bay of Bengal. Its importance persuaded the Dutch to take the port and neighbouring village in lease in 1705, after which native shipping seemed to have moved elsewhere. About twenty miles south of Sadraspatnam is Alambaram, from which ships operated in that period. It was an important centre of regional administration, and mint was located there, coining pagodas with the Alambaram stamp. It was under the Dutch possession. But the English too established their factories there. There is little evidence of the nature of the trade carried on from these ports, but there is every indication that both the English and the Dutch were dealing with a substantial number of merchants and shippers of this area.

Progress of Dutch Trade

The beginning of the eighteenth century saw the increased Dutch investment in the Coromandel trade compared to other trading companies. From 1700-1704, the Dutch investment ranged from 1,400,000 guilders (250,000 to 300,000 pagodas). Due to the lack of quality, they moved away from north and central Coromandel in order to invest in the south. Simultaneously they kept their attention to the Madura and Tinnevely districts, where costs were still low and competition not intense. Thus in 1701, they invested 1,400,000 guilders (250,000 pagodas) in Madura, almost as much as they had invested in the rest of Coromandel. This entry into Madura markets stood them in good stead in the year 1704-6 when there was a great turmoil and unsettled condition in most of the Coromandel, compounded by a dispute between European and the Mughal Empire which had led to an imperial prohibition against all European trade in the empire.

After the problems with the Mughal Empire were sorted out, trade improved again in 1707, and set for a period of expansion in Dutch Investment in Coromandel and ushered in what are seen in retrospect as the best years of Dutch trade in this region in the eighteenth century. From 1707 to 1717, textile investment peaked up to 2,215,00 guilders (580,000 pagodas) and the number of bales exported also ranged from 40387 in 1707 to 5007 in 1709 and exports over 500 bales were made in every year except 1707 and 1711.

Apart from this, the Dutch exports from Madura which ran at an average of 150,000 pagodas it will be seen that the Dutch were investing around 500,000 Pagodas in the weaving centres of southern India in the time of stagnation. Thus, it was amply clear that the Dutch stole the show, by overtaking the other rival European companies especially the English in the Coromandel trade.

Factors Responsible for the Success of Dutch

The success of the Dutch in securing goods on such a large scale year after year is attributable to a number of factors. When the price hiked in the market, they willingly conceded increased prices of their merchants instead of trying to hold down prices. Their agency networks took them to all major weaving centres spread right across Coromandel. When production peaked in the north they were able to reactive their agents in the north Coromandel ports of Bimilipatnam, Masulipatnam and inland centres such as Srikakulam. They had a steady supply assured from Pulicat and the Ammand Nellore districts.

There was a revival of trade and activity in and around Sadraspatnam, from which they benefited as they had taken a lease of that port and neighbouring villages. They had purchasing agents at Kunimedu. Lastly, there was the produce of Madura and Tinnevely, where they faced little European competition at Porto Novo and in the weaving centres of Cheyoor districts. From 1716-1737 the succession of good years came to an end in 1716, making a down-turn in investment and volume of exports from Coromandel, and it continued till 1719. From 1715, when 5052 bales were exported at a cost of 1,840,000 guilders, exports declined to 3160

bales at 1,175,000 guilders in 1716, 1313 bales at 723,000 guilders in 1717, 2661 bales at 1,038,000 guilders in 1718 and 2737 at 1,077,000 guilders in 1719. Conditions were not so bad in Madura where exports were better.

The main cause of this decline of trade was a famine that seems to have extended through the entire Coromandel, particularly severely in the interior, interrupting communications and land transport. The decline in exports was arrested in 1720 when the famine eased and exports in that year rose to 4022 bales at a value of 1,403,000 guilders. In the following years, it continued to rise to 5429 bales at 2,134,000 guilders. Thus good export trend continued till 1728, when again the coastal areas especially to the south, were stricken by conditions of scarcity and approaching famine. The drought and crop failure continued for about six years, during which period there were large increases in prices of cotton, food grains and essentials.¹¹

Dutch exports from Coromandel began falling in 1729 and this downward trend continued till it reached 1922 bales in 1732, the second lowest on record in the first four decades of the eighteenth century, and continued till 1737. During these years the value of investments ranged from 1,053,000 guilders to 1,278,000 guilders. Growth in Trade from 1737 conditions eased somewhat and production and export picked up in 1737, when 4952 bales were exported at a value of 1,901,000 guilders. In the following year, 1738 a record 6718 bales were exported costing 2,574,000 guilders. This however, seems to have been a freak year and in 1739 and 1740, the quantity exported were 3728 and 3386 bales respectively. The exports of the Dutch from Coromandel for the Asian trade were kept at a steady level. In fact, officials were instructed to give precedence to the Asian demand above Europe's. Hence the rise in the proportion of textiles for Asian trade above those for European market.

The basic commodities of the import trade like spices of cloves, nutmeg, mace and cinnamon remained the same. The Dutch continued to strive for the highest possible benefits from their monopoly in the sale of the spices of cloves, nutmeg, mace and cinnamon. In all

these articles their hold on the market was pretty effective in the first four decades of the eighteenth century.

Though there were alarming rumours of a breach by English private traders bringing small quantities of one or the other of these commodities from South East Asian lands, the Dutch dominated in import of copper, by overtaking the English competition in the copper trade, which they imported from Japan to Coromandel. The export and import trade of the Dutch as it developed in the eighteenth century showed a much larger adverse balance. The rising price of textiles put the total cost of the annual investment at around two million guilders. Dutch export of gold coin from Coromandel revived in early eighteenth century. These coins were sold in Tuticorin and Nagapatnam at considerable profit. Thus in 1740, the Dutch were a significant element in the economy of the Coromandel. Their investments were still substantial and contributed to stimulating production. Yet, despite all this investment and activity, by what was arguably still the largest trading enterprise, no Dutch settlements in Coromandel, let alone Nagapatnam, presented a picture of throbbing commerce and enterprise. This was because of the very monolithic trading organization of the company, which left no room for participation by other individuals or groups, as was in other European rival companies. Thus, Nagapatnam, once a flourishing port of the Indo-South East Asian trade, was squeezed dry of this traffic to keep it a Dutch preserve. However, the Dutch company appeared to contemporaries in Europe or to some of its discerning officials that it was not a declining force in the Coromandel during the stagnation period.

Conclusion

To sum up, the Dutch remained prominent among the European companies that operated on the coast and the region saw a downturn in economic activity. But the downturn was neither absolute nor uniform throughout the region. Any decline in the commercial activity of Coromandel merchants and shippers was not the result of immediate European pressures of competition, but of internal political and administrative factors, both in the

region itself as well as in those with which they traded. Though this stagnation prevailed during the first half of the eighteenth century, it gave an impetus to the steady growth of Coromandel trade in the latter half of the eighteenth century. The stagnation in the Coromandel trade only affected the English trade in the coast, whereas the French in Pondicherry, the Portuguese in San Thome and the Dutch in Sadraspatnam played their maximum best to gain from Coromandel trade.

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Cloth Trading and Urbanization in Cuddalore during 18th Century

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Introduction

This paper studies to highlight the urbanization of Cuddalore due to the cloth trade in the 18th century. The English continued their trading activities in this region even though the cloth trade was not profitable. One of the reason being control of Cuddalore the settlement acquired by the English next to Madras also called Chennapattanam on the Coromandel coast or Cholamendalam. Cuddalore served as a base to combat their European rivals such as Portuguese Dutch and the French. The demand for the Indian cotton cloth in European and Asian nation tempted the English to carry on cloth trade. The clothe trade and its allied activities directly or indirectly contributed to urbanization of Cuddalore.

European Traders in the Coramandel Coast

The European such as Portuguese, Dutch, Danes, French and the English were competing with each other

for establishment of trading settlement in the Coromandel coast. The latter was considered to be an ideal place for cloth trade. They created settlement in Mesulipatanam, Madras, Pulicat, Cuddalore Portnova, Tranquebar and Nagapatanam by means of purchase or lease.

The English founded a fort was popularly known as Fort St George. The English and Dutch had established many factories on the coramandal coast. The English were contemplated established trading settlement at Cuddalore and Devanapatenam,¹ which they thought would give them central of trade in the middle Coromandel coast.

Emergence of Cuddalore into Military Town

The development of Cuddalore into a port town was closely related to cloth establishment of trading settlement at Devampatnam quickened the process

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construction of fort and military architecture in 18th century the first factory buildings were put up in 1683 A.D. the company's agents at Fort St David established a mint at Cuddalore in 1747 A.D. for minting gold and silver coins. The French who captured Cuddalore in 1782 A.D.² damaged its buildings. After was restored to English under the treaty of Versailles in 1785 A.D. Cuddalore warehouses and banks were repaired and maintained. The English traders to purchase Devenampatnam the indigenous merchant of Chinniah chetty. The intention to convert into a agency house as well as warehouse for cotton textile goods the middle of 18th Century Devanampatnam was converted into a military town. The habitation of Devanampatnam was divided into indigenous and European sectors. The indigenous sectors of the town was generally know as Black Town and the Europeans sector of the town was called white town. When Devanampatnam was purchased by the English the first job they did was clearance of residential buildings near the Fort St. David was to separate official buildings from the residential buildings.

The people engaged in various occupations settled in different parts of Cuddalore and Devanampatnam according functional specialization. The weaver, washers soldiers Indians as well as Europeans. Cuddalore was changing from agriculture economy to market economy depended on certain agriculture products such as cotton, indigo and paddy. The reason for the persistence of pre-industrial characteristic in Cuddalore was done to the fact that industrial urbanization.

The Cloth Trading

The cloth trade in this region was conducted by a set of company merchants. The Merchants were called by the Deputy Governor of Fort St. David. They were advised about timely procurement and quality of the cloths to be purchased³. The agents of the English East India Company entered into contracts with the local merchants. The purpose behind contract was to ensure timely supply of cotton goods. It also prevented the Cuddalore merchants trading with other European merchants. The Fort St. David administration held

periodical meeting with the indigenous merchants. The contract made by the John Davis, Chief on behalf of the East India Company with chine chitty merchant in January 1685 A.D. is self explanatory of the severity of the terms and conditions.⁴ The contract clearly indicates that it was made in favour of English traders. The Indian merchant had to face many difficulties as they were not paid in money fully. They had to sell the European goods which they received from the English traders to make good their half of the investment. The goods brought by the merchant could any time be rejected by their master. These conditions of the merchants made them uninterested in textile trade. Consequently there was a decline in cloth trade towards the close of the 17th century on the coramandal coast.

It may be observed that the hardship faced by the indigenous merchants put a check on their progress. But it did not cripple their business as the terms and conditions of the contract were relaxed in the 18th century. Cloth trade continued as usual till the middle of the 19th century when there was a growing demand for raw cotton in Lancashire as a result of Industrial revolution in England. The monopoly of cloth trade enabled the English to become masters of the land in which they landed as traders. It is interesting to note that the cloth trade conducted by the English on the Coramandel coast contributed to the urban growth of Cuddalore in the 17th and 18th centuries

Cloth Trade and Urbanication of Cuddalore

The close examination of fortification of Cuddalore and Devanampatnam, development of ports in the above mentioned places, established of weavers settlements schools, churches mint, residential and official building, construction of bridges, improvement o waterways and roads and re-organization of policing work reveals the association of cloth trade with the above mentioned activities.

Buildings

As already pointed out the fortification of Cuddalore and repair of fort at Devanampatnam erection of buildings ware houses and residential barrack schools and missionary schools and markets in the 18th century had changed the appearance of

Cuddalore. It may be observed that the residential and official buildings were constructed in large numbers during the 18th century in order to accommodate English merchants and transact business on cloth. These buildings were built on British and provided with latrine, drainage, street. The colonial sector or white town came into existence.

Weavers Settlement

In the early 18th century, there was tough competition among the European merchants especially between the French and the English. The procurement of cloth with specified quality was very difficult due to the competition among these merchants. The French in Pondicherry interfered in the trading activities of the English at Cuddalore. The English decided to create a weavers settlement at Cuddalore in order to avoid the competition of other European merchants and make the weavers to work for the English East India Company and procure cloth quality and specified quantity in time.

The head merchants suggested ways and means of settling weavers at various parts of Cuddalore and Devanampatnam in order to reduce their difficulty and unnecessary delay in procuring the cotton goods. The deputy Governor of Fort St. David had promised the settlers honorable and unmolested life. There was every possibility of many tradesmen, weavers dyers and painters settling at Cuddalore in 1741 A.D.⁵ Earlier food grains were imported to attract the inhabitants.⁶ The weavers were drawn from various castes such as saliaris, the kaikolars, the sedars, the padaiyachis, the Gounders, the sengunths mudaliars, the Devanga mudaliars and the Mulims. Many of these castes were traditionally weavers. The Main weaving centres of this district were Chinappanayakan Palayam, Bhuvangiri, Sangitha Mangalam, Udaipatti, Tittagudi, Sri mushnam and Chinna Salem.⁷

Internal Migration and Urbanization of Cuddalore

The people living in near by villages and distant places began to migrate to Cuddalore in order to seek employment connected with cloth trade. As cited above skilled and unskilled labourers came to Cuddalore and settled down there. The reason for their migration was the rural push and urban pull. The other word the rural

poverty forced the villagers to move to Cuddalore and the employment opportunities created by the English East India Company. In other word urbanization of a place causes a change in the outlook, habits and customs of the people living there. Internal migration is an aspect of urbanization in the sense that it resulted in the increase of non-agricultural population and rise of nuclear families in place of joint families. Thus internal migration and urbanization are their related phenomena.

The weaving and its allied industries such as spinning dyeing and hand printing induced non agricultural population to settle in and around Cuddalore. The needs of these people paved the way for the growth of other industries such as mat weaving rattan and bamboo works coir industry. Ceramic industry, wood carving fishing, mat making the weaving of thatties from water needs paper making and oil pressing in Cuddalore. Besides weavers separate settlement was created for them. A place in Cuddalore on the way to Devanampatnam is still called Vannarapalayam which meant locality of washermen.⁸

Medical Facilities

The development of medical facilities in Cuddalore was associated with cloth trade. The English did not establish a hospital at Cuddalore even towards the end of 17th century. This is evident from the fact that an English merchant who was wounded in an accident was taken to Proto novo for treatment under a Dutch doctor.⁹ In 1685 A.D. The English did not believe in the indigenous doctors and medicine. The occupation of Cuddalore and Devanampatnam in the end of 17th century and the increase of European population in Cuddalore induced them to open hospitals and dispensaries in Cuddalore, Thirupapuliyur and Manjakuppam in the 18th century.

Water Supply

The water resources were found in tanks, lakes, rivers and wells. When the English came to Cuddalore they noticed the above mentioned resources for drinking, bathing and irrigation. The Fort St. David records¹⁰ gives us some information regarding water supply in Cuddalore.

Lighting, Transportation and Communication

The development of lighting facilities was also trade oriented. The lighting facilities were made in the towns Cuddalore and Devanampatnam. Oil lamps and lantern were used. The mention in the records of oil godowns, candle glass candles showed the poor lighting facilities available in those times. The lighting facilities in the port town of Cuddalore and Devampatnam were increased.

Transportation has played a primary role in location of Cuddalore. The large numbers of towns were located on the plains. It may be observed that Cuddalore being situated on the mouth of the rivers Gadilam and Paravanar became significant in the 17th and the 18th century. The navigation of the river Gadilam, Paravanar and Penniyar enabled the growth of the town by facilitating transportation.

Communication was in the beginning stage. Peons soldiers, sailors and messengers were employed for the purpose of communication. Generally Brahmins were employed as spies and messengers.¹¹

Conclusion

Thus the development of the port of Cuddalore resulted in the Urbanization of Cuddalore in the 18th century by facilitating movements of men and materials. The growth of Cuddalore and Devanampatnam as military and port towns, rise of various industries associated with cloth trade and weaving, establishment of indigenous and colonial urban settlements in Cuddalore and Devanampatnam were the outcome of the cloth trade in the 18th century. Hence, urbanization

of Cuddalore in the 18th century. Hence urbanization of Cuddalore in the 18th century can be attributed to cloth trade.

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Dravidian Model – A Success Story for inclusive Socio – Economic Development in Tamil Nadu

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Introduction

Tamil Nadu is the state represents the Tamil speaking area, early was known as the Madras Presidency of British India. The tamil history has been

marked by linguistic and cultural differences from northern India¹. The Sanskrit was emerging as one of the Indo-European languages' classical languages; Tamil was forming as an autonomous linguistic entity

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within the Dravidian languages family. An ancient collection of Tamil literature known as Sangam provides evidence of a cultural region known as 'Tamilakam', which encompasses much of modern Kerala and Tamil Nadu. Dravidian is a language family of around 80 varieties spoken by 220 million people across southern and central India and surrounding countries, about 4,500 years ago². The Dravidian language family, has four largest languages namely Tamil, Telugu, Kannada and Malayalam have rich literary traditions spanning centuries, of which Tamil is foremost among others. Tamil is one of the world's classical languages, but unlike Sanskrit, there is continuity between its classical and modern forms documented in inscriptions, poems and secular and religious texts and songs.

On November 20th, 1916, Dr. Natesa Mudaliyar, TM Nair, Alamelu Managi Thayarammal with Sri P. Theagaraya chetty presided over a meeting at the Victoria Memorial Hall in Madras. It was the coming together of the Madras Presidency's leading non-brahmin traders, lawyers, doctors, landowners and politicians. That moment is considered by most historians to be the birth of Dravidian movement, which set the agenda for the next 100 years of politics in Tamil Nadu. The South Indian Liberal Federation was founded and later as Justice Party³. The elections to the Madras Presidency, was held under the New Dyarchy System in 1920 by allowing some powers to local councils and shared rule in British India under Indian Councils Act, 1892. The Justice Party wins a comfortable majority and passed the communal government order no. 613 to legislate reservations for various communities in government jobs. The Government amended the Government of India Act, 1919 to enable the women to become member is legislative assembly, thus Muthulakshmi reddy have been elected as a member to the madras presidency.

E.V.Ramasamy Naidu led the Vaikom struggle for lower caste Hindus to use the street adjacent to a Siva temple in the Princely state of Travancore in 1925. He founded the Self Respect Movement, was radical in its thinking and action. He advocated inter-caste marriage, women's education, property rights for women and

women remarriage. In December 1938, E.V.Ramasamy became the President of the Justice Party and at the 16th conference of the Justice Party held on 21st August, 1944 in Salem and renamed as Dravidar Kazhagam⁴.

While the Dravidar Kazhagam was a powerful force for social change, a splinter party led by C.N. Annadurai intended to become directly involved in the newly independent country's politics. The Dravida Munnetra Kazhagam was established in 1949 with the goal of translating social changes into administrative action. The social reform goal has been at the centre of Tamil Nadu's governance since the DMK formed a government in 1967, the DMK legalised self-respect marriages that disregarded caste and religious conventions. In 1969, Madras was renamed Tamil Nadu. The former chief minister of Tamil Nadu, M.G.Ramachandran (M.G.R) on 17th October, 1972 as a breakaway faction from DMK and started AIADMK, Policies of this party were targeted to the poorer segments of Tamil society, poor, rickshaw pullers and destitute women and centralizing the massive noon meal scheme for children. Mid-day meals, maternity benefits and women's self-groups all date back to the earliest Dravidian political backgrounds. In 1989, women were granted equal succession rights. The state established intercaste dwelling communities (samathuvapurams) in 1998. In 2006, legislation was passed to remove caste boundaries within the priesthood⁵.

Demographic Structure

According to Unique Identification Aadhar statistics, the Tamil Nadu population is 7.94 crores. Its area is 130,058 sq. km, Chennai is the capital of Tamil Nadu. Tamil is the main language and most widely spoken and official language in Tamil Nadu. The literacy rate of Tamil Nadu as on 2011 is 80.09 percent as per population census. Sex Ratio is 996 i.e. for each 1000 male⁶.

Agriculture

Agriculture remains the important sector of the state economy. Agriculture and its allied sectors, is the largest source of livelihood in Tamil Nadu. Nearly 93 percent of farmers belongs to small and marginal with two third of rural households are still depend on

agriculture. For the first time in the history of Tamil Nadu Legislative Assembly, an exclusive budget was presented for agriculture in Tamil Nadu. The Government of Tamil Nadu has allocated Rs.34,220.65 Crores⁷ for Agriculture and allied sectors which include Horticulture, Animal Husbandry, Fisheries, Revenue, Tamil Nadu Agriculture University, Agricultural Engineering, Rural Development and Panchayat Raj.

Industry

Tamil Nadu is the leading industrially developed state in India. It has a diversified manufacturing sector and features among the leaders in several industries like automobiles and auto components, engineering, pharmaceuticals, garments, textiles, leather, chemicals, plastics, etc. It ranks first among the states in terms of number of factories and industrial workers. Tamil Nadu Industrial Development Corporation Ltd (TIDCO), State Industries Promotion Corporation of Tamil Nadu (SIPCOT), Tamil Nadu Industrial Investment Corporation Limited (TIIC), and Tamil Nadu Small Industries Development Corporation Limited (TANSIDCO) are jointly developing infrastructure in the state.

Between 2015-16 and 2020-21, Gross State Domestic Product (GSDP) expanded at a Compound Annual Growth Rate (CAGR) 10.56% to reach Rs. 19.43 trillion (US\$ 265.49 billion). Net State Domestic Product (NSDP) expanded at a CAGR of 10.60% to touch Rs.17.50 trillion (US\$ 239.00 billion) between 2015-16 and 2019-21. In 2020-21, tertiary sector contributed 54.26% to state's Gross State Value Added (GSVA) at current prices, followed by secondary sector at 32.39%⁸.

Power

Renewable energy such as wind and solar energy accounts to 30 per cent state total power consumption. Tamil Nadu tops the latest listing by the union ministry of new and renewable energy (MNRE) in generation of renewable energy, with a total capacity of close to 16 GW or 15,914 MW as on 31st January, 2022⁹. Total solar capacity increased to 4,894 MW from 2,575 MW as of 31st March 2019, while wind capacity increased to 9,857 MW from 8,969 MW during the same period.

Roads and Transport

Tamil Nadu has been the unique distinction of creating a separate highways department as early as in 1946 exclusively to attend to roads and bridges in the state¹⁰. Tamil Nadu has a total road length network of 1,99,040 km. It also had National Highways, State Highways on the basis of traffic intensity and connectivity. Besides the road, it has good network of railways, Chennai metro rail, sea port and airports for the development of the state.

Health Care

Tamil Nadu is the only state with a distinctive public health cadre in the district level. Tamil Nadu is the medical tourism hub of India. The state is renowned for its low mortality rates in addition to the effective healthcare infrastructure and health manpower. It ranks second in Niti Aayog's Health Index report by the union government. It was the first state to enact a Public Health Act in 1939¹¹. Tamil Nadu has established a very good network of health facilities. The health care delivery is through a dense network of 8706 SHCs, 1421 PHCs, 235 SDHs, 29 DHs and 27 Government Medical colleges. The SHCs and PHCs are functioning under the control of Director of Public Health. The Women & Children hospital (7), district hospitals (29) and sub-district hospitals (235) are functioning under the control of director of medical and rural services.

Education

Tamil Nadu has gross enrolment ratio (GER) of 51.4% in higher education almost double the national average, according to the All India Survey on Higher Education (AISHE) of 2019-2020¹². The state has 2,610 colleges and a total of 9,26,490 students in the 18-23 group enrolled in universities. It is great achievement, because both the DMK and AIADMK governments opened government colleges even in remote areas in the last 15 years.

IT in Tamil Nadu

Chennai has one of the largest bandwidth (14.8 tbps) available in the country¹³. It is amongst the few states in India to have an integrand IT infrastructure consisting of State data centre, Tamil Nadu State Wide

Area Network, Cloud Computing infrastructure and disaster data recovery center. The Key IT companies operational in the state are HCL, Honeywell, Standard Chartered, L & T, Accenture, Cognizant, IBM, Sutherland, TCS, Amazon, etc. IT & ITeS export from Tamil Nadu increased to Rs. 1.39 lakh crore (US\$ 19.9 billion) in 2018-2019, at a growth rate of 10% y-o-y.

Tamil Nadu Tourism

Tamil Nadu ranked first in terms of foreign tourist arrival and second in terms of domestic tourist arrival in 2019(P). In 2018, foreign tourist arrival reached 6.07 million, while domestic tourist arrival reached 385.90 million¹⁴. Tamil Nadu is the most popular state for tourism in the country and has more than 4,000 years of continuous cultural history. The state has most remarkable temple architecture in the country and a living tradition of music, dance, folk arts and fine arts. It has number of world heritages sites, hill stations, waterfalls, national parks, natural environment and wildlife.

Governance

Tamil Nadu has topped the Good Governance Index 2019 among the 18 bit states in the country was released by the Union Ministry of Personnel, Public Grievances & Pensions. The state was ranked among the top five in six parameters, including public infrastructure, judicial and public security, public health care.

Conclusion

Today, in its centenary, there is much to be grateful for in the Dravidian model. Tamil Nadu continues to be ranked among the best states in the country in terms of human development indicators. The future of the Dravidian model in its present successors finding common cause in a society where identities are beginning to prevail over ideologies. However, the

Dravidian model should be celebrated for being the first backward class movement in the country that produced historic social change and elevated political status, economic development of the state.

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Sugarcane Cultivation in Tamil Nadu under the British Raj

V. Palanichamy*.

Sugarcane cultivation was a one of the important Commercial crop under the British rule in India. Sugar production was popularized in the world market in the 19th and the 20th centuries due to demand for sugar. Some scholars were quoted that the sugarcane cultivation was practiced in Indian Subcontinent more than 2500 years ago. There are some earlier references in Indian literature.

At the close of the eighteenth century, sugarcane cultivated chiefly in Ganjam, Vizagapattinam, Masulipattinam, in Chengalpattu and in Salem districts of Madras Presidency. An inquiry in 1797 showed that the largest quantity was raised in the two former districts, while the latter two produced considerably less.⁷ In the British Government, Coimbatore, Chengalpattu, Cuddapah, Salem and Madura there was an immense area fit for sugarcane cultivation. Indeed according to Roxburgh there were few districts where there were not extensive tracts of land which could be thus utilized.⁸ The Collector of Ganjam stated in 1815, that “the quantity of sugar could be extended to almost any number of mounds annually”⁹ and Rooburg repeatedly asserted that the area available in the Northern Circars was almost unlimited.¹⁰ Yet the increase of sugarcane culture was inconsiderable except towards the end of the eighteenth century, indeed there was a marked decline in the middle.¹¹ The only sugar exporting districts of Madras Presidency at the close of the half-century were Ganjam, Rajahmundry, and North and South Arcot. Some samples of Ganjam and Masulipattinam sugar sent to England were highly commended by the Court of Directors and the Commercial Resident was asked to buy any amount that was offered.¹²

In 1799 Mr. Campbell was allowed “to proceed to India for the purpose of establishing sugar works in such of the districts under out Madras Government as he may conceive most favourable for such an undertaking”; and the government was asked to assist

him.¹³ One of Robert Wright was suggested that in the year 1835, to introduce new varieties of cane cultivation in Madras Province including Salem district, it was cultivated after 1840s in limited areas. The reason was that though cane cultivation was profitable, it was also very expensive, and therefore beyond the means of the great majority of the ryots. Sugarcane cultivation was grown under irrigated areas and its cultivation was undertaken only by well-to-do agriculturists.¹⁴ In Salem district was a dry region, there was no perennial river for irrigating the field. The only river Ponnaiyar and its tributaries were received only less amount of water which irrigates only northern areas of Salem district. Therefore, sugarcane was cultivated only limited areas where water facilities are available. It required more capital, more water and more labour than the staple wet crop, rice. The table given below, drawn up from an account given by Mr. Fisher, a planter in Salem to Dr. Wight in 1835,¹⁵ as follows:

Expenses of Cultivating one acre of Sugarcane
(Statement furnished by Mr. G. Fisher, a planter, 1835)

	Rs.	A.	P.
For seed cane 600 pieces	5	0	0
" Manuring	5	0	0
" Ploughing	5	0	0
" hedging and weeding	5	0	0
" watering	10	0	0
Government Assessment	12	8	0
Compressing the cane and making Jaggary or sugar	20	8	0
Total charges	62	8	0
Average produce jaggery or sugar 300 lbs value	84	0	0
Profit	21	8	0

The cost of ploughing, manuring etc. was considerably higher, the total charges coming to Rs.62-8-0 which is much greater than the cost of rice cultivation. On the other hand the profits amounted to Rs.21-8-0 or more than 30% on the outlay. Further it took ten to fourteen months to be ready for cutting and

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the poorer ryots who lived from hand to mouth could not afford to wait so long. Besides, the plant exhausted the soil greatly and hence could not be grown on the same field oftener than once in five or three years. Besides, there was a difficulty of transport and high cost of transit which, in the case of an article like sugar, enhanced the price considerably. The sugarcane of fairly good quality was cultivated in Salem, chiefly in Kellamangalam village.¹⁶

In 1852 only 38,400 acres were under sugarcane in the Madras Presidency. The immense areas available for cane cultivation remained as immense as ever, and large quantities of sugar continued to be imported throughout, from China, Batavia, Bengal, Bombay and elsewhere. In the second half of the 19th century sugar had become a necessity in the diet of every English person.

The opening of the Suez Canal in 1869 was another event of world-wide importance. The opening of the canal cut the sea-route between India and England by over 3000 miles and shortened the period of journey between India and London by 36 days.¹⁸ The process of Commercialization was further helped by the availability of new irrigation facilities¹⁹ Which made it necessary for the cultivator to grow the more paying but specialized crops like sugar-cane if he was to be able to pay the water rate. The cultivation of usual crops was no longer profitable and the farmer had to grow a high priced crop intended for the outside market.²⁰ A basic reason for the rapid growth in the cultivation of cash crops was the fact that such a development was welcome to the British authorities in India. The commercial revolution had a far reaching impact on the socio-economic structure of the South Indian rural society. A village man which choosing his crops, the farmer now began to pay greater attention to market demand and prices than to the needs of his home or village. As South India was linked up with foreign markets, price movements and business fluctuations in the world markets began to affect the fortunes of the South Indian farmers to a degree never seen before.²¹

Production of Sugar

There has been a large increase of in the first half of the 19th century in the cultivation of sugar in Madras Presidency, as will be seen from the following table, showing the imports of that article into the United Kingdom from that presidency.

Year	Tons
1843	177
1844	2152
1845	5301
1846	8435
1847	8572

Development of Cane Cultivation

Sugarcane was an important crop in the South Arcot district, but the local cane grown was soft and became so attacked by diseases and pests that by 1908 the industry had fallen to 180 acres in the Cuddalore taluk. When the Department began operation in 1905, it set to work on the Palur farm to revive this important industry. New varieties were tried and it was soon found that several were suited to the district. These were distributed to the ryots as rapidly as sets could be produced. Messrs. Parry & Co.'s factory at Nellikuppam greatly facilitated the work and by 1909 there were 875 acres under new varieties. In the following years, 30,000 setts were distributed from the farm, and there are now 4,000 acres under cultivation in the Cuddalore and adjoining taluks.²⁵ This was an example of the use of a Government farm, the work done at Palur being responsible for this revival of an old and important industry. The Can-breeding Station at Coimbatore of course co-operates, new canes produced there being tried at Palur, which was a link in the chain leading from the expert at head-quarters to the ryot in the field. The average yield of the improved varieties introduced by the Department was 65 lb. of jaggery for each boiling, which was 12 lb. better than the local canes. Taking the produce of an acre as 100 boiling, the difference in favour of the new varieties was 12,000 lb. of jaggery, or an extra profit of Rs. 156 per acre at the market rate of Rs.65 for 500 lb. of jaggery.²⁶

The increasing of cane cultivation, it requires large amounts of water and labour. Though it can flourish without irrigation, it does far better (and increases its sugar content) when it is watered regularly and when its growing season is not subject to sharp and sudden declines in temperature.²⁷ The average area under sugarcane during the period 1940-45 was 141,000 acres but in the three subsequent years it increased to 161,000, 203,000 and 272,000 acres respectively. In 1948-49 it again declined to 176,000 acres. The total area under sugar crops including sugarcane was in 1948-49 only 251,000 acres. Sugarcane cultivation is prominent in Vizagapattinam, South Arcot, North Arcot and Chittoor. Vizagapattinam has quite a large area under other sugar crops too, as to Tirunelveli. Sugarcane is mostly grown under irrigation and its cultivation is undertaken only by well-to-do agriculturists. The acreage at the beginning of the inter-war period was just about 100,000 acres, and it continued to be so till the end of the period. The increase recorded now has therefore been during the war and post-war periods.²⁸

The yield of jaggery from sugarcane was in 1947-48 about 754,000 tons which is higher than the average production during the war period by 350,000 tons. In 1948-49 it went down to the phenomenally low figure of 533,000 tons. The increase in acreage was mainly responsible for this increase in yield, for the yield per acre has remained more or less steady and if anything, has slightly deteriorated. The normal yield was estimated at about 6916 lbs. of raw sugar or gur per acre for the State as a whole, about the highest in India. Improved varieties supplied by the Sugar Breeding Station at Coimbatore (started in the year 1912) appear to have covered almost the whole acreage under it. The method of cultivation of sugarcane which was already proved its utility in the other sugarcane countries of the world. The first distributions were made only as late as 1918 and Government farms take three to four years, fully to test the seedlings and distribute them to the growers in the districts. Half a dozen of the new Coimbatore varieties have been proved superior to the best of the local kinds in net weight of jaggery obtained to the acre; the calculated extra net profit from two of them being about Rs.200 to the acre.²⁹ With a

little more effort at a general improvement of yield the State can attain self-sufficiency in the matter of Sugar.³⁰

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A Study on Status of Irula Women in Kanchipuram District

S. Kamaladevi* and P. Puratchiselvi**

Introduction

Irula women have been seen to be strongly associated with the forest, and remote areas, practicing a unique life style, have a unique set of cultural and religious beliefs. Irula women play a marvelous role in maintains socio cultural and traditional life of the tribal communities. They are building up their family by contributing their involvement in livelihood and customary practices.

Irula women in the forest area

Irulas have been residing in the forest area for many generations, cultivating land and collecting non-timber forest produce while Irula tribal women have more say in family decisions than their non-tribal counterparts, they also share more responsibilities. It is the duty of the Irula women to Preparing food and providing drinking water so the operate closely with the forests from there they get water, fuel and minor forest produce. The minor forest products including edible fruits, tubers, flowers, vegetables and berries. Minor forest produce plays an important part in the Irula economy. Its collection and marketing is major source of livelihood for most of the Irula families, it contributing around 70% of their total income. The different varieties are classified as plants for the user in the tanning, natural gums, resins and balsams, plants and seeds used in pharmacy and perfumery and tendu leaves. Fire wood is also provided by forest². since fire

wood gathering is done mainly by women the interaction between forest and women gets further enhanced. Since all the duties of Irula when are connected with the forests gifts, their dependence on forests in strong and intrinsic.

Irula women and their occupations

Irula woman can participate actively in all agricultural process, including tilling, digging, sowing, manuring, transplanting, weeding, harvesting preparing the granary threshing winnowing and storing food grains. Irula women and men have become in agricultural lands, brick making etc., as stated earlier some of them still continue to be hunter gathers in villages' forests. Irula women's are very experienced snake- catchers. It is not clear since when this has been the traditional occupation of the Irulas. Even the Irula children are trained in snake –catching from childhood. Irula women some of them still continue to be hunter.

Religion (deity god)

Mostly the gods and goddess of the wider Hindu pantheon order are worshipped by the Irulas. Gods such as amman, Vishnu (Ezhumalaiyan), Shiva and goddess like Kanniyamman (Sabdhakannigal) are worshiped. They all so have faith and belief in jungle dwelling spirits. Each settlement has a temple, put up little away from the main huts. The temple is a small structure with a thatched roof and the walls of it are constructed by

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using coconut strip. This structure is erected two feet above the ground level on four wooden pales. Inside this temple, 7 bricks stones are 7 stones (statues) are kept in row and in front of this conches, trisul and a worshipping plate are kept. There annual festivity of Masimagam Tamil month of Masi. All the Irula people who can live in different districts will be visiting the Mahabalipuram beach from the first day of the month of Masi on the full moonday. Those who come will stay in a small cloth tent for the night some shows (dance, drama) will be held to keep them awake at night. They are enjoying it. The next day from 4am their deity worship, wedding, earing ceremony, god conversion, lead worship something will take place better of all is executed of there is there is any debt fulfillment of request.³

Health

The Irula women's residing in exposed villages wash their body habitually the Irulas living in isolated villages though wash their cloths and clean their teeth, soaps and pesters are rarely used. The house surrounding and other public places like the temples in the settlements and village temples (Gramadevadhai) are invariably kept clean and tidy. Though, we could observe any major difference in this regard. The streets of the Irulas living which are part of the exposed areas close to urban centers are filthily and cleanliness in other rural areas. In these places as there are no public latrines available. The people go out in open fields for attending to nature calls and this often leads to the accumulation of garbage and other filthy material just nearby their settlements, houses, streets and surrounding.⁴ This problem of accumulation of dirt and rubbish was not found in the settlements of Irula living in the interior and unexposed areas as they live without crowding and the settlements are always far off from towns and hilly any areas.

Food

Human diet is not restricted to any special category of food. Man can eat a verity of foods. This is equally true for the tribal people. Food is prerequisite of nutrition thus nutritional and status depends on the

consumption of food in relation to the needs consumption of balanced food is the indication of good health. Therefore it is necessary to understand the situation regarding food, nutrition and health among tribal population.⁵

Dress

Tamilnadu is home to the nation's oldest handloom co-operative established in 1935. Perhaps the best known style is the 'kornad' sari, with its wide borders, interior checks, and end piece stripes heavy silk Kanchipuram saries and the gold cloth, a white cotton sari with gold zari work, are for special occasions.⁶

Ornaments

The common and usual ornaments of women are a pair of ear studs called Kammals, Bangle- either gold, glass, plastic or plates – worn on the wrist, ear and neck. Married Irula women wear Tali, in modern days Tali, The married Irula women wear traditionally were "Block Pearls" as their Tali. Wearing gold chain around the neck by a few is not uncommon.⁷

Conclusion

Irula tribal women are talented. Women are respected on an equal footing with men. Men and women do all the work together without discrimination most women want to adapt themselves and their children to the growing society. Maximum women want to improve their education, economy, and livelihood but some of the women in interior of the villages are living in the jungle without any desire to change their culture.

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Socio Economic Condition of Handloom Weavers in Thiruvannamalai District

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Handloom Weaving in Tamil Nadu

Clothing is considered to be the second essential needs of human beings according to anthropologists. Though cloth served as a decorative element later it became an essential element to hide human nakedness. This view is very well brought out in Tirkkural – bible of the Tamils. Thiruvalluvar compares the instant help of a true friend, to the hand which rushes to keep the clothes in making nakedness before others. Weaving begins with the unripe cotton fruit and silk yarn produced by the farmers. Weaving stands next to agriculture and it has been considered as the important domestic/household industry. It is to be noted that among the variety of weavings such as fur weaving, jute weaving, rope weaving, mat weaving, yarn weaving, silk weaving Yarn weaving secures the first place and silk weaving the second place in Tamilnadu.

The geographical situation in Tamil nadu is suitable and favour weaving. The people belonging to the following districts of Tamil nadu such as Chinglepet, Tanjore, Trichinopoly, Madura, Tinnevely, Salem, Coimbatore, The Nilgris, Madras City, Thiruvannamalai (Arni, Thellar, Cheyyar) are practicing weaving as their primary and important domestic/household industry. One of the notable features of weaving is that all the member of a family engage themselves in weaving. Moreover weaving is considered to be one of the sacred professions. Further weaving being unharmed, non-toxic, eco-friendly in all respective, there is a welcome for it among the people.

Significance

Handloom sector is a major nonfarm industry in India. This sector gives major contribution to Indian economy. Every person who have interested to taken this job can enter into this field. This sector especially in the case of weaves need not to be offer a high

qualification. Handloom providing employment opportunity to 65 lacs persons engaged in weaving and allied activities (dyeing, twisting, construction of work shed and acquisition of looms and accessories). So handloom is considering as a largest economic activity is textile sector. Government intervention of this sector is endless. A lot of welfare measures and schemes are introduced by government. Handloom weavers are facing so many problems, from government, societies and others.

The wages are the major problem facing by the weavers. They are forced to work hard at low wages in the society. This may be caused to termination of many handloom units and thus had resulted in extensive rate of unemployment.

Methodology

Since the study is focused on the historical prospective, both empirical and narrative methods have been used in constructing this dissertational work. Empirical method is used while collecting the statistical datas whereas narrative method is applied while furnishing the historical information. Thiruvannamalai district is one of the districts having significant number of weaving population in Tamil Nadu. The district occupies fifth place in terms of number of weaving population and fourth place in terms of number of cooperative societies. It is also a factor that many of the prominent weaving centres like Kilpennathur, Arni, Arni (West) Cheyyar, Anakkavoor, Vembackam, Vandavasi and Thellar are located in this district. Against this backdrop, Thiruvannamalai district was chosen purposefully for the present study and it intends to focus on the socio-economic conditions of handloom weavers, drawing a sample from the major production centres in the district.

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The official records of Assistant Director of Handlooms (2017), in Thiruvannamalai district handloom weavers are found in 10 Blocks only. A two-stage stratified random sampling technique has been employed for the selection of sample weavers. At the first stage, 12 Blocks out of 18 Blocks were excluded from purview of the present study, since they have weaver households below 100. Thus, 6 Blocks were shortlisted for the present study. At the second stage, 10 per cent of the weaver households were selected for the survey from each of the 6 Blocks. Details of the sample selection are given in Table and total of 250 sample respondents were selected for this study. Out of 250 sample weavers, 36 (14 per cent) weavers are independent weavers, 148 (59 per cent) weavers are working for master weavers and 66 (27 per cent) weavers are working as members of the co-operative societies. The handloom sector in Tamilnadu is the largest sector next to agriculture.

The handloom sector in Tamilnadu today presents many sided and complex problems which are more complicated in view of its Socio-Economic Importance face the various problem such as production, marketing, sales and price fluctuation and income inequality among the handloom weaving communities. The major limitation of the study is the paucity of written records to difficult to get the various government records and other details of statistical data about the handloom weaver communities in this study area. Further more time mental fear cost and expenditure and other problems in this study period.

Conclusion

This study is concentrated in Thiruvannamalai district of Tamil Nadu. Thiruvannamalai is traitionally rich in Historic and Spiritual values and this district is also a major handloom weaving region of India. The government introduced various welfare measures and schemes in handloom industry. In spite of various schemes implemented the handloom industry facing a lot of problem that is competition from global marketing, low level of income, poor market price. So

as the development of social and economic conditions of weaving communities are not improved. They faced more vulnerably especially due to weak organizational structure, low wages, poor infrastructure, decentralized looms, poor marketing etc. final resulted from the handloom is considering as a largest economic activity in textile sector. Government intervention of this sector is endless. A lot of welfare measures and schemes are introduced by government. Handloom weavers are facing so many problems, from government, societies and others. The wages are the major problem facing by the weavers. They are forced to work hard at low wages in the society. This may be caused to termination of many handloom units and thus has resulted in extensive rate of unemployment.

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Narikurava Community in Tamil Nadu with Special Reference to Ranipet District – A Profile

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Narikuravas in Tamil Nadu

Present day Historical scholars take more interest in the study of social history rather than Political History.¹ History deals with social groups of people living in harmony. Social history generally talks about the greatness and special features of the society. Yet, Less importance is showered on the study of nomadic social life. Tribals who live in forests and hilly regions receive some attention from the scholars. But only very recently the scholars have turned their interest towards the social life of the nomads like Narikuravas.

There are many subdivisions among the Narikuravas.² Foreign scholars and Indian writers frequently write about the social life of the majority of the tribals and Narikuravas. There are some research works pertaining to the religion and language of the minority groups among the Narikuravas. There are very few works related to the social life of the Narikuravas who move from place to place as nomads.

There are many pioneer works in this field. “Castes and Tribes of South India” by Edgar Thurston and Bakthavachalu Barathi from Tamil University, Thanjore traces their history from the Age of Sangam to contemporary period. But their works are talking about more general habits rather than micro details. But this work is attempted to bring about the various aspects of Narikuravas life in a particular district, Ranipet.

During Sangam Age, People got settled and lived in different areas of Tamil land. People lived in Kurinji (mountain places adjacent to mountains areas were called) as Kuravar; People who lived in forests and forest based areas were known as Aayars; People lived in fertile landed areas were known as Peasants. People lived over the territories of seaborne areas were called as Barathavar and People lived in Palai land nearest to desert condition were known as Eyinar. People though

lived in different areas adopted various professions; it also included Carpenters, Blacksmith, Potters, Washer men, Weavers, Hunters and Drumbeating workers.³

Narikuravas migrated from Aravalli mountain range in the North Mewar and Gujarat and settled in Tamil Nadu. Their migration could have taken place in the 6th or 7th century AD. They refused to embrace Islam under pressure exerted by muslim rulers and migrated to South India.⁴ They could have accompanied Mughal forces and on the failure of Sivaji the Maratha ruler, against Mughals they could have displaced themselves from original area.

The present day Narikurava society consists of Gujarathi, Mewado, Dabi, Saleo and Jogan -five major sub sects of North Indian community. Narikurava people from Gujarat moved to different parts of Tamil Nadu. Dabi, Saleo, Jogan sections people also came from Gujarat. Of these Dabi and Saleo sections identified themselves with Mewado group where as Jogan group people identified with the Gujaratis.

Difference in Names

They are also known by other different names in many other states. Kuruvikara caste, Kuravan, Kuravar, Narikuravar, Narikurava Kootam and Narikurava caste are the names followed in Tamil Nadu. In Pondicherry, Narikuravan is the name given to them while in Andhra they are known by the term “Nakkal”, “Nakkal Vandu”, “Pillaikuthu Ammu”. In Bengal they are called as ‘Singalin’ and in Rajasthan ‘Vakkri’, ‘Bakdi’ and ‘Singa’ are the term given to them. In Karnataka ‘Akkibikki’ is the name given to them and in Maharashtra they are known as ‘Pardhe’ and ‘Parthilovas’ where as they are known as Vagri in Gujarat and Madyapradesh. In Delhi, Uttarpradesh and Orissa they are called as ‘Akkibikki’ and in Industhan they are known by the term ‘Pakku’ and ‘Mirsikkari’.

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On the basis of their profession they are called as Narikuravas in Tamil Nadu. Since they migrated from Gujarat they called themselves as 'Vagrivellath'. In Gujarat 'Vagri' mean sparrow (Kuruvi) 'Vagrivellado' is the term equal to Kuruvikaran. The male member in their society is called as '**Vakki**' while female members are known by the term '**Paikay**'. The boys are called as '**chokku**' while girls are known as '**Khokri**'.

Language

The language of the Vagris is known as 'Vagripoli'. It belongs to Indo-Aryan group of languages. Tamil people find it difficult to understand their language. Hindi, Gujarati and Urdu speaking people can understand their language to a little extent.⁵ Gift Sironmani and Srinivasa Sharma have written more information about their language Vagripoli.

Narikuravas of Ranipet District

There are more than 3000 castes in India. All of them differ in cultural aspects. They followed the system of having matrimonial alliance with in the community and they follow their traditional profession. But in caste system they never changed their habit or practice of setting marriage with in their group. It is inferred from the habits and practices followed by one particular caste in terms of marriage system, food, dress and behavior etc. Their marriages are arranged with in the same caste or sect. This system is followed in each and every part of the areas wherever they are living. One particular caste people having matrimonial conduct within their caste led to the emergence of sub castes. The close contacts between various castes enable the common reader to understand the higher and lower levels prevalent among the castes. Even the food and drinks consumed by the groups lead to separation or isolation among their various groups.

The Narikuravas are found in different parts of Tamil Nadu. Of them nearly a sizeable section of them lived in 16 different places in the Ranipet District. The 1930 Act, which enlist classified Traditional criminals made the Kallars and Maravas of Sivaganga District to disturb the Narikuravas. Former Chief Minister of Tamil Nadu M.G. Ramachandran before entering active politics came across the miserable life led by the

Narikuravas and he had highlighted their plight in his picture '**Olivilakku**' (Lamb of Light) through a song and dance sequence. After assuming office as Chief Minister he had taken steps to provide houses and permanent residences. His efforts became a reality and the government came forward and established Narikuravas settlements.

Due to this kind of welfare measure they are leading happy and contented life. In Madurai they are having separate 'Marriage Mahal'. Further they have formed Association to sort out their problems.

Economic condition

Each and every caste have their own traditional profession. They were carrying out their profession as Jodi gift and carry them out with all sincerity. Even if an individual of the community did not follow the profession, based on others environment their community was known after the caste. Even their migrations take place after the traditional caste name.

Origin

Each and every race has its own history and it is applicable all races found in the world. The origin and history of the Narikuravas has its own antiquity and their history is only in oral form. There are many stories related to their origin and history.

Language (POLI)

All races and groups of people thrive in the world with their language as the moving spirit. Languages serve as powerful tool for the growth and struggles they face in the world. 'Language' refers to the spoken style of people. It is a tool to express the opinion of any group of people. Narikuravas are spread over different parts of India their language belongs to 'Vagri Po' – a branch of Indo-Aryan group language. Hence they identify and call their language as 'Vagri'⁶.

Tamil, Telugu, Malayalam, Kanarese and Tuluva are the five languages spoken by the Dravidians who lived in different parts of Tamil Nadu and parts of South India. Tamil is the language spoken by Tamils as Malayalam spoken by Malayalis and Telugu by the Andhras or Telugu people, Kannadigas spoke kanarese language and 'Vagirpo' is the language spoken by Narikuravas. It is considered as one of the branches of

Gujarati language or a sub-division of Marathi and Rajasthani. Gujarati speaking people easily understand 'Vagripo'. Since the Narikuravas keep themselves always moving from place to place they find it easy to understand the regional languages and they adopt the fusion of languages such as Tamil, Telugu, Kanarese and Malayalam with their spoken language is 'Vagripo'. Srinivasa Sharma who had deeply analysed the language of the Narikuravas is of opinion that Tamil language is different from Vagripo. There are some similarity in few words between Tamil and Vagripo such as 'Moocho', 'Vedipogal', 'Moolkodi', in addition to the words like 'Ulna', 'Aeliro' and 'Hagare ogal'.

Summary

Narikurava or the Kuruvikaras are the community of nomads living sizable in Ranipet District of Tamil Nadu. As per the researches they migrated from North to Tamil Nadu. They speak Vagriboli language. Their presence is seen in various parts of Tamil Nadu. Efforts have been taken to improve their standard by the government as well as NGOs. In spite of these, efforts

they still live in poverty and ignorance. There are some many stories behind their origin. There are very many reasons for their Southward movement from North. It is finalized that they are nomads from North Western parts of India. They still live in sizable number in Tamil Nadu. They indulge in hunting and selling of handmade articles for their livelihood. They are on the way to progress at present.

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Merging Challenges and Prospects of Higher Education in India

C. Priyalakshmi*

Introduction

After more than 75 years of independence, India's higher education system has still not been developed fully. It is evidenced by its poor performance in institutional rankings (not a single Indian university in top 100 universities of the world), the poor employment status of its students awards and recognition, poor share in research funding and so on.

As per, Government of India, 1961, P.573

"Education is the single most important factor in achieving rapid economic development and technological progress in all branches of national life education becomes the focal point of planned development."

Education is the process of facilitating learning or the acquisition of knowledge, skills, values, beliefs and habits. Educational methods include teaching, training,

story, telling, discussion and directed research Education frequently takes place under the guidance of educator, however learners can also educate themselves.

Education can take place in formal or informal settings and any experience that has a formative effect on the way one thinks, feels or acts may be considered educational the methodology of teaching is called Pedagogy.

A right to education has been recognized by some governments and the United Nations. In most regions, education is compulsory up to a certain age, there is a movement for education reform, and in particular for evidence – based education.

Yet, Education is a process by which a person's body, mind and character are formed and strengthened. It is bringing of head, Heart and mind together and enabling a person to develop an all –round personality identifying the best in him or her.

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Moreover, the status of state public universities that produce over 90% of the graduates in India is more dismal.

Commonly stated Reasons for these observations are:

- Enrolment lacking in Higher education in india.
- Failure of ensuring quality in higher education institutes is insufficient to meet the growing demand in the country.
- Increasing of political interference in the management of higher education jeopardizes the autonomy of (HEIs) higher Education Instituting.
- Inadequate focus on research in higher education institutes.
- As a result of the increase in the number of affiliated colleges and students, the burden of administrative functions of universities has significantly increased and the core focus on academics and research is diluted.

And so management of Indian education faces challenges of over centralization, bureaucratic structures and lack of accountability, transparency and professionalism.

Reason for a more dismal performance in state-level universities:

- The above –stated issues are faced by both central and state’s higher education institution (HEIs), but the state is handicapped at one more front.
- Central government HEIs are hardly ever short of funding and patronage has been ensured by the central government and its arms.

This appears to be the key factor for the better performance of Central govt HEIs.

- However, similar arrangements have never been built between the state universities and state governments, State level political parties and organizations, industry and businesses and the elite and the intelligentsia.

This may be because

- The aims, goals methods and priorities of these institutions are partly much the same as those of the central institutions.

WAY FORWARD

1. Revamping State HEIs

- In order to receive much more funding and support from the state system, state universities would have to commit to delivering lots more to the state and its people where they are located.
- They must come up with a new vision and programmes specifically addressing the needs of the state, its industry, economy and society, and on the basis of it make the state – level players commit to providing full ownership and support to them.

2. Foreign Collaboration

- Government must promote collaboration between Indian higher education institutes and top international institutes and also generate linkages between national research laboratories and research centers of top institutions for better quality and collaborative research.

3. Multidisciplinary Approach

- There should be a multidisciplinary approach in higher education so that student’s Knowledge may not be restricted only up to their own subjects.

HEIs in both public and private must be away from political affiliations, provided with good infrastructure and facilities.

Conclusion

Higher Education in India has expanded very rapidly in the last seven decades after independence yet its accessibility and quality both remain a concern. If India wants economic gains and development to percolate at the grassroots level, it needs to invest in education on a priority basis. Moreover, Education is a process by which a person’s body, mind and character are formed and strengthened, It is bringing of head, heart and mind together and thus enabling a person to develop all round personality identifying the best in him or her.

Finally, a developed nation is inevitably an educated nation. So, more knowledge India has the more empowered India is. Is it? Yes, Sure! Because,

“EDUCATION IS A NATION’S STRENGTH” !

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The Role of Tamil Nadu Women in The Indian Liberation Movement

S. Rajavathani*

Introduction

Indian independence was not achieved through soft non-violent struggles without knife and blood. The lives of millions of men and women are at stake. Even before Gandhi's arrival, the Indian people had rallied under various leaders, under various forms of struggle, to fight against the British.

¹The Indian independence struggle reached its climax in two forms, armed and non-violent. In this, not only men but also women have contributed more. It does not discriminate against women from the grassroots to the elite. Together, they have fought for national liberation. According to this, Veeramangai Sivagangai Rani Velu Nachiyar started and turned himself into a bombshell. Avantibai is included in the history pages from 1700 AD to 1900 AD. The struggle of all of them is unique.

Velu Nachiar

Queen Velunacharya was the leader of the women's liberation struggle in the eighteenth century in the Sivaganga region of Tamil Nadu who took up arms against the Queen and the British East India Company. She was India's first female liberation fighter. Velunacharya was born in 1730, the only

daughter of Ramanathapuram Samasthan King Sellamuthu Vijaya Raghunatha Sethupathi -Sakandi Muthathal. Raised as a male heir. Received weapons training; Learned many languages.

In 1746 she married Sivaganga King Muthuvaduganatha Velunachaiyar moved to another place to deal with the crisis caused by the European invasion in 1772. Velunacharya, who wanted to oppose the invasion, stayed at the option and met Haider Ali and explained the anti-British language in Urdu. Haider Ali was amazed at Velu Nachiyar's Urdu language skills and promised to do many favors. For seven years he lived in alternate camps at Dindigul Fort, Virupatchik Fort and Ayyampalayam Fort.

Due to the great efforts of the Maruthu brothers, the people of Sivagangai rallied and formed an opposition force. The drug brothers led the struggle. The Awakening policy of the British East India Company was that the country (government) without a male heir could be taken over by itself. After that, after the death of her daughter Vellachi Nachiyar, the ruling power of Sivagangai was ruled by her husband Venkan Periya Udayath Thevar. Moreover, they guarded Sivaganga with their special structure till their death.²

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Dr. Prema Kasthuri Endowment Prize,

In June 1780, a force led by Maruthupandiyar set out from Dindigul towards Sivaganga. Haider Ali sent 5000 cavalry, 5000 warriors and one artillery. The force defeated Cholanathan and then the statue on the way to the Vaigai River, followed by the conquest of the cities of Thirupuvanam, Muthanendal, and the last battle in Manamadurai with the help of untrained people. After that, with the Queen's pose, the soldiers marched towards the Sivagangai, surrounded by the veterans' vestments by Queen Velunachiyar the death of Velu Nachiyar's granddaughter in 1793 added to Nachiyar's grief. So he stayed in the palace of choice. Velunachiyar died on December 25, 1796 after a long struggle to reclaim the country. Following is a list of kings who ruled Sivaganga Seema.

Kuyili

Kuyili was born in the 18th century at Kudanchavadi, near Sivagangai district. Her mother was also known for her bravery and is said to have died while fighting with a wild bull to save her fields from being destroyed. Kuyili was a devout commander of Velu Nachiyar and saved her life on many occasions. On one such occasion, when she came to know that her Silambam teacher was actually a spy, she took action to save the queen immediately. On another occasion, when the queen was attacked during her sleep, she attacked the enemy and injured herself in the process. Seeing her loyalty and bravery, she was made the commander-in-chief of the women's wing of her army. Kuyili later played an important role in the Sivaganga expedition of the queen. Kuyili is known for her suicide attack in 1780. While attacking a fort of East India Company, she applied ghee on her body, set herself ablaze and jumped into the armoury of the East India Company, securing victory for Velu Nachiyar.³

Swadeshi and foreign goods boycott Movement

V.O.Chidambaran was subjected to many atrocities in their prison. In order to reduce his sentence his wife Meenakshi sent a telegram and petition to the Governor, the Viceroy and the King of England. The news of her husband's release was advertised in the newspapers in November 1908, asking for help, stating that their finances were bad and that they would need

He was beaten in prison. Unable to bear it, Chidambaram petitioned the Viceroy to send him to the Andaman Islands for punishment. Meenakshi, saddened by her husband's imprisonment, begged the King of England to send her husband to the Andamans instead of torturing her in Tamil Nadu prisons. Thus the wives of every patriot dedicated their husbands to the cause of the country and lived a miserable life. The grief of the wife of national poet Subramania Bharathi, Sellammal, is indescribable in writing.⁴

Swaraj Movement

In its early stages, the Indian national Movement was a revolutionary movement. Nonetheless, the two years between 1905 and 1907 were a period of only passive opposition, with nationalists waging a powerful anti-British propaganda campaign and engaging in free speech. They did so with tremendous sacrifice, and the Swadeshi movement – the first Indian National Movement, as Jawaharlal Nehru correctly called it – was the culmination of their resistance. Swadeshi and a boycott of British products were two separate agitations. The boycott was used against British products rather than against an individual. To the Swadeshi movement, which sought to use Indian-made products, to the Swadeshi movement, which intended to use Indian-made goods, to the Swadeshi movement, which aimed to use Indian-made goods, to the Swadeshi movement, which it was inserted with the intention of denying British products. These acts signalled the beginning of the Indian people's "coalescence" into a unified country.

The new movement's rallying cry was "India for the Indians," which supported a boycott of all commodities not created by Indian labour. Annie Besant, commenting on the boycott about a decade after the Swadeshi movement began, stated it "had one good impact." Bengali lads, who were accustomed to donning ugliness in the form of British jackets and pants, were seen in the lovely dhoti, shirt, and shawl of Bengal.

The year 1906 has been designated as the Swadeshi calendar year. Everywhere, the message "Be Indian, Buy Indian" was repeated. It was the Swaraj movement started in Chennai in 1916 with the support of the Congress by an Irish woman, Annie Besant that

attracted Tamil Nadu women who were trapped under social control into politics. He was imprisoned for raising the banner that India should gain self-rule against the British government. Her arrest prompted many women to join the movement. Notable among them was Sivakamu Amma, a student from Chennai who was studying at the Bombay Medical College. She dropped out of school and came to Chennai in August 1917, realizing that she could do more for the nation through this struggle than to serve the country as a doctor. Sivagamu Ammal addressed the gathering. Following this, the women marched in defiance of the restraining order, carrying the image of the Annunciation Mother and the flag of autonomy in their hands. Later, when the mother was released and came to Chennai, a large number of women surrounded her and greeted her.⁵

Janaki Athi Nahappan

Puan Sri Datin Janaki Devar (25 February 1925 - 9 May 2014), otherwise called Janaki Athi Nahappan, was an establishing individual from the Malaysian Indian Congress and perhaps the earliest lady engaged with the battle for Malaysian (then, at that point, Malaya) freedom. Janaki experienced childhood in a wealthy Tamil family in Malaya and was just 16 when she heard Subhas Chandra Bose's allure for Indians to give anything they might for their battle for Indian autonomy. Promptly she removed her gold studs and gave them away. Still up in the air to join the ladies' wing, the Rani of Jhansi Regiment of the Indian National Army. There was solid family complaint particularly from her dad.

In any case, after much influence, her dad at long last concurred. She was among the principal ladies to enlist in the Indian National Army coordinated during the Japanese control of Malaya to battle for Indian autonomy with the Japanese. Having been raised in extravagance, she at first couldn't adjust to the afflictions of armed force life. Nonetheless, she step by step became accustomed to military life and her vocation in the regiment took off. She turned out to be second in charge of the regiment. After World War II she arose as a government assistance dissident. Janaki

observed the Indian National Congress' battle for Indian freedom moving and joined the Indian Congress Medical Mission in then Malaya.

In 1946 Nahappan assisted John Thivy with laying out the Malayan Indian Congress, which was designed according to the Indian National Congress. The party considered Thivy to be its first president. Further down the road, she turned into a congressperson in the Dewan Negara of the Malaysian Parliament. The Government of India granted her the fourth most elevated regular citizen distinction of Padma Shri in 2000. She passed on at her home on 9 May 2014 because of pneumonia.⁶

Anjalayammal

Anjalai Ammal was a social worker and reformer from Kadalur. She started her political activism in 1921 with the Non-Cooperation Movement and later took part in the Neil Statue Satyagraha, Salt Satyagraha and Quit India Movement. Her courage was so well known that Mahathma Gandhi called her South India's Jhansi Rani. When he came to Kadalur to meet Anjalai Ammal, the British government prohibited him their meet. But Anjalai Ammal still magaed to meet him by dressing up in a burqa. She also encouraged her nine-year-old daughter to participate in the protests, who was named Leelavathy by Gandhi himself. Granddaughter of Anjalai Ammal, Mangai A, explains, "My grandmother, Anjalai Ammal was in jail for more than four and half years and she gave birth to her last son in the jail itself. Her biography is included in the Class 8 second semester Tamil text book. My grandfather, Murugappa, my maternal aunt, Leelavathy, and her husband, Jamadhagni, were also freedom fighters.

In 1931, she presided over The All India Women Congress Meet. In 1932, she took part in another struggle for which she was sent to Vellore prison. She was pregnant while she was sent to Vellore prison. She was released on bail on account of her delivery. Within two weeks after her son was born, she was sent back to the Vellore prison. Once Gandhi came to Kadalur, but the British government prohibited him to visit Anjalai Ammal. But Anjalai Ammal came in a horse cart wearing burqa and visited him. Due to her courage,

Gandhi called her South India's Jhansi Rani. After India's independence in 1947, she was elected as the member of the Tamil Nadu legislative assembly thrice. She died on 20th February 1961.⁷

Ambujammal(1899-1983)

Ambujammal Desikachari née Srinivasa Iyengar was an Indian independence activist and women's rights activist. A Gandhian, she participated in the Civil Disobedience Movement and served as Vice-President of the Tamil Nadu Congress Committee. Ambujammal was awarded the Padma Shri in 1964. She died in 1993. Ambujammal was born on 8 January 1899 to S. Srinivasa Iyengar and his wife Ranganayaki. Srinivasa Iyengar was one of the foremost leaders of the Indian National Congress in the Madras Presidency and had served as the President of the Swaraj Party. Ambujammal's maternal grandfather was Sir V. Bhashyam Aiyangar, the first native Indian to be appointed Advocate-General of the Madras Presidency. Ambujammal married S Desikachari, an advocate from Kumbakonam, in 1910.⁸

Early on in her life, she was fascinated by Mahatma Gandhi's ideas, especially his constructive socio-economic program. This interest was fanned by her contact with Sister Subbalakshmi, Dr. Muthulakshmi Reddy, and Margaret Cousins. Ambujammal qualified as a teacher and taught at Sarada Vidyalaya girl's school part-time. She was a committee member of Sarada Ladies' Union from 1929 to 1936. She worked very closely with Sister Subbalakshmi. In 1929, she was nominated 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. Ambujammal actively participated in the Non-Cooperation Movement and boycotted foreign goods and clothes — she was even imprisoned twice for six months in 1932. She dedicated her life to the cause of India's freedom and inspired several women to do the same. Women's welfare was at the top of her agenda. She set up the Srinivasa Gandhi Nilayam in 1948 at Teynampet where free milk, medicines and kanji (gruel) were given to the needy. Ambujammal was known for her simplicity. Akkamma,

as she was lovingly called, dressed in khadi and wore nothing but a strand of beads around her neck alongside that, she also helped especially in supporting the Mahila Ashram, a school for women that helped to teach Self-Respect through education. She helped support the cause alongside Gandhi (whose ideas were being taught there) by donating much of her jewellery she was a notable scholar in Hindi and Tamil. She has written three books about Gandhi in Tamil. In 1964 Ambujammal won the Padma Shri award.⁹

K. P. Janaki Ammal (1917-1992)

K.P. Janaki Ammal was a politician from Communist Party of India (Marxist) and president of All India Democratic Women's Association. She represented Madurai East in the Tamil Nadu legislative assembly in 1967. She is known as the first South Indian woman to be arrested by the British. She was first arrested in 1930 while performing in Tirunelveli and spent one year in jail. She was arrested for participating in anti-war propaganda in Trichy, under the Defence of India Rules. She was one of the active political members of the Individual Satyagraha Movement. In 1936, she joined Congress party and worked as the office bearer in the Madurai Congress Committee. She then shifted to the Congress Socialist Party.

She joined Communist Party of India in 1940. After the party's split, she moved to the Communist Party of India (Marxist). Janaki Ammal and Ponmalai Paapa Umanath were founders of the Tamil Nadu Democratic Women's Association in 1974, where the former became its first president.¹⁰

Conclusion

Swadeshi movement started in Chennai in 1916 with the support of the Congress by an Irish mother, Annie Besant that attracted Tamil Nadu women into politics who were trapped under social control. He was imprisoned for raising the banner that India should gain self-rule against the British government. Her arrest prompted many women to join the movement. Notable among them was Sivakamu Amma, a student from Chennai who was studying at the Bombay Medical College. She dropped out of school and came to Chennai in August 1917, realizing that she could do

more for the nation through this struggle than to serve the country as a doctor. Sivagamu Ammal addressed the gathering. Following this, the women marched in defiance of the restraining order, carrying the image of the Annunciation Mother and the flag of autonomy in their hands. Later, when the mother was released and came to Chennai, a large number of women surrounded her and greeted her.

In 1924, the lady and Thayammal, Mrs. Joseph, Mrs. Sundaramayankar, Subbulakshmi Ammal, TVS Soundaram also, with the help of the Congress, founded the "Sisters' Association" in Madurai. About thirty women spin a thread for two hours every Friday in fear. The wheel and punch they needed were given from the National School. Thayammal, Seethaiyammal, Muniyammal and Dr. Pichchaimuthu Ammal also worked with them. They also discussed various national news. They also gave wheel training to the women who came here and taught them education. It was this association that gave great impetus to the women involved in the times of struggle.

The charity helped them a lot to ignore foreign clothes. Saffron and the bracelets they were wearing were forcibly confiscated from female political prisoners at the Vellore Central Jail. The beds provided to them were very dirty. The oil that gives them a bath for a week is not even enough for a day. Insects and flour are full of insects. Up to a hundred women should use only one closet. Have to do jobs like stone breaking and wool weaving. Twelve people should sleep in the same cell along with political prisoners and other convicts in the Chennai Convicts Rehabilitation Jail. The number of prisoners arrested and imprisoned in Chennai Rajadhani alone till February 1933 was 13674. It is noteworthy that 633 of them were women.

The repression intensified and the movement in the country somehow slowed down. Seeing this, Gandhiji gave permission for personal legal denial. He took pride in personal disobedience that everyone should continue to serve tirelessly until they are arrested. Gandhiji was later convicted of lawlessness. Many women from all the districts of Tamil Nadu participated and went to jail. Rukmini Lakshmi pathy was sentenced to one year imprisonment for performing

Satyagraha on Monday 21st November 1940. KP Sanakiammal was arrested in Madurai while campaigning against World War II. Further; Sornammal and Sellammal from Madurai were arrested and imprisoned for giving speeches at public meetings. They were followed by Akilandammal, Lakshmikanthan Bharathi, Mrs. in Madurai. Soundaram Ramachandran, Mrs. Krishnasamy, Mrs. Ramasamy went to jail.

The Jhansi Rani Union is a women's wing of the Indian National Army, a movement started by Netaji in 1943. Unlike the men's force of the Indian National Army, the Jhansi Rani force was made up entirely of foreign Indian women. Up to 1,500 women joined the force, which was formed by a woman named Lakshmi Swaminathan with 20 Singaporean women. Although the rule is that only women between the ages of 18 and 28 can join the force, women between the ages of 12 and 45 are considered to be hiding in the force. Many of the women in it donated their gold jewellery to the army's economy

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Coimbatore- A Livelihood for Migrants

Sr. Jeeva Mary* and M. Sakthi Vishnu Priya**

Introduction

The Coimbatore ranks first among the districts in terms of number of factories and industrial workers. The migrants live as a self-sustained community doing works like spinning, weaving and masonry. Past two decades inter- state migrant workers are most of them from northern and eastern part of India comprising of Assam, West Bengal, Odisha, Bihar, Chattisgarh and Jharkhand. The reasons for migration can be classified as economic, social, political or environmental. The growing pace of economic globalization has created more migrant workers than ever before. Two third of the migrant workers are uneducated in Coimbatore. Their main motivation here is employment and better wages. The earning ranges from about Rs.6000 to Rs. 8000 per month across all trades and average about Rs.7000, and of which majority of cases. Helping their families are the high priority to the migrants in Coimbatore. Particularly 40% of Migrants from northern and eastern parts of India are living and doing industrial work in Coimbatore.

The Sketch of Coimbatore

(i) Rural and Urban Blocks

It consists of 12 Rural blocks namely Anaimalai, Annur, Karamadai, Kinathukadavu, Madukarai, Periyanaickenpalayam, Pollachi (N), Pollachi (S), Sarcar Sama Kulam, Sulthanpettai, Sular, Thondamuthur and three Urban blocks- Coimbatore Corporation, Pollachi municipality and Mettupalayam municipality.

(ii) Literacy Rate

The literacy rate is 76.23% against the state figure of 71.0% indicating higher level of literacy of the people in the district. As one expects the literacy level of female (47.09%) is less than that of the male (52.91%). Since the literacy rate of the local people has gone up every year, Past ten years the young generation has gone for white collar job specially in IT parks.

Therefore, the labors working in factories and industries have declined in numbers. Hence the migrants from other district and Northern part of India have come to work in factories, industries, textiles, daily laborers, masonry etc. in Coimbatore.

(iii) Connectivity

The Coimbatore is well connected with other parts of the states by airways, railways with excellent road network. There are three National Highways - NH - 47, NH - 67 and NH - 209 that connects the city to other parts of the states. The Coimbatore railway station is the largest and second highest revenue yielding railway station in Southern Railway. It is the second largest airport in terms of passenger movement and also second largest cargo hub in Tamil Nadu.

(iv) Economic status

Coimbatore is called the 'Manchester of South India' due to its extensive textile industries and IT industries, small and medium scale enterprise GDP (Gross Domestic Product) of Coimbatore is around \$45 billion in 2021. It is a second largest city in GDP. Next to textiles, the manufacture of motor and pumps for domestic and agricultural use are taking place on a small and also on a large scale in and around Coimbatore. Besides, wet grinders are also manufactured here. It has a second largest place in software product next to Chennai. IT and BPO industry has grown greatly with the launch of TIDEL park and other planned IT parks in and around the city.

Migration

The livelihood approach changes its direction from earlier narrow economics and Marxist approaches of political and institutional analysis to understand migration as one of the strategies adopted by individuals, households and communities to enhance their livelihoods.

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Survival strategies are diverse and multiple but migration remains a central component for many poor people in developing countries. It has become a common livelihood strategy of poor households which helps to smooth seasonal income fluctuations and earns extra cash so as to supplement income which in turn, positively contribute to poverty reduction and development.

Coimbatore is divided into north, south, east and west zones. From each zone people who migrated from rural areas and other states after 2001 and working in the informal sector were approached. Among migrants 61% were male-headed households and 39 % were female-headed households. Males dominated the migration stream. Backward castes constituted a major proportion among the migrants.

Causes for Migration

The causes of migration are generally traced to economic, socio-cultural and environmental determinants. Economic explanations center on the search for better opportunities of income and employment, social cultural explanations center on the desire of migrants to break away from traditional constraints and inequalities. Environmental explanations center on the lure of the cities and migration induced by disaster, displacement and demographic pressures or imbalances.

Unemployment was cited as the main reason for migration by nearly 71% of interstate migrants. The main pull factors were favorable employment situation and jobs already arranged in the place of destination through social networks. Education was assigned the least rank by more than 60% of the respondents. They felt that education was not a prerequisite to continue their unskilled work in which they were engaged before and after migration.

Consequences of Migration

Migration is a reason to the uneven distribution of opportunities over space. People tend to move from place of low opportunity and low safety to the place of higher opportunity and better safety. This, in turn, creates both benefits and problems for the areas, people migrate from and migrate to. Consequences can be

observed in economic, social, cultural, political and demographic terms.

(i) Economic Consequences

A major benefit for the source region is the remittance sent by migrants. The number of remittances sent by the migrants plays an important role in the growth of economy of the source area. Remittances are mainly used for food, repayment of debts, treatment, marriages, children's education, agricultural inputs, construction of houses, etc.

(ii) Social Consequences

Migrants act as agents of social change. The new ideas related to new technologies, family planning, girl's education, etc. get diffused from urban to rural areas through them. Migration leads to intermixing of people from diverse cultures. It has positive contribution such as evolution of composite culture and breaking through the narrow considerations and widens up the mental horizon of the people at large.

(iii) Environmental Consequences

Overcrowding of people due to rural-urban migration has put pressure on the existing social and physical infrastructure in the urban areas. This ultimately leads to unplanned growth of urban settlement and formation of slums colonies. Apart from this, due to over-exploitation of natural resources, cities are facing the acute problem of depletion of ground water, air pollution, and disposal of sewage and management of solid wastes.

Living Conditions of Migrants during pandemic

The year 2019 brought with it a new pandemic called coronavirus disease commonly known as the COVID-19 that was first reported in the month of December as per the reports from World Health Organization. It put the whole world in an unprecedented crisis, that has pushed it into a state of lingering uncertainty.

The pandemic brought about a massive change to the existing systems and generated a whirlpool of hurdles that the people had never faced before or had no idea how to overcome. Again, it brought with its lockdowns and travel-bans that were imposed by the

governments all over the world as a necessity to tackle the pandemic and to rein in its outspread. However, the lockdown upset the daily routines of the people especially the working class who were put in a major financial predicament. A new normalcy of surviving in a state of constant panic came into place, with the people being asked to live in this uncertainty for a longer duration than what was anticipated in the beginning of the pandemic.

The daily wagers were the worst sufferers of this lockdown. With the enforcement of the lockdown, not only were they without jobs but also were frustrated because of the cessation of their daily income on which they survived. Their very livelihood came to a complete standstill; as a result, they could not meet theirs as well as their families' daily needs. The migrants were found to be the most vulnerable among the working class to come under this economy fallout. The situation affected people belonging to all classes; moreover, it has exposed in the bare open the blatant disparities that exist in the socio-economic and health-care facilities. In addition, it has been found that the perils of sickness and deaths vary colossally by "social location, such as, race, social class, gender, age, ability, and geographic location". There were many reported cases of suicide and suicidal attempts especially by people from economically lower classes, as they were not able to cope with the problems stemming from the loss of job and income. These migrants too were trapped in the lockdown with no jobs and no money, facing major economic setback, besides being isolated from their families due to the sudden lockdown. So that the migrants where plight to their home down during COVID-19.

Coimbatore a Livelihood for Migrant

In most industrial centers across India, factories were compelled to let go their workers, mostly migrants, when the government imposed a 21-day nationwide lockdown from 25 March 2019 to combat the novel coronavirus. For most factory owners, it was a knee-jerk reaction, prompted both by the suddenness of the announcement and the uncertain road ahead. But there are some stories of manufacturing companies choosing

not to leave their workers in the lurch — a decision having elements of large-heartedness as well as taking a more long-term business view.

One illustrative example is the Coimbatore-based KPR Mill Ltd, which employed around 22,000 workers, 90% of them women, at four spinning mills and three garmenting factories in Coimbatore, Tirupur and Erode districts. Since 25 March 2019 the mills, with a combined 3.54 lakh spindles capacity, had not produced a single kilo of yarn. The same goes for its garmenting units, which can manufacture up to 9.5 crore of knitted inner and outerwear annually for supplying to the likes of H&M, (Hennes & Mauritz) Primark, Kmart and Marks & Spencer. Yet, the company, which recorded sales of Rs 3,264.22 crore in 2019-20, hasn't shed any of its 22,000 workers. That includes 17,500 migrant labourers who are all being housed in hostels within the premises of its factories.

Distribution of Migrant Workers in KPR Mill Ltd

S.No	States	Numbers of workers
1	Odisha	5,000
2	Bihar, Assam and Himachal Pradesh	2,500
3	Kerala, Karnataka and Andhra Pradesh	8,000
	Total	17,500

The remaining 4,500 are locals coming from within 1-2 hours of travelling distance. The average monthly cost-to-company per worker is roughly Rs 13,500. That works out to a wage bill of nearly Rs 30 crore, "which we paid to all the 22,000 workers on April 1". The free food and accommodation are over and above this. Are these costs worth incurring in the present scenario? The owner of the mill said, "The lockdown cannot continue forever and my units will have to re-start at some point. Besides, they are all skilled and trained workers. I have to obviously take care of them".

Conclusion

Migration is part and parcel of the world Socio-Economy and Political trend in this Morden scenario.

The living conditions of the People are the too extreme of two opposite poles as like 20% of the people of the world are rich population are rich and 80% of the people of the world are poor. Most the migrants are not getting their basic needs like Housing, Water supply, Health care, Sanitation and Education of their Children. Therefore, the Government must check the life of migrants in factories, Industries and unorganized companies like construction, masonry and ensure the basic needs of the migrants or fulfilled. As I had read in the Indian Express the KPR Mill where the owner had taken full effort to fulfil the needs of the migrants and labours.

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Marriage Heritage of Ancient India

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Types of Marriage

Marriage can be broadly categorized into polygamy and monogamy. Polygamy refers to marriage with more than one individual, and monogamy is marrying a single individual. Polygamy assumes two forms – polygyny and polyandry.

Polygyny

It is a form of marriage in which one man marries more than one woman at a given time. More popular than polyandry, polygyny is a practice in most civilizations and societies. In India, for example, Naga, Gond, Baiga and Toda are some of the tribes in which polygyny is practiced. However, of all the major religious communities in India, Muslims are the only ones who are found practicing polygyny under the

sanction of the religion, even though such cases are only few and far between.

Polygyny takes two forms - sororal polygyny and non-sororal polygyny. In sororal polygyny, all the wives are sisters and it is called sororate marriage. Non-sororal polygyny is the type of marriage where all the wives are not sisters.

Polyandry

It is a form of marriage in which one woman marries more than one man at a given time. It is a relatively less common type of marriage and is a type of adjustment to certain peculiar and extreme conditions.

Polyandry can be categorized into fraternal polyandry and non-fraternal polyandry. Fraternal

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polyandry is a type of marriage in which several brothers share the same wife. In non-fraternal polyandry type of marriage, husbands are not brothers.

The polyandrous unions of the Nairs can hardly be called marriages, considering that they were of loosest and most fugitive character, that the male partners never lived with the woman and that the duties of fatherhood entirely were ignored. In 1896, Malabar Marriage Act was passed, which stabilized marriage amongst the Nairs. The marriage is now dissolved amongst the Nairs by submitting an application to the district judge.

Monogamy

This is a form of marriage in which one man marries one woman. It is the most widespread form of marriage and is very popular in modern societies. This type of marriage is advantageous since it is universally practicable and economically feasible; contributes to stable family life, promoting better understanding between husband and wife; and provides better status for women. In a society where monogamy prevails, a man or a woman can remarry only after the death of the spouse or the dissolution of marriage. In Hindu society, monogamy is a preferred form of marriage.

Endogamy

Endogamy is a social rule of marriage that requires a person to select a spouse from within certain groups. These endogamous groups specifically refer to varna, caste and sub-caste.

Exogamy

Exogamy is a social rule which forbids selection of a spouse from certain groups like gotra, pravara, village and sapinda. It has been argued that the custom of exogamy arose owing to the paucity of women in early times and to prevent the early sexual promiscuity within the clan.

Cousin Marriage

There are four types of cousins: chachera (father's brother's son or daughter), mamera (mother's brother's son or daughter), phuphera (father's sister's son or daughter) and mauseera (mother's sister's son/daughter). Of these, chachera and mauseera cousins (where the two sibling parents of the child belong to the same sex) are

called parallel cousins, and mamera and phuphera cousins (where the two sibling parents of the child are of opposite sex) are called cross cousins.

Hypergamy or Anuloma Marriage

It is a social practice according to which a boy from upper varna or caste or class can marry a girl from lower varna or caste or class. Hypergamy occurs in different parts of India – amongst the Brahmins of Bengal, Anavali Brahmins and Leva-Patidars of Gujarat, Rajputs in Gujarat and Rajasthan, Marathas of Maharashtra and Nairs and Kshatriyas and Ambalavasis of Kerala.

Why was hypergamy advocated at all? According to Kapadia, it sought to fix permanently a social hierarchy in which the ascendancy of the Brahmin over the Kshatriya was categorically asserted. He has further said that hypergamy helped considerably the endogamous tendency of the Brahmins, which found expression during their stay in the Gangetic Valley. Thus, Kapadia concludes that the rule of anuloma and pratiloma marriages has greater significance for the caste structure of Hindu society than for the marriage pattern of the Hindus.

Hypogamy or Pratiloma Marriage

It is a type of marital practice in which a man of lower class or caste or varna marries a girl of higher class or varna. Such cases of Shudra-Aryan connections are also recorded in Vedic texts.

Conclusion

Marriage is one of the universal institutions and is very closely related with the institution of family. Marriage as an institution brings men and women together to start family life. Through marriage, social acceptance is bestowed to the relationship between a man and a woman, thus regulating the sex life.

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Towards the Sustainable Development Goals: Role of Mid-Day Meals Programme with special reference to Tamil Nadu

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Midday Meals programme and Tamil Nadu

The midday meals scheme in the state travels back to its beginning during the days of K Kamaraj as Chief Minister. Kamaraj realised the importance of education, but poor people could not send their children to school as they could not afford a single meal per day. In order for the children to pursue education, Kamaraj came up with the idea of providing at least one meal per day. When Kamaraj was in power this was a public scheme which was looked after by an organisation named CARE.

When M.G. Ramachandran was in power the scheme was upgraded and was launched on 01, July, 1982. The scheme was launched in rural areas for pre-school children of two to five years and five to nine years age in primary schools.¹ On 15, September, 1982 the programme was further extended to urban areas. Two years later it extended its benefit to children in the age group of ten to fifteen years. Introduction of one egg once a fortnight was commenced on 03, June, 1989. In the year 2001, Pulses such as Bengal gram/green gram and boiled potatoes was added to the programme. On 20 March, 2013, implementation of variety meal scheme along with four kinds of egg masala, in one pilot block of each district. A year later Variety meal programme along with four kinds of egg masala was extended to all blocks throughout the state.

All these were done with the objective to maximize enrolment and reduce school dropout rates with a view to universalize elementary education, to provide nutrition to the underfed and undernourished children in rural areas and to also empower women by offering employment opportunities.

The nature of assistance of this scheme was that primary school children in the age group of five to nine years and upper primary school children in the age group of ten to fifteen years are provided with hot cooked nutritious meals inside the school campus itself, for five days a week for 220 days a year. The children enrolled under the National Child Labour Project Special Schools in sixteen districts namely, Kanheepuram, Vellore, Tiruvanamalai, Namakkal, Dharmapuri, Krishnagiri, Salem, Coimbatore, Erode, Tiruppur, Tiruchirappalli, Dindigul, Virudhunagar, Tirunelveli, Thoothukudi, and Chennai are also provided with hot cooked meals for 312 days in a year. Food grains (rice) at 100 gram per child per school day for primary children standard one to five and 150 gram for upper primary standard six to ten is provided.² Along with hot cooked nutritious meals, all enrolled children are provided with an egg on every school working day. The minimum weight of the egg is 46 gram which provides 6.12 grams of protein and 80 kcal of energy. The cost of the eggs is fully met by the state government.³ During

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the first and third weeks of a month Bengal black gram are provided to the children in the form of pulav. The children who don't eat eggs are given banana as a protein intake. Green gram is provided to children in the form of sundal. On all Friday to increase the carbohydrate children are provided with chilly fried potato. During important occasion sweet pongal is served to children by using jiggery and ghee. In order to address the iodine and iron deficiency among children, double fortified salt is used for cooking.⁴ The giving of protein has been the main motive of the Nutritious Meal programme in the state of Tamil Nadu and the state government has constantly supported the idea of the programme which has benefited many children over the years.

Nutrition and its Politics in Tamil Nadu

When M.G.Ramachandran took this scheme in the year 1982, he had no idea that it was going to be a Historical moment in the History of Tamil Nadu. The budget of the scheme was large and it was successfully passed by the ADMK Government under MGR in the year 1982.⁵ When this particular welfare scheme came into discussion among MGR cabinet members before implementing many senior leaders had shown opposition on implementing it as it involved large sum of money.⁶ The more important thing they feared was the corruption which could happen as result of this scheme but MGR was confident in delivering it and even said any scheme being implemented will have little amount of corruption, but this cannot be ignored. As M.G.Ramachandran had a vision which he knew would brighten the life of many children in the society and by no means this, would not come to an end. Overall the concept of providing Nutritious food to the poor children had left a special mark in the History books. The government did spend some large amount of money on the midday meal scheme and MGR also managed to get funding from the elite class people of the society. MGR was very ambitious and wanted to silent his critics and wanted to display clean and corruption free government to the people of Tamil Nadu. MGR did not just stop with the Nutritious meal scheme for children, as he also helped them in giving away free foot ware and uniforms. The strategy of Populism never failed to

impress people by no means but apart from all his schemes M.G.Ramachandran at least once pulled out welfare scheme which continue it benefit for many more upcoming generation.⁷ The scheme is successfully continued by the government till the present day and would continue in the coming years. Even when a government change occurs the scheme would not end, as it would keep on improving in the years to come.

However, the programme had developed a momentum of its own. There was the large institutional infrastructure that had been created, consisting of personnel, facilities, and commodities. There was also the continued expectation that the programme would go uninterrupted. At the same time, public pressure, the large staff component liability and the sheer overhang of the MGR aura will make it extremely difficult for any elected government in Tamil Nadu to do away with the programme or to replace it with other, alternative models.⁸ After the Government of India introduced the centrally assisted school meal programme in 1995, they have been providing financial support for it. They also have been monitoring and supervising implementation. Monitoring is through joint review mission sent out by the Ministry of Human Resource Development (HRD) at Delhi, and these review missions have generally appreciated several best practices in Tamil Nadu.

Conclusion

The midday meals programme has decreased the malnutrition level in Tamil Nadu and many children attend school as a result of the hot cooked meal which is being provided on every working day. This has also increased the number of students completing formal school education. The goal number two "No Hunger", of the sustainable development goals can be possible with proper planning of the midday meals programme as one way to achieve it. It is clear that the state of Tamil Nadu has been advance in implementing many schemes with a vision towards future. The midday meals programme has reached larger heights because of the competitive political field in Tamil Nadu between the ADMK and DMK. The state of Tamil Nadu can always argue that it has been the first to start the midday meals programme for children and because of political

will and administrative capability, it has done a good job.

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Education Development in Sankarankovil Taluk

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The 2001 census reveals that literacy rates for the programmed caste and the programmed tribes are 63, 19 % and 41.53% respectively. Urban rural gap is also visible in literacy, with an urban literacy rate 82, 1 % against the rural literacy rate of 66.71%. The gender gap in rural areas is also unfavorable compared to urban areas which reveal consistently reduced access to education for women in rural areas. In addition to these visible areas of concern, there are significant disparities in all districts of the state. The literacy rate in Kanniyakumari is as high as 88, 1 %, while Dharmapuri has the lowest literacy rate of 59.2%. Special strategies have been implemented in the low literacy segments since 2006, so that the battle against illiteracy can be won globally.

Literacy rate in Sankarankovil Taluk:

The literacy rate of the Sankarankovil Taluk is 67.04%, with 76.29% of men and 57.45% of literate women. The percentage of the child population in the 0 to 6 age group is 12, 94 % according to the 2001 census. The recently indicated dropout rate is as follows. The average literacy rate Sankarankovil Taluk in 2011 was 80.75% compared to the 73.70% in 2001. The literacy rate of men and women was of 87.46% and 73.14%, respectively. For the 2001 census, the figures attesting to 83, 96 % and 63.64% in Sankarankovil Taluk. The

total number of scholars in Sankarankovil Taluk was 1,943,309, of which 967,437 men and 975,872 women.

The following paragraphs highlight the development of pre upper secondary - primary education, primary, elementary, and as seen in the taluk of sankarankovil, which became a Taluk separately in 19 90. Therefore, provides a brief description of the educational status from age Sangam age present in Tamil Nadu, educational facilities and benefits granted to schools, and the percentage of children going to school, the rate literacy programs of the gender perspective of the district, the enrollment and attendance of students, test scores, district administrative education facilities, and finally practical suggestions for improving district education. Since then higher education has become an important component of the national education system in the country. Independence. The development of higher education institutions in the Madras presidency is significant. There have been major events that have occurred since India's independence. The launch of higher education institutions and the exploitation of human resources have felt the need for the hour. Therefore, it was seen the participation of the government and the private. The administration of higher education in the state is the continuation of British systems and mechanisms. However, many

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changes were made following the administration of higher education in the state. Lord Elphinstone had a systematic to establish a start institution Colegiada Central. It was supervised by a university council consisting of a president and 14 governors in 1840. With the growth of higher education institutions, the University of Madras was founded in 1857. A separate collegiate church side by side the department was also established in Madras to supervise the higher education institutions of the Madras presidency.

Higher education in Sankarankovil Taluk:

The native education system was taught through vernacular languages. In the pre-modern period there were indigenous schools that provided education to young children. These schools were mainly VedaPatasalas for Hindus and Maktubs and Madarasas for the Muslim population who taught Arabic and the Persian. Indeed, they also taught religion in Tamil through the Arabic scriptures. They were located in all religious centers in this region and supported by the students' parents. The Brahmins were primarily responsible for the Patasala Vedas and the non-Brahmins of Patasala, while the Muslims were in charge of MaktubseMadarasas. The books in use were written in verse and transcribed on palm leaves. The youth schools that generally taught the three R's (reading, writing and arithmetic) were located in temples and cemeteries. Muslim schools were generally attached to mosques. In Thevara Patasalas subjects such as astronomy, ethics and logic are taught, as well as Vedas and Thevarams. The instructions in VetaPatasalas were in Sanskrit, while The varapatasalas was in Tamil. They did not introduce learning western subjects for obvious reasons. This change was to come with the advent of Christian missionaries. However, efforts have been made to gradually bring about changes in the education system by missionary societies and individuals. Two famous names in this regard are Rev. James Hough and Rev. Cherhenius. They founded schools in the Sankarankovil Taluk region. Sir Thomas Munro, governor of the Madras government, has taken radical steps to spread education at the district and taluk levels. In 1826 the ThasildarySchool was started in Sankarankovil Taluk. 24 In 1854, the Department of

Education made provisions to establish several taluk schools. In 1884-1885 an Anglo vernacular school was founded in Sankarankovil Taluk with 11 students and a teacher. In 1956, Sankarankovil Taluk came under the control of the head of education for the western district of Tirunelveli. The common Sankarankovil Taluk maintains three elementary schools and four middle schools and two high schools and a government primary school in the temple of SankaranarayanSwamy and 24 other private schools are located in sankarankovil Taluk Tamil Nadu is one of the country's most advanced states in the field of higher education. The government's effort is to make higher education more affordable for economically weaker sections and rural students and create a strong work qualified On Manonmaniyam Sundaranar University was founded in 1966. The governor of Tamil Nadu is the rector of the university and the state ministry of education is the pro-rector. The Vice Chancellor is the University's chief academic executive director. He is appointed by the Rector from among the panel of three names of persons elected by majority by the members of the University Senate. There are 12 colleges of arts and sciences (9 are for men and 3 for women). In addition to these government educational institutions, private educational institutions have also greatly developed the educational status in Sankarankovil Taluk. Above all, Christian missionaries played a fundamental role in the development of educational institutions in the Tirunelveli district. These educational institutions also worked for the well-being of people in the Tirunelveli district. Below is a brief description of the various universities that offer university education in the Taluk.

Arts Education in Sankarankovil Taluk:

PMT College, Melaneelithanallur, Sankarankoil - 627 755 (PMTTC) located at ARP Nagar, Melaneelithanallur, Sankarankovil Tirunelveli Tamil Nadu is one of the most popular universities in India. The college was rated by 36 people on CBSE. The College has long been recognized by the University Grants Commission. PMT College, Melaneelithanallur, Sankarankoil - 627 755 has been viewed 141 times by visitors on ICBSE. This university is among the best universities in Tamil Nadu with an excellent academic

curriculum. If you are looking for more details on the admission procedure, the courses offered, the study program, the results, the exam program and the application forms, please contact the corresponding department of the university.

The PMT College mission is committed to providing world of professional training - all our students ' aviation class. We work diligently to help our students to achieve on their always professionally and to achieve the level of education in professional aviation training that will enable each student to achieve their ultimate goals and provide a superior learning environment107 which will contribute to the learning process. We recognize that students' experiences are varied and will be there to provide further training and moral support along the way.

Faculty of Manonmaniam Sundaranar University – Sankarankovil:

Our universities have started in the academic year 2000-01 with 65 students enrolled in departments B.Sc Computer Science and B. Com. In 2002 have begun courses B.sc Maths and BBA and in 2010 began the BA (English). Currently, 618 students had studied. Of the 618 students, 267 students are boys and 351 students are girls. 27 members of staff are teacher working. 108 Of the 27 members of the faculty, 14 staff members of the Caballeros, 13 are the Damas staff. 5 Members of administrative staff are working at the university in addition to capital.

Our Manonmaniam Sundaranar University started the university as one of the 10 universities under its direct supervision and management. The goal of our university is to start these colleges, to provide quality education to the most economically disadvantaged, disadvantaged, poor and economically disadvantaged and, in turn, raise the students who empower their family and society to whom they belong. Our students work in government service, private sector police departments, the Indian army and paramilitary service, etc.

University of Education:

Sri K Ramachandra Naidu College of Education (SKRNCE) located in KR Naidu Nagar, Paruvakudi

(village), Karivalamvanthanallur (Street), Sankarankovil (Tk), Tirunelveli (Dt) - 627753., Sankarankovil Tirunelveli Tamil Nadu is one of the most popular universities in India The College was rated by 4 people in I CBSE. The College has been recognized by the National Council for Teacher Training for a longtime. The College of Education Sri K Ramachandra Naidu has been viewed 15 times by CBSE visitors. This university is among the best universities in Tamil Nadu with an excellent academic curriculum. If you are looking for more details on the admission procedure, the study program, the exam program, the application forms, the courses offered, the locations and the results, please contact the competent department of the university. Tamil Nadu is one of the most popular universities in India. The college was rated by 6 people on CBSE. The College has been recognized by the National Council for Teacher Training for a long time. This university is among the best universities in Tamil Nadu with an excellent academic curriculum. If you are looking for more details on the study program, the admission procedure, the application forms, the locations, the exam program, the courses offered and the results, please contact the corresponding department of the university.

Medical education in Sankarankovil Taluk:

Sri .K. Ramachandran Naidu College of Nursing, Paruvakudi Village is a self-funded institution managed by the SBCP Education Society which has a solid foundation in education since 1988 and other social assistance activities that provide valuable service to humanity in the social fields. He took the lead in creating the first Institute of Pharmacy in the state of Tamil Nadu. For a long time, the ' institution has met the needs of time in the development of competent staff to keep the pace with the plans development of our country. There are no Ayurveda, homeopathy and Siddha colleges found in the Sankarankovil Taluk, but there is a proposal to start a college of Ayurveda, homeopathy and Siddha in the study region prior to district administration. No medical and dental schools have been found in Sankarankovil Taluk, but the state administration will propose to start early medical and dental colleges in the study region. There are no

universities of Occupational Therapy and Physiotherapy found in Sankarankovil Taluk, but there is no proposal to start early from the state universities of administration of physiotherapy and occupational therapy in the study region.

Technical training in Sankarankovil Taluk:

The importance of technical education in the district was picked up by a proper recognition. After the establishment of Sankarankovil Taluk, a new impetus has been given to technical education, while in technical education the district has recently started. Below is a brief description of the technical institutions is presented to the district. There are 02 training institutions in the Sankarankovil Taluk, all of which are basic training schools except a non-basic training school except a non-basic training. Of these two training schools, the location of the schools is provided. An industrial training institute (ITI) has not been found in Sankarankovil Taluk, but the state administration will soon propose to start medical and dental schools in the study region. There are 15 commercial establishments in Sankarankovil Taluk located in the following locations. These institutions offer training in typing, shorthand, accounting, banking, accounting, commercial geography, the theory and practice of business, etc. Pasumpeon Nethaji Polytechnic College Melanelithanallur (PNPCM) is located at ARP Nagar, Melanelithanallur, Sankarankovil Tirunelveli Tamil Nadu is one of the most popular universities in India. The College was rated by 11 people in ICBSE. This university is among the best universities in Tamil Nadu with an excellent academic curriculum. If you are looking for more details on the locations, the admission procedure, the courses offered, the study plan, the results, the application forms and the exam program, contact the corresponding university department. RvReha Polytechnic College (RRPC) located in Kr Naidu Nagar Paruvakudi Post Karivalam via Sankarankovil Taluk Tirunelveli DT Sankarankovil Tirunelveli Tamil Nadu is one of the most popular universities in India. The college was rated by 4 people on this university is among the best universities in Tamil Nadu with an excellent academic curriculum. If you are looking for more details on the study program,

the admission procedure, the exam program, the courses offered, the results, the locations and the application forms, please contact the corresponding department of the university. No engineering college has been found in Sankarankovil Taluk but the state administration will soon propose to start medical and dental college in the study region. Demand for industries of software, electronic industries, and communications industries, electrical and mechanical industries company has increased day by day. But the quality offer of engineers and technical crafts is scarce and, therefore, the above points need concentration. Matching factories, printing industries, companies and biscuits, cotton mills, packaging industries in and around Sivakasi, Sattur, Virudhunagar, Srivillipittur, and Rajapalayam requires quality engineers in an incalculable number. In considering the above facts and results, the Trust started an Engineering College in the village of Salvarpatti obtaining approval from AICTE, New Delhi, Anna University of Technology, Tirunelveli and the Tamil Nadu Government.

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Chulannur Peafowl Sanctuary (Dedicated to the Memory of Sri KK Neelakantan) - A Study

P. Sijeesh* and R.Malliga**

Introduction

Chulannur Peafowl Sanctuary is situated in the Thalappilly and Alathur Taluks in the Thrissur and Palakkad District respectively in the state of Kerala. The sanctuary is under the control of Peechi Wild Life Division. The Sanctuary was established in 2007. In 2008 the Sanctuary was renamed as **Chulannur Peafowl Sanctuary (Dedicated to the Memory of Sri KK Neelakantan.)** Sri KK Neelakantan was the famous Ornithologist in Kerala.¹ He was born in Kavassery in Palakkad district. He has made several contributions to the field of Ornithology in Kerala. He wrote many books in Ornithology. His famous book is '**Keralathile Pakshikal**'. His Pen name is Induchoodan.²

Wildlife sanctuaries are mainly intended to ensure natural conditions necessary to protect nationally significant species, biotic communities or physical features of the environment where these require specific human manipulation for their perpetuation. Each sanctuary has separate management plan and the extent of the sanctuary has been divided into zones with specific management prescriptions. Buffer zone will have limited forestry activity, tourism zone will have tourist visit facilities and core zone will be the sanctum

sanctorum and will not have activity except research and monitoring. The protection afforded to the sanctuaries has produced salutary effect on the increase of wild animal population. Bird sanctuaries are nature facilities that advocate the conservation of various species of birds and their natural habitats while promoting rehabilitation and survival.

This Sanctuary extends 3.42sq.km. This is the only Sanctuary that protects Peafowl as a national bird. In 1963 the Indian Peafowl became the national bird of India.³ The Indian Peafowl symbolizes opulence, royalty, beauty, wisdom and also vanity. This national bird has lot of importance in Indian Puranas, mythology, folk stories and other arts forms. Hindus consider this bird to be sacred because the god Karthikeya rides on is back.⁴

Different types of peacock

There are three species in two genera. This includes two Asiatic species and one African species. They are

1. Pavo cristatus
2. Pavo Muticus
3. Afro Pavo congensis

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Pavo Cristatus :Blue or Indian Peafowl originally of India and Sri Lanka.

Pavo Muticus:Green Peafowl of Burma, Indo-China and Java.⁵

Afro Pavo Congensis :African Peafowl or Congo Peacock native only to the Congo-Basin.

Peacock are large, brightly colored birds with a distinctive crest and an unmistakable ornamental train. Body length is 90-130cm. The length of the tail is about 150cm. The weight of the Peafowl is around 4-6 kg. Wing span is 1.4-1.6m. Group name of Peafowl is Party or Muster. Diet: peafowl is an Omnivore. They are generally ground feeders that eat insects, plants, vegetable shoots, grain, Lizards and snakes. Clutch size: 4-8 eggs. Incubation period of peafowl is 28 days. Average life span in the Peafowl is 20 years. The male Peafowl is called peacock and the female peafowl is known as peahen.⁶ Nesting period is January to October.⁷ Nest – a shallow scrape in the ground in a dense thicket, lined with sticks and leaves.

Local names of peafowl are Mor, Majur, Mayura (hindi), Mayur (Bengali) Mur (Sindh), Mor-male, Landor-Female (Maharashtra), Manja-male, Mania-female (Orissa), Mabja, (Bhutia), Mongyung (Lepcha), Moria (Assamee), Wahong (Manipur), Dode (Garo), Mayil (Malayalam, Tamil), Monara (Sinhala), Nemali (Telugu), Navilu (Kannada), Mor-male, Dhel-female (Gujarat).

Geography and Climate

Major part of the Chulannur Peafowl Sanctuary is covered with small hills, slopes and rocky outcrops. The vested forest located in the Alathur range of Nemmara territorial division and in Wadakkanchery range of Thrissur division is an ideal habitat for Peafowl.⁸ The average altitude is about 120m above mean sea level. The area receives both south west and north east monsoons. The average annual rainfall is 2200mm. Most of the precipitation is received during south west monsoon from June to September. Temperature ranges between 23°C to 36°C during summer months the area is relatively dry owing to the hot winds through the Palakkad gap.⁹

15 species of mammals have been reported from the Sanctuary. They are the following,

1. Crested Porcupine
2. Golden Jackal
3. Grey Mongoos
4. Asian Palm civet
5. Jungle Cat
6. Indian Pangolin
7. Indian Flying Fox
8. Greater Short Nosed Fruit Bat
9. Wild Boar
10. Indian Hare¹⁰ etc.....

76 species of birds have been reported from the Sanctuary. The major birds are the following,

1. Grey Francolin
2. Eurasian Golden Oriole
3. Indian Grey hornbill
4. Blue Faced Malkoha
5. Black Heded Cuckoo Shrike
6. Brahminy Starling
7. Chestnut Headed Bee Eater
8. Golden Fronted Leaf bird
9. Yellow Build Babbler
10. Mottled Wood Owl
11. Indian Pond Heron¹¹ etc.....

Choolannur Peafowl Sanctuary attracting many people such as Students Research scholars and natural lovers etc. Ornithologists visit this place and study about different species of birds. Lot of attracting areas are here in this Sanctuary. In every evening several people have been visit here and enjoying the natural beauty. Now a days many people from other states came here and study the place and enjoying the natural beauty. Several trekking programs where conduct under the guidance of forest officers.¹² The month of September to February is the best time to visit the Sanctuary.¹³ Nature awareness camps are held for school and college students, NGO's etc.¹⁴ Paid nature camps are also conducted now for various stake holders. The nature camps are aimed to aware of the need to protect environment, forests and wild life.¹⁵

Artificial ponds are the initiative of the department to make sure that freshwater is available to the fauna all throughout the year. During the rainy season, the ponds get filled by the rain and if the season is dry the department arranges water and fills each and every pond and tanks by taking the water inside the forest in vehicles. The unique idea is a model for other areas which face water shortage.

Conclusion

Peafowl has several threats in this period. We need absolutely essential protection of these forests for preventing peafowl from local extinction. As a national bird it is the duty of state to protect this. As a Sanctuary it is developing one. We need to be aware of the importance of the Peafowl Sanctuary as worldwide.

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Tamil Nadu's Policy Approach for Inclusive Development

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Industrial Policy

The Tamil Nadu Industrial Development Corporation (TIDCO), set up in 1965 by the previous Congress Party-led government, obtained many industrial licences and regularly partnered with the private sector to establish new industrial activities in the state, including various IT parks in the 1990s. The State Industries Promotion Corporation of Tamil Nadu (SIPCOT) was established in 1971, and through aggressive land acquisition, created land banks that enabled foreign investors to obtain land in a more streamlined fashion. These were used to successfully develop many industrial projects and complexes

Social Policies

While other Indian states have pursued similar

industrial policies, Tamil Nadu stands out in its parallel focus on social welfare policies, in the areas of public education, social security and health care. In addition to technical education, MGR vastly increased the educational quota for disadvantaged communities, from 30% to 69%. Successive governments have strongly supported public education, with concerted efforts aimed at expanding free education and developing a large network of schools and universities. Since the 1970s, various initiatives have been designed to encourage school participation, including the provision of free uniforms, textbooks and laptops, as well as cash incentives to reduce dropout rates. Among these, MGR's universalisation of the existing midday meal scheme is still widely seen as one of the state's most noteworthy accomplishments. As a result, Tamil Nadu

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today has universal primary school attendance, and the highest gross enrolment in higher education in India. These advances have played a crucial role in equipping Tamil Nadu with an educated and technically skilled workforce, making it an attractive state for investment.

Midday Meal Scheme (MMS)

The launch of the universal midday meal scheme (MMS) in 1982 is widely seen as a pioneering idea that had a major on health and education outcomes in Tamil Nadu. While similar initiatives had been in place since independence, it was MGR, Chief Minister of Tamil Nadu from 1977 to 1987 and leader of the All-India Anna Dravida Munnetra Kazhagam (an offshoot of the DMK party), who universalised the idea.

Health

Unlike most of India's large states, Tamil Nadu has a clear commitment to widespread access and affordability in healthcare. From the late 1980s, significant investments have transformed the state's health infrastructure. Initiatives that were launched by the central government were vigorously implemented, such as the large-scale expansion of primary health centres. Moreover, the state has launched its own schemes to complement these, such as the provision of around-the-clock services to improve women's access to obstetric care or decentralised immunisation programmes. Overall, health outcomes have been transformed in Tamil Nadu. Today, it has the country's second-lowest infant mortality rate and has achieved a 70% reduction in maternal mortality in the nearly 30 years since liberalisation, an area in which India as a whole is doing poorly.³³ It achieved the Millennium Development Goals far ahead of most states and is well on the way to achieving the UN's Sustainable Development Goals.³⁴ This focus on healthcare has not only protected public health, but also helped to build the state's developmental infrastructure, aiding rapid industrialisation. This is illustrated by the fact that areas like Hosur, which have long suffered from endemic plague and cholera, are now seeking to develop as industrial zones.

Since the 1960's Tamil Nadu's main political parties have been politically committed to

industrialisation. State agencies such as TIDCO and SIPCOT were set up to advance industrial development (see below). From Karunanidhi on through Jayalalithaa, successive chief ministers providing strong political support, in terms of funding and in backing contentious actions such as land acquisition. This political support, in turn, enabled consistent goal-setting at the highest levels of government. With a clear direction from the top, the state bureaucracy was then given space to figure out how to deliver on the industrial development agenda.

Political commitment to industrialisation in Tamil Nadu manifested in at least two important ways. First, political leaders such as Jayalalithaa and their top bureaucrats made hands-on, tailored efforts to attract specific companies and sectors. The automotive industry during the mid-1990s is a notable example. Despite Maharashtra's existing strengths in the sector, For decided to set up its first factory in India in Chennai in 1995. In addition to the facilitation role that the bureaucracy played, Jayalalithaa herself was instrumental in bringing the investment to the state.

Summing up both these points, a former executive vice-chairman at TIDCO cited the strong support from the state government and the coherent ideas of political leaders from the different ruling parties as the most important factor in boosting FDI inflows, stating: "Government support is very important to promote investments. The commitment of the government to creating relevant policies and incentives is necessary. In the system of democracy, the government (ruling party) keeps changing. An election keeps coming and after five years the government changes. But an industrial development plan needs 40 or 50 years, it does not respect this change of governments. A successful government should keep the promises of the previous government in pursuing such investment projects continuously. This is business, not politics [for economic growth]. Both the DMK and the AIADMK governments consider investment projects as significant for the industry, so the successive government [s have] honoured such industrial promises of the previous government[s]

Successive chief ministers of Tamil Nadu in the second half of the 20th century, from Anna all the way through to Jayalalithaa, crafted visions for development in the state that aimed to include disadvantaged groups in the economy and society through job-creating investment/industrial development and broad-based social programmes.

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The Role of Young Women Christian Association in Tamil Nadu on Women Empowerment during 20th Century

G.Prema* and K.Govindaraj**

Introduction

Women are the most vulnerable community in the World from ancient to modern era. They are struggling to survive their life where social evils prevailed in the 20th century. For this crucial period, some of the social organizations or individuals both native and foreigners made effort to eradicate the same. On the path, there was lot of organizations grown in India to work for women, especially started by women groups. The Europeans have settled in India, their first ladies have worked for the women empowerment in the path of Women organization. The Christian missionaries also worked for the upliftment of poor and needy, particularly women in India. The Young Women Christian Association (YMCA) of India, an umbrella organization affiliated to the World empowerment through a variety of programmes, the most important of which are leadership training for women, advocacy work on women's issues and community development work. This article is mainly focused how the Young women Christian Women Association benefitted the women in India and Tamil Nadu during 20th century.

Foundations

The Young Women's Christian Associations are founded in England, according to this origin to two groups. The first group was formed in Madras in 1884, eight years before it was called the Young women Christian Association. This group called the Madras Christian Women's Association was organized shortly after a missionary conference in Calcutta (now Kolkata) in 1890. Earlier it was called as 'prayer union'.¹ The present YMCA was established in 1892 by the effort of Emily Kinnaird at Madras (now Chennai). it was noteworthy that despite the Association being founded by British women, it reached out of every women regardless of colour creed and language. However, the

Y.M.C.A in Chennai came into being after the movement was well established in other cities such as Bombay, and Poona. Y.M.C.A boasts numerous initiatives benefitting a cross section of people. .

The first YMCA in the southern hemisphere was the YWCA of Dunedin, established in 1878 just one years after the amalgamation of the English association. It was followed by Christchurch (1883) and Auckland (1885). ²The World's YWCA was started in 1894. In the twentieth century YWCA were set up in fourteen different towns and cities here; currently there are ten local associations from Whangarei to Dunedin. The first colonial branch was established at Port Dover, Ontario in the 1870s. Other branches were formed in India (1875), New Zerland (1877), Singapore (1877), Australia (1879) and later, Japan, the United States of America and Africa. ³In 1894 the World YWCA was founded with its offices initially in London, followed three years later by the first World Conference, also held in London, with 300 representatives from 20 countries. A variety of literature helped to keep members well informed. The first was Our Own Gazette, followed in 1881 by the monthly Letter and Young Ladies.⁴

Young women's Christian Association of Madras

Madras has started lately, and the useful association there, known as the Bombay Christian Association, has now become the nucleuse of the Young Women's Christian Association. The Young Women's Christian Association of Madras (YMCA) was started in 1892 to provide safe spaces for women pursuing an education or a career. For over 125 years this he YMCA has worked untiringly to remain relevant and accessible. Today the YMCA runs programmes to empower women and children affected by violence & poverty with justice and dignity. The motto of the Young

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Women Christian Association has “By love, serve one another” fulfilled towards its varied schemes and programmes. Every programemss has unique with a club, camp, class , conference and social aspect with going beyond the significance of the group or individual and attributes to the wholeness of the every member should participating the event.⁵

Activities

The Y.M.C.A has did several works under the organized sectors namely committee conferences, clubs , branches and area groups, to social, sports clubs, dramatics, sports clubs and Bible study. It has actively worked with the other entertainment works like singling classes cookery, picnics and dramatics.

Mission field

Prayers were the essential part of all activates, and hymns singing ardent Christians. Prayers were an essential part of all activities, and hymn singing and bible reading were taken to women in the factories as they worked. For most of its existence the YMCA has interpreted Christianity as a call to action.⁷ The Y.M.C.A members are attained the training for the call to prayer, mission fields. The young women’s Association has conducting the training class for Bible, or prayer meeting in India. The greatest progress has been made in the North –West provinces and in the Punjab, where is of the Y.M.C.A best known. The Bombay Association is also spreading. But there is evidence that South India will be to there, for branches have been organized in several places and then affiliated. The Saturday prayer Union is a helpful bond and the Bible study a useful factor with its arrangements for the examination and the offered of prizes for the best student.

Educational training

In addition to the missionary aspect of the Y.M.C.A there is the educational and crayoning part of the work which is only in its infancy and undeveloped for want of competent free workers. The aim not only to benefit those who join just for the present, but to train them for future usefulness in any sphere of life to which God may called them and above.⁸

Sahodari Project

Sahodari was a project of the joint action committee of Women some time before it shifted into the YWCA premises. But the a few months before requests from the J.A.C.W was made by the Board of Management. Sahodari project was a family counseling center and shelter for women. In turn Sahodari was used as a base for a workshop of the Y.W.C.A of India an effective action in response to women facing domestic and other forms of violence. The issue discussed were dowry deaths, rape, wife-battering, sexual discrimination and their effect physically, mentally and emotionally on women “Sahodari has not only grown in numbers, but in quality, “says Mrs Thanikachalam, the centenary year Chairman of the project. From its inception, one of the aims of Sahoadari has been to be a pressure group, ever alive to the social problems affecting women, and to be voice of the Y.W.C.A on these problems.¹⁰

The Sahodari project, distressed women were given counseling or legal aid. The YWCA parlayed significant role through the activities of Sahodari and the main was to give women food and shelter and to offer them vocational training. They also provide the counseling, legal help , home placements, self employment, shelter to women in enhancing their socio-economic conditions.¹¹ The work goes on, the women who came to Sahodhari have faith in their Sahodhari in the project. But Sahodari also faces many problems. Most of the women who come for help have no education or skills, and rehabilitation is difficult. The YMCA is able to do what it is doing only because financial help comes. The counseling centre gets 80 percent of its money from the State Social Welfare Board, ‘Bread for the world” a funding agency in Germany, also helps Sahodari will not be the last of the Y.W.C.A projects nor is last success story. It is just another example of its motto, ‘By love, serve one another ‘.

Navajeevan project

Navajeevan is another service project of YMCA stated in 1975, a short-term half was Home (3 to 6 months) for women who were fit to be discharged from the mental hospital, but were unable to return back home straight because of certain adjustment problems in their own home. The Navajeevan project had to the care of mentally ill women, providing them occupational rehabilitative thereby other projects like community college, old age home, nursery and Balwasdi, rural development project aims to develop and empower women.¹² Through this project the YMCA offers its residents craft teaching, opportunities for creativity self-help and occupations which helps women to build up their self-confidence.¹³

Social reforms

The YWCA which concentrates both on social reform and social work activities adopted many service projects to redress the grievances of women. Among such projects, the most famous being the rural Development project implemented in 1952 at Mudichur Village near Tambaram in Chennai which extended into village community development program. This project runs a mini health centre, tailoring unit, youth clubs, Mathar sangams and other developmental activities. The Mathar sangams involve women in various programmes which impart leadership public's cooperation and other skills. The YMCA adult education work began in 1972 and extended to thickly populated slums especially women and was named as Paster Pfeiffer Home.¹⁴

Conclusion

The society has half of population are women, but their growth and development has not good over the years. The Women association is evolved for the uplift the women community in India. On the consequences, the Young Women Christian Association has worked for enhance the position of women in 20th century.

Perhaps, it has continued their work for more than two centuries and till exist. They initiated the schemes and programmes for the transformation of their position in social, economical and political phenomenon. Earlier it was started for the preaching of Christianity and often known as prayer groups. Later it has focused to develop the people with educational, technique, protective project over the years. Indeed, the Young Women Christian Association worked for the people, especially women from 20th century to modern era.

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Rettamalai Srinivasan in Social Work for Untouchables

A. Agoramoorthy*

Diwan Bahadur Rettamalai Srinivasan (July 7, 1859 - September 18, 1945) was an Indian politician, social reform activist and lawyer. Adi was the voice for the Tamil people. He founded the Paraiyar Mahasana Sabha and also ran the Monday magazine Parayan (magazine). Member of the Chennai Provincial Assembly from 1923 to 1939. Rettamalai Srinivasan was born in Kozhiyalam near Madurantakam in the old Chengalpattu district. He was nicknamed Srinivasan. In elementary school, the father's name was written instead of the father's full name. So Rettamalai became Srinivasan. His farming family migrated from Kozhiyalam to Tanjore due to poverty and caste oppression. His family moved to Coimbatore from there as even worse caste oppression ensued. Rettamalai Srinivasan In 1939 he wrote a summary of his own history and published jeeviya saridhasurukkam entitled "Biography of Diwan Bahadur Rettamalai Srinivasan" Thus it is possible to know to some extent about his youth and his political and social work.

Education and family

He wrote in his autobiography that all but 10 of the 400 students at the school where he was educated in Coimbatore were Brahmin students. He completed his schooling due to poverty. He was always thinking about how to put an end to the cruelty of untouchability and in 1887 he married Renganayaki Ammal. They had 2 daughters and 4 sons. He joined a British company in the Nilgiris as a clerk. He came to Chennai in 1890 after working there for ten years.¹

Praiyyar Mahasana Sabha

In 1891, Rettamalai Srinivasan founded the Paraiyar Mahasana Sabha. From 1893-1900 he ran the Monday magazine 'Parayan'. It was during this period that Pandit Ayothee Doss convened the first session of the Dravida Mahasana Sabha in the Nilgiris on 1.12.1891. He passed 10 resolutions and sent them to the British Government and the Congress Party. In 1892

it was renamed and registered as the Adi Dravida Mahasana Sabha. After the death of Ayodhya's first wife, he married Thanalakshmi, the younger sister of Rettamalai Srinivasan, as his second wife. It is noteworthy that this mother had studied up to eighth standard at a time when Adi Dravida girls were not educated. Srinivasan moved to South Africa in 1900 in search of work.²

There he worked in court translating documents. The Non-Brahmin Movement emerged here in 1916 while he was in South Africa. Accordingly, in 1917, the Adi Dravida Mahasana Sabha was formed. Updated by people like M.C. Raja. returned from South Africa in 1921.

Member of the Assembly

Five members from the Adi Dravidar Assembly were appointed to the Chennai Provincial Assembly during the 1920 elections under the Montagu Chelmsford Reform. (There was only one of them till 1937. Two of them were active from 1937) after the second election on 19.11.1923 Rettamalai Srinivasan, S.C. 10 persons (Scheduled Castes) including Kurusami were appointed as members of the Assembly. From 1920 to 1936, Adi Dravidar did not contest any election. Membership was by appointment at all levels. On 22.08.1924 Rettamalai Srinivasan proposed an important resolution in the Legislative Assembly. The government also accepted the resolution. The resolution was published in the Gazette on 24.02.1925. And that there is no objection to any person or person belonging to any class or community walking on any public road (a) street in any town or village;³

Alcohol Abolition Resolution

Another important decision of Rettamalai Srinivasan was to close the liquor stores. The English government had opened a lot of liquor stores all over India due to the high excise duty. In this, Srinivasan felt that the money of the working people, the grassroots,

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was being absorbed. On 24.09.1929, he brought a resolution in the assembly that the liquor stores should be closed at least during the holidays as they would not close if the shop was told to close. It was accepted by the government.

Temple Entrance Resolution

P. Subramanian brought a resolution in the Chennai Assembly on January 31, 1933 that the AdiDravidar should not be allowed to enter the temple. Rettamalai Srinivasan spoke in support of the resolution. The resolution was put to an assembly vote of 56 votes, in favour of AdiDravidar Temple entry and 19 votes in favour of neutrality. The resolution was passed without opposition. However, the resolution was not approved as it did not have the approval of the Governor General of India, claiming that it affected the religious beliefs of Hindus.⁴

First Provincial Conference of the AdiDravidars

The first Provincial Conference of AdiDravidars was held on 29.01.1928 at Pachaiyappan College, Chennai. To accept leadership of the RettamalaiSrinivasan Proposed by Vasudeva Pillai, Vs. I.Srinivasan took over the leadership amidst loud applause as Munisami Pillai lead the way. M.C. Madurai Pillai welcomed. Chairman of the Reception Committee N.Shivraj made a special speech. The main purpose of the conference was to set up a committee to prepare a report for the Simon delegation to India and to stress the needs of the AdiDravidians to the British government. The conference called for a separate constituency for AdiDravidars and for all 21-year-olds to be given the right to vote and for adequate representation of AdiDravidars in education and employment. Resolutions were passed that all education, including higher education, should be free.⁵ (Adi Dravida students were not admitted to Pachaiyappan College till 1927. The door was opened to Adi Dravida students for the first time in 1928. Pachaiyappan thanked the Education Committee at the Madurai Pillai Salon.)

Participation in the London Round Table Conference

At the Round Table Conferences held in London in 1930–32, he accompanied Ambedkar to represent the people of Adi Diravida and served well. With his friendship with Gandhi in South Africa, he met Gandhi in person in London and tried to end the issue smoothly. But not avail. Together with Ambedkar he began to oppose Gandhi. Until the end he was on friendly terms with Ambedkar and the Dravidian movement in Tamil Nadu. At the London Round Table Conference, Rettamalai Srinivasan stressed that the people of Adi Diravida should be given a dual constituency and given a fair share of education and employment in line with the proportion of the people of Adi Diravida. Ambedkar spoke at the Round Table Conference in great detail, emphasizing the same demand. The document prepared by the two at the London Round Table Conference was intended to give the people of Adi Dravida full rights. Angered that he had been taken to the Rettamalai Srinivasan Round Table Conference and ignored himself. M.C. Raja, along with Hindu MahaSabha leader Moonze, also acted in support of Gandhi during the Poona Pact against Ambedkar.⁶ When Ambedkar announced his conversion in 1935, RettamalaiSrinivasan telegraphed to Ambedkar, saying, "We are not Hindus (Avarnas) are colourless, but if we are Hindus, we must convert ourselves."⁷

Different approach

Looking at Srinivasan's political journey, we can see that he has interacted with different positions and personalities. RettamalaiSrinivasan had a different attitude towards the religion of the oppressed from other leaders of his time. Although Ayodhya Das met and talked with Colonel Alcott, who had helped him convert to Buddhism in the 1880s, Srinivasan did not convert to Buddhism. Later, despite his association with Ambedkar, Srinivasan did not agree with his views on his conversion. Still, he was interested in exploring the spiritual traditions of the oppressed. Accordingly, he later supported the entry of the temple into various temples, highlighting the rights that the oppressed

people had in the past when the entrance to the temple took place. Rettamalai Srinivasan has spoken about the rights granted to the Ther (Chariot) at the ThiruvapurThiyagarajaPerumal Temple and the ruined Nandan Fort wall at Kumbakonam.⁸

Conclusion

In 1900, Srinivasan moved to South Africa. Even when he was not in India the organization he started and left was still functioning. Returned to India in the 1920s. He had contact with the Justice Party during this period. Rettai Malai Srinivasan on Indian Post Head In recognition of Srinivasan's work, the British government conferred on him the titles of 'Iravsakib', 'DiwanPathur' and 'IravBahadur'. Thiru.V.K. praises the work of Rettamalai Srinivasan. They were honoured with the title of 'Dravidamani'. He died on September 18, 1945, at 2-45 p.m. He died of natural causes at the age of eighty-six in the area of Veerapathiran Street, Periyamedu. The Central Government of India issued a special postage stamp to RettamalaiSrinivasan on 15.08.2000.

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A Review of the Implementation of Land Reforms in Tamilnadu

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When Congress assumed power in 1946, the first step in the direction of land reforms was the elimination of the Zamindari System. After Independence, the Congress government gave immediate relief to the riots by passing the Madras Estate Land Reduction Bill of 1947. The Act approximately fixed the rent of the Zamindari tracks to that of the Ryotwari areas. After giving temporary relief in 1947, the Zamindari Abolition Bill was passed in the Madras Legislature in 1948 and it became the law in 1949 which eliminated the zamindaris by compensation. The Act empowered the government to take over all estates subject to the payment of reasonable compensation. Provisions were

made in this Act for the grant of Ryotwari patta to the peasants of the estates after the estates were surveyed and settled on Ryotwari principles. With the introduction of this reform, the last vestige of feudalism was wiped off ushering in the area of contentment and self-reliance in the former estates which constituted one-fifth of the entire Tamil Nadu. The exploitative intermediaries were taken over by the government and the compensation paid to them was Rs.435 crores.³

Recent land reforms legislation in the madras state was first initiated in 1938 with the appointment of Prakasam Committee to enquire into the conditions in the zamindari and other proprietary areas. After an

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interruption during the war, legislative activity gathered momentum and so far, no less than 40 measures have been passed. Leaving out minor enactments of passing interest rendered necessary by the exigency of the situation, three major efforts at reconstituting the agrarian institutions may be listed as (i) the abolition of zamindari act of 1948 (ii) the first rent Act of 1956 and (iii) the ceiling on Land Act of 1960. It is proposed in this paper to examine the implications and the economic consequences of these three Acts in the reorganized Madras state.

The land reforms introduced by Congress to abolish the Zamindari system. With the anticipatory land reform, the relationship between the Mirasdars and the tenants and the customary farm laborers or panniyaal on the other hand became strained. Several mirasdars in the district refused to renew a lease agreement with their usual tenants and displaced them. Agrarian relations became disturbed in Tanjore in 1951-1952. It resulted in the displacement of tenants and dismissal of farm laborers and it ultimately culminated in agrarian crimes and disturbances. The situation threatened to cause law and order problems, besides a fall in agricultural production. The enhancement of coolie for farm labors and improvement of the condition of their work were the demands of the farm servants which took politics to overturn. A meeting of both sides was held under the Revenue Minister Kalavenkata Rao and a settlement was arrived at known as the '*Mayavaram Agreement*'. The Government promulgated the Tanjore Tenants and Panniyaal Protection Ordinance in 1952 employing the provisions of the Agreement. The ordinance was replaced by the Tanjore Tenants and Panniyaal Protection Act of 1952.⁴ This Act provides the regulation of wages payable to the peasants in the Tanjore district and takes other remedial measures for the conciliation officer appointed under the Act. The Act gave security of tenure for five years to the cultivating tenants and also fixed the maximum rent that they should pay. The Act also provides for machinery to settle disputes between the cultivating tenants and the landowners between them and the panniyaal.

With the passing of the Tanjore Act, the owners of other districts also evicted their tenants with the view to

bringing the land under their cultivation. The provisions relating to cultivating tenants in the Act were replaced with the passing of a general Act covering the whole state. The members emphasized in the Assembly to protect the tenants from unjust eviction. As a result, Madras Cultivating Tenants Protection Act 1955 was enacted. The Act gave protection from eviction to cultivating tenants and provided for the security of tenancy without time limit and compulsory execution of fresh lease deeds. Revenue Divisional Officer or Special Duty Collectors appointed for the purpose was component to deal the cases. The tenants were aware of several safeguards to them through legislative measures.⁵ The forcibly evicted tenants could apply for restoration. Every cultivating tenant desirous of depositing rent could deposit the same with the Court of Revenue Divisional Officer in person or through his agent. The tenant could apply for restoration of possession if he was unjustly dispossessed. They could apply to Revenue Divisional Office for the restoration.

The three major measures of land reform undertaken since independence have simplified the tenure system by establishing a state-wide ryotwari tenure evolved a system of fair rent and fixed ceilings on landholding albeit rigid in appearance too liberal in content to yield any substantial surplus land for redistribution to the landless. Although tedious and painstaking legislative activity has gone into the reorganization of the institutional structure the paramount objective of stepping agricultural productivity has yet to be achieved. The limits on the right of resumption for self-cultivation by owners under the tenancy ceilings legislation, based on the canons of social justice have contributed to fragment holdings. There is an urgent need to fix floors on holdings to prevent further atomization by both laws of inheritance and tenancy.

In Madras state the average holdings per agricultural family is about 5.5 acres. But 67.5 per cent of the holdings are of less than 5 acres in size of which 66.6 per cent is dry land. Irrigation has extended only to one-third of the net sown area and yet all the river water resources have been harnessed. Without tapping underground water sources agriculture productivity in

the state would tend to stay put at the present level. Tropical climate renders water the sine qua non of agriculture productivity. The fallow lands accounting for 4,138 million acres is an index and a measure of the need for water and perhaps finance and adequate supply of agricultural requisites. In the provision of these, by encouraging minor irrigation works on public and private account expanding credit facilities and supplying seeds, fertilizer, etc, in short in building up a technical and administrative infrastructure lays the future development of Madras agriculture. 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. They have provided compensation for the expropriated land and hence left wealth and income distribution largely unaffected. They have been conditional upon peasant participation in social and political activity and cooperative organization, even though the peasant was unprepared for these activities. Moreover, the redistribution of land has rarely been fortified by protective measures that could prevent ownership and the recurrence of crises. Nevertheless, major efforts have been expended by the Food and Agriculture

Organization of the United Nations and other international bodies and by governments to devise viable frameworks for solving agricultural and rural problems eliminating from defective agrarian structures.

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The Impact of Protestant Missionaries on Culture and Society in Karaikal Region – A Study

G.Victor* and B. Hameed Basha**

Introduction

After the successful voyage of Vasco-da-Gama lead the commercial bodies to reach India for the trade and commerce. While some of the missionaries have travel the adventures journey for evangelization. Both catholic and protestant missionaries fix the goals to preach the philosophical ideas of Christ to Indian society. The two protest missionaries have settled in

Tranqueabr then preach gospel to in and around region. The man who put Tranquebar on the religious map was a German Missionary by name Bartholomaeus Ziegenbalg who landed here with his companion Heinrich Plutschau on 9 July 1706 on the orders of King Fredrick IV of Denmark to render religious and social service in India.¹ Apart from Religion, Christian's missionaries focused on the social development

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activities and to do social service in the form of Schools, Hospitals and etc., The protestant missionaries impacted the culture and society in the Karaikal region over the years. This article has mainly focused how protestant missionaries impacted the culture and society in Karikal region.

Geographical setting

The union territory of Pondicherry has been formed consolidating four erstwhile French establishments viz Pondicherry, Karaikal, Mahe and Yanam. Karaikal District is one of the four regions of the Union Territory of Pondicherry and is next to Pondicherry in area and population. It is about 300 kms, south of Chennai and about 135 kms from Pondicherry on the East coast. Karaikal District occupies an area of 161 square kilometers (61 sq miles approx). It is located between 10° 49' and 11° 01' N and 79° 43' and 79° 52' E.² It is surrounded by the Nagapattinam and Thiruvallur Districts of Tamil Nadu state. Karaikal District consisted 37 villages with population of 2,00,222.

The First Protestant Missionaries Tranquebar

The two evangelical missionaries named Bartholomew Ziegenbalg (1682- 1719) and Heinrich Pluetschau (1677-1719) laid foundation for the protestant mission heritage on the Coromandel Coast.³ They set sail in November 29th 1705 on a ship destined for Tranquebar, India instead of the West Indies in America as they had originally expected. The long journey was not only arduous but also at times perilous. Characteristically Ziegenbalg spent much of seven months en route learning Danish language and trying to make true Christians out of Chaplain and crew. The ship arrived in Tranquebar seven months after setting sail from Denmark.⁴ They arrived in India on 9th July 1706 with young spirit, gifted, intense, emotional, impetuous, and wholly dedicated to the work. Though their missionary career throughout had endless difficulties, they worked well together in mutual confidence and fellowship. Their activities in India have been remembered to the Indian Lutheran Churches and it has its own uniqueness in the mission field.

Medical Mission

Ziegenbalg was also interested in the field of Tamil medicine. He met a Malabar Physician on 1st May 1708 AD⁵ and requested him to help him to have access to the medical palm leaf books. In this book called "Malabar Heathendom",⁶ he gives the glimpse of the Tamil medical world. In Copenhagen the head, in Halle the heart, the proposal to send a medical missionary to India, came from Halle. This idea was put into practice and eventually 5 mission doctors went out of Tranquebar. The missionaries had reported about the diseases, the drugs and the medical knowledge of the Familiars. Grundler had composed a book on 'Malabar Medicine'; in the school theory had appointed a Tamil doctor in 1712. Presser's story of his journey to Tanjore, where Tamilians asked him if he knew anything about the art of medicine, made a deep impression, and he advised that future missionaries should learn something about the practice of medicine. With the employment of doctors, the church was doing something new, for even in the ancient world, Christianity appeared as a region of healing. These Halle doctors were the first missionaries, doctors and the Lutheran church was the first to take this forward step.

The first medical missionary was Casper Gottlieb Schlegelmilch, born in Sagan in Silesia. He had been active in the orphanage and had gained experience in dispensing, practical medicine and also in surgery. Schlegelmilch had seen from Halle on 12th January 1730, he started and landed in Madras 12th July 1730⁷. Two weeks later he traveled to Madras, Cuddalore arrived at Tranquebar on 11th August 1730. He started his work, and even the King of Tanjore was placed under his care. He died on August 30th 1732 at Tranquebar.

Education for social awareness

The schools might be of the Mission are worthy of special mention. The importance of work with youth was immediately realized. It was Franck's disciples who opened the first Evangelical schools in India. The Portuguese and the Danish schools on November 21st 1707 and the Tamil school on December 28th. In the spring of 1715, a Tamil free charity school was opened. This was the first Christian school for Indian and like

the girl's school. This was the first Christian school for Indian girls in South India if not in all India. The housemother was widow and like the girls in the Portuguese school the Tamil girls were also instructed in serving and house-keeping. In September 1712, the girls school has 'ten children' some of whom have fine intelligence. It is also important to mention that on 23rd October 1716, the first seminary with eight Malabar boys began in Tanquebar.⁸ They were to become catechists, teaches, and the most experience to be organized preachers.

Emancipation of women

Ziegenbalg on his maiden voyage to Tranquebar had to spend several months in the ship. During this journey, he protected women from being sexually harassed by the captain of the ship and consequently he had to face the wrath of the captain. When the ship was docked at the shores of Tranquebar the missionaries were prevented by the captain to reach ashore. Further the immediate cause of the imprisonment of Ziegenbalg was that he pleaded for the right of a widow to protect his poor widow. He even the Governor Hassius and he challenged the Governor that the dispute would even be brought before the king if justice was not rendered to her. This incident ultimately landed him at the horizon. Moreover, about three hundred years ago, when liberation of women was unknown in this land, Ziegenbalg started for them and laid foundation for their emancipation.⁹

Missionary attitude to caste system

Ziegenbalg was not impatient for Christianity to take root and evades would pass before the Christian way of life and Christian customs would establish themselves. It was a great undertaking to prepare the way for an indigenous church in India. In the new Indian mission church, because of strict caste system, the middle castes sat on one side and the Pariahs (dalits) on the other. Since the 'New Jerusalem'¹¹ church was built in the shape of a cross, the women sat in the wings unseen by men, the only concessions granted to be the caste system of the Tamil people that caste and outcaste people could sit separately. Young Missionary, Benjamin Schultz, 'with much trouble he away with the

separation in the church', The young missionaries who came later agreed with him. But the missionaries Walter, Pressier, Dal and Boose wrote report of 1727 thus; by side with Christian humility and unity, and permitted the Pariahs and Sudras sit in the church by one yard.

Schwartz was also accused of maintaining caste distinction and heathen custom in the church. Sathianathan, a vellala was appointed as a catechist in Palayamkottain by Schwartz, later on ordained by him. The first among the Shanars to become a catechist was Chinnamuthu Nadar allies David Sundarnathan.¹² His uncle, who practiced Sakthi puja before baptism, was happy to know that there would be no caste observance in Christianity. But when two vellalas, a catechist and a school teacher visited the house of David's uncle for the first time, they refused to touch even the food served by him and went without food in the night. Another catechist, who visited him brought his own rice with him, cooked and ate by the side of the well. David's uncle was hurt by the behavior of the catechist and raised the matter with Sathianathan. But in spite of this the mass movement continued. There were two parties, one headed by Sathianathan with the Tanjore Vellala catechist, and the other by Sundaranathan heading a party of Shanar (Nadar) congregations, Sathianathan was recalled to Tanjore in August 1805.¹³

Conclusion

Hence, the early Lutheran missionary's concentration was on their mission, not to local issues. However, they were responded the local issues on their own experience. The zeal and commitment of the Tranquebar missionaries like Ziegenbalg and Plutschau are highly appreciable. In the midst of their sufferings and limitation, they established the first historical protestant church in India. The 18th century missionary world was tried to introduce the basic concept of Christianity, love, liberty, justice, equality and fraternity towards Indian society.

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Origin of Sati in Tamilnadu

B. Sankar* and H. K. Sulaimankhan**

Proenza's letter of A.D 1659 referred to the Sati committed by the most distinguished among 200 wives of Thirumala Nayaka.¹⁸ Another letter of the same missionary written in the same year from Trichinopoly described the case of an ordinary woman, who wished to be consumed on the funeral pyre of her husband. Her relatives desired to save the life of the infant in her womb and made every effort to dissuade her from it, but their prayers and entreaties were useless. Nothing could conquer her determination and obstinacy.¹⁹

Father Martin's letter of A.D.1713 referred to the case of the queen of Trichinopoly, Muttammal, wife of Ranga Krishna Muttu Virappa Nayak and the daughter-in-law of Rani Mangammal, the Nayak queen of Madura. In 1689, Rani Mangammal was pregnant when her husband died, and she made a resolution to burn herself to death soon after the birth of the child. She could not accompany her husband king Chokkanatha on this pyre for this reason. But after the delivery, she it upon an expedient to escape the flames and the pretext

was that there was none except she to bring up the child prince and govern the kingdom.

As Rani Mangammal loved her daughter-in-law, the Queen of Trichinopoly, she wished to persuade her follow her example since she was also pregnant when her husband died. But this young queen first took that advice with contempt. But later she accepted the advice of Rani Managammal after an appeal. She considered that the country's interest was predominant and hence she accepted to the proposal of the senior queen. Accordingly, she performed the sati after the birth of the child.²⁰

Sati, the ruthless practice of Hindu women burning themselves on the funeral pyre of their husbands is also mentioned in the tamil literature of the early modern period. When the Sethupathi ruler of Ramnad died, his 47 wives committed Sati in 1719, which is graphically described in Madura Manual by J.H.Nelson.²¹

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In 1794, in a village of Tanjore District called Pudu Pettah, a man of some importance who belonged to Komati caste died. His wife aged about 30 years immediately announced her intention of accompanying her deceased husband to the funeral pyre. This incident rapidly spread everywhere and many women praised her attitude and expressed their veneration to her. This showed the mentality of the women folk of this region towards social customs irrespective of their cruel nature.²²

The Maratha King of Tanjore who died in 1801 left behind him four wives. But the Brahmins of the royal court decided that two of these only should be persuaded to perform sati. It was viewed by many of the royal women that it would have been an everlasting shame upon them and the greatest insult to the memory of the deceased had they hesitated to accept this singular honour.²³ It is said that all four wives agreed to perform Sati. Again when Raja Amar Sing of Tanjore died in 1802, the Queen quarreled for precedence in self-immolation.²⁴ This was the case with the ruling families in the Tamil country. But there was scarcely one instance of the practice of self-immolation among the widows of the native soldiers to be found on the of the Madras Presidency.

On 1st July 1819, there was a report on the subject on the subject of immolations in the Madras Presidency. It was about the wife of a sepoy at Ellore, who endeavored to sacrifice herself on the funeral pyre of her husband. It was reported that it was prevented at that time by the magistrate; but she was later burnt by her own relatives.²⁵

From the accounts of the Jesuit fathers, certain facts emerge. It was felt that the widow was not expected to commit Sati, if she was pregnant and further if the child was tender in age and no one else was there to take care of the child, then also the widow could escape from the flames and that sati could be committed even after a lapse of certain times as in the case of Mangammal, the queen of Madurai and Muttammal, the queen of Trichinopoly. Further, Sati was not confined to high society alone and it was prevalent among ordinary people also²⁶ though not to the same extent.

Abolition of sati

Western systems of thought and education brought about notable changes in India. Many elitist Indians influenced by English education plunged into the movements founded to eradicate the numerous evil practices in India. Raja Ram Mohan Roy, who may be rightly regarded as the 'Prophet of Modern India', was a severe critic of contemporary Hinduism, who took the lead in urging the British Government to wipe out Sati.²⁷

Before Ram Mohan Roy, the Serampore Christian missionaries, headed by William Carey, started a movement in 1799 for the abolition of 'Sati'. The Christian missionaries argued before the Government that the Sati system was not an essential part of Hindu religion. As it was a crime against women, they urged that it must be abolished. William Carey, the head of the Serampore mission, launched a plan for a movement against Sati. He prepared a statistical record of widow-burning and having witnessed a horrible scene of widow-burning he was able to present a vivid description of it. He sought the help of Hindu Pandits to know whether the practice had Shastric sanction. In 1802, Carey conducted an inquiry into the practice of Sati and gave his recommendation for its abolition.²⁸ The missionaries of Serampore struggled for about 15 Years for the abolition of the cruel practice of Sati. But nothing positive came out of this struggle due to the stiff opposition and religious propaganda of high caste Hindus.²⁹ In changing rituals associated with religion, people do not field easily but remain stubborn. When Raja Ram Mohan Roy came to settle in Calcutta in 1814, he took an active part in mobilizing public opinion against the practice of Sati. This movement for abolition of sati was vigorously carried on by both missionaries and liberal intellectual Hindus.³⁰

The nineteenth century saw for the first time in India, a significant social legislation enacted by the British Government against Sati. On 4th December, 1829, Lord William Bentinck abolished the custom of Sati through a Regulation.³⁴ So many before him criticized and condemned Sati but did not have the courage to abolish it through legislation. But Bentinck

takes credit in putting an end to an inhuman practice; he richly deserves the eulogy that he governed with prudence, integrity and benevolence. This Regulation was strongly opposed by the Dharma Sabha, an association formed by the Hindus to oppose the reform.

According to the Regulation of 1829, Sati was declared illegal and was held as a punishable offence by the criminal court. Persons helping a voluntary sacrifice were to be held guilty of culpable homicide, but a sentence of death could be inflicted at the discretion of the court to those who were convicted of using violence or compulsion or impeding the free will of the victim by administering drugs or by other means. The Regulation stated that the practice of Sati or burning alive Hindu widows was revolting to the feelings of human nature. It is nowhere enjoined by the religion of the Hindus as an imperative duty. On the contrary, a life of purity and retirement on the part of the widow was more preferable. It was atrocious that in many instances the act of atrocity was perpetrated without any feeling of guilt or shame. This shocked the Hindus themselves and in their eyes they appeared as unlawful and wicked.³⁵

Conclusion

Even after the enactment of the Act, there were a few instances of sati. According to the official report of the Madras Presidency there were four widows from Chengalpet and eighteen from Kumbakonam who burnt themselves in the funeral pyre of their husbands.³⁶ The regulation was applied directly in the British India. An enactment was then passed in Madras council on 2nd February 1830 which declared that assistance offered to the rites of self-immolation would be deemed as offering help to the murder and would invite severe penalty to the perpetrators.³⁷

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A Rational Investigation on the Socio-Educational Contributions of the Congregation of the Sisters of the Sacred Heart of Jesus

M. Gladis Prabha* and S. Regi**

Religious congregation is a type of religious institute in the catholic church. They are legally distinguished from religious order's the other major type of religious institute – in that members take simple vows. Whereas members of religious orders take solemn vows. Religious order is a lineage of communities and organizations of people who live in some way set apart from society in accordance with their specific religious devotion, usually characterized by the principles of its founder's religious practice. It is usually composed of laypeople and in some orders, clergy. Such orders exist in many of the world's religions.

Augustinians, Basilians, Benedictines, Bethlehemites, Bridgettines, Camaldolese, Carmelities, Carthusians, Cisterciscans, Conceptionists, Crosiers, Dominicans, Franciscans, Hiseronymites, Jesuits, Minims, Plarists, Salesians, Oliventans, Theatines, Trappists and Visitandines. Augustinians, Benedictines, Carmelities, Carthusians, Dominicans, Franciscans Sisters of Loretto, Sisters of Mercy, Presentation Sisters, Sisters of Providence Ursulines, Holy Cross Sisters, St. Anne's, Immaculate Conception of Mary and so on are the religious orders of the nuns or the females.

These orders are of international, national and regional levels on the basis of its origin. One among the religious order which started at the regional level is

Sisters of the Sacred Heart of Jesus. This congregation has a humble beginning. It was established by Sister Scholastica from Pattarivilai of Kanyakumari District. It was at first established at Azahappapuram a prominent parish of Tuticorin Diocese in 1952. Later on, it was shifted to Kurusady, a small village on the outskirts of Nagercoil Town, in Kottar Diocese.

Sisters of the Sacred Heart of Jesus was registered on 21-06-1952. The office of this society is within the jurisdiction of the District Registrar Societies, Kanyakumari District.

The objectives of the society are as follows

- The general objective of this society is to work for the glory of God and the personal sanctification of the members.
- To follow the three ordinary vows of the poverty, chastity and obedience and to live according to the rules and regulations of the society as given here.
- The members must scarify themselves for the salvation of souls and must perform the works for that purpose with complete self-dedication.

According to the above objectives they started orphanages, semi orphanages and homes for the poor, needy and the destitute.

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Fr. Mathias Child Care Center

During 1970's and 1980's people who have there were killed their infant girl child from the mother's womb because she was a girl. On such situation this center was established in 1969 to take care of the children those who do not experience the love of their own parents, to civilize the people who were not civilized. The aim of establishing Mathias Child Care Center is the parentless children must be brought up in the benevolent sanctuary of love. While staying here they must feel as if person has been taking care of the children since then it was established.

215 children have been brought up by St. Mathias Child Care Center so far. At present there are 60 growing children as on 12.02.2001. Nine of them got married, seven of them entered religious congregation and serving the society.

The children abandoned by their mother and father are called destitute. The destitute children who have no one to look after them, or either mother or father who is unable to care them come to this center before the completion of five years of age. When they admit the children in the center, they have to register all the information about the child and the socio-economic situation about the child. The Sisters of the Sacred Heart of Jesus met the expenditure of the children till they become grown up and reach independent and self-reliance in life.

There are many couple who come to this home to adopt children as they like among the children with the advice and concern of the sister in charge. When they take home, they have to register their name and their written confirmation to give love and care and bring up as their own child from that moment they are the parents and full responsibility to the children, rendering enough love and care with parental affection.

The sisters have very keen and special interest on the children who are given in adaption. They are happy if the children found adjusted with the adapted parents. If the children are not treated with love and care the sisters bring them back to the home and take care of them. Since 1993 there are 34 children have been given

for adaption. They found very happy at home with the adapted parents.

The original name of the center is St. Antony's Home for Child Care. Since it was founded by Rev.Fr.Mathias in the year 1987, it came to be called as Fr.Mathias Child Care Center.

In 1989 the Kanyakumari District Collector Mr.Sundarendevan I.A.S visited the center and appreciated Sr.Mary in person and presented her a good donation. During 1999-2000 the President of Rotary Club Ln. Alexander Immanuel appreciated Sr. Mary and gave her a memorable shield.

Sacred Heart Day Creche

The Sacred Heart Day Creche was started with twenty-five children. On 1st October 1968.The aim of this institution is to collect all the poor children of two to four years of age group around this society. Sacred Heart Day Creche helps them to develop their mental and physical health through good habits, speech ability and giving free.

Further if both mother and father go to office there may not be anyone to look after the children. Due to this situation they bring the children to Sacred Heart Day Creche. Through this institution not only the children but also the parents are benefited by sending their children while they go for work.

This institution is recognized by the Government of India and also it receives financial help of Rs. 9,428 from the Central Government twice in a year. The children are also taught to sing, dance, listen stories and write alphabets.

St. Joseph's Weaving, Tailoring and Training Center

The students who are not able to go for higher studies come to this institution for training course of sewing, weaving and also many other kinds of handicrafts work. They give certificate after the completion of these courses. The students are well trained for the self-employment and also many of the students are trained work in different famous concerns. The sewing training center was started in 1968 by the Sisters of the Sacred Heart of Jesus.

The main aim of this institution is to help the poor students who are unable to go for higher studies to have self-employment. The house wives who want to earn some amount of income for their own family could go through this training and have a self-employment in their home itself. Through this institution a number of women and young girl in this society have been benefited.

Sr. Roseline was teaching in this institute as the first sewing mistress. There were 35 students completed their training. Among the students who completed this training course, five of them were given sewing machines. During the period of Sr. Gorreity she brought and gave sewing machines to the poor women who completed the sewing training course because of that those women could run their family without much difficulty. Due to lack of students who came to training and lack of trained instructors who manage to handle the training this programme did not function after 1994.

St. Joseph's weaving training institute was started in 1969 with the aim of giving self-confidence to the poor by maintaining the economic status of their family through self-employment. There are many persons who have become financially rich due to this project.

So, for 82 students have been trained well. It admits poor students with free of fee in every training course. Saree, doathies and towels were produced through that hand weaving equipment. The income generated by this small-scale industry was utilized for the development of St. Antony's child care mercy home students. Those who go back home from the institution are given a weaving equipment for self-employment. So that they may manage their family without any problem and stand on their own. Eighty-two students have been completed the training programme in the center so far.

Sacred Heart of Jesus Home

The misunderstanding of husband and wife leads to break of the marriage bond and they separate each other. So, their married life and their children are affected. It helps such families and make them realize their state of being and make them understand each other, accept each other, love each other and live

together as an example to others. It has united seven broken families in the year 2008 alone.

- 1) It meets alcohol addict's in their own house and convert them by advising and bring them to hospitals for rehabilitation from alcoholic life.
- 2) It helps people of underdeveloped economy and help them to get a loan from government for their self-employment.
- 3) It has helped the people who really in need of house. It has helped them by giving money from the society and also helped them to get loans from government authorities.

It teaches social awakening through some social programme to the people of the locality especially for the youth.

The widows who don't like to remarry and they lost their husband in a young age come to this home seeking refuge. It gives them accommodation and direct them to lead a peaceful life through doing some self-employment. Widows undergo with social inequalities by the bad treatment of their mothers-in-law and women experienced ill treatment by their own husband come to this home seeking refuge. Those who commit illegal clandestine sex before marriage and carry their child and come to this home seeking refuge. They life together and work there and save money, when they feel independent to live on their own, they come out of this place. The old who don't find secure from their own children come to this home and find peaceful life.

Educational services

Education alone can bring transformation in any society. That is why, the Sisters of Sacred Heart of Jesus give much importance to educate the youngsters. Education is the light of the world which uproots ignorance. Education is the immeasurable wealth of mankind. Education is the birth right all Indians both rich and the poor.

The community helped the poor students who approached them and the inmates of their home to get admission in nearby schools and colleges. The community helped to get uniform dress for the student from the Vincent – De- Paul Society. The community visits families who have experienced poverty and find out the students who discontinued their education. The

community advises them about the importance of education according to which they could understand their state of being, make them understand about their future and help them in all possible ways to continue their education for a better life and make relationship between them. So, they may be helped and they can feel self-sufficient.

Conclusion

The social services rendered by the religious congregations are aimed to render the self-less love of Jesus Christ. On the basis of this motto only most of the religious congregations of the Roman Catholic Christian tradition served the poor, needy and the destitute. Their primary motive is to provide a good education to the parent less young children. Because with education they could have a feeling that they are also the members of this society and they have a good future which would be respectable by all in nature.

Most of the young children brought the homes and orphanages run by the religious congregations of the nuns are parentless kids or a child of a single parent or the youngsters who are graying the goals. Imparting education is not only providing a good social status but also providing a self-confidence that they could lead a

self-reliant life because of the education. Further, they are provided with the parental care, love and affection. With these, they could lead peace filled, contented life.

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Impact of Social Media during Covid-19

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Introduction

Social Media usage has been shown to increase in situations of unexpected natural disaster and other crises. It is crucial for the scientific community to understand how social media works in order to enhance our capabilities and make a more resilient community. During the COVID-19 global pandemic, social media outlets have played a vital role in supplying knowledge of Coronavirus Globally. The advent of social media platforms like Facebook, Twitter and Instagram has

been helping us in a lot of ways, especially to communicate way better. In tough times like a pandemic, the need for social media is inevitable in order to pass the information from one place to another in a quick manner.

Health and Awareness

The use of social media as a crisis management tool is not new. Social media have been used in many public health crises and disasters such as earthquakes, tsunamis, floods and storms to monitor evolving

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situations, release information, provide guidance, observe public opinion and needs, correct misinformation and rumours. It also mobilises local resources to extend emergency response.

Technology advancements and social media create opportunities to keep people safe, informed and connected. However, the same tools also enable and amplify the current infodemic that continues to undermine the global response as well jeopardises measures to control the pandemic. To better understand how young adults are engaging with technology during the global communication crisis, an international study was conducted, covering approximately 23,500 respondents, aged 18-40 years, in 24 countries across five continents. This project was collaboration between the World Health Organisation (WHO), Wunderman Thompson, the University of Melbourne and Pollfish. With data collected from late October 2020 to early January 2021. The outcomes provide key insights on where GenZ and Millennials seek COVID-19 information, who they trust as credible sources, their awareness and actions around false news, and what their concerns are. Through social media, many celebrities urged people to wear masks, follow social distancing and stay indoors. They also requested the common public to donate blood, plasma, oxygen concentrators and more. Besides, a number of demonstration videos were released to propagate the awareness to protect the people against the COVID 19. Social distancing, travel restrictions, quarantine, and closing the business outlets have changed the fabric of society. With people having been forced out of the safety and well-being of their routine, their social media have taken the centre stage more than ever, and to global social networking and discussions.

According to the Centre for Disease Control and Prevention (CDC) “The outbreak of Corona Virus disease 2019 (COVID-19) may be more stressful for people. Fear and anxiety about a disease can be overwhelming and cause strong emotions in adults and Children. Coping with stress will make you, the people you care about and your community stronger” WHO Updated measures to protect the mental health of people which includes:

- Avoid watching, reading and listening to news which creates a sense of fear.
- Everyone seeks relevant information from relevant sources to protect themselves and their near and dear ones
- Take a break from social media and the things which trigger your anxiety and fear.

The Centres for Disease Control and Prevention also stated that “Everyone is told to Wash their hands and try not to touch their face. But one should also keep in mind that keeping their phone sanitised is also a smart way to keep germs off their fingertips. Everyone has to consider their phone a “high-touch surface”, which could make it a carrier of the virus.

With the advent of the COVID-19 epidemic, people were using social media more than usual because they rely on news sources from online sources to search for health information, themselves and their loved ones. 69,70 Social media platforms’ using has become a welcome relief in the health disaster and global crisis during the ongoing COVID-19 pandemic. Social media sites provide easy access to health information searches, and empower people to assess health-related risks and manage global health concerns. Maintaining a conscious and informed distance from social media can help increase the Covid-free time, which is so necessary for mental well-being. Technology can be used for social connectedness rather than isolating us in our own digital spaces.

The findings of the statistical analysis suggest that the use of social media platforms can positively influence awareness of public health behavioral changes and public protection against COVID-19. Public health authorities may use social media platforms as an effective tool to increase public health awareness through dissemination of brief messages to targeted populations. However, more research is needed to validate how social media channels can be used to improve health knowledge and adoption of healthy behaviors in a cross-cultural context.

Impact on Psychology

This health crisis has not only affected the human health and world economy but also humans’ well-being.

It has also disrupted the basic life activities and economic growth globally. Many researchers have found an association between COVID – 19 and psychological and behavioral changes. In this pandemic most reported, psychological changes are depression and psychological distress, worry, anxiety about being infected, subjective well-being, and reduced quality of life. Facebook has been used during COVID-19. On June 24, 2020, Patanjali launched CORONIL to treat Coronavirus disease in 2019. This news took significant media attention. Facebook reviews and sentiment has evolved in the stages of disapproval of the CORONIL by Ayush Ministry, has not been described. The main motive of this analysis is to inspect the impact of fake news on the sentiments of human beings in this dreadful era of corona virus pandemic.

Considering the importance of mental health, the Ministry of Health and Family Welfare has issued guidelines for telemedicine. Not only this, The Union Ministry has launched a toll-free helpline to help to help people facing mental health issues people can try to make efforts and connected with others over video calls and can encourage mental health issues by videos and clips over texts and emails as they are convenient and create impact.

Change in Education Sector

By the end of March 2020, UNESCO estimated that over 89% of the world student population was out of school of university due to closures aimed at mitigating the spread of covid-19. This raised serious concern regarding the educational impacts of protracted school students lower to higher. During the pandemic period the government had to close all educational institutions like schools, colleges, universities, coaching centers etc. Teaching and learning has been totally affected due to the closure of all educational institutions in this pandemic, the pandemic that affected academic activities like teaching, evaluation work, seminar, conference, etc. the concept of online education had developed rapidly after covid-19.

As many as 1.5 billion students and young people worldwide are affected by the COVID-19 epidemic of school and university closures. Global Education

Alliance launched by UNESCO on 26-03-2020. It is a platform for cooperation and exchange to protect the right to education from this unprecedented obstacle and beyond. The UN brings together more than 175 members from the family, civil society, academia and the private sector to ensure E learning. All Coalition members are encouraged to pledge their personal information, privacy and protection of learners and also Private sectors including Microsoft, GSMA, Weidang, Google, Facebook, Zoom, KPMG and Corsera have also joined the alliance, strengthening their expertise in resources and technology, especially connectivity and capability.

Governmental safety measure through social media

Technology has been used extensively in the State for overseeing contact tracing, quarantine and hospital infrastructure management; facilitating the movement of people and industrial workers (ePASS system) as well as managing containment zones and hotspots (GIS mapping). An Interactive Voice Response System (IVRS) version of the AarogyaSetu application has been created by Tamil Nadu e-Governance Agency.

The state faced enormous challenges ranging from answering citizen's questions about COVID-19 to identifying individuals in need or urgent care. As the rules around Lockdown across the country were gradually relaxed, Tamil Nadu also had to ensure that information was provided to those in need. The Tamil Nadu e-Governance Agency (TneGA), has been tasked with developing and directing technology-related initiatives to address these issues that interview, about the role played by TneGA in e-governance for the state and the company's efforts to control the crisis.

The state government are in the areas of artificial intelligence, block chain, digital identity, and vocational education. Specifically, the Tamil Nadu e-governance Agency has been involved in a variety of initiatives.

The Government of India introduced the ArogyaSetu (loosely translated as “bridge to health”) app, which is a great tool for answering common queries about the coronavirus. The app allows users to do a self-assessment and determine if she or he and their age needs to be tested for COVID-19. Keeping the

diversity of languages in India into account, the app is multilingual. However, its reach is only limited to smartphone users. While India has about 1.3 billion mobile phones, only about 30% of these are smart phones. Thus, if we wish to be inclusive, it is critical for us to devise strategies that can accommodate the remaining 70% of non-smart phone users.

Government took up the challenge of enhancing the applicability of ArogyaSetu and created an IVRS version of the app. Our project is TneGA's first large-scale technology deployment in collaboration with the Tamil Nadu health department, IIT Chennai, Department of Telecom, Government of India and Bharat Sanchar Nigam Limited, the state-owned telecom company they were involved at each and every stage of the implementation. It designed the questions and wrote an algorithm to analyse the health condition of an individual based on their response on the IVRS system. Importantly, the system does not require an internet connection which is available in Tamil how it works: Anyone can give a missed call to 94999 12345 (i.e., call the number and cancel so there is no charge for the user).

The Government of Tamil Nadu, like other state governments in India, declared a state-wide lockdown and prohibited the non-essential movement of people. However, the movement of people providing essential services (e.g., health care, medicines, food etc.) had to keep running and people with personal emergencies also required moving. To allow for regulated movement of people a system was needed, which would make the process easy and accessible to every citizen.

Conclusion

Social media resources in a productive manner to divulge true terms only to connect with as many people as possible. We can make this disaster into an epiphany. This will provide for more opportunities for the medical staff to intervene effectively with the limited sources at their disposal and buy significant time to place additional resources for controlled management of this novel Pandemic.

Due to COVID-19 the traditional education has been shifted to online education. From a positive

perspective, it helps those faculties to become technosavvy to those who are not aware and learn the use of technology in education which will also help them in each and everyone's future. It gives students an experience of both traditional as well as online education.

The study results revealed that many respondents use social media as a source of information, news, and psychological nourishment. Beside, the results indicated that participants below 50 years of age used social media frequently. Whatsapp, Twitter, and Youtube were the most used social media sites among the participants. The findings indicated that most participants used social media as a source of vital information during the COVID-19 pandemic. The current study recommends that government and health institutions focus on developing abilities to respond simultaneously to misinformation cases. This study has facilitated more knowledge into the uses of social media in times of health arises. The study acts as a blueprint to prepare the world for managing social media information sharing in the future.

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Tribes of Tamilnadu: Understanding their Unique Nature, Language and Culture

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Tamil Nadu is home to one of the most ancient cultures of India. The official language of the state, Tamil, is one of the oldest literary languages. It is widely understood that the age of Tamil Nadu, a culturally rich ancient one dates to about 2000 years. The Tamils have been referred to as one among the last surviving classical civilizations on Earth. Tamil Nadu and its people belong to the Dravidian group, inhabited India in the very early centuries. Tamil Nadu is home to one of the largest population of tribes, their languages, customs and cultural traditions in India. During the colonial rule of the East India Company, British colonists consolidated the Tamil territory in southern India into the Madras Presidency, which was then integrated into British India. When India became independent in 1947, Madras Presidency became the Madras State. The state was subsequently split along linguistic lines in 1950s. In 1968, Madras State was renamed Tamil Nadu and the state capital is Chennai.

Tribes of Tamil Nadu

Tribes of Tamil Nadu are mainly found in the Nilgiris district. The Kotas, the Todas, the Irulas, the

Kurumbas and the Badagas are the major tribes of Tamil Nadu.

The Badagas belong to the backward classes and are not categorised as tribals. They comprise of an agricultural community and settled in the Nilgiris district. They are engaged in tea cultivation and potato growing. They speak a language which is a mixture of Tamil and Kannada language. They form the largest group of tribes and boast of a rich oral tradition of folktales, songs and poetry.

The Irulas of Tamil Nadu occupy the lower slopes and forests at the base of the Nilgiris. This tribe is famous for snake catching and removing the venom. It is often said that the people of these tribes are called upon whenever a native requires any medical / herbal help. They are the second largest group of tribes after the Badagas and they are largely similar to the Kurumba tribe of Tamil Nadu. They produce honey, fruits, herbs, roots, gum, dyes etc., and trade them with the people in the plains. They are also gradually changing from their

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earlier ways of hunting to a more modern form of living.

The Kotas mainly settled in the Tiruchigadi area in the Nilgiris Hills. They are distinguished by their colourful folk dances and are basically musicians. They are mainly engaged in producing handicrafts. These tribes of Tamil Nadu are expert iron smiths, potters and carpenters. Their population is very small and they live in huts that have a living and sleeping area and a place of worship. Their language is similar to that of the Badagas. They speak Tamil and a form of Kannada language.

The Kurumbas of Tamil Nadu inhabit the intermediate valleys and forest areas. They are famous for their black magic and witch craft, and in the past were believed to be performing sacrifices as part of the voodoo magic. Primarily, they were engaged in hunting and gathering for their living, but gradually shifted to cultivating and working in coffee and tea plantation.

There are still other tribal groups which are eminently unnoticed in all the regions of Tamil Nadu. In fact, there are various tribal groups which have not yet been recognised or whose existence is uncertain to us. Tamil Nadu, as a whole, is one of the earliest regions occupied by the original inhabitants of the country, the Dravidians. It is a known fact that Tamil Nadu is one of the richest cultural states in India with various tribal groups co-existing with the mainstream people.

Tribal Languages

It is noteworthy that Tamil Nadu in South India has a lot to offer in terms of its cultural diversity, of peoples and their languages. As much as the rich culture and amalgamation of people and their lifestyles, the languages spoken by the tribes in Tamil Nadu are diverse in nature. We shall analyse the various tribal languages of Tamil Nadu.

Adiyan or commonly known as Eravas is spoken in Tamil Nadu and also parts of Kerala. The word Adiyan means “slave” in the Malayalam language. The Adiyans are mostly agricultural labourers. Allar (Chatans), a Dravidian language spoken in Tamil Nadu mainly in the Palghat regions. The lexical similarity with the Tamil language is of considerable level and

they are mainly hunters, gatherers, labourers and they believe in a very traditional form of religion.

Alu (Kurumba) mainly spoken in the Nilgiris of Tamil Nadu. It also shares lexical similarity with a non-standard form of Kannada language. The language is mainly spoken by the scheduled tribe population in the Nilgiris of Tamil Nadu and they are mainly bee gatherers, tea and coffee labourers, horticulturalists and hunters.

Badaga spoken in the Kundur and Nilgiri districts of Tamil Nadu. The language is also the name of the Badaga tribe in the state. It is believed that they are the largest most populated people in the southern most regions and they were agricultural people, who have now relocated to towns and cities and earn from an urban style of employment.

Irula or commonly known by different names by the tribes as Eravallan, Irular, Iruliga, Erukala, Yerukala, Irava, Korava, Chensu, Kador Urali is a Dravidian language spoken mainly in the districts of Coimbatore, Chengai Anna, Salem, Nilgiris and Erode.

Jatapu is also a tribal language spoken in some parts of Tamil Nadu. It is a language spoken mainly by the scheduled tribes. Most of them have adopted Telugu as their mother tongue, since it is very similar to Telugu language. They are mostly farmers and forest labourers. The other tribal languages also spoken in other parts of India besides them being spoken in Tamil Nadu are Kachchi, Kadar, Kanikkaran, Kota, Kudiya, Kui and Kurichiya.

Malavedan is a language spoken in the Tirunelveli and Kanyakumari. The natives of this language were hunters and gatherers but now many are wage labourers. Manna-Dora and Mukha –Dora are also two very famous tribal languages spoken in parts of Tamil. Spoken mainly by the scheduled tribes and the Adivasis, their script is similar to that of Telugu.

Another set of tribal languages are Paliyan and Paniya spoken mainly in Tamil Nadu by the Adivasis living in the south of that region. They are generally hunters, gatherers, traders, food cultivators and beekeepers. They belong to the Scheduled Tribe group

in the India Constitution. Paniya although on the other hand is spoken by the tribes living mainly in Kerala, it is also spoken in the Nilgiri areas of Tamil Nadu. They were mainly agricultural workers and wood cutters.

Tulu is also another language spoken by the tribes of Tamil Nadu. The southwest part of India is known as Tulu Nadu since it has been inhabited by the Tulu people. They are also very much prevalent in parts of Karnataka and Kerala.

Toda, another tribal language spoken by the tribes inhabiting the south of Nilgiris Plateau is a language spoken by the pastoral population. The tribe is named after the language Toda. Their occupation is cattle-herding and dairyworks. They follow a very traditional religion known as the Toda religion.

Conclusion

Thus, we have clearly understood the uniqueness of Tamil Nadu, comparing to other states. It is a state known for its rich ancient cultural and linguistic heritage. It is also home to many tribes in India. We have explored the information about all the major tribes,

their languages, customs and cultural traditions in a detailed manner. Therefore, understanding the tribals of Tamil Nadu and facilitating a peaceful co-existence with the mainstream society is necessary. We are bound to protect the tribals and ensure the preservation of tribal languages and cultural traditions from extinction.

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History of Radar Technology with Special Reference to Weather Measurement

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Radar Measurement of Rainfall

The majority of rainfall records in the archives of weather watchers around the world were gathered with what could be described as glorified buckets.⁹ In the tipping bucket gauge, the water collected is fed by a funnel to a narrow opening through which the water falls into one of two small buckets at the end of a rocking arm. The bucket holds an amount of water equivalent to 0.01 inches of rain. The mounting is such that when the bucket is filled, it suddenly tips over and empties the water. When this occurs, the rainwater begins to fill the second bucket. When the second is filled, it suddenly tips and empties, and the first one returns to its original position ready to be filled again.

The times when the tip of the small bucket is noted on a recorder. Since the quantity of water needed to fill the bucket is unknown, the rate of rainfall is obtained by counting the number of times the bucket has tipped over during any interval of time, for example, one hour.¹⁰ As the name implies, the weighing gauge employs a scale to weigh the rain. The precipitation falling through the upper opening of the gauge falls into a pail sitting on a scale. The movement of the scale is recorded on a moving strip of paper. As water or snow accumulates in the pail, the pen arm moves progressively up the recorder chart, which is turned by a clock mechanism. Since the weight per unit volume of water is known, the weight of the total quantity of collected water can be

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interpreted in terms of the depth of rainfall. By nothing the rate at which the trace on the chart rises with time, one can calculate the precipitation rate.¹¹

If one is concerned with the total rainfall at a particular point, any of these three schemes will give satisfactory measurements, but it must be recognized that they give information applying strictly to only a very small area. To be specific, it applies only to the area of the opening of the gauge. In winter storms¹² the variations over small distances sometimes are small, and measurement at a single point may be representative of the rainfall within some miles of the gauge. But during periods of summer showers and thunderstorms the variations of rainfall over small distances can be very great. The diameters of showers may be as small as 2 or 3 miles, with sharp boundaries between area of rain and those of no rain. It is not unusual to have heavy rain on one side of town and none on the other. In this circumstance, a single rain gauge in the centre of town would represent a very small area. Since it is not practical to have a rain gauge every mile or two all over the country, we have been forced to be satisfied with unrepresentative rainfall records. With the introduction of the radar, however, it has become possible to make a drastic change in this situation. In various parts of the world, measurements have been made of the diameters of raindrops and the rainfall rate.¹³ The rainfall rates in a region are not the primary focus of hydrologists and meteorologists who deal with river flows. Rather, they choose to know how often rain has dropped over a basin in the last hour or so. They can calculate the rate at which the rainwater will flow into the channels and rivers, and then into the tributaries, using this knowledge. As a result, they can evaluate flood levels and predict water levels in different waterways. Understanding what further rain fell how and where water engineers may indeed be able to prevent floodwaters by releasing water from reservoirs to capture and release incoming water coming downstream in measured proportions.¹⁴

Horace R. Byers proposed in 1948 that if a radar set was properly calibrated for this purpose, it might be used to determine total precipitation over a small area. His plan entailed taking 5-minute measurements of the

echo area, calculating the average, and multiplying by the storm's duration. The resulting amount was graphically compared to the actual average rain that occurred in a test region using rainfall data spaced at one-mile intervals. A "calibration curve" connecting reverberation area to total rainfall could be drawn. After obtaining such a curve, measurements of the echo area might be used to determine total rainfall. This plan was nearly entirely based on statistics. The intensity of the echoes was not taken into account.¹⁵ Numerous technological methods for measuring rainfall over a large area have been developed. Dr Austin has already noted that the technique given for point measurements has been enhanced. It entails using a pulse integrator to calculate the average power from precipitation across the area of around 20 square miles. To convert the power readings to average rainfall rates, an equation was used. It is possible to get enough information from repeated observations to calculate total rainfall.¹⁶

Technologies Advantages

Radar technology has been around for a long time. It has a wide range of uses and can be used in a variety of sectors. The weather is one such application. A weather radar is primarily used to collect data about the weather and its specific parts. The Precipitation Radar was the first space-based equipment to provide three-dimensional cyclone structure images. Such measures provide vital information about the rain's strength and dispersal, as well as the type of rain, storm intensity, and the height at which snow melts into rain. These findings can be used to strengthen models of global atmospheric circulation by estimating the amount of heat released into the atmosphere at elevated distances.¹⁸

Precipitation Radar (PR) & Tropical Rainfall Measuring Mission (TRMM)

Precipitation Radar has a horizontal resolution of 3.1 miles (five kilometres) at the ground level and a coverage width of 154 miles (247 kilometres). Its capacity to give point measurements of rain and snow from the surface up to a height of around 12 miles is one of its most essential qualities (20 kilometres). It is capable of detecting rain rates as low as 0.27 inches (0.7

millimetres) per hour. New research analysis methods have been developed to help adjust for absorption effects at high rain rates when attenuate effects can be significant.¹⁹ When viewing straight down, the Precipitation Radar can discriminate rain reflections for vertical sample sizes of roughly 820 feet (250 meters high). All of these measurements are performed using only 224 watts of electricity, which is less than the power of a few houses LED lighting. Japan's National Space Development Agency (JAXA) created the Rainfall Radar as part of its contribution to the joint US/Japan Tropical Rainfall Measuring Mission (TRMM).²⁰ People have been monitoring and tracking rainfall for a long time since water is so important in almost every aspect of human activity. However, if one wants to know how much rainfalls at a specific location, this information is easy. An average bucket can be used as a rain gauge if it is placed away from trees and buildings and the taper of the bucket's side is taken into account. The Precipitation Radar is the most innovative of TRMM's three core sensors. Other devices in space, such as the TRMM Microwave Imager (TMI) and the Visible and Infrared Scannar (VIS) VIRS, have previously worked, but there has yet to be any radar in space to measure rainfall. While weather radar systems have been used on the ground to estimate rainfall since World War II, numerous technical obstacles had to be overcome before such an instrument could be utilized from space.²¹

The TRMM Combined Instrument (TCI) calibration data set for the TRMM Multi-satellite Precipitation Analysis (TMPA), whose monthly precipitation averages, daily and sub-daily (3 hr) averages are perhaps the most relevant TRMM-related products for climate research is created using these. Although TMPA time series are constructed using estimations from continuously updating sources of data, inhomogeneities in the spatial record are frequent. The best estimate of precipitation in each grid point at the observation time should be regarded as each precipitation field. The TRMM mission came to an end after 17 years (1997-2015). The successor mission is the Global Precipitation Mission (GPM). The Integrated multi-satellite Retrievals for GPM (IMERG) methods

used to create new products to replace the TMPA datasets under the Global Precipitation Measurement (GPM) umbrella. TRMM-era data has been reprocessed for 2000-present using the IMERG method, resulting in a long-term continuous record.²²

Technological Challenges

- When viewed from TRMM's orbital height of 250 miles (402 kilometres) above the Earth, ensuring that the spaceborne radar has enough strength to detect the feeble return echo from the raindrops is a critical need.²³
- Another challenge is collecting high-resolution three-dimensional rain maps as the spacecraft passes over cyclones.
- To achieve such requirements, Japan's Communications Research Laboratory chose a radar frequency that is roughly three times that of a normal ground-based radar. Despite the difficulty of radiation efficiency in orbit, using a frequency allows for better high-resolution photos of cyclones.
- An active-phased reflector and advanced sound wave techniques are utilized to scan the antenna beam electronically and swiftly guarantee that the sent and received radar signals are synced. Solid-state power amplifiers (128) are utilized to save energy while also providing reliable technology.²⁴
- Another challenge for the satellite's radar was creating a narrow reflecting beam that would allow the target area to be small enough to show out other features of interest on the ground, i.e., good ground resolution.
- A further issue was making the beam sweep out a swath on the earth that was extensive sufficient to provide adequate protection as the spacecraft moved across its orbits.²⁵

All of these design concepts were addressed by the Communications Research laboratory of Japan. The design of a "phased array" antenna, which incorporates electronic beam steering, achieves both the small beam size and the capacity to guide the radiation.²⁶

Conclusion

Radar technology is used to find precipitation, measure its speed, and determine its type, among other things (rain, snow, hail etc.). In recent years, radars have been able to detect the motion of rain droplets as well as the intensity of the rainfall. The formation of cyclones and their power to make severe weather can be determined using both types of information. Climate was revealed to be creating echoes on radar screens during World War II, concealing potentially hostile sites. Analysis methods were established, but scientists began to understand the phenomenon. Surplus radars were used to detect precipitation shortly after the war. Weather radar has progressed on its own since then and is currently employed by national meteorological agencies, university research organizations, and television network forecast departments. Image data are frequently used, and specialized software can use radar data to create brief predictions of rainfall, snowfall, hailstorm, and other meteorological event's placements and intensity.

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Socio – Economic Impact of the Ancient Naduvattam Sub Jail on Nilgiri District

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Beginning of cinchona project in India

Cinchonas was planted in British India in the late 1850s.¹ The commodification of cinchona in British India of the 1850s and 1860s was achieved through the official detailing of the intense physicality of these plants. In 1852, Lord Dalhousie, then Governor General suggested to the court of directors that someone should be deputed to South America to collect plants and seeds.² In the early 1860s the event of discovery was invoked in many imperial narratives which sought to justify the transfer of cinchona plants and seeds from various corners of South America towards in British India. They planned to grow the medicinal tree in India.³

In British Sikkim as well as the Nilgiris several sites were chosen and then discarded in the early 1860s. in the middle 1860s Government cinchona plantation had been setup at Rungbee (later rename as Mungpoo) in British Sikkim and at various sites in the Nilgiris including Dodabetta, Naduvattam and Malkoondah. C.B.Clarke , who succeeded Anderson as the superintendent of the botanic garden in Calcutta and incharge of the cinchona cultivation in Bengal as well as his counterpart in Ootacamund W.G.Mcivor asserted that these emerging ‘Indian plantations’.The development of the Government gardens under the superindency of William graham Mcivor. Mcivor had already compiled a list of plants he deemed worthy of introducing to India , Markham later emphasized Mcivor’s long standing interest in bringing cinchona to India.The first batch of plants was sent from peru in May 1860 and reached India in September, 1861 Robert cross arrived with a second batch of plants. Which were raised initially in the botanic garden at Ootacamund. Later they were transferred to the Nilgiris hill in south India.⁴ By the plantation established in India and also in Ceylon were able to supply London with adequate

amounts of bark (and hence quinine).

The Naduvattam sub jail

Naduvattam is a Panchayat town in the Nilgiris District in Indian State of Tamilnadu. Consequent on decision taken by the British Government to plant cinchona in Naduvattam the local and tribal workers were used for planting initially. But there was very slow in progress and the British India Government officials were experienced in procuring efficient men to work in cinchona plantations. On 8th July 1864, W.G.Mcivor, Superintendent had applied to the British Government for 500 convicts to work on the Government Cinchona plantation a year later the application had been sanctioned, and a building at Naduvattam main plantation site was build. The Naduvattam jail was thus constructed to accommodate the convicts after closer of the jail, the building was used as bark godown. The Naduvattam jail worked for four years between 1865 to 1869. After the cinchona plantation the tea plantation was started in Naduvattam.

Vegetation and gardening

Nilgiri is famous center for vegetation and gardening and all.British belief that its grasslands were wastelands so they give much importance to the vegetation and gardening. The people started the vegetation and plantation in Nilgiris it was improves the economic level.

Cattle rearing

A cattle rearing is also an important occupation of the society. Cattle are commonly raised as livestock for meat, for milk, and for hides, which are used to make leather.Got, Cow, take major role in that cattle rearing.so the people started dairy works it should be developed in those days. They are given much importance to dairy products the people used dairy products in their daily life like milk, curd, butter and all.

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It's one of the world's most important agricultural enterprises.⁵

Plantation works

They give important to plantation works. Cinchona plantation was successfully done it was one of the greatest achievements of these convicts. After cinchona Plantation they started tea and coffee plantations, it does also take a major role.

Source of economic development

In the economic development, the occupation likemanufacturing quina medicine, tea and coffee plantations, vegetations, cattle rearing plays an important role. These all are successfully done by the Chinese convicts and the local people. The economic condition of the local people was highly developed by the sub jail.⁶

Employment

Not only convicted prisoners from Naduvattam sub jail worked in the plantation. But local workers also worked under this cinchona plantations. In the manufacturing field also the British officers give much importance to the local people. So the economic level of the society was increased.⁷

Backbone of economy

Quina is a very rare medicine so it gives much development in the economic condition of Nilgiri. At the same time they give much importance to coffee and tea plantation also it take major part to develop the economic condition of the district. Tea, coffee are the backbone of Nilgiris economy.

Employment opportunities

The employment opportunities also increased wanted many people to serve in this tourist place. For many purpose like security, ticket counter, maintenance all such field the servants needed so the employment opportunities also increased. It's developed the condition of the employees. Notable changes happened because of their Sub jail.

Present status of the Jail

The old buildings, most likely the Jail and cinchona factory, are now with the Tamil nadu tea

plantation corporation (TANTEA). Over the years, the buildings have been modernized and renovated with no attention to its Historical worth. This is unfortunate but surprising as it is the general trend, this national disregard for things historical and environmental seems to have grown to epidemic proportion. However, the colonial prison complex came under TANTEA after country's independence and was in neglected state. The Tamilnadu tea plantation corporation limited popularly known as TANTEA is a Government of Tamilnadu undertaking with the objective of rehabilitating people of India origin repatriates to India under Sastri Sirimavo agreement entered into between Government of India and the Government of Srilanka in 1964 (sign with prime minister of India and Ceylon), the Government of Tamil nadu embarked upon many schemes one of which is raising Tea. The jail was under the control of TANTEA (Tamilnadu Tea Plantation Corporation Limited).⁸ Now it is one of the important tourist places in Naduvattam. It's one of the indelible hall marks of Nilgiris.

Efforts of TANTEA: to Generate Government

After so many struggles the efforts taken by the TANTEA Government it was changed into the tourist sector. The HADP (Hill Areas Development programme) department funded by (2011 -2012, 5 lakhs and 2018-2019, 74. 90 lakhs) to renovate the building without any modification of basic structure. It consist a very good road, entrance arch, water supply, vehicle parking totally it was changed with the very good ambiance to tourist place. In the coming days there is scope to give a lot of income to the TANTEA and the government of Tamilnadu . So many get an employment opportunity to boost the Social and Economic condition of Nilgiris because of many tourists may be interested to visit here again and again.

Suggestion

- Preserve Historical Heritage buildings by giving awareness to the public.
- Through media we can bring awareness among the people regarding cinchona plantation and Naduvattam sub jail.

- By proper maintenance of the Naduvattam sub jail, it can become as one of the most important tourist spots in Western Ghats.

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Motivation among Primary Education to their Parents Education in Thiruvannamalai District

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Introduction

In India, the serious problem of the educationalists today is the rate of failure in the school examinations India, being a developing country, should utilize the available resources to the maximum possible extent. Since, it is the responsibility of everyone connected with education to see the educational resources are fully utilized so as to ensure proper achievement on the part of the students. The growing need for high level manpower and the rising demand for education has brought to the forefront the question of better learning and higher achievement for all. It has been recognized world wide, that India is one of the richest in human intellectual wealth. There is a high demand for Indian students with explosion of information resources, science and technology to preserve the existing environment. Particularly in the present world scenario of globalization and liberalization, there is an increasing need for industrialization with the protection of environment. Transforming our elite nation into a technologically and economically strong country and at the same time being population with compassionate country men, willing to reach the needy and deprived of the world, needs a stronger role of educational institutions.

Primary Education

Bridging social category gaps in access to participation in Primary education has been one of the major goals of the SSA. While several programmatic interventions to reduce social category gap in education are pursued within the mainstream Primary education system, certain context specific interventions are undertaken to tackle problems relating to participation in education of disadvantaged groups such as the Scheduled Castes (SCs), Scheduled Tribes (STs), children belonging to the Muslim community and children with special needs (differently-abled children). The SSA has also given attention to children living in remote and scattered habitations, urban-deprived children, and children affected by periodic migration. The Primary education in India implies universal access and enrolment, universal retention, bridging gender and social category gaps in primary and upper primary education, and Primary education of satisfactory quality.

Education expects a high degree of relationship between education and family environment. Hence the problem may be stated as, Primary School Students in relation to the parents education to realize the relationship between student achievement and parents education the Primary School Students of the present

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study, normative method is employed. Normative method studies, describes and interprets what exists at present. It is concerned with existing conditions or relations prevailing practices, beliefs and attitudes etc., such investigations are termed in research literature as descriptive survey or normative research. There are 150 primary school students in and around of Tirunchapuram block were selected by using random sampling techniques, as sample. The school marks register has been used as a tool to collect data regarding the pupils academic achievement in class. These marks are secured by the students in fifth standard examination. This academic achievement is dependent on many other variables. But the present study is limited to achievement motivation only.

Motivation inventory

The psychological tool developed and standardised by Prayag Mehta (1969) has been used to measure achievement motivation inventory contains twenty-two items with six alternatives are neither achievement related nor task related. The respondents are required to put a check mast (**) on any one of the six answers, which they consider to be the most applicable to them. The maximum time required to complete responding to all items of the inventory was found to be less than half-an hour. The original tool is in English and for the present study the investigator translated the tool in Tamil. The reliability of the tool is reported by the author as 0.67. The study would be limited in terms of content and sample as the Pupils of the V standard alone were included in the study were selected. Pupils belonging to only 15 schools, which are situated in and around Thirunjavuram block were selected. The size of sample was restricted to 150 V standard students only. The mark obtained by boys and girls in the fifth standard annual examination were used to determine the academic achievement.

Educational Profile of Tirunjavuram Block

The Tirunjavuram Block is one 18 blocks from Thiruvannamalai District. It is formed in the year 1989

from non-existing North Arcot District as. It was Comprised into 60 villages. It was located in the erstwhile Thiruvannamalai. The total geographical area of the block was comprising 24,453.80 hectares. In the block was bounded on the North and West by Kalasappakkam and block and on the South East by Kil Pennathru Block on the South Thiruvannamalai block and on the east and south east by Pudupalayam block. According to 2011 census, in the block has a population of 1,23,2132 which is 61920 by male and 61,293 by female with a sex-ratio of 994 females for every 1,000 males, much above the district average of 929. This block was a total of 29814 households. The total Child population was registered in 13,833 from the overall population and which is 7,525 by male and 6,581 by the female child population. It was showed in the following tables 3.4 and 3.5. From this population there are 78,920 persons belonging from literates which is 44,953 from Males and 33,967 from females and there are 44,293 persons belonging from illiterates, which is 16,967 persons are belonging from males and 27,326 persons are belonging from females

In order to realize the, normative method is employed. Normative method studies, describes and interprets what exists at present. It is concerned with existing conditions or relations prevailing practices, beliefs and attitudes etc., such investigations are termed in research literature as descriptive survey or normative research. There are 150 primary school students in and around of Tirunchapuram block were selected by using random sampling techniques, as sample. The researcher taken into consideration for 150 primary school students, from which are higher than that of student strength of 5th standard students from the other in Tirunchapuram Block, it was also distributed in the table 1

Table 1 Distribution of Students Strength and Sampling Size of Primary Schools Students in Tirunchapuram Block during 2020-21

S. No.	Type of School	Total No. of Schools	Total Students Strength	No. of Schools Selected	No. of Samples
1	Government	70	3595	7	
2	Govt. Aided	2	115	1	113
3	Govt. Welfare	4	212	1	
4	Private-Matriculation	9	753	2	37
	Total	85	4672	15	150

Source: Computed from AEO Report of Thiruvannamalai District, 2021

Further the researcher has adopted proportionate percentage method for selection of sampling for analyzing the achievement motivation about the family environment of primary school students in Tirunchapuram block. Taken into consideration for 40 per cent from Total strength of 5th Standard students from the selected 11 primary school were shown in the Table 2.

Table 2 School Wise Distribution of Sampling Students in Tirunchapuram Block During 2020-21

S. No.	School	Type	Total Students Strength	Students Strength 5 th std	No of Samples
1	PUPS-Mangalam	Government	295	67	27
2	PUPS-Erumpoondi	Government	189	47	19
3	PUPS-Vendanthavadi	Government	166	39	16
4	PUPS-Mathalambadi	Government	129	29	12
5	PUPS-Arpakkam	Government	125	37	14
6	PUPS-Inamkariyanthal	Government	125	21	8
7	PUPS-Anandal	Government	118	25	10
8	AIDEDPS-Kovoor	Govt. Aided	77	15	6
9	ADWPS-Devanampattu	Welfare	65	13	5
10	DMPS-Nookkambadi	Private	155	38	15
11	RCMPS-Maruthuvambadi	Private	127	45	18
	Total		1571	351	150

Source: Computed from AEO Report of Thiruvannamalai District, 2021

Achievement of Primary education in Thirunchapuram block

In the descriptive analysis of achievement in English, mean and standard deviation are estimated for the whole sample and for which are presented in table 4.3. The sub-samples, for the entire sample the mean score is 56.52 and standard deviation is 13.82, which are revealing that in English achievement only on average of half of the achievement is realised by the total sample in this study, the government and private school which indicated that in government schools mean English achievement score is only 52.35 and standard deviation is 12.16, whereas in private school the mean

achievement in English is identified as 69.27 and standard deviation as 10.39. in English achievement has been analysed, which showed the students of OC once indicated with better achievement in English that is with the mean score 64.72 and standard deviation 10.26 than the other groups of subjects of study like bC, MBC, Sc/S at the fifth standard. In the gender wise descriptive analysis of achievement in English, scores remarked that boys are better than girls in English achievement with the mean achievement score 57.85 and standard deviation 14.47 than girls. In the medium of study wise analysis, English medium students are indicated better in English achievement with mean score 64.17 and

standard deviation 10.91, then the tamil medium students with the mean of 56.06 and standard deviation 13.85. In the analysis of parents education and English achievement, students whose parents are highly educated scored higher in English than the students whose parents are less educated, with the mean score 80.00, 60.47, 56.35 and 55.31 respectively. In the parents income wise achievement in English is also indicated that parents earning is less mean achievement in English in also lesser than is 53.39 and standard deviation than the other higher income groups.

Achievement Scores of Students in their Parents education

The present investigation is to find out the level of achievement of Primary school students for their knowledge level from their family environment to their parents education of the Students. For this purpose, the investigator administered an achievement test in to measure the achievement. It was constructed and standardized by the investigator. The maximum score for this achievement test is 110 and the minimum score is 0. Hence, their scores it indicates that the level of achievement in computed values of entire sample and its sub samples are given in Table – 4.21.

Table – 3 Scores of students in their achievement from their parents education

S. No	Variables	Sample	N	Family Enviroment in their Parents Education					
				Illiterate		Literates		School & College	
				Score	SD	Score	SD	Score	SD
1	Gender	Male	89	26.20	3.29	24.00	2.61	24.33	2.28
		Female	61	22.53	2.13	25.00	2.67	24.27	3.28
2	Family	Joint	18	25.06	4.06	24.26	3.10	24.46	3.44
		Necluer	132	23.66	2.25	24.73	2.18	24.13	2.03
3	Medium	Tamil	141	24.26	3.05	24.73	2.71	24.13	3.15
		English	9	24.46	3.64	24.26	2.65	24.47	2.44
4	Total Sample		150	24.36	3.30	24.60	2.64	24.30	2.78

Source: Computed

In order to find out the achievement in Pre test of control group students, the investigator calculated the mean and S.D. It is given in the Table 4.21, the mean value of the entire sample is found to be 24.36 and S.D is 3.30. The calculated mean value is higher than the percentile 25 but less than the percentile 75. Hence, it is inferred that control group students are having average level of achievement in knowledge of students. The mean values of the different control group sub sample used in the present study are ranging from 22.53 to 26.20. The achievement in illiterate of their parests, the investigator calculated the mean and S.D, the mean value of the entire sample is found to be 24.60 and S.D is 2.64. The calculated mean value is higher than the percentile 25 but less than the percentile 75. Hence, it is inferred that literates of their parents are having average level of achievement.

Conclusion

In this attempt to study achievement in English and its relationship with achievement motivation, the positive correlation is found, which reveals that students who are motivated are achieving high rather than the other students who are not motivated towards achievement. That is the achievement in the primary stage is a matter of fact, influenced by parents education. Thus, it may be concluded that the observation of task motivation in the primary education is a significant difference in the parent education, it is also concluded that the achievement motivation of private education are higher than the government schools which is the significant difference in the achievement motivation among their parents education level.

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BRICS: The Emerging Global Economies

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Introduction

BRICS is the abbreviation for a relationship of five significant developing national economies: Brazil, Russia, India, China and South Africa. Initially the initial four were assembled as BRIC before the enlistment of South Africa in 2010. In 24 December 2010, South Africa authoritatively turned into a part country at BRICS. The gathering was renamed BRICS with 'S' representing South Africa.¹

The Idea of BRICS

The term BRICS was coined in 2001 by then chairman of Goldman Sachs asset Management, Jim O'Neil, in his publication *Building Better Global Economic BRICS*. The foreign minister of the initial four BRICS states met in New York City in September 2006 at the margins of the General Debate of the UN General Assembly, beginning a series of high-level meetings.² BRICS is now a key element of the emerging multi-polar world. It has repeatedly affirmed its commitment to the fundamental principles of the international law and contributed to strengthening the United Nations central role.

Transformation of Global Power

Historically speaking, the term BRICS indicating

the emerging actors of a multi-polar global political economy was indiscriminately adopted by policy-makers, academia and mass media outlets in the 2000s despite its shaky analytical underpinnings. Although at its inception in 2003 the concrete economic might of the group represented only 15 per cent of the cumulative GDP's of the U.S., Japan, Germany, Britain, France and Italy, it was predicted that in less than 40 years the BRICS would catch up with the six industrial economies and become the world's principal engine of demand growth and spending power.³

In terms of comparable power, the BRICS nations are located on three levels in the universal system. In the first order of magnitude, China can be compared to largest world economy the USA and to the second largest one European Union by its leading position in the international system also the third-largest economy in the world. In a second order of magnitude, there are India is the fifth largest economy in the world, Russia is the sixth largest and Brazil is the seventh largest world's economy.⁴ South Africa is situated in the third order of magnitude, with a quite smaller economy than the other countries. Brazil, India and South Africa are high-quality democracies, Russia is a hybrid authoritarian regime and China definitely is an authoritarian regime.

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Russia, China, and India are atomic powers and the first two have very well developed military power.⁵

The BRICS groups have a consistent performance as a group on most issues of the international system due to their extreme heterogeneity and divergence of interests. The five countries agree on various matters: the increasing share contributions and power inside the International Monetary Fund and the World Bank. Meanwhile, in the economic dimension and especially regarding negotiations for greater trade liberalization in the WTO: India and Russia have more protectionist positions than China, Brazil and South Africa.⁶

Global Governance in Trade, Energy and Climate Change of the BRICS

All the huge trade in merchandise and services that the BRICS maintain with their partners or even among themselves is made on the basis of stimulating regional currencies, in spite of the struggles of the BRICS to rely upon the mechanisms of SDR and exclusive EXIM banks loans.

According to the eThekweni Declaration, “the unconventional monetary policy actions which have increased global liquidity” lead to “the unintended consequences of these actions in the form of increased volatility of capital moves, money and commodity charges, which may have adverse growth effects on other markets, in particular developing nations”. The creation of a Contingent Reserve Arrangement (CRA) amongst BRICS countries worth USD 100 billion as an initial value is still a project due to have a positive result, notwithstanding the modest size of the investment. The New Development Bank (NDB) established in 2014.⁷

BRICS especially energy consumption is an important component of the global climate change. If new global policies to limit greenhouse gas emissions are not adopted, the International Energy Outlook July 2013 Projections trace references of world energy-related carbon dioxide emissions up to 2040.⁸ According to the BRICS document, the absence of related international and national measures to limit and reduce the ejections will result in its from 31.2 billion increase metric tons in 2010 to 36.4 billion metric tones

in 2020 and 45.5 billion metric tons in 2040.⁹ Much of the growth in emissions is attributed to the developing non-OECD nations that continue to rely heavily on fossil fuels to meet fast-paced growth in energy demand. Non-OECD carbon dioxide emissions will total 31.6 billion metric tons in 2040, or 69 per cent of the world total. In comparison, OECD emissions will total 13.9 billion metric tons in 2040, 31 per cent of the world total.¹⁰ World energy-related carbon dioxide emissions will increase at an average annual rate of 1.3 per cent from 2010 to 2040, with much of the overall increase occurring in the non-OECD nations.¹¹

The BRICS countries frequently coalesce around strategies designed to demand relatively larger influence and decision-making authority in international economic and financial institutions – such as the International Monetary Fund (IMF), the World Trade Organization (WTO), World Bank and global governance platforms such as the United Nations. The success of BRICS more participatory, informal governance platforms in the aftermath of the global financial crisis should be attributed to mounting influence from the BRICS nations and other emerging economic powers for a more comprehensive and participative global governance framework.¹²

However, these parallelisms do not constitute a firm enough ground to refute claims that the BRICS group lacks internal coherence; that the notion of BRICS as an analytical set is a ‘mirage’ enforced superficially for specific political agendas¹³ that BRICS countries are dissimilar national units with radically different political/geostrategic interests; and that these countries do not constitute a natural trading bloc. In fact, a careful evaluation of the individual BRICS members would reveal radical differences in terms of domestic political structures, economic capacities, regional environments and links to major global powers.¹⁴

Conclusion

The BRICS financial institutions can herald a new financial architecture which has the potential to be beneficial not just for BRICS but for the global financial system at large. The arrangements to use the bilateral

and multilateral trade surpluses within the BRICS by those with trade deficits would generate additional demand within the member nations by creating new channels for Intra-BRICS trade. Hopefully, this will stimulate the real economy in terms of output and employment. The transfer of surpluses to meet deficits can even be treated as a loan, to be adjusted by other transactions of the NDB. Trade surpluses earned by individual members will remain within the BRICS as an investment and will not be used as assets in US dollar, avoiding sources of vulnerability. The use of regional currencies will help promote mutually advantageous economic cooperation, mitigate currency risks, increase trade, and encourage organizations in accessing the BRICS markets.

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National Plans, Policies and Programmes for Empowering Women in India

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Historical Background of Women Empowerment in India

The status of women in India has been subject to many great changes over the past few millenium. In early Vedic period Women enjoyed equal status with men. Rigvada & upnishads mention several names of women sages and seers notably Gargi & Maitrey. However later the status of women began to deteriorate approximately from 500 B.C., the situation worsened

with invasion of Mughals and later on by European invaders.

Some reformatory movements by Guru Nanak, Jainism Rajaram mohan Rai, Ishwarchandra Vidya Sagar, Pandita Rama Bai and others dis give some relief. It is not British didn't do anything for improving the condition of women. Some laws were enacted such an "Abolition of practice of Sati", Widow Remarriage Act 1856 etc. The real change came after independence.

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Constitution of India guarantees equality to women (Article 14). There are other articles too which ensure rights of women e.g. no discrimination by the state [article 15(1)] equality of opportunity (Article 16) etc. Feminist activism picked up momentum in India during later 1970's. Later on Many groups and NGO's have been working for the Empowerment of women. We are proud that in India Women got voting right much before USA and some other European countries.

The Constitution Framers were very much Conscious of the problem of women empowerment hence they ensured that the principle of Gender Equality is enshrined in the Indian Constitution in its preamble, Fundamental duties and Directive Principles. The real impetus for this movement was gained when under the Prime ministership of Mrs. Indira Gandhi, a scheme known as Indira Mahila Yojana was launched, UNDP also incorporated issues of women upliftment as primary objective. Various Schemes were later on launched for the empowerment of women such as Rashtriya Mahila Kosh, Mahila Samridhi Yojana, Self-help groups at panchayat level and many more. The establishment of National Women's Commission and State Women's Commissions were important milestones in the direction of women Empowerment in India. The National policy for the Empowerment of women (2001) was an important step taken by the Government of the time for accelerating the pace of women empowerment. The policy was aimed at ensuring women empowerment through positive economic and social policies for the full development of women. So that they could realize their full potential. The policy assured equal access to women to health care, quality education, participation and decision making in Social, Political and Economic life of the nation.

The National Policy also aims at Strengthening legal system for eliminating discrimination against Women. It also visualizes strengthening partnership with Civil Society, particularly Women's organizations. Plans, Policies and programmes for Empowerment of Women in India. In the process of poverty, eradication and reducing gender discrimination, the governments have been implementing various schemes and

programmes providing ways and means towards women development and empowerment. SHG movement, one among such programmes which has been proved successful in fulfilling its objectives. However, it is felt that the other schemes and programmes do have their prominent part in the process of women development and empowerment and which are being successfully implemented. In this regard, the schemes and programmes intended for women development are briefed here under.

The constitution of India has given special attention to the needs of women to enable them to exercise their rights on equal footing with men and participate in national development. It aims at creation of an entirely new social order where, all citizens are given equal opportunities for growth and development and that no discrimination takes place on the basis of race, religion, caste, sex, etc.

Five year plans perspectives for women

Empowerment

Framing of the five year plans was the first major step taken in the direction of welfare state: Jawaharlal Nehru, the first Prime Minister of India and the pioneer of five year plans, stressed on welfare of women. The committee on status of women, in its report "towards equality", has mentioned. "women are considered to be handicapped by social customs and social values and therefore, social welfare services have specially endeavoured to rehabilitate them. The Planning commission defined three major areas in which they had paid special attention to women's development. (a) Education, (b) social welfare and (c) Health. A planned approach to provide special thrust to the welfare of women was adopted with the launching of the first five-year plan in 1951.

- **The First Five year Plan (1951-56)** contemplated welfare measures for women. To implement welfare measures for the benefit of poor women, the Central Social Welfare Board (CSWB) was established to deal with the problem of women.
- **The Second Five year Plan (1956-61)** intimately concentrated overall intensive agricultural development. However, the welfare approach to

women” issues was determined recognizing women as workers.

- **The Third Five year Plan (1961-66)** sincerely recognized the greater importance of education for women which has been a major welfare strategy for women. This plan allocated the largest share for expending social welfare services and condensed courses of education.
- Thus the emphasis on women education was continued during the Fourth **Five year Plan also (1969-1974)**. The basic policy was to promote women’s welfare as the base of operation. The outlay on family Planning was stepped upto reduce the birth rate through education.
- Need for training women in respect of income generating activities and their protection was stressed in the **Fifth Five year Plan**.
- **The Sixth Five year Plan** stressed the need of economic independence educational advance and access to health care and family planning as essential for women’s development.
- **The Seventh Five year Plan** sought to generate awareness among women about their rights and privileges. During the 7th Plan period, the Indian Parliament adopted a “National Policy on Education 1986” included a chapter on Education for women’s equality.
- The main objective of Eight Plan was to extend the reach of services to women both quantitatively. Panchayati Raj institutions are involved in the designing and implementation of women’s programmes.
- **The Ninth Five year Plan** came into effect from April 1, 1997. The 73rd 74th constitutional Amendment Acts of 1993 ensure reservation of 1/3 of seats for women in all elected offices of local bodies, in rural and urban areas. In the rural areas, women have thus been brought to the centre-stage in the nation’s efforts to strengthen democratic intuitions.
- **The Tenth Plan** aims at empowering women through translating the recently adopted National

Policy for Empowerment of Women (2001) into action and ensuring ‘survival’ protection and development of children through rights based approach.

- **The Eleventh Plan** Approach paper aimed to raise the sex ratio for the age group 0-6 to 935 by 2011-12 and to 950 by 2016-17. Further, this plan intends to ensure 33 percent of the direct and indirect beneficiaries of all government schemes are women and girl children. It also proposes to ensure that all children enjoy a safe childhood without any compulsion to work.
- **The Twelfth 2012-204 five years’** plan has focused on inclusive growth of women. It emphasized in single women by provided ‘quota’ in jobs. The planning commission is pushing for special dispensation for single women, particularly those who are single by choice, under various government schemes in the 12th five-year plan. In addition to reserving a certain percentage & jobs for single women under centrally sponsored schemes. The plan has proposed promoting and strengthening federations of single women at block district level.

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Irrigation System and Water Management in Southern Pennar Valley under the Cholas

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Introduction

The Cholas were the early rulers of this region light from the period of early historical age. Among the early Chola rulers, Karikala Chola (50-95 A.D) was the most powerful. The Chola rulers were over thrown by Simhavishnu Pallava and South Arcot (Southern Pennar Valley) region was under Pallava rule for a short period. The later Chola dynasty thus emerged as a major force in South India, under Rajaraja's (A.D. 985-1014 A.D) leadership. Chola forces overran all of Southern India, extinguishing the Pandya Kings and placing Chola regents in Madurai. Rajaraja I (A.D. 1012-1014) expanded Chola power over northern Srilanka. Totally, Chola ruled this area including *Naduvil Nadu* with the succession of powerful rulers.

Development of Water Management and Irrigation System

The agricultural prosperity of a country depends upon the sound irrigation system, which it builds. Early civilization flourished on the river banks, where water was available in plenty. The construction of tanks was considered in later times as a meritorious work as gleaned from inscriptions. The earliest South Indian ruler who realized the necessity of providing facilities for irrigation was the illustrious Chola King Karikalan, who according to Tamil literature (Kalinagathupparani) constructed embankments on both the sides of the river Cauveri and turned its delta into a fertile land. He is also said to have ordered his enemies captured in the battle field to provide labour for this great undertaking. Inscriptions of the later Pallava Kings state that a separate committee called *Eri Variyam* came into being to look after the tanks, lakes, etc. An inscription³ of Kampavarman from Uttiramerur reveals, that the great people constituting the *Eri Variyam* (the tank committee) had to spend a certain sum from the capital

towards keeping the tanks in condition.

As agriculture was the main profession of the people the importance of irrigation was keenly felt. Maintenance of irrigation works by proper water management was considered to be very important. Distribution of paddy was made for the maintenance of lake and tanks. Their maintenance was one of the primary concerns of local administration. Lakes and tanks were the main source of irrigation, which provided water for agriculture, and sometimes it also served as drinking water (*Uruti*). In short it amounts to works of conservation and preservation such as preventing damages to irrigation works, repairing the damaged ones, raising tank bunds, removing silt and such other works are concerned the water management. Any deliberate attempt to damage irrigational tanks was considered as a crime. Inscriptions swear curses on those, who destroyed or caused any damage to tanks. The existence of lakes, streams, etc. are realized from the fact, that whenever any description of land boundaries were given streams, river (*aru*), pond (*kulam*), source of drinking water (*Uruti*) etc., found place.

Systematic Water Management by Local Self Government

The economic conditions of medieval South India really started with the rise of the Chola Empire in the 9th century. Chola Empire (A.D. 850-1279), was essentially peasant based. The basic unit of production was peasant family, settled in villages living in cluster near the fertile tracts of the Pennar river basin, and enjoying customary rights to the land. The backbone of the state was the village and cultivation as predominant activity by a systematic water management in local self government. In the revenue areas we could find certain multiple-cropping, with rice, or with other crops, these

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tracts were thus sources of abundant surplus produce, and throughout the medieval period surplus produce existed.

Water Management and Agricultural Techniques

The available contemporary sources are extremely insufficient for a full understanding. The level of development and the special characteristics of agricultural production in this period were insufficient. South Indian agricultural production was developing first of all on the basis of utilizing the natural features of the land with proper water management. The land was harrowed several times with heavy, harrows. After one more weeding, the field was leveled with a light harrow and the sowing took place. The cultivation of virgin red soils was almost equally labour-intensive. Besides clearing, ploughing and harrowing, red soil requires fertilizers. Even virgin red soil was manure with cow-dung, ashes, or village wastes. Dry cultivation was most widespread in Southern Pennar valley in South India and compared to the northern parts, more reliable there. At least the crop in the rainy season was usually good. Nevertheless, each village had to have a part of land artificially irrigated to reduce the risk of crop failure and starvation.

Water Management and Cultivation of Seasonal Crops

There were two main seasons of rice cultivation *Kuruvai Pashnam* and *Samba-Pashanam*. They were named after the varieties of paddy, cultivated during the summer and winter months. For the summer crop a part of the best land was allotted, and the productivity was higher. Winter crops were grown on the much more extensive sown area and though the productivity was lesser by a half of one-third, the gross output was much more abundant. But there were no two distinct agricultural seasons in Southern India for other crops. For instance, in South Arcot dry crops (*Kambu*, red gram, horse gram, green gram, and castor) were sown from May to September/October and harvested from August to December - January. On the wet lands in August/September the *Ragi* and *Cholam*, and in February/March the paddy crop were harvested. On other lands one paddy crop was standing in the field

from June/July up to December/January and another from January/ February up to April/May. The important crops of the region were paddy, millet sugarcane etc.⁴ the work of paddy sowing and harvesting during the seasons tended to be the toiling periods. Each household, even the marginal peasant, had to use additional labour in these seasons. This additional labour force was mobilized from lower castes. We can find reference in the inscriptions of Rajaraja I, Mentioned the residential place of lower cast. There was a special implement for every agricultural operation and for various kinds of soil. The hard black soil was cultivated with heavy ploughs, each drawn by two to three pairs of bullocks or buffaloes. For less hard un-irrigated land the medium-size plough was used. The plough used on the wet land was the smallest. Besides these main types there were several others, especially suitable for the different regions. The ploughs were made of certain kinds of hardwood. For the light sandy soil a wooden ploughshare was sometimes used, the ploughshare was made of iron. Besides ploughs, many varieties of harrows with wooden and iron teeth, seed rills, hoes, sickles were used.⁵

The *Nanjay* lands as a rule did not demand crop rotation and manure, as the inflow of water contained the mineral and organic substances, which manured and improved the soil. Dry black soil, as mentioned above, retained its productivity for a long period and during some years of decreasing output they accumulated the organic matters, which gave a boost to productivity in the beginning of the next agricultural cycle. Proper water management and Manure were essential for this soil. The importance of manure the red soil was realized. The possibilities of manure with cow-dung at that time were more favourable than they are now. In all parts except Tanjore there were enough grazing grounds and there were many cattle.

Irrigation Tax *Eri-Amanji* the Physical Service of Water Management

In Tribhuvanai-Madhadevi Chaturvedimangalam apart from the *Eri-Variayam* the tax *Eri-Amanji* was also collected.⁶ It was realized in terms of land due. The utilisers of the *Eri* water for cultivation were asked to

render the physical service to de silt the tank periodically.⁷ Thus, the utiliser of the *Eri*-water had to pay the tax *Eri-Ayam* apart from rendering the physical service which was called as *Eri-Amanji*. The endowed land for *Vidyaboga* was also subject to pay the above mentioned taxes.⁸

***Padikkaval* Tax of Police Authority**

Padikkaval tax was collected by the local police authority to give protection to the cultivable land. *Padikkaval* system became very popular since it had determined the political status of the *Padikkaval* authorities. The *Padikkaval* authority was very popular in *Tondaimandalam* and it became immense in number from the heyday of the Cholas down to the decline of the Chola Empire. The prevalence of the *padikkaval* authorities in *Tondaimandalam* proves the existence of the local chieftain cites.

***Padikkaval* Realized In Kind**

An inscription dated 1120 A.D.⁹ found at the Siva Temple in Tiruvakkarai. Villupuram taluk. South Arcot district clearly records the measure of the *Padikkaval* tax and the authority. It proves the above said fact, and it is obviously said in the inscription that the pre-Araiyar the Chief of the Chifdom Oymanadu alias Vijaya Rajendra Valanadu was the *Padikkaval* authority of Mattur Nadu collecting the *Padikkaval* tax on Tiruvakkarai *Udaiyadevadanam*. It is clearly stated in the inscription that the due *Padikkaval* was realized in kind (paddy incase of wet land, millet incase dry land).

Water Management through Village *Sabha*

The village was the smallest administrative unit under the Cholas and had a local self-governing institution called "village *Sabha*".¹⁰ Village *Sabha* consisted of all the male inhabitants of the area.¹¹ They had complete control over the rural administration and acted on their own initiative, independent of any directive from Chola Kings. For the purpose of administration and water management the *Sabha* created "committees".¹² The management of tanks was entrusted to a committee called "Eri-variya"¹³ which took up the responsibility of regular maintenance, failing which the members of the assembly were liable for fines and punishment.¹⁴ The leadership of the

village was in the hands of farmers. Hence they knew the importance of irrigation works and paid much attention to water management.

Society (*Samudhayam*) the Water Users

Communities: Responsibilities and Positions

Historically, community of water users undertook all critical functions of water management including construction of small diversion weirs and central networks. Such water user communities were called '*Samudhayam*',¹⁵ in the case of central irrigated villages and 'Nadu' for tank and dry villages. The water rights enjoyed by community were indeed gained by them due to their hard work in construction as well as in maintenance. The organizational structure for carrying out the responsibilities of traditional water institutions operated at two levels. The first is of a supervisory nature called Kavaimanyam¹⁶ or Nattamai¹⁷ or Karakarar,¹⁸ who performed the role of an enforcing authority of rules and regulations concerning water management. The second one, who was locally called, Neerkattai¹⁹ or *Neerpaichi* or *Kambakkarasm*, was more of a menial nature, former is an honorary position. The community at the end of every season or year paid the latter in kind, in many parts of the country. These positions were held on hereditary basis.

The traditional irrigation systems, which prevailed in Tamil Country, reflected very well rights enjoyed by the village societies over water and other natural resources. The community had complete control and access over water resources within their jurisdiction. The systems was functioning well and there existed well laid out rules and regulations to undertake all critical functions of water management such as system maintenance, water sharing particularly during times of scarcity, conflict, collection of penalty for non-participation in the maintenance work and so forth. There existed hierarchy of functionaries to undertake all these activities. The caste structure played a crucial role in preserving and in allocating responsibilities among various functionaries. For instance, a farmer invariably held the position of a canal manager from a higher caste and the position of irrigation workers (menials) was held only by people from lower castes. Never the less.

The traditional irrigation institution had enforcement mechanism, which facilitated a smooth functioning of water control system.

Conclusion

To sum up it is found that the agricultural prosperity of a country depends upon the sound water management and irrigation system, which builds. Lakes and tanks were the main source of irrigation, which provided water for agriculture, and sometimes it also served as drinking water (*Uruni*). Any deliberate attempt to damage irrigational tanks was considered as a crime. Inscriptions swear curses on those, who destroyed or caused any damage to tanks. The construction of an irrigation system was usually beyond the labour resources of single household, it was undertaken by a village or a group of villages.

There were two main seasons of rice cultivation Kuruvai Pashnam and *Samba-Pashanam*. The tax *Eri-Amanji* was also collected. 'The utiliser of the Eri water for cultivation were asked to render the physical service to desilt the tank periodically. Thus, the utiliser of the *Eri-Variyam* had to pay the tax *Eri-Ayam* apart from rendering the physical service which was called as *Eri-Amanji*. *Padikkaval* tax was collected by the local police authority to give protection to the cultivable land. *Padikkaval* was realized in kind. For the purpose of water management administration, the *Sabha* created "committees". The management of tanks was entrusted to a committee called "*Eri-variya*m" which looks up the responsibility of regular maintenance, failing which the members of the assembly were liable for fines and punishment. Community of water users undertook all critical functions of water management including construction of small diversion weirs and central networks. Such water user communities were called '*Samudhayam*'. A supervisory nature called *Kavaimanyam* or *Nattamai* or *Karakarar*, who performed the role of an enforcing authority of rules and regulations concerning water management.

Thus, the medieval Tamil country particularly, the period of the late Cholas (A.D. 850-1279 A.D.) has been a remarkable history not only for their huge victories in the wars, but also for their land assessment and temple economy. By and large, the social divisions had the impact of '*Chaturvarna*', but the agrarian communities were not comprised to the limitation

drawn by such social prejudices. Brahmans had their importance on state affairs as well as religious and cultural activities. Like agrarian elite's of Nadu, *Valanadu* and other units, the mercantile elite's were also equally important in strengthening the economy of Chola State.

The historians have identified the southern part of eastern coast of India Coromandel Coast not just because of their political map covered the area, but the agrarian extensions and trading affluence the Cholas had achieved during the medieval period. The history of Cholas is still the study material because of their name and fame.

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Pandemic in the Madras State during 1955

S. Jayalakshmi*

1.Introduction

The Noval Human Corona Virus disease COVID - 19 Pandemic situation is not new to the society, specifically in the years 2019, 2020 & 2021.It has become the fifth documented pandemic since the 1918 Flu pandemic.Globally people were suffered by this specific disease. The entire world got affected economically and politically. But the background of this pandemic could be traced from the earlier period. This same situation prevailed in the Madras state due to the outbreak of so many diseases. The aim of this paper is to draw the attention on the nature of the health conditions that prevailed during the year 1955.

2. Madras City – Geography

Madras city has emerged as a cosmopolitan city, playing an important role for historical, cultural and intellectual development of south India. It is situated on the north east corner of present Tamilnadu on the coast of Bay of Bengal. It lies between 12° 9' and 13°9' eastern longitude. Madras city has a stretch of sea coast of about 25 Kms along the Bay of Bengal from Thiruvannamiyur in the south to Thiruvotriyur in the north. It is surrounded on the east by Bay of Bengal and other three sides by Chengalpattu-MGR Districts.

3. Population–A Vital Statistics

The population of the city according to the census of 1951 was 14, 16,056 (7, 37,013 Males and 6, 79,043 Females). The estimated midyear population for the year 1955 was 16, 50,433. The average density of the population per acre was 5174.

The total number of births registered during the year was 66,449. Calculated on the estimated midyear population, the birth rate was 40.26 per mille against 37.12 in 1954. The total number of deaths registered during 1955 was 34,264. The death rate calculated on the estimated midyear population was 20.76 per mille as compared with 20.78 per mille in 1954. The death rate recorded during the year 1955 was not of much difference compared to previous year.The estimated mortality figures for the various diseases showed a

decrease from deaths of cholera and small pox, while the slight increase was recorded under all other diseases. There was not a single death from plague in that specific period.

4. Core Diseases

Madras was considered to be one of the best cities in India in many aspects. Though the extension areas of the city has houses with compounds, the old built up areas like George Town, Tondiarpet, Washermenpet, Royapuram and Chinthathiripet were over crowded with side to side houses, this led to many diseases of an epidemic and endemic nature prevailed in the city.

Malaria, Filariasis, Kala-azar, Tuberculosis, Guinea worm, Leprosy, Respiratory and Venereal diseases were the core diseases affected the people predominantly during the period 1955 in the Madras State. Malnourished food, overcrowding, impure air, lack of hygiene, low standard of living and poor housing conditions were the key reasons for the above mentioned diseases. Those conditions were favorable for the spread of infections and high mortality.

5. Medical Facilities

There were 10 hospitals, 49 dispensaries of modern medicine and 44 institutions of indigenous medicines available in the city during the specific year. Communicable diseases were great problem in the city. The control of such diseases requires isolation of infected persons like present Covid-19 situation, but very few infectious diseases treatment hospitals only available at that time. In spite of the lack of infrastructure, medical facilities and the awareness about the diseases, the Government took great preventive measures for protecting the people's health.

6. Government Measures against Diseases

6.1 Vaccinations

Weakened, killed or fragmented microorganisms with the purpose of preventing disease is commonly

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known as vaccine, was introduced by the Medical experts for various diseases by that time, the same was executed by the government to reach out the people for preventing the diseases.

6.2 B C G Vaccine - Tuberculosis

Introduction of B.C.G vaccine on a mass scale in the state was a great preventive measures during that period. B.C.G vaccine is a vaccine for preventing Tuberculosis disease, made from a special strain of tubercle Bacilli. It was discovered many years ago by two French Scientists, Prof Albert Calmette and Dr. Guérin. Hence the name B.C.G (Bacillus Calmette Guérin) vaccine. It is one of the effective method of reducing the illness of TB and also mortality from it. It was the only known method of inducing specific resistance to TB. Throughout 1950's B.C.G vaccine drive was high on the WHO agenda and the vaccine received more attention than any other vaccine like present COVID inoculation.

The Government of Madras published a pamphlet 'Truth about B.C.G-Why Govt have launched a mass campaign'. The Pamphlet is divided into two parts, the first was given in the form of simple questions and answers. The second dealt with specific criticisms levelled by Sri C. Rajagopalachari in his book on B.C.G. The pamphlet deals with the various aspects that have caused certain misgivings in the public mind as a result particularly of the campaign carried on by Sri C Rajagopalchhari viz., And also the pamphlet consists of effectiveness of B.C.G, precautions taken to ensure the safety of the vaccine, age category, how the vaccine administered, what happens after the vaccination. The harmlessness, suitability of India conditions, the research obtained in foreign countries and the views of leading medical men of word also mentioned in the pamphlet. The Government recommended the pamphlet to be distributed to public and those who all fought against the ailments. The first phase of mass B.C.G vaccination was campaigned in all the district headquarters, including their belt areas of about six miles. In the next phase it had been decided to take up on district by district basis.

6.3 National Malarial Control Programme

Next to Tuberculosis, Malaria was recognized to be the most important hazard to the public health in madras city. The Planning commission have assigned top most priority to control the Malaria in our health plan. Especially in Madras, it had been estimated that 3.5 million persons were exposed to the risk of Malaria. So Madras Government implemented the National Malarial Control Programme (NMCP). During this time the Government provided anti-malarial drugs, emergency vehicles, sanitation sprayers, essential equipment's for proper treatment. The central malarial laboratory and the two regional malaria organizations in the state were well equipped for prevention, research and survey of malaria. A number of anti-malarial schemes were in force all over the state. The malaria organizations in the state was expanded during the year with the grants received from the Government of India under National malaria control programme. The entire state had been covered with malarial control measures. An area of over ten thousand square miles with a population of 3.5 Million were covered under the NMCP.

6.4 Leprosy Subsidiary and Study Centre's

During that year Leprosy also played a vital role in people's health. For that, Government took initiative by establishing leprosy subsidiary centers and leprosy treatment and study centers. Four batches of Public health staff were trained in prevention and control of leprosy in the Leprosy institutions.

6.5 Anti-Cholera Measures

The Epidemic of Cholera, which prevailed in 1954 continued in the month of January 1955. 543 cases were recorded in various districts. Government took anticipatory, anti-cholera measures like forming special team. National water supply and sanitary scheme for rural areas, which was to be implemented with 50% aid from the Government of India. From the above mentioned scheme, sanitary house latrines were built by the government on the basis of highest endemic city for cholera. The state was completely free from cholera in the mid of the same year.

7. Conclusion

The purpose of this article has been to remind the reader that the history of health issues, pandemic and endemic situations is not new to the society. After Independence the new government faced the challenges of some diseases that were endemic in the region. Particularly in Madras state some peculiar diseases which were difficult to prevent with the limited source of Medical facilities. Enormous amount of work was done for the prevention of epidemics to save the lives of people in the city. Even though there was lack of medical facilities, communications, transportations, health awareness and insufficient grants, the vital statistical figures for the year represent a progressive trend in the health situation of the city. The year (1955) formed an important epoch in the history of vaccination and also the year marked the beginning of a much needed change in preventing measures against endemic diseases. The health of the city as revealed by the report of the vital statistics for the year 1955 can be considered satisfactory. This helps, our present government tackle the Covid-19 pandemic situation very effectively. Detecting positive cases, isolation procedures, containment measures, introduction of vaccine, encouraging private firms to manufacture the vaccines, age wise priority for vaccinations, and mass campaign drive for vaccination and also encouraging the front liners, which were the actions taken by the government. Behind the scene, for these measures, the past pandemic period government showed the right path to handle the present pandemic.

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The Social and Economic Reforms of the American Arcot Mission to Liberate the Oppressed People of the Erstwhile Districts of Arcot in between A.D. 1853 and A.D. 1953.

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The study of Christian Missions, their strategies and attempts in building native churches for planting Christianity and their services to the people, especially to the oppressed, is one of the challenging subjects in history. Historical evidences show that Christian Missions who entered India underwent many struggles

to probagate Christianity and to bring social and economic changes in the society. One such Mission is "The American Arcot Mission of the Reformed Church in America" founded in A.D. 1853 in the erstwhile districts of Arcot¹.

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One of the most important event in the history of Indian freedom struggle is the “Vellore Mutiny” which took place in the Vellore Fort in A.D. 1806; a first ever revolt of the Indian soldiers of the British Army against their officers. The Mutiny was put down and more than thousand people were killed. This revolt stands as a first revolt against the British regime growing the spirit of nationalism⁴. Mention has to be made about the contribution of the Christian Medical College, Vellore and the Voorhees College in Vellore founded by the American Arcot Mission still serves the community.

Christianity in these Districts of North and South Arcot owes its existence to the Roman Catholic Mission who began their missionary work since A.D. 1606. The Reformed Church in America began its mission work in foreign countries since the beginning of nineteenth century. Rev. John Scudder, the first missionary of the Reformed Church in America arrived at Chennai in A.D. 1836 and began his work. In A.D. 1853, along with his two sons organized the American Arcot Mission in Arcot and Vellore and began its mission work in these District of Arcot⁵.

The American Arcot Mission formulated their rules in A.D. 1853, in which they clearly specified their objectives that is to preach Gospel from remote villages to most crowded cities in their own tongues and hence acquired the vernaculars (Tamil and Telugu). The aggressive preaching of missionaries led to the antimissionary feeling and systematic attack by the Hindus created tense situation. The strategy used to overcome these oppositions was a total and committed involvement of the Mission in planning and achieving in its growth. The missionaries gradually realized that Hinduism was not only a religion but a well entrenched social system based on the caste system, and that the subjugation of women was a part and parcel of the system. Having analysed the fact by A.D. 1860, that they were lagging behind in achieving their goal especially in respect of mass conversions and hence they decided to concentrate their work on the villages⁶.

People living in the Arcot districts were socially and economically exploited due to illiteracy. Education in these districts in the last hundred years, were far from

propitious. Opportunities for education was extremely limited, though there existed a few Indian type schools called the “Hindu Patashalas” and the „Muslim Madrasas“, and the British schools, opened after A.D. 1854 on the recommendations of the Charles Wood Despatch⁸. Chance of advancement of the downtrodden practically did not exist in the society. The Mission opened elementary schools and classes for theological education in the rural areas admitting children of the oppressed. By A.D. 1868, there were fifteen elementary schools in these districts. Mission designed to educate girls to break up pernicious customs and train them for household and other duties. By A.D. 1899, sixteen elementary schools were opened for elementary education for girls⁹.

By A.D. 1895 many high schools were opened in Vellore, Tindivanam and Madanapalle and similar high schools for girls in Chittoor, Ranipet and Madanapalle. This led to the opening of an intermediate college named Voorhees College, at Vellore in A.D. 1898. Another achievement in the field of education was the medical education. The Christian Medical College was opened in A.D.1903 by Dr.Ida Sophia Scudder and thereby young native women and men belonging to these oppressed castes were trained as compounders, nurses, midwifery and later as doctors by A.D.1920¹⁰. These service institutions catered the educational needs of thousands of people, not even half of them were Christians. Education to the oppressed equipped them to become self-reliant and many became scholars, teachers, public servants, soldiers, sportsmen and medical staff.

From the very inception, the Arcot Missionaries had recognized the place and very great importance to “Medical Work” as an essential part of the greatest missionary enterprise of the Christian Church; thereby medical service was begun by the missionaries in these districts. The aim of their medical missionaries let it be understood it to make health care a reality in the life of the people especially poor, outcastes, the needy and marginalized. In these Districts of Arcot, the population believed in native doctors who gave natural medicines like Ayurveda, Siddha and Unani. However these systems could not offer surgery, obstetrics, radiology

and modern medicine. In the second half of the nineteenth century the British Government opened two public dispensaries at Vellore and Ranipet.

In their hundred years of service, the missionaries associated with some of outstanding achievements in the field of medical mission in India. The great achievements to which references should be made were; established of the first maternity hospital in the district in A.D. 1875 was the Scudder Memorial Hospital at Ranipet; the establishment of the Christian Medical College Hospital in A.D. 1902, Sanatorium for the treatment of tuberculosis at Madanapalle in A.D. 1909 and a first medical college for women in A.D. 1918¹¹. The poor, outcastes, ignorant of hygiene and sanitation and unable to go to hospital were treated with compassion in these hospitals. This care gave them courage and security to overcome the curses on them. The dedicated Arcot Missionaries brought in a new awareness in the minds of the people with regard to blessings of health care and social service through their personal witness of services and sacrifices.

The Mission made the outcaste people self supportive through education provided by them. This great achievement was not the end. For the economic development of every individual the academic education was supplemented by special training imparted in industrial and advanced agriculture. This was new to these people suffering in poverty and made almost all of them involve in economic development. The industrial institutions established by the Mission at Arcot, Arni and Katpadi since A.D.1886 imparted technical education and training in carpentry, rug weaving, cloth weaving, tailoring, lace making, printing, electrical and motor mechanism¹². Trained boys and girls had suitable placements or set own shops in their villages.

The Agricultural institute at Kasam near Katpadi was started in A.D. 1920 known for efforts to find practical solutions to the problems of Indian farming. Most of the converts and all outcastes were poor landless agricultural labourers who were for long years of service under the land lords. With a great struggle the Mission had to give agricultural education to them through a demonstration farm and Agricultural School.

American Missionary John James Devalois began to impart practical knowledge about the various classes of crops, poultry, fish breeding which became a pioneer training centre for rural development not only for the mission area but also extended to state level as well as Government of India¹³. The „Native Societies“ begun by the Mission provided funds as loans to buy cattles and lands; and an insurance policy for the aid of widows and children. The Mission became a large employment bureau granting livelihood to the large part of the needy community in the schools, stores, hospitals, agricultural and industrial establishments thus improved their economic standards to a great extent.

To conclude Mission activities turned to be a movement of people who needed social and economical upliftment. Through education, medical care and community development they were able to relieve and unleash these people from the clutches of poverty and slavery as bonded labourers.

The sacrificial involvement of the Mission in opening education and medical institutions as their service agencies have marked record in terms of subsequent development of the Mission activity and made a creative and pioneering contribution to relieve and uplift the outcastes. These institutions and projects introduced by the missionaries in these districts of Arcot excelled in education, medical, industrial training and agricultural services to the rural masses met the challenges and have grown from strength to strength and fulfilled their mission“s dream.

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Role of Christian Missionaries in the upliftment of Paraiyars of the Madras Presidency during 19th and 20th Century

Po. Chezian*

The Missionary Agenda in Nineteenth-Century South India

In India Missionary organizations began to operate in southern India as early as the seventeenth century. Missionaries like Ziegenbalg, and Heinrich Plutschau worked to uplift the marginalized communities of the country. Missionary intervention in the problems of untouchable social discrimination in the province of Madras began to bear fruit and the Nadar and oppressed communities of southern Tamil Nadu were able to convert largely to Christianity. Over the next twenty years the missionary efforts also led to the formation of Christian settlements, and a large number of Paraiyar's converted to Christianity. This change gave hope to the lives of marginalized people. Community awareness was created by the closeness of oppressed people with Christian service organizations. The missionaries involved themselves in the struggles of the grassroots against all forms of discrimination. However, bitterness between the 'upper castes' and the 'lower castes' continued until the 1850s. In the face of fierce opposition, the missionaries engaged themselves in the advancement of the oppressed masses. Thus, the activities of the missionaries saw a steady growth. In the last years of the eighteenth century the Church Missionary Society (CMS) succeeded in expelling converts from untouchable communities. To lure untouchable people to their side S.P.U, the London Missionary Society, and the Wesleyan Methodist

Mission (WMM) were more concerned with the issue of 'lower' castes. The non-British missionaries Continental and the American Protestant missionary grew influential among the marginalized communities in the then Madras presidency. WMM missionary staff stood in support of improving the conditions of the 'lower' caste people.¹

The missionary Agenda on Education and Conversion

Since the 19th century missionaries have been interested in educating the downtrodden, and missionaries such as the Church of Scotland and the London Missionary Society have established schools for underprivileged students in most parts of Chennai province. The London Missionary Society came up with many plans for the betterment of the downtrodden. Made way for them to raise their standard of living through programs such as education, medicine, and rural infrastructure.² This raised the social status of the downtrodden. They also established vocational institutions for underprivileged students. Medical camps set up in the countryside under the leadership of Dr. Sheldon led the downtrodden to establish closer contact with the missionaries. A large number of oppressed people converted to Christianity due to the projects brought by the missionaries for the betterment of the rural people. Due to the continuous efforts of the missionaries, they were allotted outlying lands for farming.³ Private schools were started for scheduled

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caste girls at the initiative of the missionaries. In 1892-93 there were 11 schools in the Madras presidency for girls.⁴ The Madras Elementary Education Act, introduced in Part 41 (2) of 1921, facilitates learning in all publicly funded schools and in all communities.⁵ According to a report by the Hartog Committee set up in 1929, underprivileged students were required to study alongside other community students. The number of underprivileged students in schools in Coimbatore, Salem and Chengalpattu increased due to the government's acceptance of this report.⁶

Is it in line with the government's policy of religious neutrality regarding the education of Dalits? Interfering in the Hindu education system? Evangelicals have opened many schools on the basis of revival to perpetuate the chaos. Dalits also converted to Christianity for food, clothing and shelter to protect themselves from caste oppression. It was only after 1854 that Sir Charles Wood began to implement the policy of public education in India under colonial rule.⁷ The missionaries faced fierce opposition from Hindu organizations. Hindu organizations waged struggles against Christian missionaries. By 1890 the activity of missionaries gradually increased in the rural areas.⁸

The Government of Chennai issued Government Order 68 on 01-2-1893. Even after this law, the downtrodden could not enroll their children in schools. Children are not allowed into schools due to the untouchability of getting admission in the school. Underprivileged children were admitted to public schools at the initiative of missionaries and underprivileged leaders.⁹ Though the law was passed during the period of private school demand, ideological protests arose from the dominant caste. High caste teachers assigned to private schools refused to go to those schools.¹⁰

From the nineteenth century onwards, the colonial administration made some concessions to promote education among the downtrodden. As the national movement intensified in India some national leaders felt that for the unity of the country all communities should be treated equally. Due to the efforts of the missionaries and the support of the British government, the number

of underprivileged students in schools in the province of Chennai increased from 30,000 to 1,50,000 between 1890 and 1920.¹¹ Through the efforts of the missionaries' educational institutions and settlements for the downtrodden were established. Organizations such as the Wesleyan Mission, the Jesuit Mission, the Salvation Army and the Roman Catholic Church played a major role in providing housing and education for the downtrodden. Christian missionaries not only focused on the advancement of the downtrodden but also provided them with better living conditions.¹²

Although the missionaries came up with various plans to improve the lives of the pariahs, they were not the only ones to eradicate caste discrimination. Although a large number of the oppressed people converted to Christianity, they could not sit and worship in the churches with the upper castes, but the upper castes on one side and the Paraiyar's on the other saw the activities of the church. The missionaries had no choice but to do so with great force. They were compelled to allow Christians the existing caste customs.¹³

The campaign by Christian missionaries in support of the Paraiyar's as a whole has aroused widespread concern among the educated upper caste Hindus of Madras province. In fact, a section of upper caste Hindus began to emphasize the need for social reforms to eradicate caste-based discrimination. In the province of Madras, 'The Hindu' newspaper supported the arguments put forward by the missionaries. 'The Hindu' demanded that the reasons why 'untouchable' communities in Madras province should be explored. Let the opinion published by that newspaper in this regard be as follows;

'The compassionate efforts of Christian missionaries to improve the condition of the lower castes deserve the loving recognition of the people of India. The condition of these castes is truly deplorable. Hindus do not consider them a part of society. There can be no other act of humiliation and intolerance than how upper caste Hindus treat the Paraiyar's and other lower caste people.

Christian missionaries have taken the lower caste people as their special care. Have worked remarkably in elevating them to a higher social status. Significantly, the missionary efforts related to the development of the pariah created a new sense of identity among the educated people belonging to the 'untouchable' communities. Thus, in the early twentieth century, it can be seen that there was a great deal of interest in the development of marginalized communities.

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Dalit Assertion in Tamil Cinema: Countering Caste Common Sense and Contesting Hegemonies

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Tamil Cinema and Contesting Caste Hegemonies

Tamil cinema has created a virtual space that acts as a platform and medium of mass communication within the Tamil public sphere. This new form of affordable leisure was unique in itself, as a medium it was able to communicate with all the socio-economic sections, eventually winning over the lower-class gusto. However, such subaltern enthusiasm for this new form of leisure was simultaneously accompanied by enormous anxiety among the upper caste/class elite.² Though, initially a section of cultural elites alienated themselves from the newly emerging medium, they eventually armed themselves with a new language to engage with the medium of cinema, particularly during the period when they realised that they could not afford to ignore it.³ This improvisation of the cultural elites gave rise to a series of Brahminical/Puranic films in the

Tamil Cinema. This Brahminical trend was later deconstructed and critiqued by the Dravidian intellectuals – armed with their progressive and rationalist aesthetics – in the Tamil filmic space yet it had little space for Dalits voices.

This new language of the cultural elites was later adopted and reinstated by the newly emerged intermediate Caste Hindu directors from diverse caste identities. As Leonard rightly notes “Tamil Nadu’s social dominance is fractured, with different caste groups dominating sub-regions. Those who exercise socio-economic influence here are those categorized as Shudra or serving castes elsewhere after the displacement of the Brahmins. For the study of caste politics, this fact has numerous consequences,”⁴ and these socio-economic dynamics reflected in the filmic space too. As Manikandaraj observes that even

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celebrated directors such as Balachander and Bharathiraja share certain similarities as well as differences in engaging caste in their films. Such as both Balachander and Bharathiraja's films predominantly feature characters belonging to Brahmin and Thevar castes, respectively.⁵ Movies such as (*Kizhaku Cheemaiyile*, 1993), (*Muthal Mariyathai*, 1985) and (*Vedham Pudhithu*, 1987) of Bharathiraja feature Thevar protagonists in midst various other characters who too possess caste surnames. Though, both the directors critiqued miscellaneous dreadful socio-cultural phenomena in their films, their portrayal of the Dalits in their films were largely problematic.

This trend could be more clearly noticed in various post Bharathiraja films – themed on rural/cultural realism – these films had indeed incorporated caste into their vocabulary, more bluntly. Iyal argues it was the release of RV Udhayakumar's *Chinna Gounder* in 1991 that created a trend for similar movies such as (*Periya Gounder Ponnu*, 1992) and (*Gounder PonnaKokka*, 1992) to be released the following year.⁶ Similarly, Dalit cultural critic, Stalin Rajangam asserts that the trend to Thevar centric movies began with the release of movies directed by Manoj Kumar such as (*Pandithurai*, 1992), (*Samundi*, 1992) and (*Maravan*, 1993).⁷

These trends provided a successful marketable cine template in the Tamil cinema industry which led to the production of enormous caste centric movies. A dominant extension of this trend is what is today popularly regarded as “Madurai Formula films” or 3M films (*Murder*, *Mayhem* and *Madurai*-though they extend to southern districts as a whole).⁸ Some of the movies that were produced in the genre are (*Kutti Puli*, 2013), (*Komban*, 2015), (*Sandakozhi*, 2005), (*Virumandi*, 2004) and (*Madha Yaanai Koottam*, 2013) etc. It is this context, the cinematic assertion of Dalits occurred, distinguished by their anti-caste aesthetics and counter-cultural realism. With the release of Pa. Ranjith's (*Attakathi*, 2012), marked the beginning of

this phenomena of Dalit assertion in the Tamil filmic space.

Crafting Caste Common Sense

The idea of “common sense” is a Gramscian concept which encompasses certain knowledge or belief, which seems to be a generally spread or accepted notion of life, amongst any or all social groups. This idea of common sense is closely related to the Gramscian concept of “consent”. As per Antonio Gramsci it is through construction of a common sense the hegemonic ruling elite persuades the consent of the subaltern classes for its exploitation while also securing legitimacy for its hegemonic rule. The Gramscian concept has been employed by various immanent scholars to analyze Tamil cinema and society, such as MSS Pandian who implies Gramscian concept of “common sense” to analyze MGR's filmic subalternity and its material outcomes.⁹ Similarly Gorringer and Karthikeyan employed the concept of ‘common sense’ to analyze Madurai formula films and their socio-political outcomes.¹⁰ Another recent work of Sree Govinda Bharatvaj has also employed the concept in much broader sense than his predecessors by contextualizing common sense with akin Gramscian concepts such as folklore, cultural hegemony and counter cultural hegemony etc.¹¹

Post-Bharathiraja trends of Manvasanai cinema glorified different castes and their dominance in rural societies, there many striking resemblances between them, such as their attitude towards the constitutional state apparatus and rural institutions. These films often portrayed state institutions as corrupt in contrast to ‘uncorrupt’ traditional power structures. Such as in the movie (*China Goundar*, 1991) at very beginning of the movie itself the efficiency, uncorrupt nature natural justice of the feudal panchayat system and the benevolence of the Caste Hindu protagonist – *Chinna Goundar* – is very well established, ironically from the vantage point of a judge. Similarly in the movie (*Thevar Magan*, 1992) over a land disrupt a parallel narrative is constructed in the filmic space of the Indian judiciary as biased, unauthentic and ‘wrong’ in contrast to the feudal village panchayat.

These filmic dialogues set in a specific time and space play a vital role in reflecting and reinforcing caste order through cinema, by in large constructing a caste common sense (a set of notions about caste created amongst the masses). Mere glorification of dominant castes, feudal caste relations and caste culture are not the only facts of the caste common sense crafted in these centric films. Whereas, the active denigration and demasculinization of Dalits as the socio-cultural “other” is also major facet of the caste common sense. The historical denial of masculine identity to Dalit men in non-household domain was reaffirmed by these notions of caste common sense.¹²

As popularly understood, it is not the socio-cultural and political phenomena that are merely reflected in the filmic space whereas filmic discourses also influence, shape, and reinforce these phenomena, there is always a spontaneous two-way dialogue between the duo. These caste centric movies usually reproduced the notions of caste common sense that were already prevalent in the material world in the filmic space, while presenting it in an amplified form to a wider audience, in fact those films provide cultural legitimization to the intermediate castes and their notions of pride, honor and martial associated with their caste. By this the directors of such caste centric movies played the role of “old intellectuals” in classical Gramscian sense. According to the traditional idea, it seems that Intellectuals express, interpret and elaborate a pre-existing historical, social and cultural situation. Every ruling social group has had its own intellectuals.¹³ Similarly, the old intellectual and moral leaders of society feel the ground slipping from under their feet; they perceive that their ‘sermons’ have become precisely mere sermons.¹⁴ If the specter of socio-political change amongst these intermediate castes that being represented in the filmic space in different forms as ‘sermons’ by these intellectuals.

Aspirations and Reality

The Indian film industry is an inherently caste-based, biased, mechanised product of technological industrialisation in which Dalit inclusion is not a moral concern.¹⁵ Tamil film industry isn’t much different from

this pan-Indian tendency, the dominant caste narratives were always the center of the stage in both caste centric as well as “mainstream” commercial films. Dalit narratives that were being echoed in the Dalit literature never optically discerned light in the Tamil filmic space while due to caste discrimination and prejudices Dalit artists and intellectuals had little to no space in the “mainstream” Tamil Cinema. After many decades, finally it was after the advent of the Dalit film maker Pa. Ranjith, which marked the beginning of the cinematic assertion of Dalits in Tamil Cinema and filmic space. His movies in a sense disrupted the silence of hegemonic elite over the plight and aspirations of the Dalits. The new era Dalit films that followed the footsteps of Pa. Ranjith, redefined portrayal of Dalit in the filmic space. Basically, Film creates spaces that are imaginary but which at the same time allude to a, or the, real world: in this respect, film space is like the mental space of playing and cultural experience.¹⁶ Hence, this new trend did have a positive effect over the mass psyche of the Tamil masses. This new wave of Dalit films such as (Madras, 2014), (Kabali, 2016) (Kaala, 2018) (Asuran, 2019) (Karnan, 2021) and (Sarpatta Parambai, 2021) could be reckoned as deconstructive films. Fundamentally, Deconstructive film does what the term implies: it deconstructs and makes visible through that deconstruction the codes and conventions of dominant cinema; it exposes the function of the cinematic apparatus as an instrument of illusionist representation and attacks the ideological values inherent in that representation.¹⁷ These Dalit centric films didn’t merely deconstruct and expose the ideological values of the caste centric films, they also created a discourse over the caste dynamics in the Tamil cinematic apparatus.

At multiple dimensions these films countered caste common sense which was being ingrained in to the minds of the Tamils masses by the hegemonic elite. For instance, the portrayal of Dalits as the demasculinised invisible “other” was countered by these films as they placed the masculine Dalit protagonists in

the limelight as the dominant screen entity. Dalit films such as (Asuran, 2019), (Kabali, 2016), (Karnan, 2021) and (Pariyerum Perumal, 2018) reasserts Dalit valor countering Caste Hindu masculinity at many instances. Similarly, the “re-orientalised” rural realism which reinforced caste common sense and effectively othered Dalit culture and space was countered by these films as they “de-orientalised” rural realism from the Caste Hindu gaze and brought it the vantage point of the subaltern which celebrated Dalit culture and despised caste discrimination. For instance, Dalit films like (Karnan, 2021), (Asuran, 2019) and (Pariyerum Perumal, 2018) brought cinema from Caste Hindu villages to the Dalit colonies. In short, Dalit cinema countered caste common sense with its anti-caste aesthetics and “de-orientalised” realism while also crafting its own progressive anti-caste common sense through the filmic space. Though all Dalit films share similar anti-caste tendencies, yet they do indeed have certain ideological differences, which would require a briefer semiotics study to distinguish these differences.

Though in general all Dalit films are hero centric, glorifying violence/pride, gender biased and politically unreal owing to the commercial cine market which offers little space for parallel cinema despite the egalitarian aspirations of Dalit film makers. Along with anti-caste aesthetics and critique of the “mainstream” some Dalit films and directors seem cater anti-hegemonic tendencies. According to Carroll and Ratner, Anti-hegemony operates according to a different logic [opposing to counter hegemony]. It is skeptical of attempts to construct a general interest, to build unity. It trumpets a politics of dispersed singularities, discounting or even disavowing the need for consensus and coordinated political action.¹⁸ For instance, be it the critique of Lenin, son of Kaala, a semiotic representation of the Indian communists, as ill-suited (for the space) idealist (ideology) stubborn (character) lad in the movie (Kaala, 2018) or be it Pa.Ranjith’s call for exclusivist Dalit politics which was later critiqued by seasoned Dalit politician. Thol. Thirumavalavan.19

At both these instances despite progressive anti-caste aspirations, anti-hegemonic tendency could be noticed, which in a longer run might turn counter productive for the collective egalitarian aspiration.

Conclusion

Caste being a dominant facet of the Tamil socio-cultural psyche, it has been influencing various phases of the Tamil cinema. Though the language and the perspective through which caste was engaged has been evolving, caste has always made its presence in the filmic space. It is a plight that the Dalits of the Dravidian land had been demasculinised, inferiorized and villainized in various films – effectively crafting a caste common sense – while also suppressing their subaltern aspirations in the filmic space. The dominance and silence of the hegemonic Tamil elite was disrupted by the advent of Dalit films, distinguished by their anti-caste aesthetics and counter cultural realism while crafting an anti-caste common sense through the filmic space at the midst of commercial cinema. However, the new trend could not be regarded as an absolute counter hegemonic upsurge despite their progressive aspirations, as these films at times tend to cater anti-hegemonic narratives. Instead, Dalit cinema should set high standards for itself and emerge as a new wave counter-hegemonic cinema, encouraging collective and inclusive political action for egalitarian subaltern aspirations instead of unreal messiah adventurism.

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Trust for Social Justice Shanthi Nilayam and its Benefactions though Women Welfare in Villupuram District, Tamil Nadu

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Introduction

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)¹ exhibiting the position of women in high status on national wide. 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 phenomenon². The traditional customs

restricted women in the society and social stigma over to move forward on the fields of education and employment.³ But the children category might faced lot of difficulties both physical and physiological phenomenon. Indeed, both categories get lot of pressure over even their family much to compare other causes. The only solution for the two communities are safeguarding themselves on the social and family problem, might be Government and non-Government organizations. On the path, the Shanti Nilayam trust

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worked for the children and women welfare especially the street children, and women who have poor condition. As the backward state in Tamil Nadu, Villupuram have benefitted the lot of organizations given the benefactions to the society over the years. These organizations would help the poor and needs for more than thirty years in these areas over the years. This article mainly focused to evolve the benefactions made by the Shanti Nilayam trust on women welfare on Villupuram District, Tamil Nadu.

Shanti Nilayam Trust

Trust for social justice Shanti Nilayam was started in November 5, 1990. The founder of this organization is V.Antony Cruz and D.Narayanasamy who also acted as the Director of Shanti Nilayam trust for social justice. The shanty Nilayam organization has been significant service for the abandoned children from the beginning. Antony cruz has done his schooling at St Xavier's Higher secondary school at Palayamkottai. He studied under Graduate in Commerce at St Joshep's college in Trichy. He did his post Graduation at Annamalai University in Annamalai Nagar. He is well known social worked and activist for more than 30 years. Mr.V.Antony cruz acted through the organization for the benefitting the people via service progrmmes especially abandoned rural women.⁴

Women Welfare

The trust of Shanti Nilayam worked hard for safeguarding women next to Children's. Women are the most vulnerable community in the society on the patriarchal thoughts. The women are faced lot of struggles in the family, and the society. Still women are treated as the second grade citizens and suffered to move away from home while going to get education, employment and other needs. Traditionally, women are part played most crucial and being symbol of sacrifice.⁵ Moreover, they played biggest role of a daughter, sister, wife and mother. All of the activities are done in the boundary of four walls. Women are the source of continuity of life and nurturing the future.⁶ The position of women in the home and society more crucial even

they have the support of the family. But the other women, especially abandoned by the family or the economical depressed classes more critical to live in this modern era. on the path, to safeguarding and given hope to the bonded or economical lacking family, especially women are encouraged to start a small business, or self work by getting loan on Trust of shanty Nilayam. They also provide loans on animal husbandry given to benefit the society more better.

Loan sanctioned to the needy

The loans are sanctioned the people (needy) by the loan under the scheme of NABARD. The amount are sanction around 2 crore 90 lakh rupees to the people under this organization. According to need, they are sanctioned amount with three categories

1. 30 Thousand (each person)
2. 20 Thousand (each person)
3. 40 Thousand (each person)
4. 1 Laks(now it extended)⁷

The amount sanctioned for loan around 30 thousand, 20 thousand, 40 thousand and 1 lakh. Now it is extended up to fifty thousand rupees.

Females totaling 2369 benefits from the loan scheme.

Animal Husbandry loan

Union Bank of India

For the development of people animal husbandry loans are sanctioned. The amount sanctioned to each person is around 50 thousand rupees.

Total beneficieries till 2020-2021 were 892

Year	Male	Female	Total Amount/Rs.
2018-19		312	15 crore 6 lakh
2019-20		365	18 crore 2 lakh 50 thousand
2020-21		215	10 crore 7 lakh 50 thousand
2021-22	Nil	Nil	Nil

Source¹²

Women are the builders of family, not only the family also the entire nations. Their development and empowerment reflected the nation's growth and

development. Hence, the Trust has the visionary thought to given the monitorial help to enhance their status with fruitful job. The Shanti Nilyam trust has focused to work the three major goals like children protection, women empowerment, and community development. These three major goals are conceived by the implemented the innovative programmes and plans like awareness, road campaign, identifying the abandoned children, women, providing loans , skill training, special training, execution for the students, and etc., No doubt, the work of Shanti Nilayam has made several changes in the of society and made transformation and beneficiation to the society high esteem.

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Position of Child Labour in Villupuram District 2018-2022

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Introduction

The Child labour is the biggest curse in the human resource, especially third world countries. The prevalence of child labour brought into prominence only after the industrial revolution in England.¹ Indian society has consisted lot of social evils which against the women and children. Some of the social evils were eradicated by the British Government and Indian Government by implemented innovative programmes and Schemes. However, they are not completely vanished and some of them are not notified seriously like infanticide, feticide, child marriage, and sati. On the consequences, the child labour might be the un-notified and still existed in the society even the steps to eradicate the Government. Also the legal protection has given by the constitution, the children to safeguard the social evil, and provide free education for the children to transform their position without their parent's economical help.

the economical background, dropout, also Covid-19 push the children on child labour and getting biggest challenge to eradicate the social completely. The working children volume has increased from 28.02 percent to 79.06 percent during the COVID-19 for the shutdown of schools. ²The large number of children joined the manufacturing companies and the service sectors, hawkers, bakery, domestic helps, bi-cycle repair workers and also vegetable sellers. By cause, 1 out of 5 children pushed to leave their status and become child labour, and faced physical, mental and verbal abuse from the place of employment. Few girl children faced sexual harassment over the pandemic as an child labor.³This article deals with the position of Child labour in Villupuram and how the legal measures and voluntary organization eradicate the social evil over the years.

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Over the years, India has ranked top for acquiring Child labour to compare with the World. The global reports indicates that more than 160 million children were in child labour includes 63 million girls and 97 million boys at the beginning of 2020.⁴ The International labour Organization (ILO) has estimated that more than 5.5 million children forced as Child labour in Asian continent.⁵ Child labour is a directly or indirectly reason for inextricably on social and economical platform. Children are the important social group which assisted the each activity. They are forced or diverted to choose household and also run business at outside in the factories for the income. Children are worked along with the parents in the fields, family craft and domestic and non-domestic works.

The Labour Department report 1983 given clear picture to child labour includes which lending long hours under low wages on which possessed health and physical problems., sometimes separated from their families frequently deprived of meaningful education and training opportunities that would open up for them a better future.”⁹ Child should need special safeguard and care for physical and mental immaturity, with legal protection. Child Labour still prevails especillay among the lower castes and classes predominatntly rural areas.¹⁰

Under the important labour enactment like child labour (prohibition and regulation) act 1986, a child means a person who has not completed his 14th years of age. The same definitions prescribed by the act of Machinery regulation act of 1983 and minimum wages act of 1948 and Motor Transport Act of 1961 and Plantations Labour Act of 1951. A distinct definition is given in the Factories Acct , according to which a child means a person who has not completed his 15th year of age. Some other labour enactments though provide certain benefits and protection to the children are silent with regard to providing any definition to this term. thus learning the issue for the inference of the readers.

The NCLP (National Child Labour Project) has identified the children from child labour and withdrawn their work to vocational training. Moreover, it has been ensured the services by different government

department for the benefits of child and their family.¹⁸ By the same the Government of Tamil Nadu also make necessary steps to eradicate the social evil of child labour in the name of the project “action plan”¹⁹ Both are made tremendous changes in the society on child labour eradication. However, the pandemic revised the action plan to worse.

Villupuram occupational profile

Agricultural laborers constitute 48.86% of the total work force. Other workers constitute 27.19 percent and cultivators account for 21.70 percent. Agricultural labourers predominant the workforce majority of the works are in the unorganized sector. The proportion of the male workforce is 58.4 percentages while female workforce is 39.9 percent. However, the percentage of female workforce is high in Kalrayan hills (56%) could be due to involvement of women in forest related works.

Table No.3.1:Occupation details of Villupuram District

Workers:	
Main workers(Regular)	36%
Marginal Workers(seasonal)	13%
Non-Workers(No work)	51%
Categories of workers:	
Cultivators	21.70 %
Agricluture laboures	48.86%
Household Industry	2.25%
Other workers	27.19%

Source²⁰

From the above data given clear picture about the agriculture laboures which clearly notes that there is a great human resource potential for agriculture enterprise.

Table No.3.2: Cases filed against the child labour and offensive cases in Villupuram district

Date	Children and age	Case report
07.08.2021	Girl, 15 years	FIR No.288/21 child refer to Cuddalore GH
14.09.2021	Boy, 13 years	FIR No.444/21

Source²¹

All the children worked with the permission of their parents, because their economical contribution might be needed for the running family.

Child Labour records – Villupuram District (July 2018-Jan 2022)

Year	Month	Boys	age/average	Girls	Age/Average
2018	July	17	13.625	1	12
2018	August	2	10	2	10
2018	September	1	16	0	0
2018	October	5	14.2	0	0
2018	November	5	14.2	1	10
2018	December	2	14	0	0
2019	January	2	12	1	16
2019	February	5	15.2	0	0
2019	March	7	9.5	1	11
2021	April	2	12	1	10
2021	July	1	10	1	10
2021	August	0	0	1	14
2021	September	1	13	0	0
2021	October	3	13.33	0	0
2021	November	5	15	0	0
2022	January	3	12.33	0	0
		61	12.14906	9	11.625

The child labour reports says that between 2018-2021, around 61 boys and 9 girls child labourers find out by the officials, totally 70 children's were rescued by the authorities.

Child Labour records – Villupuram District (July 2018-Jan 2022)

Year	Boys	age/average	Girls	age/Average
2018	32	13.67083	4	5.33
2019	14	36.07	2	9
2021	12	10.555	3	5.66
2022	3	12.33	0	0

Due to COVID-19, the child labour has increased also there is no data regarding child labour in the lockdown period.

Conclusion

The children have been suffered to work in the shops or companies with the age of below 14, as child labour in Villupuram district. The work of the volunteers and the organization safeguards the children high esteem. Still the people from the poverty, child labour existed till today. The Government originations like child line, voluntary organization have worked hard for the protection of the children much better and reduce the child labour much better. However, the child labours

should reach the zero size might be the ultimatum of the Government and people, and the family should take care of the children better.

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தீண்டாமையின் விடிவெள்ளி அம்பேத்கர்

ஜி.சத்யாதேவி*

முன்னுரை

அம்பேத்கர் அரசியலமைப்பை வரைவதில் அயராது அதிக உழைப்பை செலவிட்டார் என்று நேருவும், இந்தியாவிலுள்ள அனைத்து அநீதிகளையும் மொத்தமாக எதிர்த்து போராடியவர் அம்பேத்கர் என்று டாக்டர் இராதாகிருஷ்ணனும் அரசியலமைப்பை உருவாக்கும் பணிக்கு அம்பேத்கரை தேர்ந்தெடுத்தது எவ்வளவு பொருத்தம் என்பதை வெளிப்படுத்துவதோடு அல்லாமல் அந்த பதவிக்கு மேலும் பெருமை சேர்க்கும் வகையில் பணியாற்றி உள்ளார் என்று டாக்டர் இராஜேந்திர பிரசாத்தும் புகழாரம் சூட்டியுள்ளனர்.

இளமைக்காலம்

14-4-1891 ல் மத்தியபிரதேசத்தில்வீர மராட்டிய மாநிலத்தில் ரத்தினகிரி மாவட்டத்தில் மண்டன் கட் தாலுக்கா அம்பாவாடி என்னும் கிராமமாகும் தந்தை பெயர் ராமஜி வல்த் மாலோஜி சக்பால் ஆகும். தாயார் பெயர் பீமாபாய் தம்பதியருக்கு பிறந்த அம்பேத்கர் பிறப்பால் தாழ்த்தப்பட்டவர் என்பதால் இளமையில் அடைந்த சோகங்கள், துயரங்கள், அவமானங்கள்

சொல்ல முடியாதவை. தான் அடைந்த அவமானங்களையே வெற்றிக்கு படிக்கல்லாக மாற்றி வாழ்ந்து காட்டியவர். தாழ்த்தப்பட்ட இனத்து மக்களை முன்னேற்றவும், சமுதாயத்தில் அவர்களுக்கு ஏற்படுகின்ற அநீதிகளை அழித்து சமநீதி கிடைக்கவும் பாடுபட்டவர்.

தீண்டாமை ஒழிப்பில் அம்பேத்கர்

1917 நவம்பரில் பம்பாய் நகரில் சர்.என்.ஜி. சந்திவர்க்கர் தலைமையில் தாழ்த்தப்பட்டோர் மாநாடு நடந்தது. இதில் இரண்டு தீர்மானங்கள் முக்கியமாக இருந்தது. தாழ்த்தப்பட்ட மக்களுக்கு சட்டசபையில் பிரதிநிதித்துவம் வேண்டும். தேர்தெடுக்கப்படுவோர் தங்கள் மக்கள் இனத்தாலேயே தேர்ந்தெடுக்கப்பட வேண்டும். மதம், சாதி, பரம்பரை வழக்கம் பெயர்களால் தாழ்த்தப்பட்ட மக்களுக்கு இந்துக்கள் செய்யும் கொடுமைகளை நீக்கும்படி தூண்டவேண்டும். திலகர் மாநாட்டில் பேசிய பேச்சு அனைத்து தாழ்த்தப்பட்ட மக்கள் உள்ளங்களிலும் ஒரு புது ஆன்மாவை பாய்ச்சியது. இறைவன் தீண்டாமையை ஒப்புக்கொள்வராயின் அவரை இறைவன் என்று நான் ஒப்புக் கொள்ள மாட்டேன்,

* உதவி பேராசிரியர் மற்றும் துறைத் தலைவர் வரலாற்றுத் துறை, எம்.ஆர்.ஜி. கலைக் கல்லூரி, மன்னார்குடி

தீண்டாமை என்பது சமூகத்தை பிடித்த ஒரு பெரிய நோய், அது ஒழிக்கப்பட வேண்டும் என்றார் திலகர். இந்த மாநாட்டில் கலந்து கொண்ட தலைவர்கள் அனைவரும் இனி தங்கள் வாழ்க்கையில் தீண்டாமையை கடைபிடிக்க மாட்டோம் என்று உறுதிமொழி எடுத்துக்கொண்டார்கள்.இச்சமயத்தில்

கோலாப்பூர் இராஜா தாழ்த்தப்பட்டவர்களுக்கு அளித்த சலுகைகளைப் பார்த்த அம்பேத்கர் இராஜாவுடன் நட்பு கொண்டார். இந்திய நாணய முறையில் சீர்திருத்தம் செய்ய ஆங்கில அரசு ஒரு குழு அமைத்தது. இக்குழு 40 அறிஞர்களை அழைத்துக் கருத்து கேட்டது. அதில் அம்பேத்கர் ஒருவராக அழைக்கப்பட்டிருந்தார். குழுவின் முன் 1925ல் தன் கருத்துக்களை வெளியிட்டார். அப்போது குழுவின் ஒவ்வோர் உறுப்பினர் கையிலும்அம்பேத்கர் எழுதிய பிரிட்டிஷ் இந்தியாவில் மாகாண நிதி வளர்ச்சி என்னும் நூல் இருந்தது. 1924-ம் ஆண்டில் வைக்கத்தில் தோழர் ஈ.வே.ரா அவர்கள் தலைமையில் நடந்த மனித உரிமைப் போராட்டம் தான் இந்தியாவின் முதல் மனித உரிமைப் போராட்டம் ஆகும். இந்த போராட்டம் தான் அம்பேத்கர் பின் நாளில் மகர்குலப் போராட்டம் நடத்த வழிகாட்டுவதாக இருந்தது. 1923-ல் எஸ்.கே.போலே கொண்டு வந்த மாத் நகர சவுகார் குளநீர் எடுப்பு தீர்மானம் வெறும் ஏட்டளவில் மட்டுமே இருந்தது. 1927 - ம் ஆண்டு மார்ச் மாதம் 19 மற்றும் 20-ம் தேதிகளில் மாநாடு நடைபெற்றது. டாக்டர் அம்பேத்கர் அந்த மாநாட்டிற்கு தலைமை வகித்தார். சுமார் 10,000 தாழ்த்தப்பட்டோர்கள் கலந்து கொண்டார்கள். இந்த மாநாட்டில் பல தீர்மானங்கள் எடுத்துக் கொண்டார்கள்¹⁰ அதன் பின்னர் ஊர்வலம் நகர வீதிகளின் வழியாக குளத்தை அடைந்தது. அம்பேத்கர் நீரை அள்ளிக் குடித்தார். அம்பேத்கரை தொடர்ந்து ஊர்வலத்தில் வந்த அனைவரும் நீரை குடித்தார்கள். அமைதியாக மீண்டும் மாநாட்டு பந்தலை அடைந்தார்கள். மூன்று ஆண்டுகளுக்கு பிறகு, வழக்கின் தீர்ப்பில் பொதுக்குளம் யார் வேண்டுமானாலும் பயன்படுத்திக் கொள்ளலாம் என தீர்ப்பானது¹¹. இது தாழ்த்தப்பட்ட சமூகத்திற்கு

கிடைத்த வெற்றியாகும். தாழ்த்தப்பட்ட மக்களின் உரிமைக்காக தொடுத்த முதல் உரிமைப் போர் என்று கூறப்படுகிறது. அதே ஆண்டு டிசம்பர் 25ம் நாள் மீண்டும் ஒரு மாநாட்டை கூட்டினார். இம்முறை குளத்தில் நீர் எடுப்பதற்கு பதிலாக நீர் எடுக்க தடைவிதிக்க காரணமான மனுஸ்மிருதியை தீக்கிரையாக்கினார்.

முன்னதாக தமது கருத்துக்களை வெளிப் படுத்த பம்பாயில் 1927 -ல் பகிஷ்கிரிட் பாரத் என்ற மராட்டிய இதழை ஆரம்பித்தார். இப்பத்திரிக்கை நாட்டு நடப்புகளை அவ்வப்போது தாழ்த்தப் பட்டவர்களுக்கு அறிவிப்பதோடு, உயர் சாதியினரும் திருந்தி வரவேண்டும் என்பதற்காக வெளியிடப்பட்டது. அம்பேத்கரின் மேற் பார்வையில் ஸமதா என்ற இதழ் மாதம் இருமுறை இதழ் 1928-ல் இருந்து தொடங்கப்பட்டது. யேவலா நகரில் 1935-ல் தீண்டத்தகாதவர்களின் மாநாடு நடைபெற்றது அதில் அவர் கூறிய சில விஷயங்கள் பரபரப்பூட்டின. நாசிக்கில் சாலாராம் கோயிலுக்குள் நுழைவதற்காக ஐந்து ஆண்டுகள் சத்தியாகிரகம் செய்து தீண்டப்படாதவர்கள் தங்கள் சக்தியையும் நேரத்தை வீணடித்துவிட்டனர். தீண்டப்படாதவர்கள் இந்து மதத்தை விட்டு விலகி சமத்துவம் அளிக்கின்ற வேறொரு மதத்திற்கு மாற வேண்டும் என்றார்¹².

மும்பையில் 1935-ல் அம்பேத்கர் ஒரு பொதுக்கூட்டத்தில் பேசுகையில் மதம் மாறிவிட வேண்டும் என்று நான் உறுதியாக நிச்சயித்துவிட்டேன். தீண்டாமை என்பது இந்து சமூகத்தைப் பிடித்துள்ள நோய், ஆகவே நாம் இந்து மதத்துடன் ஒட்டாமல் விலகியிருக்க வேண்டும்என்றார். இந்து மதத் தலைவர்கள் தீண்டப்படாதவர்கள் இஸ்லாம் அல்லது கிருஸ்துவ மதத்தை தழுவினால் இந்து பண்பாட்டிலிருந்து பிரிய நேரிடும். ஆகவே சீக்கிய மதத்தில் வேண்டுமானால் சேருங்கள் என்றார். அதாவது இந்த மதத் தலைவர்கள் தீண்டப்படாதவர்களைக் கேவலமாக நடத்துவதைக் கைவிட்டு அவர்களுக்கு சம உரிமைகளும் கவுரவமும் கொடுத்து இந்து

மதத்திலேலே தக்க வைத்துக் கொள்ள தயாராக இல்லை. ஆகவே அம்பேத்கர் மனவேதனையுடன் நாள் இந்துவாக இறக்க மாட்டேன் என்று கூறினார்.

1935ஆம் ஆண்டு லாகூரில் நடைபெற்ற சாதி மாநாட்டில் தலைமை தாங்க அம்பேத்கரை அழைத்தனர். அம்பேத்கர் தயார் செய்திருந்த தலைமை உரையில் சில கருத்துக்களை நீக்குமாறு கேட்டனர். இதனை மறுத்த அம்பேத்கர் அந்த உரையை சாதி ஒழிப்பு அல்லது சாதியை ஒழிக்க வழி என்ற நூலாக வெளியிட்டார்¹³. 1942ம் ஆண்டு ஏப்ரல் மாதம் 14ம் தேதி டாக்டர் அம்பேத்காரின் பொன்விழா ஆண்டு பிறந்தது. தாழ்த்தப்பட்ட விடிவெள்ளியாதலால் ஐம்பதாவது பிறந்த நாளைளொட்டி சுதந்திர தொழிலாளர் கட்சி மற்றும் நாற்பத்தைந்து பொதுப்பணி நிறுவனங்களும் சேர்ந்த பம்பாய் மற்றும் அதனைச் சுற்றியுள்ள பகுதிகளிலும் 9 நாள் விழாவிற்கு ஏற்பாடு செய்தன. டாக்டர் எம்.ஆர்.ஜெயகர் என்பவர் தலைமை வகித்து டாக்டர் அம்பேத்கர் அவர்களின் சாதனைகளை எடுத்துக் கூறினார்.

அரசியலில் அம்பேத்கர்

1942ம் ஆண்டு தீண்டப்படாதவர்களின் வரலாற்றில் மறக்க முடியாத ஒன்று ஆயிரம் ஆண்டுகளாக அடிமைப்பட்டுக் கிடந்த தீண்டப் படாதவர்கள் சமூகத்திலிருந்து முதன் முதலாக மத்திய அரசில் அமைச்சராக அம்பேத்கர் நியமிக்கப்பட்டார். 27-7-1942ல் அப்பதவியை அவர் ஏற்றுக் கொண்டதால் அவருக்கு தொழில் துறை பதவி அளிக்கப்பட்டது. அகில இந்திய அளவில் தீண்டப்படாதவர்கள் அமைப்பு ஒன்றை நிறுவ விரும்பினார். இந்த சமூகத்தின் தலைவர்களை 1942ல் மார்ச்சில் தில்லிக்கு அழைத்து ஆலோசனை நடத்தினார். இதன் விளைவாக அகில பாரதிய தலித் சமாஜ் தோன்றியது. இதன் முதல் மாநாடு 18-07-1942ல் நாக்பூரில் தொடங்கியது¹⁴. தலித் சமூக மாதர் மாநாடு நடைபெற்றது. அப்போது அம்பேத்கர் பேசுகையில் சுத்தமாக இருங்கள், பெண் குழந்தைகளை படிக்க வையுங்கள் அவசரப்பட்டு அவர்களுக்கு திருமணம் செய்து வைக்காதீர்கள் என்று அறிவுரை கூறினார்.

அம்பேத்கர் அமைச்சராக இருந்தகாலத்தில் தீண்டப்படாதவர்களின் முன்னேற்றத்திற்காக வைஸ்ராயிடம் பல கோரிக்கைகளை வலியுறுத்தினார். தொழிலாளர் நலத்துறை அமைச்சராக அம்பேத்கர் 1942ல் இருந்து 1946 வரை பணிபுரிந்தார். அப்போது அவர் தொழிலாளர் நலன் கருதிச் சட்டங்கள் பல கொண்டு வந்து சீர்திருத்தங்கள் செய்தார். 1946 ல் நாள் ஒன்றுக்கு பத்து மணி நேர வேலை என்று இருந்ததை எட்டு மணி நேரமாக குறைத்தார்¹⁵. அரசியல் நிர்ணய சபையின் கூட்டம் 9-12-1946ல் தொடங்கியது. இதில் அம்பேத்கருக்கு பேசுவதற்கான வாய்ப்பு அளிக்கப்பட்டது. அப்போழுது முஸ்லிம் லீக் பிரிந்து வாழ வேண்டும் என்று விரும்புகிறது என்று கூறினார். அம்பேத்காரின் உரை காங்கிரஸ் தலைவர்களிடம் நல்ல மதிப்பை ஏற்படுத்தியது. அதன் பின்னர் சட்டமன்றத்தில் ஏற்பட்ட காலி இடத்திற்கு அம்பேத்கர் நியமிக்கப்பட்டார்¹⁶. அரசியல் நிர்ணய சபை செயலாற்றியது. பிரிட்டன் இந்தியாவிற்கு 1947 ஜூன் மாதத்திற்கு முழு அதிகாரங்களுடன் ஆட்சி அளிக்கப்படும் என்று அறிவித்தது. இதனால் தனி மாநிலம் கோரி இந்து முஸ்லிம் கலவரங்கள் பஞ்சாபிலும் வங்காளத்திலும் அதிகரித்தன. 1947ல் மவுண்ட் பேட்டன் பிரபு இந்திய நாடு இனிமேல் இந்திய யூனியன் என்றும் பாகிஸ்தான் என்றும் இரண்டாக பிரிக்கப்படும் என்றார். இதனை காந்திஜி நேரு போன்ற தலைவர்கள் வேறு வழியில்லாமல் ஏற்றுக் கொண்டனர்.

இந்தியா சுதந்திரம் பெற்ற பிறகு 1947 ஆகஸ்ட் 29 அன்று அரசியல் அமைப்புச் சட்டம் தயாரிக்க வரைவுக்குழு அமைக்கப்பட்டது. அதன் தலைவராக டாக்டர் அம்பேத்கர், என்.கோபால்சாமி ஐயங்கார், அல்லாடி கிருஷ்ணசுவாமி ஐயர், கே.எம்.முன்ஷி, சயீத் முகமது சாதுல்லா, என்.மாதவராவ், டி.பி.கைத்தான் ஆகியோர் உறுப்பினர்களாகவும் நியமிக்கப்பட்டனர்¹⁷. எந்த அரசியலமைப்புச் சபையை வேண்டாமென தடுக்க முயன்று வந்தாரோ அதே அரசியலமைப்பை எழுதி முடிக்க கிடைத்த பணி அவர் வாழ்க்கையிலும்,

தாழ்த்தப்பட்டோர் வாழ்க்கையிலும் ஏற்பட்ட திருப்பு முனை என்றே கூறப்படுகிறது. அரசியலமைப்பை எழுதி முடித்ததால் அவரும் தாழ்த்தப்பட்ட மக்களும் தேசியவாதிகளாக ஏற்றுக்கொள்ளப்பட்டனர். இவரது பணியைப் பெரிதும் பாராட்டி அனைத்து உறுப்பினர்களும் புகழ்ந்தனர்¹⁸. அம்பேத்கர் அவர்களை தேர்ந்தெடுத்து எவ்வளவு பொருத்தம் என்பதை வெளிப்படுத்துவதோடு அல்லாமல் அந்த பதவிக்கு மேலும் பெருமை சேர்க்கும் வகையில் பணியாற்றி உள்ளார் என்று டாக்டர் ராஜேந்திர பிரசாத்தும் அரசியலமைப்பை இயற்ற அம்பேத்கரை விட யாரும் அதிகம் உழைத்தது கிடையாது என்று நேருவும். இந்தியாவிலுள்ள அனைத்து அநீதிகளையும் மொத்தமாக எதிர்த்து போராடியவர் அம்பேத்கர் என்று டாக்டர் இராதகிருஷ்ணனும் பாராட்டியுள்ளார்.

1947 ம் ஆண்டு ஏப்ரலில் தீண்டப்படாதவர்கள் என்ற அம்பேத்கரின் நூல் வெளியிடப்பட்டது¹⁹. மதத்தில் நீதியும் ஒழுங்கும் அமைதல், சிறந்த குறிக்கோள். ஏழ்மை அடிமை நிலையை விரட்டுதல். பலருக்குத் தடையாகும், சிலருக்கு உயர்வு தருவதாகவும் அமைய கூடாது என்பன ஆகும். இத்தகைய உயர்ந்த பண்புகள் இந்து மதத்தில் இருக்க வேண்டும் என போராடிப் பார்த்து அவை இல்லை என அறிந்து இந்து மதத்திலிருந்து வேறு மதத்திற்கு மதமாற்றம் செய்ய விரும்பினார். அம்பேத்கர் புதிய சமயத்தை தேர்தெடுப்பதில் கவனமாக இருக்க வேண்டும் என விரும்பினார். 1954ல் இரங்கூனில் நடைபெற்ற புத்தமத மாநாட்டில் அம்பேத்கார் கலந்து கொண்டார். அப்போது பேசுகையில் யாருடைய எதிர்ப்புமின்றி பாலி மொழி கற்பதை அரசியல் அமைப்பில் நான் சேர்த்தேன். ஜனாதிபதி மாளிகையின் முன்புறம் சிங்கக் சின்னமும் கொடியில் தர்மச்சக்கரத்தையும் சேர்த்தேன் என்று கூறினார். அம்பேத்கர் 1954 ல் பெங்களூர் சென்றார். மைசூர் மன்னர் அம்பேத்கருக்கு ஒரு ஏக்கர் நிலம் அன்பளிப்பாக வழங்கினார்²⁰. அம்பேத்கர் அந்த இடத்தை புத்தமதத்திற்கு வழங்கினார்.

அம்பேத்கரும் புத்தசமயமும்

14-10-1956 ல் இந்துக்கள் தசரா என்ற பெயரில் கொண்டாடப்படும் முக்கிய பண்டிகை அது நாம் கொண்டாடுகிற ஆயத பூஜை ஆகும். அந்நாளில் அண்ணல் அம்பேத்கர் தீட்சா பூமிக்கு வரப்போவதை பார்க்க பெருந்திரளான மக்கள் திரண்டு எதிர்பார்த்துக் கொண்டிருந்தனர். புத்தமத சரணங்களை ஒதினார்கள். அதை தொடர்ந்து ஐந்து மந்திரங்களை அவர்கள் உபதேசித்து அம்பேத்கரும் அவரது துணைவியாரும் சொன்னார்கள். நான் இந்து மதத்தை துறந்து விடுகிறேன் என்ற சொற்களை சொன்ன போது அம்பேத்கர் மிகவும் உணர்ச்சி வசப்பட்டார். அப்போது மிகுந்த மனவேதனையும் அடைந்தார். அக்டோபர் 19ல் சந்தர்ப்புரியில் ஒரு லட்சம் பேர் முன்னிலையில் புத்தமதத்தில் தீட்சை பெற்றனர். அசோக சக்கரவர்த்திக்குப் பிறகு லட்சக்கணக்கானவர்களை புத்தமதத்தில் சேர்த்த ஒரே புரட்சியாளர் அம்பேத்கர் ஆவார். 30-11-1956ல் காசியிலிருந்து புறப்பட்டு அம்பேத்கர் புத்தமதப் புனித தலங்களைப் பார்த்த பிறகு குஷிநாராவில் புத்தர் நிர்வாணம் அடைந்த இடத்தையும் தரிசித்து விட்டு தில்லிக்கு திரும்பினார்.

அம்பேத்கரின் இறுதி வாழ்வு

01-12-1956 ல் அம்பேத்கர் பௌத்த கலைக்கண்காட்சியை பார்க்க சென்றார். 02-12-1956 ல் தலாய்லாமாவுக்கு அளிக்கப்பட்ட வரவேற்பு விழாவில் பங்கேற்றார். 06-12-1956 ல் உறக்கத்திலேயே உலக வாழ்க்கையை விட்டு அம்பேத்கர் நீங்கிவிட்டார் கடும் நீரழிவால் ஏற்பட்ட நரம்புச் சிக்கல்களால் அவரது வாழ்க்கை முடிந்து போய்விட்டிருந்தது. பல தலைவர்கள் அம்பேத்கரின் இல்லத்திற்கு சென்று இரங்கல் தெரிவித்தனர். அம்பேத்காரின் உடல் விமானம் மூலம் பம்பாய்க்கு கொண்டு வரப்பட்டது. புத்தபிட்சுக்கள் சடங்குகளை செய்தார்கள். அந்த நேரத்தில் அம்பேத்காரின் விருப்பத்தை பூர்த்தி செய்ய 1 லட்சத்திற்கும் மேலானவர்கள் புத்த மதத்தில் சேர்ந்தார்கள்²¹. தாழ்ந்த சாதி என்ற ஒரே காரணத்திற்காக அம்பேத்கரை தலைவராக ஏற்காத

பலர் அவர் இறப்பிற்கு பெரும் துக்கமடைந்தனர். சென்னை விடுதலை 06-12-1956 முதல் பக்கத்தில் தலைப்பு செய்தியாக உலக மேதை டாக்டர் அம்பேத்கர் உயிர் நீத்தார் என்று முக்கிய இடம் கொடுத்தது. 07-12-1956 வடநாட்டு பெரியார் அம்பேத்கர் மறைவு என்று தலையங்கம் எழுதியது. பெரியார் விடுதலை ஏட்டில் அம்பேத்கர் பிரிவுக்காக இரங்கல் செய்தியை தலைப்புச் செய்தியாக்கினார்.

மதிப்பீடு

டாக்டர் பாபா சாகேப் அம்பேத்கர் பன்முகதிறன் உடையவர். ஒழுக்கம், கட்டுப்பாடு மிகுந்தவர் என்று எல்லா கட்சி தலைவர்களாலும் புகழுரைகள் வழங்கப்பட்டன. அன்று பாராளுமன்றத்தில் பண்டித் நேரு அவர்கள் கூறியதாவது வருங்கால சந்ததியினர் டாக்டர். அம்பேத்கரை நினைவில் வைத்திருப்பார்கள். ஏனென்றால் தாழ்த்தப்பட்டவர்களை ஒடுக்கி வந்த சமூதாயத்திற்கு ஒரு புரட்சியின் சின்னமாக அவர் விளங்கினார். சில சமயங்களில் சர்ச்சைக்குரிய பெரிய விஷயங்களுக்காக விட்டுக் கொடுக்கவும் செய்தார். இந்திய அரசாங்கத்தின் செயல் திறனில் மிகவும் ஆக்கபூர்வமானதுமான பங்கு வகித்துள்ளார் என்று புகழ்ந்து பாராட்டி அன்றைய பாராளுமன்ற கூட்டத்தை ஒரு நாள் தள்ளி வைத்தார். பம்பாய் அரசாங்கம் அம்பேத்காரின் பிறந்தநாளை பொது விடுமுறையாக அறிவித்தது. மேல் நாடுகளில் பல ஆண்டுகள் தங்கியிருந்த போதும் இந்தியனாகவே நிலைத்து நின்றார். தாழ்த்தப்பட்ட சமூதாயத்தில் பிறந்திருந்தாலும் உயர்ந்த பண்புகளையும், குணங்களையும் இழக்கவில்லை. இவரது பேச்சுக்களும் எழுத்துக்களும் அவரது நாட்டுப்பற்றுக்கு மிகச் சிறந்த சாட்சிகள் ஆகும். அவருடைய தலைமுறையில் வேறு எவரையும் விட தான் மிகச் சிறந்த தேச பக்தர் என்றும் பெருமிதம் கொண்டிருந்தார். டாக்டர். பாபா சாகேப் அம்பேத்கர் எந்த ஒரு தாழ்த்தப்பட்டவர்களுக்கும் கிட்டாத வாய்புகளை பெற்றவர். அதனை முழுமையாக பயன்படுத்திக் கொண்டவர். சோம்பல், அலட்சியம், காலம் தாழ்த்தல் ஆகிய

தீய பண்புகளை அடியோடு விட்டு ஒழித்து சுறுசுறுப்பு, வைராக்கியம், நம்பிக்கை, பொறுமைகளை ஆயுதமாகக் கொண்டு செயல்பட்டு சிறந்து விளங்கிய ஒரு சமுதாய சிற்பி ஆவார்.

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தாழ்த்தப்பட்ட மக்கள் எதிர் கொள்ளும் சவால்களும் அவர்கள் சமூக மாற்றத்தில் டாக்டர் அம்பேத்கரின் பங்கு - ஒரு ஆய்வு

நா. லீலாவதி*

முன்னுரை

இந்தியாவின் மேற்குக் கடலோரத்தில் கொங்காணி என்றப் பிரதேசத்தின் ரத்னகிரி மாவட்டத்தில் அம்பாவாடே என்ற கிராமத்தில், 1891 ஏப்ரல் 14 ஆம் நாளன்று, இராமஜீசக்பால் என்பவர்க்கும் பீமாவாய் என்பவர்க்கும் 14-வது மகனாக மாஹார் என்றத் தாழ்த்தப்பட்ட சமூகத்தில் பிறந்தார். இவருக்கு தந்தையார் வைத்த பெயர் பீம்மாராவ்ராமஜீ தாமே வைத்துக்கொண்ட பெயர் அம்பேத்கர். இவர் பிறந்த காலக்கட்டம் ஏற்ற இரக்கங்கள் நிறைந்த காலக்கட்டம். இவர் தாழ்த்தப்பட்ட சமூகத்தில் பிறந்ததினால், உயர் சமூகத்தினரால் வஞ்சிக்கப்பட்டார். இதனால் தாழ்த்தப்பட்டவர்களின் சமூக நிலையை நன்கு உணர்ந்தும், அவற்றில் தாமும் அனுபவவத்தார். இதனால் இவர் தாழ்த்தப்பட்ட மக்களின் சமூக மாற்றத்திற்காக பட்டங்கள் பல பெற்றும் சட்டங்களைக் கற்றும் அரசியலில் ஈடுபட்டு தாழ்த்தப்பட்ட மக்களின் சமூக உரிமைக்கும் முன்னேற்றத்திற்கு அயரது உழைத்தவர். இதில் அவரின் பங்கு மகத்தானவை என்றால் மிகையாகாது.

தலித் மக்கள் எதிர்க்கொள்ளும் பிரச்சனைகள் (சாவல்களும்)

இந்நாட்டின் மொத்த மக்கள் தொகையில் 30% தலித்துக்கள் அரசின் புள்ளி விவரப்படி

இந்தியாவின் 800 மில்லியன் மக்கள் தொகையில் 50% வறுமைக்கோட்டிற்குக் கீழே வசிப்பவர்கள். தாழ்த்தப்பட்ட மற்றும் மலையின மக்கள் முழுவதுமே இந்த வறுமைக்கோட்டிற்குக் கீழே வசிப்பவர்கள் நமது மக்கள் தொகையில் 20% அட்டவணை சாதியினர் 10% மலையின மக்கள். இந்த 30% சதவிகித்தினர் முழுவதும் வறுமைக்கோட்டிற்கு கீழே வசிப்பவர்கள்.

தலித்களின் வேலைவாய்ப்புகள்

தாழ்த்தப்பட்ட மலையின மக்கள் 2-மில்லியன் பேர் மட்டுமே அரசுப் பணிகளில் குறிப்பாக அஞ்சல், தொலைபேசி மற்றும் இரயில்வே போன்ற துறைகளில் பணியாற்றுகின்றன. அதில்கூடக் கிழ் நிலையிலேயே பணியமர்த்தப் பட்டிருக்கிறார்கள். துப்புரவாளர்களாக, கூலிக்காரர்களாக, எடுபிடிகளாகவும், பியூனாகவும் இருக்கின்றன. எனவே இந்த இரண்டு மில்லியன் என்பது தலித் என்ற கடலின் ஒரு துளிதான்.

இப்போது சொல்லுங்கள் தலித் என்றால் ஏழை என்று தானே அர்த்தம்.

அப்படியிருக்க தலித் என்றால் ஏழை என்று அழைக்க அவசியமில்லை. இந்த உண்மையை மறுக்க முடியாது. தலித்துகளைப் போல் ஏழை மக்கள் நிறைந்த சமூகம் வேறெதுவும் இருக்க முடியாது.

* உதவி பேராசிரியர், வரலாற்றுத்துறை, கலைஞர் கருணாநிதி அரசினர் கலைக் கல்லூரி, திருவண்ணாமலை

தலித்துகளின் மீதான வன்முறைகள் இன்றளவும் தொடர்ந்து நடந்து கொண்டுதானிருக்கின்றன என்றாலும் தமிழக வரலாற்றில் என்றும் அழியாச் சோகமாகவும் மானுட உணர்வுகளுக்கு இழைக்கப்பட்ட அவமானமாகவும் கறுப்புக் கறையாகவும் நினைவுகளில் நீடிக்கின்ற தலித்துகளுக்கு எதிராக வன்முறை இழைக்கப்பட்டதாகும்.

சமூகமாற்றத்தில் அம்பேத்கார்

தாழ்த்தப்பட்ட இனத்தின் இழ்வுநிலையை போக்குவதற்காக 1920-ஆம் ஆண்டு மார்ச் மாதம் 21-ஆம் நாள் மான்கோன் என்ற இடத்தில் முதல் முதலாக தாழ்த்தப்பட்டோர்க்கென ஒரு தனிமாநாடினை கோலாப்பூர் மன்னர் சாகு என்பவர் கூட்டி இம்மாநாட்டிற்கு தலைமையும் தாங்கி தாழ்த்தப்பட்ட மக்களைத் தலை நிமிர வைக்க உங்களின் மீட்பராகத் தோன்றியுள்ளார் அம்பேத்கார் என்று இம்மாநாட்டில் அறிமுகப்படுத்தி இவர் ஒப்பாரும் மிக்காரும் இல்லாத உயர்ந்த பெருந்தலைவராக இந்திய மண்ணில் ஒரு நாள் திகழப்போவது உண்மை என்று முழங்கினார் கோலாப்பூர் மன்னர் சாகு.

1927 மார்ச் 19, 20-ல் மஹாதில் தாழ்த்தப்பட்டோர் என்ற பெயரில் ஒரு மாநாட்டினை அம்பேத்காரே தலைமை ஏற்று நடத்தி அதில் ஒரு உறுதிமொழி மேற்கொள்ளப்பட்டது அவை. 'நம்மை நாமே உயர்த்திக்கொள்ள வேண்டும் என்றால் தன்னுதவி, தன்மானம், தன்னுணர்வு, மிகமிகத் தேவை என்றார்'. இம்மாநாட்டில் அம்பேத்காருக்கு ஆதரவாக புரட்சி வீரர் சாவர்க்கர், தீண்டப்படாமை என்பது இந்து மதத்திற்கே ஓர் இழுக்கு, அது உடனே ஒழிக்கப்படவேண்டும் என்று கர்ஜித்தார்.

மாநாடு நடத்தினால் மட்டும் தாழ்த்தப்பட்ட சமூகம் உயர்ந்து விடாது என்று உணர்ந்த அவர் தாழ்த்தப்பட்ட மக்களின் சமூகத்தின் நிலையை சமூக மக்கள் எல்லாரும் அறியவும், தம் சமூக மக்களின் உரிமைகளை உணரவும், உரிமைகளை கோறவும், தாழ்த்தப்பட்ட மக்கள் விழுப்புணர்வு ஏற்படுத்தவும் உயர் சாதியினர்களின்

நிலையையும், தாழ்த்தப்பட்டவர்களின் சமூகநிலையை வெளிச்சம் போட்டு காட்டவேண்டும் என்பதற்காக 1927 ஏப்ரல் 3 -ஆம் தேதியன்று, பகிஷ்காரித் பாரத் என்ற பெயரில் மராட்டிய மொழில் ஒரு பத்திரிக்கையை தொடங்கி அது மாதம் இரு முறை வெளிவரும் என்று அறிவித்தார். இதில் தாழ்த்தப்பட்டோர் பிரதிநிதித்துவம் பற்றிய செய்திகள் வெளியிடப்படும் என்றார். அதுபோலவே அன்றைய தாழ்த்தப்பட்ட மக்களின் உண்மை நிலையை வெளிச்சம் போட்டுகாட்டினார்.

கல்வி

தாழ்த்தப்பட்டோர் முன்னேற்றமடைய மாநாடுகளும் செய்திதாள்களும் போதாது என்றும். அவர்கள் தன் நிலையை உணர அவர்களுக்குக் கல்வி மிகமிக அவசியம் என்பதை மிகத்தெளிவாக உணர்ந்து கொண்ட அம்பேத்கார், கல்லாமை, மூடப்பழக்க வழக்கங்களுக்கும் அறியாமைக்கும் அடித்தளமாகும்.

அம்பேத்கார் தாழ்த்தப்பட்ட மக்களின் கல்வி விசயத்தில் ஆழ்ந்த கவனத்ததை செலுத்தினார். 1928-ஜீன் மாதத்தில் தாழ்த்தப்பட்டோர் கல்விக் கழகத்தினை துவக்கினார். இக்கல்விகழகத்தினை துவங்குவதற்காக என்னற்ற பல இன்னல்களையும் ஏற்கவேண்டிய நிலைகளும் உருவானது. அவற்றினை சற்றும் மனம் தளராமல் ஏற்றார்.

1930-ஆம் ஆண்டு நாக்பூரில் தாழ்த்தப்பட்டோர்க்கு ஒரு மாநாடு நடைபெற்றது. இம்மாநாட்டில் அம்பேத்கார் ஆற்றிய உரையில் மொழி, இனம், மதம், பண்பாடு போன்றவற்றில் வேறுபட்ட மக்களாக இருந்து இணைந்து மக்கள் ஆட்சி நடத்தும் வாய்ப்பு இந்தியாவுக்கு உள்ளது என்றார். ஆதிக்க வகுப்பார் இடத்தில் அதிகாரம் முழுவதும் இருக்கக் கூடாது என்றார். ஒரு வகுப்பு மற்ற வகுப்பாரை ஆளக் கூடாது. ஆதிகாரம் செலுத்தக் கூடாது. அவ்வாறு செய்வது அநீதியாகும் என்றார். அரசியல் சட்டத்தில் தாழ்த்தப்பட்ட மக்களுக்கு மிகுந்த பாதுகாப்புக் கொடுக்கப்பட வேண்டும். தாழ்த்தப்பட்ட மக்கள்

தொகைக்கு ஏற்ப சட்டமன்றங்களில் இடம் தரவேண்டும் என்றார்.

மக்களிடையே ஒழுங்கைநிலை நாட்டவும், உணவு முறையைச் சரிப்படுத்தவும் அரசு நடவடிக்கை எடுக்க வேண்டும் என்றார். அதுமட்டும் மல்லாது சுய ஆட்சியால் மட்டுமே தாழ்த்தப்பட்டோரின் தொல்லைகள் நீங்கும் என்றும் உழைத்துப் போராடியே உயர்வு பெறவேண்டும் என்றார்.

வட்டமேசை மாநாடு -1930

இந்தியரின் வேண்டுகோள்படி, விருப்பப்படி இந்தியாவிற்கு ஏற்புடையதான ஓர் அரசியல் சட்ட வடிவம் தேவையானதால் அதை வடிவமைக்க வேண்டி, கருத்துக் கூற ஆங்கில அரசு இலண்டனில் வட்டமேசை மாநாடு ஒன்றைக்கூட்டியது.

இம்மாநாட்டிற்கு இந்தியாவின் தரப்பில் எழுபத்து மூன்று பேர் அழைக்கப்பட்டனர். ஆனால், அந்த மாநாட்டிற்குக் காங்கிரஸ்காரர்கள் யாருமே வரவில்லை. அழைக்கப்பட்டிருந்த எழுபத்து மூன்று பேர்களில் ஐம்பத்து மூன்று பேர்கள் தான் வந்திருந்தனர். இதில் தாழ்த்தப்பட்டவர்கள் சார்பில் அம்பேத்கார், இராவ்பகதூர் மற்றும் இரட்டைமலை சீனிவாசன் ஆகியோர் சென்று இருந்தனர்.

இரண்டாயிரம் ஆண்டுக்கால இந்திய வரலாற்றில் தாய்நாட்டு அரசியலில் தாழ்த்தப்பட்டோர் குரல் ஒலிக்க முதல் வாய்ப்பை வழங்கிய இந்த மாநாடு கூடப்பட்டது.

இந்திய மக்களின் ஐந்தில் ஒரு பங்காய் இருக்கும் தாழ்த்தப்பட்ட மக்களின் பிரதிநிதி நான் என்று தன்னை அறிமுகப்படுத்திக் கொண்டார் அம்பேத்கார். இங்கிலாந்தின் மக்கள் தொகைக்கு ஈடாக இருக்கும் தாழ்த்தப்பட்ட மக்கள் அடிமையிலும் அடிமையாக இழிவாக நடத்தப்படும் கொடுமையை அம்பேத்கார் எடுத்துரைத்தார்.

தாழ்த்தப்பட்ட மக்களின் உரிமையைப் பாதுகாக்க ஆவணம் ஒன்றை எழுதி அரசியல் சட்டத்தில் அதைச் சேர்க்கும்படிக் கொடுத்தார். வட்டமேசை மாநாட்டிற்கு வந்து குவிந்த அறிஞர் பெருமக்கள் அனைவரும் அம்பேத்கார் நெஞ்சைக் கவரும் விதத்தில் ஆங்கிலத்தில் பேசி அதிர்ச் செய்தார். அப்போதைய ஆங்கில நாளேடுகள் எல்லாம் பக்கம் பக்கமாக அம்பேத்காரின் பேச்சையை மிகச் சிறப்பாக வெளியிட்டன.

இரண்டாம் வட்டமேசைமாநாடு 1931

இம்மாநாட்டில் காந்தியும் அம்பேத்காரும் கலந்து கொண்டனர். இதில் காந்தி இந்து மதத்திற்காக உயிர் விடுவேன் என்றார். அம்பேத்கார் ஒடுக்கப்பட்ட மக்களுக்காக உயிர் துறப்பேன் என்றும் மனிதருக்காக மதமேயன்றி மதத்திற்காக மனிதரில்லை. மனிதரை ஒடுக்கும் மதம் மக்களுக்குத் தேவை இல்லை என்றார்.

சட்டவரைவுக்குழு

இந்தியாவுக்கு புதிய வைசிராய்க் மௌன்ட் பேட்டன் நியமிக்கப்பட்டார். உடனே மௌன்ட் பேட்டன் இரண்டு மத்திய அரசு, இரு அரசியல் அமைப்புச் சட்டசபைகள் ஏற்படுத்தப்படும் என்றும் அறிவித்தார். எல்லா சிற்றரசர்களும் இந்திய யூனியனில் சேர்ந்துவிட வேண்டும் என்று எச்சரிக்கை விட்டார், அம்பேத்கார். அசோகச் சக்கரத்துடன் அமைந்த தேசிய அரசியல் சட்ட அமைப்புச் சபையை அம்பேத்கார் பரிந்துரைத்தார். அவரின் பரிந்துரையை ஏற்றுக்கொள்ளப்பட்டன.

காந்தி அடிகளின் ஒப்புதலுடன் காங்கிரசு அரசாங்கத்தில் சுதந்திர இந்தியாவின் சட்ட அமைச்சராக நேரு அறிவித்தார். 1947-ஆம் ஆண்டு ஆகஸ்ட் 15-ஆம் நாள் இங்கிலாந்தின் பிடியிலிருந்து இந்திய விடுலை அடைந்தது. பாரதத்தைத் துண்டுபோட்டப் பாகிஸ்தான் உருவானதால் இரு நாடுகளுக்கு இடையே இரத்த ஆறு ஓடியது. மனுநீதியை ஏரித்த அம்பேத்காரைச் சட்டவரைவுக் குழுவின் தலைவராக ஆக்கினர்.

முடிவுரை

தாழ்த்தப்பட்ட மக்கள் இது போன்று எண்ணற்ற துண்பகளையும் வேதனைகளையும் அனுபவவத்து கொண்டுதான் வருகின்றன. தாழ்த்தப்பட்ட மக்களுக்கு எல்லாம் கிடைத்துவிட்டதாக சட்டங்களும் திட்டங்களும்தான் கூறுகிறது. ஆனால் தாழ்த்தப்பட்ட மக்கள் வாழ்கின்ற வாழ்கையின் சூழ்நிலையை நேரில் காணும்போது திட்டம் சட்டமும் ஏட்டலவிலே உள்ளன என்பது காணலாகிறது.

தாழ்த்தப்பட்டவர்களுக்கு சிறப்புச் சலுகைகள் பல வழங்கப்படுகின்றன ஆனால் அது வறுக்கோட்டிற்கு கீழ் இருப்பவர்களுக்கு போய் சேருவதில்லை ஏன் என்றால் அவர்களுக்கு திட்டம் இருப்பதே தெரிய வரவதில்லை அப்படியே தெரிந்தாலும் அதற்கு பலவித விதிமுறைகள் அவற்றினை அவர்கள் கடந்து செல்லும் போது திட்டதின் பயன்பாடு காலம் அல்லது வாழ்க்கையின் காலம் முடிந்து விடுகின்றது. இது போன்ற துயரசம்பவங்களை தாழ்த்தப்பட்டவர்கள் வாழ்க்கை முழுவதும் எதிர்க்கொள்ள வேண்டி சவால்களாகவும் உள்ளன.

தாழ்த்தப்பட்ட மக்களின் முன்னேற்றத்திற்கும் சமூகத்தில் உரிய அந்தஸ்து கிடைக்கவும் அயராது அல்லும் பகலும் உழைத்து பல உரைகளை ஆற்றியும் அதன் மூலம்

தாழ்த்தப்பட்ட மக்களின் நிலைய உலக அறிய செய்து அவர்களின் உரிமையை நிலைநாட்டிய தாழ்த்தப்பட்ட மக்களின் தன்னிகரில்லா தலைவர் அம்பேத்கர் என்பதில் ஐயம்மேதுமில்லை.

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கோவிட்-19 ல் ராஜாராணி ஆட்டக் கலைஞர்களும், பொருளாதாரப் பிரச்சினைகளும்

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உலக நாடுகள் ஒவ்வொன்றிலும் ஒவ்வொரு நிமிடத்திலும் பல்வேறான நிகழ்வுகள் நடைபெற்றுக் கொண்டிருக்கின்றன. குறிப்பாக எய்ட்ஸ், சுனாமி, இயற்கை பேரிடர்கள், போர்கள் போன்ற நிகழ்வுகள் அந்தந்த இடங்களை ஆக்கிரமித்து பல உயிர்களை காவு வாங்கி கொண்டு செல்கின்றன. இது போன்ற நிகழ்வுகள்

மானுட சமூகத்தின் ஆறா வடுவாக இருக்கும் தருணத்தில் கோவிட் பெருந்தொற்றின் அசுர வேகம், கத்தியின்றி இரத்தமின்றி போர் வரப்போகுது என்று பாரதி கூறியது போல் இந்தப் பெருந்தொற்று உலக நாடுகளின் அமைதியைக் குலைத்தது. பொது வெளியில் மக்கள் நிம்மதியாக நடக்க முடியவில்லை. ஒருவருக்கொருவர்

*உதவிப்பேராசிரியர், வரலாற்றுத்துறை, மனோன்மணியம் சுந்தரனார் பல்கலைக்கழகம், திருநெல்வேலி.

சந்தித்தல் கூடாது. மூச்சுக்காற்று படக்கூடாது, இதுபோன்ற சூழ்நிலைகளால் அரசு பல்வேறு தடைகளை அறிவித்தது. மக்கள் வேலை வாய்ப்பை இழந்தனர். பொருளாதார சீர்குலைவு, பல உயிர்கள் மடிந்தனர். இது போன்ற கொடூரமான சூழ்நிலையை ஏற்படுத்தியது இந்த கோவிட் பெருந்தொற்று இந்த நிலையில் பண்பாட்டுத் தளம் அதன் வீரியத்தை இழந்தது. அதில் இயங்கிய நாட்டுப்புற கலைஞர்கள், ரேடியோ ஒலிபெருக்கியாளர்கள் மற்றும் பந்தல் அமைப்பாளர்கள் அவர்களின் வாழ்வாதாரம் கேள்விக்குறியானது.

இந்தக் காட்டுரையானது மதுரை மாவட்டம், பேரையூர் வட்டம், சூலப்புரம், மள்ளப்புரம் ஏழுமலை மற்றும் பேரையம்படி போன்ற ஊர்களில் இருக்கக்கூடிய நிகழ்த்துக் கலைஞர்கள் கோவிட் பெருந்தொற்றில் நிகழ்ச்சி செல்ல முடியாத சூழ்நிலையில் அக்கலைஞர்கள் எப்படி பொருளாதார ரீதியில் தங்கள் நிலைப்பாடுகளை எடுத்து சென்றனர்? எவ்வாறு வாழ்வாதாரங்களை ஈடு செய்தனர்? என்பதை ஆராய்வதே இக்கட்டுரையின் நோக்கமாகும்.

ராஜா ராணி ஆட்டம்

ராஜா ராணி ஆட்டம் என்பது ஆண்களே பெண் வேடம் அணிந்து ராஜாவை போன்றும், ராணியை போன்றும் வேடமணிந்து, அதற்கான ஒப்பனைகளுடன் ஆடிப் பாடிப் பார்வையாளர்களை மகிழ்விப்பதே ராஜா ராணி ஆட்டம் ஆகும். இந்த ஆட்டத்தை கே. ஏ. குணசேகரன் அவர்கள் இவ்வாறு கூறுகிறார். முதன் முதலில் இரண்டு பேர் ஆடியதாக கூறுகிறார். 1. குறவன் 2. குறத்தி எனும் இரண்டு பேர் ஆடியதாக குறிப்பிடுகிறார்.¹

பண்டைய தமிழ்ச் சமூகம் நிலங்களை ஐந்த வகையாகப் பிரித்தனர். அதில் குறிஞ்சி, முல்லை, மருதம், நெய்தல் மற்றும் பாலை அடங்கும். இதில் மலையும் மலை சார்ந்த இடங்களும் குறிஞ்சி என அழைக்கப்படுகின்றன. அங்கு வாழ்ந்த மக்கள் குறவர், குறத்தியர் எனும் மக்கள் ஆவார் என்பதை அறிய முடிகிறது. குறவஞ்சி என்னும் இலக்கிய

வகையும் தமிழில் உண்டு, குறவஞ்சி இலக்கியங்களிலிருந்து இன்று நிகழ்த்தக் கூடிய குறவன் குறத்தி ஆட்டங்கள் நமது பண்பாட்டு எச்சங்களை என்பதை அறிய முடிகிறது.

இயல்பாகவே குறிவர் இன மக்களால் ஆடப்படுகின்ற அந்த ராஜா ராணி ஆட்டத்திற்கும் நிகழ்த்துக்கலைகளுக்காக ஆடப்படுகின்றன குறவன். குறத்தி ஆட்டத்திற்கும் ஏதேனும் வேறுபாடுகள், உடைகள், ஒப்பனைகள் உண்டா என்பதற்கு ஆறு. ராமநாதன் இவ்வாறு விளக்கமளிக்கிறார். தஞ்சைக்கு அருகில் உள்ள மேல் உளூர் என்னும் ஊரில் வாழும் குறவன், குறத்தியை அழைத்து முதல் முறையாக தமிழ் பல்கலைக் கழகத்தில் ஆடச் செய்தபோது தொழில்முறை குறவன் குறத்தி ஆட்டத்தைக் காட்டிலும் பன்மடங்கு சுவைத்தன்மை மிக்கதாகவும் தரமுடையதாகவும் அவர்களின் ஆட்டம் காணப்பட்டது என்று கூறுகிறார்.² அவர்களின் இடம் பெற்ற பாடல்கள், அடவுகள், அங்க அசைவுகள் மிகுந்த அளவில் காம உணர்வைத் தூண்டுவதாக காணப்பட்டாலும் அவர்களின் ஆட்டங்களில் காணப்பட்ட நளினங்களும் தாளப்போக்கிற்கு ஏற்ப அமைந்த அங்க அசைவுகளும் அவர்களின் தாள, இல, சுருதி ஞானமும் போற்றுதற்குரியன என்றும் கு.முருகேசன் (1989:61) குறிப்பிடுகிறார்.³

இது போன்ற விஷயங்களில் அறிவுப்பூர்வமான சிந்தனைகள் மேலும் மேலும் விரிவடைய செய்கிறது அதனை தனியாக நாம் ஆராய்ந்து பார்க்க வேண்டும்.

இராமநாதன் ராஜபார்ட் கூறுகிறார். இந்த ஆட்டம் ஒரு கதம்ப நிகழ்ச்சி என்றே கூறுகிறார். ஏனெனில் இவ்வாட்டத்தில் குறவன் குறத்தி ஆட்டம், ராஜா ராணி ஆட்டம், நல்லதங்காள் வேடம், மூக்காயி ஆட்டம், பேயாட்டம் என பல்வேறான ஆட்டங்கள் இதில் நிகழ்த்தப்படுகின்றன என்கிறார்.⁴

இவ்வாட்டத்தில் பல்வேறான பாடல்கள் பாடுகின்றனர். குறிப்பாக மதுரை பள்ளிக்கூட

விபத்து பாடல், அரியலூர் ரயில் விபத்து பாடல், ஆளவந்தார் கொலை வழக்கு பாடல், சித்தையன் கொலை வழக்கு பாடல், பாலம்மாள் பாடல், மணிகுருவரின் பாடல் இது போன்ற பாடல்களை கொண்டு பார்வையாளர்களுக்கு சமகால செய்திகளை செவிக்கு விருந்தாகவும், கண்களுக்கு இனிய ரசனையோடு கூடியது நடனங்களோடு இதை பாடி ஆடி வருகின்றனர்.⁵

ராஜா ராணி ஆட்டத்தை தென்மாவட்டங்களில் மாரடிப்பு ஆட்டம் நிகழ்த்தப்படுவதால் இந்த ஆட்டம் ராஜா ராணி ஆட்டம் என்று அழைக்கப்படும்.⁶ இவ்வட்டார மக்கள் இதனை ராஜா ராணி ஆட்டம், ஏழு பேர் ஆட்டம் என அழைத்தாலும் பொதுவாக ராஜா ராணி ஆட்டம் என்றே அழைக்கப்படுகிறது. மாரடிப்பு தனி ஆட்டமாக நிகழ்த்தப்படும் ஆட்டக்காரர்கள் தங்களை இறந்தவரின் பிள்ளைகளாக பாவித்து கொண்டு பாடி ஆடுவர். இது சிறிது நேரமே நிகழ்த்தப்படும் இந்த ஆட்டத்தில் ஒப்பாரிப்பாடல்கள் இறந்தவரின் பெயரையும், பெருமைகளையும் சொல்லி பாடுவர் இடையே ஆட்டமும், உரையாடலும் நிகழ்த்தப்படுகின்றன. இதில் ஆபாசமும், பாலியல் தன்மையும் இருப்பதில்லை என்பார் அ. மாடசாமி.⁷

கொரோனா காலத்தில் ராஜா ராணி ஆட்டம்

இந்திய பண்பாட்டில் ஒவ்வொரு கலைகளும் மிகச் சிறந்தவை. இவற்றில் எண்ணற்ற மக்களின் பண்பாடுகள், நாகரிகங்கள், பழக்கவழக்கங்கள், அடையாளங்கள் இது போன்ற ஒவ்வொரு தன்மையிலும் நீடித்து கால சூழ்நிலைகளுக்கேற்ப சில தன்மைகள் இழந்தும், சில தன்மைகள் ஆங்காங்கே தொட்டுக் கொண்டும் மக்களின் ஊடாக வாழ்ந்து கொண்டிருக்கிறது.

கொரோனா காலத்தின்போது முழுக்க முழுக்க உலக நாடுகளில் பொது முடக்கத்தை அது ஏற்படுத்தினாலும், அவைகள் பண்பாட்டுத் தளத்தை முழுமையாக முடக்கி விட்டது. இந்தப் பண்பாட்டுத் தளத்தில் இயங்கிய அனைத்து தன்மைகளும் வீரியத்தை இழக்கச் செய்யுது.

குறிப்பாக கொரோனா காலத்தின் போது மக்கள் நடமாடக் கூடாது என்பதே முதல் நட்டுப்புற கலைஞர்களுக்கும் ரேடியோ ஒலி அமைப்பாளர்களுக்கும், பந்தல் போடுபவர்களுக்கு வேலைவாய்ப்பை இழக்கச் செய்தது. இந்த மூன்றும் நிகழ்த்து கலைஞர்களுக்கு முக்கிய அங்கம் வகிக்கக்கூடியவை.

திருவிழா நடத்துவதற்கு தடை, இறப்பு விழாவின் போது ஒரு குறிப்பிட்ட 8 முதல் 10 எண்ணிக்கையிலான நபர்களுக்கு மட்டுமே அனுமதி, சுபநிகழ்ச்சிகளுக்கு ஒரு குறிப்பிட்ட எண்ணிக்கையிலான நபர்களுக்கு மட்டுமே அனுமதி, திருமண விழாவிற்கும் இது பொருந்தும். மருந்து கடைகள் மற்றும் உணவகங்களுக்கு மட்டுமே அனுமதி உண்டு. பிற வணிக வளாகங்களுக்கும், அனைத்து கடைகளுக்கும் அனுமதி இல்லை.

கொரோனா காலத்தின் ஆரம்பத்தில் சில வணிக கடைகளுக்கு நேர கட்டுப்பாடுகளை விதித்தது. காலை 8 முதல் 10 மணி வரை, மாலை 5 முதல் 8 மணி வரை சில நேரம் கட்டுப்பாடுகளை அரசு விதித்தது.

இதுபோன்ற சூழ்நிலையில் எப்படி ராஜா ராணி ஆட்ட கலைஞர்களின் வாழ்வியல், பொருளாதார நிலைகள் இருந்தது என்பதை ஆராய்ச்சி செய்வதே இக்கட்டுரையின் நோக்கமாகும். ராஜா ராணி ஆட்டக் கலைஞர்களுக்கு தமிழ் மாதம் பங்குனி முதல் ஆவணி வரை (ஏப்ரம் முதல் ஜூலை வரை) திருவிழாக்கள் நடக்கும் மாதங்களாக இருப்பதால் கிராமிய கலை நிகழ்ச்சிகள் நடத்த ஏற்பாடு நடக்கும். கோவிட் காலகட்டத்தில் திருவிழா நடத்தக்கூடாது என்ற நிர்ப்பந்தத்தின் அடிப்படையில் நாட்டுப்புற கலைஞர்களின் வாழ்வியல் மிகவும் கேள்விக்குறியாக உள்ளது. ஏனெனில் ஒரு வரடத்தின் சீசன் 6 மாதங்கள் மட்டுமே தொழிலை நம்பி இருந்த இக்கலைஞர்களுக்கு மிகப்பெரிய ஏமாற்றத்தை அளித்தது.

பெரும்பாலும் நாட்டுப்புறக் கலைஞர்களின் பொருளாதாரம் வருமானம் ஈட்டக்கூடிய வகையில் இல்லை. ஐந்து மாதங்கள் தான் சீதன் இக் கலைஞர்கள் ஐந்து மாதங்களுக்கும் தினந்தோறும் நிகழ்ச்சிகள் இருப்பதில்லை. குறிப்பாக ஏனைய கிராமங்களில் செவ்வாய், புதன் கிழமைகளில் நிகழ்ச்சிகள் முக்கியமாக இருக்கும். ஞாயிறும் திங்களும், வியாழன், வெள்ளி மற்றும் சனி போன்ற நாட்களில் நிகழ்ச்சிகள் அதிகமாக இருக்காது என்பது நான் ஒரு ஆட்ட கலைஞன் என்ற முறையிலும் எனது குடும்பம் மூன்றும் தலைமுறைகளாக ராஜா ராணி ஆட்டத்தை பாவித்துக் கொண்டு இருக்கிறோம் என்ற அடிப்படையிலும் இதனை காண முடிந்தது.

இந்த சீசனை இரண்டு வகையில் பிரிக்கலாம் 1. உச்சகட்ட சீசன் 2. உபரிக்கட்ட சீசன். உச்சகட்ட சீசன் என்பது பங்குனி முதல் ஆனி (மார்க் முதல் ஜூன்) வரை நான்கு மாதங்கள் அனைத்து கிழமைகளிலும் ஓரளவிற்கு நிகழ்ச்சி நடக்கும். உபரிக்கட்ட சீசன் என்பது ஆணி முதல் ஆடி வரை (ஜூன் முதல் ஜூலை வரை) இரண்டு மாதங்களுக்கு ஓரளவிற்கே நிகழ்ச்சிகள் நடக்கும்.

இதற்கு அடுத்ததாக ஜூலை முதல் ஜனவரி வரை கிட்டத்தட்ட ஏழு மாதங்கள் வரை நிகழ்ச்சிகள் கிடையாது. மதுரை பகுதிகளில் இறப்பு நிகழ்ச்சிகள் நடக்கும் அதனை நம்பியே வாழ்க்கை நடத்தி வருகின்றனர்.⁸

மற்றொன்று சராசரியாக ஒரு கலைஞனுக்கு நிகழ்ச்சிக்கு ரூ.1000 வைத்தால் சீசன் நேரங்களில் ஒரு மாதத்திற்கு ரூபாய் 20,000/- மட்டுமே பெற முடியும். இது சில நேரங்களில் கூடலாம் அல்லது குறையலாம். இந்த ரூ.20,000/- அந்த கலைஞனின் குடும்பத்திற்கு போதுமானதாக அமைகின்றதா?

இன்றைய விலைவாசியில் குடும்பத்துக்குப் போதுமானதாக அமைய வாய்ப்பில்லை. பிள்ளைகளின் படிப்பு செலவு, அன்றாட செலவுகள், வீட்டில் நல்லது கெட்டது இது போன்றவற்றிற்கெல்லாம் அந்த சம்பளத்தை வைத்தே நகர்த்த வேண்டியுள்ளது.

இல்லையெனில் பிற சமூகத்தின் செல்வந்தரிடம் அல்லது கடன் கொடுப்பவர்களிடம் இதுபோன்ற கஷ்டங்களைப் போக்குவதற்காக செல்வந்தரிடம் அல்லது கடன் கொடுப்பவர்களிடம் இதுபோன்ற கஷ்டங்களைப் போக்குவதற்காக வட்டிக்கு கடன்களை வாங்க வேண்டிய நிர்ப்பந்தம் ஏற்படுகிறது. இதுபோன்ற சூழ்நிலைகள் எல்லா கலைஞர்களும் ஒரே மாதிரியாக இருப்பதில்லை என்பதனை நாம் இங்கு கவனத்தில் கொள்ள வேண்டும்.

இந்நிலையில் ஒரு ராஜபார்ட் கலைஞர் கடனை சமாளிக்க முடியாமல் ஊரை விட்டே சென்று விட்டார். அதே ஊரில் அவரது அண்ணன் நாதஸ்வரக் கலைஞர் வாங்கிய கடனை கட்ட முடியாமல் தற்கொலை செய்து கொண்டார்.

சீசன் நேரங்களில் ஆட்டத்திற்கு தேவையான ஆடைகளை வாங்குவதற்கு தேவையான பணத்தை வட்டிக்காரரிடம் கடனாக பெறுகின்றனர். அதனால் சீசனில் சம்பாதித்த பணத்தை வட்டி முதலுமாக கொஞ்சம் கொஞ்சமாக அடைகின்றனர். இந்நிலையில் கோவிட் பெருந்தொற்று அந்த கலைஞர்களை முழுக்க முழுக்க கடனாளியாக மாற்றிவிட்டது என்பது இக்கட்டுரையின் தலையங்கமாக திகழ்கிறது என்பது குறிப்பிடத்தக்கது. சில கலைஞர்கள் கிராமப்புறங்களில் செங்கல் சூளைகளில் வேலை செய்யவும், தோட்டத்து வேலைக்குச் செல்லவும், தோட்டி வேலை செய்யவும் நிர்ப்பந்தப்படுத்தியது கலை கலைஞனை விட்டு அந்நியப்படுத்தியது மாற்று தொழிலை செய்ய தூண்டியது என்பேன்.

சற்று கூடுதலாக அரசு இதனை இப்படி செய்திருக்கலாம் அனைத்து விழாக்களிலும் நடைபெறும் இடங்களில் சமூக இடைவெளியை கடைப்பிடித்தது விழாக்கள் நடைபெற்று இருந்தால் கிராமியக் கலைஞர்களின் வாழ்வாதாரம் ஓரளவிற்கு வட்டிக்கு கடன் வாங்காமல் அவருடைய வாழ்வாதாரம் மேன்மை பட்டிருக்கும் என்பது ஆய்வாளரின் கருத்தாகும். எடுத்துக்காட்டாக சினிமா அரங்கத்திற்கு 50% அடிப்படையில் சமூக இடைவெளி கொடுத்தார்

போல் நமது பண்பாட்டு கலைகளுக்கும் கொடுத்திருக்கலாம்.

பள்ளி, கல்லூரி மற்றும் பல்கலைக்கழகங்களில் மாதம் ஒரு முறை நமது பண்பாட்டி கலைகள் பண்பட்டு போய்விடக்கூடாது என்பதற்காக மண்ணின் கலைகளை மாணவர் மத்தியில் நிகழ்த்துதல் வேண்டும். இதன் மூலமாக மாணவர்களுக்கும், கலைஞர்களுக்கும் பயனுள்ளதாக அமையும் என்பதில் ஐயமில்லை.

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திருக்குறளில் காணும் பகுத்தறிவுச் சிந்தனைகள்

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முன்னுரை

சங்க இலக்கிய நூலாகிய பதினென்கீழ் கணக்கு நூல்களில் 'முப்பால்' என்னும் நூலே திருக்குறளாகும். இந்நூல் அறிவியல் சிந்தனைகள், வாழ்வியல் சிந்தனைகள், பகுத்தறிவுச் சிந்தனைகள், பொருளியில் சிந்தனைகள், பொதுவுடைமைச் சிந்தனைகள், அரசியல் சிந்தனைகள் ஆகியவைகளின் தொகுப்பே ஆகும். இவ்வாய்வு கட்டுரையில் திருக்குறளில் காணும் பகுத்தறிவுச் சிந்தனைகளை சில திருக்குறள்களை கொண்டு ஆய்வு செய்வோம்.

இந்நூல் மனித குலத்திற்கே இரண்டு வகைகளுக்குள் மூன்று அல்லது அதற்கு மேற்பட்ட நெறிகளைச் சொல்வதாக அமைந்துள்ளது. இந்த நூலானது ஒரு மதத்திற்கோ, ஒரு இனத்திற்கோ, ஒரு வயதினர்க்கோ சொந்தமானதல்ல. அதனால் தான் உலகப்பொதுமறை நூலாக, உலகப் பேரறிவாளர்கள் அனைவரையும் கவர்ந்தது.

திருவள்ளுவரும் இதனை,

“அறிவுஅற்றம் காக்கும் கருவி செருவார்க்கும் உள்ளழிக்கல் ஆகா அரண்.”

(குறள்: 421, அதிகாரம்: அறிவுடைமை.)

என்ற குறளின் மூலம் அறிவானது ஒருவரின் செல்வம், பொருள், பணம் ஆகியவற்றிற்கு அழிவு வராமல் பாதுகாக்கும் அரணாக விளங்கும் என்பதை அறியமுடிகிறது.

வாழ்க்கையில் அஞ்சுவதற்கு எதுவுமே இல்லை. கவலையோ அச்சமோ கொள்ளாமல் வாழ்க்கை நடத்துவதில் பேரழகு உள்ளது. நம் அச்சங்களில் பாதி ஆதாரமற்றவை மறுபாதி அவமானமானவை. அதே சமயம் அச்சம் மிகுந்த விவேகம் பாதுகாப்பின் அரணாகும். இதனைத் திருவள்ளுவர்,

“அஞ்சுவது அஞ்சாமை பேதைமை அஞ்சுவது அஞ்சல் அறிவார் தொழில்.”

(குறள்: 428, அதிகாரம்: அறிவுடைமை)

*முனைவர் பட்ட ஆய்வாளர், பெரியார் மணியம்மை நிகர்நிலை பல்கலைக்கழகம், தஞ்சாவூர்

இதிலிருந்து வள்ளுவர் வழி நின்று அச்சம் கொண்டும், அஞ்சாமையோடும் வாழக் கற்றுக்கொள்ள வேண்டும் என்பதை அறியமுடிகிறது.³

பகுத்தறிவு திட்டமிட்ட வாழ்க்கையை ஏற்படுத்துதல்

பகுத்தறிவு உடையவர்கள் அளவோடு பிள்ளைகளை பெற்று வாழ்க்கையை திட்டமிட்டு நடத்துவார்கள். அஃதில்லாதவர்கள் அதிகமான பிள்ளைகளை பெற்று அவதியுறுவார்கள். இதனைத் திருவள்ளுவர்

“அளவறிந்து வாழாதான் வாழ்க்கை உளபோல இல்லாகித் தோன்றாக் கெடும்.”

(குறள் : 429, அதிகாரம்: வலியறிதல்)

என்ற குறளின் மூலம் அறிவுறுத்துகிறார்.

“இருப்பது, இயற்றக்கூடியது, இனியும் ஈட்டக்கூடியது ஆகியவற்றின் அளவு தெரிந்து செயல்திட்டங்களை வகுத்துக்கொள்வோர் வளமான வாழ்வை வாழ்வார்கள். இந்நுணுக்கம் அறியாதோர் முதலில் வளமாக இருப்பது போல் தோன்றினாலும்கூட அவ்வளமை விரைவில் மறைந்துவிடும்” என்று அறிவுறுத்துகிறார்.⁴ ஆகையால் இல்லறத்தான் தன்வருவாய், தன் குடும்ப உறுப்பினர்கள் மூலம் வரும் வருவாய், பிற வருவாய்கள் ஆகியவை அனைத்தையும் தொகுத்து திட்டமிட்டு அதற்கேற்ற அளவில் பிள்ளைகளைப் பெற்று வாழவேண்டும்.

பகுத்தறிவு நேர்வழியைக் காட்டும்

எந்த ஒரு செயலைச் செய்தாலும், அதனால் விளையும் நன்மை தீமைகளை ஆராய்ந்து செயல்படவேண்டும். நன்மை தரும் செயல்களை செய்வதுதான் சமுதாயத்தின் வளர்ச்சிக்கு உகந்ததாக இருக்கும்.

“எப்பொருள் யார்யார் வாய் கேட்பினும் அப்பொருள் மெய்ப்பொருள் காண்பதறிவு.”

(குறள் : 423, அதிகாரம்: அறிவுடைமை).

என்ற குறளின் மூலம், எந்த ஒரு பொருளைப் பற்றி, எவரெவர் என்ன என்ன சொல்லக் கேட்டாலும்,

கேட்டவாறு அப்படியே ஏற்றுக்கொண்டு விடாமல் அந்தப் பொருளினுடைய உண்மைத் தன்மையை கண்டறிவதே பகுத்தறிவாகும் என்பதை அறிய முடிகிறது.⁷

கண்டறிந்தால் மட்டும் போதாது. எது சரி? எது தவறு? உண்மைக்கு புறம்பான எதையும் ஏற்றுக்கொள்ளமாட்டேன் என்ற உறுதியை மனதில் எடுத்துக்கொள்வதே பகுத்தறிவாகும் என்கிறார் பெரியார். இதனை,

“எப்பொருள் எத்தன்மைத்து ஆயினும் அப்பொருள் மெய்ப்பொருள் காண்பதறிவு”.

(குறள்: 355, அதிகாரம்: மெய்யுணர்தல்).

என்ற குறளின் மூலம், “எந்தப் பொருள் எப்படிப்பட்ட வகையில் தோன்றினாலும், அதனுடைய தோற்றத்தை மட்டும் கொண்டு மயங்காமல், அந்தப் பொருளில் உண்மையானதை கண்டறிவதுதான் பகுத்தறிவாகும்” என்பதை அறிய முடிகிறது. பகுத்தறிவை சரியாக உபயோகித்து செயல்படுத்து வோர்களை துன்பங்கள் நெருங்குவதில்லை. ஏனெனில், எதிர்காலத்தில் வரக்கூடியவற்றை பகுத்தறிவுடன் ஆராய்ந்து செயல்படுபவர்கள், அறிவுடையவர்களாக விளங்குவதால் அவர்களுக்கு யாதொரு துன்பமும் நேராது.

ஆகையால் அறிவுடையவர்கள் எப்போதுமே தெளிவுடன் விளங்குவார்கள். இதனைத் திருவள்ளுவர்,

“எதிரதாக் காக்கும் அறிவினார்க்கு இல்லை

அதிர வருவதோர் நோய்.”

(குறள்: 429 அதிகாரம்: அறிவுடைமை).

என்ற குறளின் மூலம் எடுத்தியம்புவதை அறியமுடிகிறது.

பகுத்தறிவினால் மனிதநேயம் மேம்படும்

மனிதன் ஆறாவது அறிவாகிய பகுத்தறிவுடையவன். ஆகையால் அவன் அய்ந்தறிவு கொண்ட மாக்களினத்திலிருந்து வேறுபடுகிறான். இப்படிப்பட்ட மனிதன், தனக்கு

துன்பம் இழைத்தவருக்கு துன்பம் செய்வது அழகல்ல. மாறாக தனக்கு துன்பம் செய்வவருக்கு நன்மை செய்யவேண்டும். இதனால் துன்பம் செய்தவர் தன் செயலுக்கு வெட்கப்பட்டு இனி எப்போதுமே துன்பம் செய்யமாட்டார். இதுவே இன்னா செய்தவரை தண்டித்தல் முறையாகும். இதனைத் திருவள்ளுவர்,

“இன்னா செய்தாரை யொருத்தல் அவர்நாண நன்னயம் செய்து விடல்.”

(குறள்: 314, அதிகாரம்: இன்னா செய்யாமை).

என்ற குறளின் மூலம் இயம்புவதை அறிய முடிகிறது.

பகுத்தறிவினால் சமூகம் வளர்ச்சி பெறும்

திருவள்ளுவர் சமூகம் வளர்ச்சி பெற அறிவு-பகுத்தறிவு இன்றியமையாதது என்கிறார். அதுவே மக்களின் அனைத்து முன்னேற்றங்களுக்கும் அடிப்படையாகும் என்றும் நாட்டு மக்கள் அனைவரும் இந்த மண்ணிலேயே நல்ல வாழ்வு வாழ வேண்டும் என்றும் அதற்கு மக்கள் முதலில் அறிவைப் பெற வேண்டும் என்றும் விரும்புகிறார். அறிவானது, ஒருவனை அழிவு நேராமல் காக்கக்கூடிய அரணாகவும் அவனை, மனம் போன போக்கில் செல்லவிடாமல் நேர்வழியில் செல்ல வழிகாட்டியாகவும் உலகில் உயர்ந்தோர் வழிச்செல்ல அறிவுறுத்தக் கூடியதாகவும் எதிர்காலத்தில் உண்டாகும் கேடுகளை விலக்கக் கூடியதாகவும் முதலிய பல நன்மைகளை தரக்கூடியதாகவும் விளங்குகிறது. ஆகையால் அறிவுடையவர்கள் அனைத்தையும் உடையவர்கள் ஆவார்கள். இத்தகைய அறிவுடையவர்களால் சமூகம் வளர்ச்சி பெறும் என்பதைத் திருவள்ளுவர்,

“அறிவுடையார் எல்லாம் உடையார் அறிவினார் என்னுடைய ரேனும் இவர்.”

(குறள்: 430 அதிகாரம்: அறிவுடைமை)

என்ற குறள் மூலம் நவில்வதை அறியமுடிகிறது.

இதிலிருந்து பகுத்தறிவுடன் வாழ்ந்தால் சமூகம் வளர்ச்சி பெறும் எனப் புலப்படுகிறது.

தெய்வத்தால் ஆகாததை பகுத்தறிவினால் சாதிக்கலாம்

கடவுள் நம்பிக்கையாளர்களின் கருத்துப்படி, தெய்வம் விதித்த விதியானது, கருதிய பயனைத் தரவில்லையே என்று ஒருவன் கவலைப்படவேண்டியதில்லை; என்றாலும் முயற்சியானது, அவன் தன் உடம்பை வருத்திய வருத்தத்தின் அளவிற்கு அவனுக்கு வெற்றி கொடுக்கும்.: முயற்சி வீண் போகாது என்பதை திருவள்ளுவர்

“தெய்வத்தால் ஆகாது எனினும் முயற்சிதன் மெய்வருத்தக் கூலி தரும்”.

(குறள்: 619, அதிகாரம்: ஆள்வினையுடைமை).

என்ற குறளில் வலியுறுத்துவதை அறியமுடிகிறது.⁸

பகுத்தறிவின் மேன்மை

பகுத்தறிவு ஆளுகையின் அரிய சிறப்பு என்பது, அது ஈட்டுவது எதையும் இழப்பதில்லை. மாறாக அதன் வலிமை, இரட்டித்து அறிவைப் பெருக்குகிறது. அதன் முடிவுகள் அனைத்தும் மார்க்கங்களாய் அமைகின்றன. அதன் சாதனைகள் மேலும் வெற்றிக்கு வழிவகுக்கின்றன. இந்த விதமான பகுக்கும் தன்மை, எப்போது வரும்? ஆழ்ந்து சிந்திக்கும்போது மட்டுமே வரும்! ஆழ்ந்த அழுத்தமான சிந்தனை எப்போது வரும்? கல்வியறவு பெற்று கேள்வி ஞானத்தால் சிறந்தால் மட்டுமே சிந்திக்கும் ஆற்றல் வரும்.

குறிப்புகள்:

1. “விடுதலை”, 25 மார்ச் 1948
2. “விடுதலை”, 09 நவம்பர் 1949
3. டாக்டர் நாவலர் நெடுஞ்செழியன், திருக்குறள் நாவலர் தெளிவுரை, பக்கம் 205, வெளியீடு: நாவலர் நெடுஞ்செழியன் கல்வி அறக்கட்டளை சென்னை-600 018.
4. கலைஞர் மு.கருணாநிதி, திருக்குறள் கலைஞர் உரை, பக்கம்-96, திருமகள் நிலையம், தியாகராயர் நகர் சென்னை-17.
5. தந்தை பெரியார், கர்ப்ப ஆட்சி அல்லது பிள்ளைப் பேற்றை அடக்கி ஆளுதல், பக்கம் - 77, பெரியார் சுயமரியாதைப் பிரச்சார நிறுவன வெளியீடு. சென்னை-600007

6. “விடுதலை”, 10 நவம்பர் 1949

7. டாக்டர் நாவலர் நெடுஞ்செழியன், திருக்குறள் நாவலர் தெளிவுரை, பக்கம் 203, வெளியீடு: நாவலர் நெடுஞ்செழியன் கல்வி அறக்கட்டளை சென்னை-600 018.

8. குடிஅரசு, தலையங்கம். 7 மே 1949.

9. டாக்டர் எஸ்தர் பாண்டியன், திருக்குறள் மணிமாலை, பக்கம்-77 சித்ரா நிலையம், பரங்கிமலை, சென்னை-600016.

சங்க காலம் மற்றும் இடைக்கால தமிழகத்தில் பஞ்சங்களால் ஏற்பட்ட சில சுற்றுச்சூழல் சார்ந்த நிர்வாக சீர்திருத்தங்கள்

கோ. சோபனா*

சங்ககாலம்

சங்ககாலத்தில் நிலமானது ஐந்து வகையாகப் பிரிக்கப்பட்டது. காடும் காட்டைச் சார்ந்த இடம் முல்லை, மலையும் மலையைச் சார்ந்த இடம் குறிஞ்சி. வயலும் வயல் சார்ந்த இடம் மருதம், கடல் சார்ந்த இடம் நெய்தல். முல்லையும் குறிஞ்சியும் முறைமையில் திரிந்து நல்லியல்பு இழந்து, தடுங்குதுயர் உறுத்துப் பாலை என்பதோர் படிவங்கொள்ளும் என்ற பாலைநிலம் விளக்கப்படுகின்றது.²

சங்ககால மன்னர்கள்

சங்ககாலத்தில் மன்னர் ஆட்சியே நிலவியது. அக்கால அரசர்களில் தலைசிறந்தவர்கள் சேரசோழபாண்டியர்கள் மூவேந்தர்களெனவும் மற்ற அரசர்கள் மன்னர்களெனவும் சங்கநூல்களில் குறிப்பிடப்பட்டுள்ளனர்.³ அதியமான் நெடுமான் அஞ்சி, பாரி, ஓரி, காரி, பேகன், ஆய் முதலியோர் சிற்றரசருள் சிலராவர்.⁴

இக்காலத்தில் தமிழரின் நாகரிகம் முழு வளர்ச்சி பெற்றிருந்தது. பாண்டியன் தலைநகரம் மதுரை, சோழரின் தலைநகரம் காவேரிப்பூம்பட்டினம், புகார் அல்லது பூம்புகார். மேலும் சேரனின் தலைநகரம் வஞ்சி ஆகும்.

நிர்வாகம்

அரசனுக்கு உதவி புரிய அமைச்சர்கள் இருந்தனரென்பதற்கு ஐயமில்லை. தலைமை அமைச்சரும் அவருடன் இணைந்து ஒத்துழைக்கும்

பல அலுவலர்களும் இருந்தனர்.⁵ பிற்காலம் குறிப்பாகச் சோழப்பேரரசு காலத்தில் ஓங்கி வளர்ந்த ஊராட்சிக்கு வழிகோலியாயிருந்தது சங்ககாலம். மேலும் ஊராட்சி கூட்டங்கள் வேப்பமரத்தடியில் கூடியுள்ளது.⁶

சங்ககாலத் தமிழகத்தில் சில நகரங்கள் இருந்தன. நகரங்களில் பட்டினம், பாக்கம் என சில இருந்தன. சங்ககாலத்தில் வளர்ச்சி பெற்றிருந்த நகரங்களில் சிறந்தவை. புகார், கொற்கை, மதுரை, வஞ்சி, முசிறி, காஞ்சி முதலியவை. பொதுவாக நகரங்கள் வணிகத்தினாலும், தொழில் சிறப்பினாலும் வளமுற்றிருந்தன. குறிப்பாக மதுரையும், காவிரிப்பூம்பட்டினமும் சிறப்புற்று வளர்ந்திருந்தன.⁷

சங்ககாலசோழமன்னர்

கரிகாலன் தன் குடிமக்களுக்குப் பல நன்மைகள் புரிந்தான். அவற்றுள் மிகவும் சிறப்பானது காவிரியாற்றின் மேல் இவன் கட்டிய அணையேயாகும். மக்களுக்கு உணவை வழங்கிய உழவுத்தொழிலை வளர்த்தலில் பழங்காலத் தமிழ்மன்னர்கள் கண்ணுங்கருத்துமாக இருந்து வந்தனர்.⁸

கரிகாலன் திருவரங்கத்துக்கு மேற்கே பெரியதொரு அணையைக் கட்டிப் பல கால்வாய்களின் மூலம் காவிரித் தண்ணீரை உழவுக்குத் திருப்பி விட்டான். அக்கால்வாய்களுள் மிகவும் பெரியது இப்போது வெண்ணாறு என்று

*முனைவர் பட்டஆய்வாளர், வரலாற்றியல்துறை, காயிதேமில்லத் அரசு மகளிர் கல்லூரி (தன்னாட்சி), சென்னை

வழங்குகின்றது. கரிகாலன் ஆட்சியில் மேலும் பல ஆக்கப்பணிகள் மேற்கொள்ளப்பட்டன. உள்நாட்டு அயல்நாட்டு வாணிகங்கள் செழிப்புடன் நடைபெற்று வந்தன.⁹

சங்ககாலத்தின் இறுதி

தமிழகம் கி.பி.3ஆம் நூற்றாண்டின் தொடக்கத்திலேயே களப்பிரர் என்ற ஒரு இனத்தினரின் படையெடுப்புக்குட்பட்டு அல்லலுற்றது. அவர்கள் தமிழரல்லர். பிறமொழியாளர். அவர்கள் நாட்டில் நுழைந்து மக்களைக் கொன்று, உடைமைகளைச் சூறையாடினர். மூவேந்தர்களையும், குறுநிலமன்னர்களையும் களப்பிரர்கள் வென்றதாக வேள்விக்குடிச் செப்பேடு கூறுகிறது.¹⁰

பல்லவப்பேரரசு

கி.பி.590ஆம் ஆண்டளவில் பல்லவ மன்னன் சிம்மவிஷ்ணு என்பவன் களப்பிரர்களிடம் போரிட்டு படிப்படியாக வடதமிழகம் முழுவதையும் கைப்பற்றினான். களப்பிரர்களின் வீழ்ச்சிக்குப் பின்னர் பல்லவர்கள் ஆட்சியின் கீழ்ச் சிற்றரசர்களாக சோழர்கள் ஆட்சியைத் தொடர்ந்தனர்.¹¹ பல்லவப் பெருநாடு பல மண்டலங்களாகப் பிரிக்கப்பட்டிருந்தது. பல்லவர் ஆண்ட தமிழ்நாட்டில் கோட்டம், நாடு, ஊர் என்னும் பிரிவுகள் காணப்படுகின்றன.

ஊராட்சி அவையார் பெருமக்கள் எனப்பட்டனர். இப்பெருமக்கள் உழவு, கோவிற்பணி முதலிய பல வேலைகளைப் பார்த்து வந்தனர். ஊர் அவை பல உட்பிரிகளாகப் பிரிந்து ஆட்சியைத் திறம் பெறச் செய்து வந்தனர்.¹²

பல்லவர் நாட்டில் பஞ்சங்கள்

மழை பெய்யாவிடில் பயிர் விளையாது. நாட்டில் பஞ்சம் ஏற்படுதல் இயற்கை. பணமும் இன்றி மழையும் இல்லையேல் நாடு சொல்லொணா வறுமை பிணிகள் ஆழ்ந்து விடும். இத்தகைய துன்ப நிலையே அப்பர், சம்பந்தர் காலத்தில் ஏற்பட்டது.¹³ மேலும் நரசிம்மவர்மன் காலத்துப் பஞ்சம் பற்றி கல்வெட்டு கூறுகிறது. முதலாம் பரமேசுவரவர்மனுக்கும், சாளுக்கிய

விக்ரமாதித்தற்கும் நடந்த போரில் விளைவாலும் இராசசிம்மன் காலத்தில் செய்த போர்களின் விளைவாலும் கொடிய வறுமை உண்டானது.¹⁴

மூன்றாம் நந்திவர்மன் தெள்ளாற்றில் தன் பகைவரான தமிழ் வேந்தரை முறியடித்தான். சோழர் சேனைத் தலைவராக இருந்தவர் கோட்புலி நாயனார். இக்கோட்புலி நாயனார் போருக்குச் சென்ற பிறகு நாட்டில் பெரும் பஞ்சம் ஏற்பட்டது. இங்ஙனம் பல்லவர் ஆட்சியில் பல காலங்களில் பஞ்சங்கள் உண்டாயின.

பஞ்சம் ஒழிப்பு வேலை

பெரும் போர்களில் ஈடுபட்டிருந்த பேரறிவும் பெரும் பக்தியும் கொண்ட பல்லவப் பேரரசர்கள் முன்னெச்சரிக்கையாக அல்லது போர் நடந்த பிறகு குடி மக்களுக்கு துன்பம் உண்டாகமற் காக்கப் பஞ்சவாரவாரியம் ஏற்படுத்தினர்.

ஒவ்வொரு கிராமங்களிலும் அறுவடையானவுடன் பஞ்சஒழிப்பிற்கென்று ஒரு பகுதி நெல் ஒதுக்கி வைக்கப்பட்டது. அதனைச் சேர்த்தல், மேற்பார்வையிடல், காத்தல், பஞ்சகாலத்தில் குடிகட்குத் தந்து உதவல் முதலிய வேலைகளைச் செய்து வந்தவர் கூட்டமே பஞ்சவாரியம் எனப்பட்டது.

காடு வெட்டி

பஞ்சம் நிலையை ஒழிக்கவும் நாட்டினை மேம்படுத்தவும் காடுகளை அழித்து நாடாக்கினார்கள். நகரமயமாக்க ஏரிகளைக் கட்டியும், ஆற்றுக்கால்கள் கோலியும், உழவுக்குப் பெரிதும் வளமூட்டி வந்தனர். காடுகளை வெட்டி நாடாக்கினராகையால் பல்லவர்களுக்கு காடு வெட்டி, தொண்டையார் என்ற பெயர்களும் உண்டு.¹⁷

வேளாண்மை

காடுகளை வெட்டி நகரமயமாக்க வேளாண்மைக்கு முதலிடம் அளித்தனர். நெல் முக்கியப் பயிராக விளங்கியது. தானியங்கள், எண்ணெய் விதைகள், பருத்தி போன்றவை பயிராயின. காவிரி, வேகவதி ஆற்றங்கரைகளில் கமுகு, வாழை தோட்டங்களும், மாந்தோப்புகளும்

இருந்தன. விவசாயிகளால் தென்னை, பனை முதலிய மரங்கள் பேணப்பட்டன.

வேளாண்மை நிலம்

நிலங்கள் அளந்து தரம் பிரிக்கப்பட்டன. சூபயல்', சூஅடை' என நிலங்கள் இருந்தன. சூபயல்' நிலங்களின் உற்பத்தியை உழவர்களும் நில உடைமையாளர்களும் சரிசமனாகப் பங்கிட்டு கொண்டனர். சூஅடை' நிலங்கள் அரசுக்குச் சொந்தமானவை.

தொழில்கள்

மேய்ச்சல் தொழில், மீன்பிடிப்போர், பனஞ்சாறு எடுப்போர், குயவர், நூல் நூற்போர், ஆடை நெய்வோர், ஆடை விற்பவர், சலவைத் தொழிலாளி, பல்வகைக் கொல்லர், தச்சர், பனம்பாகு தயாரித்தல், எண்ணெய் ஆட்டுதல் போன்ற தொழில்களில் ஈடுபட்டிருந்தனர்.

மருத்துவச் செடிகள்

செங்கொடி என்பது மிகச்சிறந்த மருத்துவக் கொடி இது பலவகை நோய்களையும், இரணங்களையும் போக்கவல்ல ஆற்றல் பெற்றது.²¹ கருசராங்கண்ணி என்பதும் சிறந்த பயன் தரும் செடியாகும். குவளை மலர் பூசைக்கும், மருந்துகள் தயாரிக்கவும் பயன்பட்டது. செங்கழுநீர் மலர் பூசைக்கு உரியது. பல்லவர் காலத்துக் கடல் வாணிபம் கிழக்கிந்தியத் தீவுகள், சீயம், சீனம் முதலிய நாடுகளிலும் பரவி இருந்தது. அதனால் சீனத்திற்கு உரிய மருக்கொழுந்து இங்கு கொணரப்பட்டு பயிரிடப்பட்டதாகும்.

வேளாண்மைக்காக பயன்படுத்திய நீர்நிலைகள்

அரசர்கள் காடுகளை வெட்டிக் கழனியாக்க உதவினர். நீர்பாசன வசதிகளைப் பெருக்கினர். சங்க காலத்திலேயே பல்வேறு நீர்பாசன முறைகளையும் தமிழர்கள் அறிந்திருந்தனர். அக்காலத்தில் வெட்டப்பட்ட கால்வாய்களும் ஏரிகளும் பல்லவர் காலத்தில் மேலும் விரிவுபடுத்தப்பட்டன.

பாலாறு, செய்யாறு, வேகவதி, கோத்தலையாறு, கூவம், அடையாறு ஆகிய

ஆறுகள் தொண்டை மண்டலத்தின் நீர் ஆதாரங்களாகும். இவற்றிலிருந்து கால்கள் பிரித்துப் புதிய ஏரி, குளம், வாய்க்கால்கள், தடாகங்களை ஏற்படுத்தி நீர் நிரப்பி வேளாண்மைக்குப் பயன்படுத்தினர்.

பல்லவர் கால நீர் நிலைகள்

கி.பி.550இல் சமணத்துறவி வஜ்ரநந்திக்குப் பருத்திக்குன்றம் என்ற ஊரைப் பள்ளிச் சந்தமாக சிம்மவர்மன் கொடுத்த செய்தியிலேயே ஏந்தல் ஏரி, வேள் வடுகண் ஏரி ஆகியவை இருந்துள்ளதை அறிகின்றோம். மேலும் நீலபாடிவதி, மூலை ஏற்றம், முருக்கங்கேணி வேறு சில நீர் ஆதாரங்களும் இவ்வூரில் இருந்துள்ளன.

பொதுவாக பல்லவர்கள் கல்வெட்டுகள், தடாகங்கள் மற்றும் ஏரிகளைப் பற்றிய குறிப்புகளை தருகின்றன. மகேந்திரவாடியில் மகேந்திர தடாகம் இருந்ததையும், மாமண்டூரில் சித்திரமேகத் தடாகம் இருந்ததையும் மகேந்திரவர்மனின் கல்வெட்டு கூறுகிறது.

ஏரிகளும் தடாகங்களும்

முதலாம் பரமேஸ்வரனின் கூரம் செப்பேடு பாலாற்றையும் அதனிலிருந்து பரமேஸ்வர தடாகத்திற்கு நீர் கொண்டு சென்ற பெரும் பிடுகு வாய்க்கால் பற்றி குறிப்பிடுகின்றது.²⁵ இதே பரமேஸ்வரவர்மனின் திருவதிகை கல்வெட்டு ஊருணி ஒன்றைப் பற்றி கூறுகிறது.²⁶

காசக்குடி செப்பேடு திரையனேரி பற்றியும், இரண்டாம் நந்திவர்மனின் செப்பேடு²⁷ புல்லூரில் எருசலம் பூண்டி ஏரி, நெல்லி ஏரி ஆகியவற்றைப் பற்றி கூறுகிறது. மேலும் குடிமல்லம் பகுதியில் வெள்ளேரி, தும்பான் ஏரி இருந்துள்ளது. கம்பவர்மன் காலத்தில் கனகவல்லித் தடாகம் வெட்டப்பட்டதையும் நந்திவர்மன் காலத்தில் வந்தவாசி பகுதியில் மருதநா ஏரி இருந்ததையும் கூறுகிறது. மேலும் இராச தடாகம், தென்னேரி, வாலிவடுகன் ஏரி, மாரிப்பிடுகன் ஏரி, அவணி நாராயண சதுர்வேதி மங்கலத்து ஏரி போன்ற ஏரிகள் புதியதாக பல்லவர் காலத்தில் வெட்டப்பட்டவை.

பல்லவர் காலத்தில் ஏராளமான கிணறுகளும் கால்வாய்களும் வெட்டப்பட்டன. திருவெள்ளறையுல் தோண்டப்பட்ட மார்ப்பிடுகு பெருங்கிணறு சுவஸ்திக் வடிவத்தில் விளங்குகிறது. இன்றும் இது காணப்படுகிறது.³⁵

உத்திரமேரூர் வயிரமேகத் தடாகம்

உத்திரமேரூரின் ஜீவ நாடியாக அமைந்தது வயிரமேகத் தடாகம் எனும் பேரேரியாகும். நந்திவர்மனுக்கு வயிரமேகன் என்னும் சிறப்புப் பெயர் உண்டு. இவ்வேரியைப் பராமரிப்பதில் அக்காலத்தோர் கண்ணும் கருத்துமாக இருந்தனர். இவ்வேரியை ஆழப்படுத்தவும் ஏரிக்கரையை உயர்த்தவும் வலுப்படுத்தவும் பணிகள் மேற்கொள்ளப்பட்டன.

காவிரிப்பாக்கம் ஏரி முக்கியமானது. மூன்றாம் நந்திவர்மன் காலத்திலேயே அவ்வேரிக்கு பாலாற்றிலிருந்து நீர் கொண்டு வரப்பட்டது. ஏரி தோண்டுவதற்கும், ஆழப்படுத்துவதற்கும், கரை கட்டுவதற்கும் நிலம் தானமாக வழங்கப்பட்டுள்ளது.

சூதானவேந்தன்' என்ற பெருமகன் ஏரியை பராமரிக்க இருபது கழஞ்சு பொற்காசுகள் கொடுத்துள்ளார். பொதுமக்களும் பணமாகவும், நிலமாகவும், பொருளாகவும் தங்கள் உழைப்புகளை ஏரி பராமரிப்புக்காக கொடுத்துள்ளனர்.

ஏரிப்பட்டி மற்றும் ஏரி வாரியம்

சிறுநூர்களிலுள்ள ஏரிகளை அடிக்கடி பழுது பார்க்க வேண்டிய செலவுக்காகச் சில நிலங்கள் ஊரவையார் பார்வையில் விடப்பட்டிருந்தன. அவை ஏரிப்பட்டி எனப்படும். ஏரிப்பட்டியை மேற்பார்வையிட்டவர் ஏரிவாரியப் பெருமக்கள் எனப்பட்டனர்.

ஏரி, கிணறு, வாய்க்கால், மதகு, குளம், கால்வாய் இவற்றை மேற்பார்வையிட்டு வேண்டிய திருத்தங்களை ஏரிவாரியப் பெருமக்கள் செய்தனர். பெரிய ஏரிகளில் சீர்திருத்தம் நடைபெறும் போது ஏரிக்கரைகளைப் பண்படுத்த தோணிகள் பயன்படுத்தப்பட்டன.

ஊரவையாரிடம் பணம் படைத்த பெருமக்கள் அடிக்கடி சூபொன்' போன்றவற்றைக் கொடுத்து உதவினர். நீர்ப்பாசன வசதிகளை ஊராரும் கவனித்து வந்தனர். ஊர் வருமானத்தில் ஒரு பகுதியும், அரசாங்கமும் பொருள் உதவி செய்தனர். இத்தகைய வியத்தகு முறைகளால் நீர்ப்பாசனம் குறைவின்றிப் பல்லவர் காலத்தில் நடைபெற்று வந்தது.

சோழர் காலம்

சோழர்கள் வேளாண் நலன் சார்ந்த ஆட்சியாளர்கள். இவர்கள் காலத்தில் வேளாண்மையில் பெரும் புரட்சி ஏற்பட்டது. காவிரிக் கரையின் இரு மருங்கும் நன்கு உயர்த்தப்பட்டன. காவிரி நதிகளிருந்து பல புதிய வாய்க்கால்கள் வெட்டப்பட்டு அவை மூலமாக ஆற்றுநீர் ஏரிகளிலும் குளங்களிலும் பாய்ச்சப்பட்டன. சோழர் காலத்தில் ஏரிகளிலிருந்து புதிய வாய்க்கால்களும் வெட்டப்பட்டன. பழைய கால்வாய்கள் தூர் வாரப்பட்டன. நதிகளின் குறுக்கே பல புதிய தடுப்பணைகள் கட்டப்பட்டன. குளங்களும் தூர் வாரப்பட்டன.

சோழர்கள் நன்னீரைத் தேக்கி வைத்து விவசாயம் செழிக்கப் பாடுபட்டனர். சூசூசோழநாடு சோறுடைத்து'' என்பதற்கு சோழர்களின் நீர்ப்பாசன உத்திகளே காரணங்கள் ஆகும்.

சோழர்கள் கால வாய்க்கால்

இராஜராஜன் வாய்க்கால், இராஜேந்திரசோழன் வாய்க்கால், பிள்ளைக்கொல்லி வாய்க்கால், வேள்குல பீமன் வாய்க்கால் ஆதிச்ச வாய்க்கால், உத்தமசீலி வாய்க்கால், உய்யக்கொண்டான் வாய்க்கால், பரமேஸ்வர வாய்க்காலை வெட்டி பாலாற்றிலிருந்து நீரைப் பராந்தக சோழன் கொண்டு வந்தான். பராக்கிரம சோழ வாய்க்கால், விமலாதித்த வாய்க்கால், பெருவள வாய்க்கால் மற்றும் பைங்கணி வாய்க்கால்களும் வெட்டப்பட்டன.

சோழர்கள் கால ஏரிப்பாசனம்

சோழ மன்னர்கள் நாடு முழுவதும் உள்ள பல ஏரிகளை புதுப்பித்தும் தேவைப்படும் இடங்களில் புதிய ஏரிகளை வெட்டுவித்தும் சிறப்பாகப் பணியாற்றினர். கண்டராதித்த ஏரி, செம்பியன் மாதேவி ஏரி, மதுராந்தக ஏரி, சுந்தரச் சோழப் பேரேரி, குந்தவைப் பேரேரி, சோழகங்கம் ஏரி, இராஜேந்திர சோழப்பேரேரி, வீராணம் ஏரி, சோழ வாரிதி ஏரி, விண்ணமங்கலம் ஏரி, நங்கவரம் ஏரி, புத்தேரி, திருவேழப்பூர் ஏரி, பாகூர் ஏரி, பன்மகேஸ்வரப் பேரேரி, கண்டமங்கலம் ஏரி, செம்பரம்பாக்கம் ஏரி, பிற்காலச் சோழர்கள் காலத்தில் சித்தூருக்கு அருகேயுள்ள மேகலாசப் பல்லி ஏரியும், யோகி மல்லாவரத்து நாராயண புத்தேரியும் வெட்டப்பட்டன. மேலும் அவர்கள் காலத்தில் குளத்துப் பாசனமுறை சிறப்புடன் காணப்பட்டது. இவை விவசாயத்துக்கும், கால்நடைகளுக்கும் பொதுமக்கள் நீர் அருந்தவும் பயன்பட்டன. கிணற்றுப் பாசனமும் தொண்டை மண்டலத்தில் அதிகம் காணப்பட்டது. மக்களால் தேர்ந்தெடுக்கப்பட்ட ஏரி வாரியத்தவர் ஏரிகளை பராமரித்தனர். பொது மக்களும் நன்கொடையைத் தாராளமாக வழங்கினர்.

இவ்வாறு தமிழகம் சங்க காலம் முதல் இடைக்காலம் வரை பல்வேறு முன்னேற்றங்களை அடைந்துள்ளது. நிர்வாக முறைகள் பல்வேறு காலக்கட்டங்களில் வளர்ச்சி அடைந்துள்ளது.

தொகுப்புரை

சங்க காலத்தில் நிலங்களை பிரித்து மூவேந்தர்களும், சிற்றரசர்களும் ஆட்சி செய்தனர். வேளாண்மை, நீர்ப்பாசனம், தொழில்கள், வாணிபம் போன்றவை சிறப்பாக இருந்தன. அன்னியப் படையெடுப்பால் சங்க காலத்தின் இறுதியில் களப்பிரர் ஆட்சி ஏற்பட்டது. சில நூற்றாண்டுகள் சென்ற பிறகு பல்லவர்களும், பாண்டியர்களும் களப்பிரர்களை விழ்த்தினர். சோழர்கள் பல்லவர்களிடம் சிற்றரசர்களாக இருந்தனர். பல்லவர்கள் காலத்தில் ஏற்பட்ட போர்கள் மற்றும் பஞ்சங்களால் பாதிக்கப்பட்ட பகுதிகளை மீட்டு எடுக்க கிராமங்களை

நகரமயமாக்கினர். பல்லவர்கள் காடுகளை வெட்டி சீர் செய்து நாடாக்கினர். நீர்ப்பாசன வசதிகள் மூலம் வேளாண்மையை பெருக்கினர். தொழில்கள் வளர்ச்சி அடைந்தன. வாணிபம் மூலம் நாடு முன்னேற்றம் அடைந்தது. கி.பி.9ஆம் நூற்றாண்டு இறுதியில் பல்லவர்களை வீழ்த்தி சோழர்கள் ஆட்சி அமைத்தனர். பிற்கால சோழர்கள் காலத்தில் பஞ்சங்கள் ஏற்பட்டன. பல்லவர்களை தொடர்ந்து சோழர்களும் வேளாண்மையில் புதுமையைப் புகுத்தினர். சோழர்காலம் தமிழகத்தின் ஈடு இணையில்லாப் பொற்காலமாகும். பசி, பட்டினி, பஞ்சம் போன்றவை மக்களை அண்டாமல் சோழமன்னர்கள் காத்தனர். சோழர்கள் நீர்ப்பாசன உத்தியைப் போன்று சிறப்பான முறையை வேறு எந்நாட்டிலும், எக்காலத்திலும் காணவியலாது. மன்னர்கள் மறைந்தாலும் அவர்கள் வெட்டிய ஏரி, கால்வாய், அணைகள், குளங்களும், இன்றும் நிலைத்து நின்று அவர்கள் புகழைக் கூறுகிறது. சோழர்களின் அரசு மக்கள் நலன் சார்ந்த அரசு. இவையே சிறந்த சான்றாகும். சோழர்களின் சிறந்த நீர் மேலாண்மை முறையால் வேளாண்மை செழித்தது. மக்களின் வாழ்க்கைத் தரம் உயர்ந்தது. நாட்டின் பொருளாதாரம் முன்னேறியது. மக்கள் நிம்மதியாய் வாழ்ந்தனர்.

இன்றைய சூழ்நிலையில் மக்கள் ஆகிய நாம் சுற்றுச்சூழலை பாதுகாப்போம். இயற்கையை காப்போம்.

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இராமநாதபுரம் பிரதானி முத்திருளப்ப பிள்ளையின் சமூக பணி ஓர் ஆய்வு

முனைவர் சு.சரவணன்*, பூ.வாஹினி**

சேதுபதி அரசர்கள் :

இராமேஸ்வரம் வரும் பக்தர்களுக்கு பாதுகாப்பு அளிக்கவும்², போர்ச்சுகீசியர்களின் கிறிஸ்துவ மதமாற்ற செயலை தடுக்கவும்³, மற்றும் மதுரை நாயக்க அரசர்களுக்கு முக்கிய வருவாய் தரக்கூடிய ஒன்றான முத்துக்குளித்தல் தொழிலில் ஏற்பட்ட பாதிப்பை சரிகட்டவும் தம் ஆளுகைக்கு

உட்பட்ட இராமநாதபுரம் பகுதியை தனி ஆட்சிப்பகுதியாக ஆட்சிசெய்ய அப்பகுதியில் அதிகம் வசித்து வந்த மறவர் இனத்தில் ஒரு பிரிவினரான செம்பிய நாட்டு மறவர் இனத்தைச் சேர்ந்த முதலாம் சடைக்கத்தேவர் என்பவரை கி.பி.1605ல் மதுரை நாயக்க மன்னர் முத்து கிருஷ்ணப்ப நாயக்கர் இராமநாதபுரம் பகுதியை

* உதவிப் பேராசிரியர், வரலாற்றுத்துறை, அழகப்பா அரசு கலைக்கல்லூரி, காரைக்குடி

** முனைவர் பட்ட ஆய்வாளர், அழகப்பா அரசு கலைக்கல்லூரி, காரைக்குடி

தனியாக பிரித்து ஆட்சியாளராக நியமித்தார்⁴. இத்தகைய ஆட்சியாளர்கள் சேதுபதி என்ற அடைமொழியுடன் கி.பி.1605 முதல் கி.பி.1795 வரை அரசர்களாக இராமநாதபுரம் பகுதியை ஆட்சிசெய்து வந்தனர்⁵. சேதுபதி என்பது சேது என்றால் பாலம் என்றும் பதி என்றால் காவலர் என்றும் சமஸ்கிருதத்தில் பொருள்படும். சேதுபதி என்பவர்கள் இராமனால் அமைக்கப்பட்ட இலங்கைக்கு சென்ற இராமர் பாலத்தையும், இராமேஸ்வரம் செல்லும் பக்தர்களுக்கு காவலர்களாகவும் செயல்பட்டதால் இவ் ஆட்சியாளர்கள் சேதுபதி என்று அழைக்கப்பட்டனர்⁶.

பிரதானி பதவி வகித்த வெள்ளாளர்கள்

இராமநாதபுரம் பகுதியில் ஆரம்ப காலத்திலிருந்து பல்வேறு பிரிவுகளை உடைய வெள்ளாளர் இனத்தைச் சேர்ந்தவர்கள் இருந்து வந்தனர். இருப்பினும் சேதுபதி அரசர்களுள் ஒருவரான முத்து விஜய ரெகுநாத சேதுபதியின் (கி.பி.1710-1725) ஆட்சிக்காலத்தில் மதுரை பகுதியில் பட்டோலை பிடித்து கிராம கணக்கு எழுதுபவர்களில் வல்லவர்களான வெள்ளாளர் இனத்தைச் சேர்ந்தவர்களை நாட்டுக் கணக்கு எழுதும் விதமாக பல குடும்பங்களை இராமநாதபுரம் பகுதியில் குடியமர்த்தினார் முத்து விஜய ரெகுநாத சேதுபதி அரசர்⁷. இவ்வாறு குடியமர்த்தப்பட்ட வெள்ளாளர் வகுப்பினரில் தலைச்சிறந்தவர்கள் பலர் பின்னாளில் இராமநாதபுரம் அரசவையில் பிரதானி என்ற தளவாய்களாக பதவி வகித்தனர். அவர்களுள் குறிப்பிடத்தக்கவர்கள் இராமலிங்கம் பிள்ளை, தாமோதரன் பிள்ளை, பிச்சை பிள்ளை, வேலாயுதம் பிள்ளை, முத்தையா பிள்ளை, சங்கரம் பிள்ளை மற்றும் முத்திருளப்ப பிள்ளை முதலானோர் ஆவர்⁸.

முத்திருளப்ப பிள்ளை

இராமநாதபுரம் ஆட்சிப்பகுதிக்கு உட்பட்ட கடலாடி என்ற ஊரின் அருகே அமைந்துள்ள கருங்குளம் என்ற ஊரில் சுந்தரபாண்டியன் பிள்ளை என்பவரின் மகனாய் பிறந்தவர் முத்திருளப்ப

பிள்ளை. முத்திருளப்ப பிள்ளை நல்ல அறிவுநுட்பமும், மிகுந்த ஆங்கிலப் புலமையும் பெற்றிருந்தார். கி.பி.1762ல் பாலகனாய் இருந்த முத்துராமலிங்க சேதுபதிக்கு அரசர் பட்டம் சூட்டப்பட்டதால் அவரது தாயார் முத்து திருவாயி நாச்சியார் பொறுப்புகளை ஏற்று நிர்வாகத்தை நடத்தினார்⁹. இச்சூழலில் ஆற்காடு நவாபின் படைகளுடன், ஆங்கில கிழக்கிந்திய படைகளும் இராமநாதபுரம் பகுதியை நோக்கி 29.05.1772ல் படையெடுத்தது. இறுதியில் 03.06.1772ல் இராமநாதபுரம் கோட்டையானது ஆற்காடு நவாபின் வசமானது. ராணி முத்து திருவாயி நாச்சியாரும் அவரது இருமகள்களும் ஒரு மகனான முத்துராமலிங்க சேதுபதியும் திருச்சி கோட்டையில் அடைக்கப்பட்டனர்¹⁰. அங்கு ராணியும் அவரது இளைய மகளும் இறந்து போயினர். முத்துராமலிங்க சேதுபதி 1780ல் 8 ஆண்டுகளுக்கு பிறகு ஆற்காடு நவாபின் மேலாண்மையை ஏற்று ஆண்டுக்கு அன்பளிப்பாக 1 இலட்சம் பேஷ்குஷ் தருவதாக ஒப்புக்கொண்டு இராமநாதபுரம் அரசரானார்¹¹. ஆற்காடு நவாப் பேஷ்குஷ் தொகையை மாதந்தோறும் பெற கர்னல் மார்ட்டின்ஸ் என்ற ஆங்கிலேயரை அவரது தனி அலுவலராக நியமித்தார். இச்சூழலில் மன்னர் இளம் வயதினராக இருந்தமையால் நிர்வாகம் தொரிந்துகொள்ள கர்னல் மார்ட்டின்ஸை அனுகினார். கர்னல் மார்ட்டின்ஸ் முத்துராமலிங்க சேதுபதியின் பிரதானியாக பணியாற்ற ஆங்கிலப் புலமையும், அறிவு நுட்பமும் நிறைந்த முத்திருளப்ப பிள்ளையை பரிந்துரைத்தார். அரசின் தளவாய் என்ற பிரதானியாக முத்திருளப்ப பிள்ளை நியமிக்கப்பட்டார்.

சமூக பணிகள்

விவசாயம்

விவசாயத்தை மேம்படுத்தவும், விவசாயிகளிடம் முறையற்ற வகையில் வரிவசூல் செய்யாமல் இருக்கவும் பல்வேறு செயல்களில் ஈடுபட்டார் பிரதானி முத்திருளப்ப பிள்ளை. முதற்கட்டமாக விவசாய நிலங்களின் மண்வளம் மற்றும் நீர்வளம் பற்றி ஆராய்ந்து அதற்கு

ஏற்றாற்போல் நிலங்களை வகைப்படுத்தினார். நிலங்கள் ஆறு வகையாக பிரிக்கப்பட்டன. அவையாவன, முறையான நன்செய் நிலங்கள், வானம் பார்த்த நன்செய், நன்சத்திரம் புன்செய், புன்செய், வானம் பார்த்த புன்செய், கொல்லம் கோர்வை என பிரிக்கப்பட்டது. நன்செய் நிலமானது முறையான நெல் சாகுபடிக்கு ஏற்ற நிலமாகும். வானம் பார்த்த நன்செய் நிலங்களில் வெற்றிலைக்கொடி, கரும்பு, வாழை போன்ற பயிர்கள் பயிரிடப்பட்டன. நன்சத்திர புன்செய் நிலத்தில் வறட்சியில் விளையக்கூடிய தானியங்களான கேழ்வரகு, சோளம் போன்ற தானியங்கள் விளையக்கூடிய நிலங்கள் இருந்தன. புன்செய் நிலத்தில் வறட்சியில் விளையக்கூடிய தானியங்களான கேழ்வரகு, சாமை, சோளம் போன்ற பயிர்களும். வானம் பார்த்த புன்செய்யில் மிளகாய், கத்தரிக்காய், புகையிலை, மஞ்சள், சக்கரவள்ளி கிழங்கு போன்ற பயிர்களும், கொல்லம் கோர்வை நிலம் என்பது கண்மாய், ஏரிக்கரைகளில் உள்ள நிலங்களாகும். இந்நிலத்தில் நெல் பயிரிடப்பட்டது¹³. இவ்வாறு நிலங்களை பிரித்து அதற்கு ஏற்றாற்போல் விவசாயிகளிடம் ஒரே மாதிரியான வரிவிதிப்பினை விதிக்கச் செய்து விவசாயிகள் நலன் காத்தார்.

முல்லைப் பெரியாரின் முன்னோடி முத்திருளப்ப பிள்ளை

வறட்சியாய் இருந்த இராமநாதபுரம் பகுதியை செழிப்படையச் செய்ய தமது படைவீரர்களோடு வைகை நதி உருவாகும் இடத்தை பார்வையிட்டு அப்படியே மேற்கு தொடர்ச்சி மலையில் பயணத்தை தொடர்ந்தார். அவ்வாறு செல்லும் வழியில் மேற்கு தொடர்ச்சி மலையில் உருவாகும் அதிக நீரானது மேற்கு திசை நோக்கி அரபிக்கடலில் வீணாய் கலப்பதை கண்டறிந்தார். கடலில் வீணாய் கலக்கும் நீரை இராமநாதபுரம் பகுதிக்கு கொண்டுவர மேற்கே செல்லும் நீரை கிழக்கே திருப்பிவிட்டால் அந்நீரானது வைகையோடு இணைத்தால் இராமநாதபுரம் பகுதி செழிப்படையும் என்ற திட்டத்தின் அடிப்படையில் அரசர் முத்துராமலிங்க சேதுபதியிடம் அனுமதி பெற்றார். மேற்கு

தொடர்ச்சி மலையில் மேற்கே செல்லும் நீரை அணை ஒன்று கட்டி கிழக்கே திருப்ப இடத்தினை தேர்வு செய்தாடர் அவ்விடத்தில் இருந்த காடுகள் மற்றும் விசப்பூச்சிகளை அழித்து அணைகட்ட ஏதுவான இடத்தை உருவாக்கினார்¹⁴. முத்திருளப்ப பிள்ளை ஆங்கிலேயரிடம் இருந்த செல்வாக்கு காரணமாக அரசரின் அனுமதியுடன் 1789ல் ஆங்கில ஆட்சியாளரின் பரிசீலனைக்கு இத்திட்டம் கொண்டு செல்லப்பட்டது. போதிய நிதி இல்லாததால் இத்திட்டம் அப்போது கைவிடப்பட்டது¹⁵. மீண்டும் முத்திருளப்ப பிள்ளை 1807ல் ஆங்கில மேலாதிக்கத்தில் இராமநாதபுரம் ஜமீன் இருந்தபோது ஆங்கில அரசிடம் இத்திட்டத்தை கொண்டு சென்றார். மதுரை கலெக்டர் ஜார்ஸ் பார்ஸ் இன்றைய முல்லைப் பெரியார் அணையை கட்ட திட்டமிட மாவட்ட பொறியாளர் ஜேம்ஸ் கார்டுவெல்லுக்கு உத்தரவிட்டார். ஆனால் கார்டுவெல் நடைமுறைக்கு ஒத்து வராத திட்டம் என அறிக்கை அளித்தார்¹⁶. இதனால் முத்திருளப்ப பிள்ளையின் இத்திட்டம் செயல்படாமல் போனதை நினைத்து மிகவும் வருத்தமடைந்தார். இராமநாதபுரம் பகுதி விவசாயிகளின் வாழ்வாதாரம் செழிப்படைவது பாதியில் நின்றதை எண்ணி மிகவும் வருந்தினார். ஆனால் இத்திட்டம் 1882 கர்னல் பென்னிகுக்கிடம் ஒப்படைக்கப்பட்டு முத்திருளப்ப பிள்ளை தேர்வு செய்த இடத்திலேயே 1884ல் செலவுத்திட்டமும், ஒப்புதலும் வழங்கப்பட்டது. 1887 செப்டம்பரில் அணைக்கட்டும் பணியானது தொடங்கியது. பல்வேறு இடர்பாடுகளுக்கிடையே பென்னிகுக் தன் சொந்த முயற்சியால் தனது சொத்துக்களை விற்று இறுதியில் 10 அக்டோபர் 1895ல் அணையைக் கட்டினார்¹⁷. இத்திட்டத்திற்கு வித்திட்டவர் இராமநாதபுரம் பிரதானி முத்திருளப்ப பிள்ளை ஆவார். இத்திட்டத்தால், தேனி, மதுரை, சிவகங்கை மற்றும் இராமநாதபுரம் பகுதியைச் சேர்ந்த விவசாயிகள் இன்றும் அதிக பயன்அடைந்து வருகின்றனர்.

எடைகள் மற்றும் அளவைகள் :

மக்கள் அன்றாடம் பயன்படுத்தும் உணவுப்பொருட்களின் எடை அளவை சரியான

முறையில் பெறுவதற்கும், விவசாயிகள் விளை பொருட்களை சரியான எடையில் விற்பதற்கும் ஏதுவாக போலம், வில், துலாம், பக்கா, மரக்கால் மற்றும் கலம் போன்ற எடை அளவை முறையை அறிமுகம் செய்தார். மேலும் நிலங்களை இப்பகுதி முழுவதும் ஒரே மாதிரியாக அளவிட தனது கால்அடியை அடிப்படையாக கொண்டு பிள்ளைக்குழி என்ற 22 அடிகோல் ஒன்றினையும், உருவாக்கினார். அதை அடிப்படையாகக் கொண்டு குழி மற்றும் ஏக்கர் போன்ற அளவீடுகளைக் கொண்டு நிலங்களை அளக்கும் முறையை அறிமுகம் செய்தார்¹⁸.

ஆன்மீக மற்றும் அறப்பணிகள் :

1788ல் முத்திருளப்ப பிள்ளை அரசிற்கு செலுத்துகின்ற வரியில் ஒரு சிறு பகுதியை தர்ம மகமை, ஜாரி மகமை என்ற பெயரில் ஒரு பொது நிதியம் ஒன்றையும் உருவாக்கினார். அதில் தர்ம மகமை என்பது ஆலயங்களை மராமத்து செய்வதும், தினசரி பூசைக்கு படித்தரம் வழங்குவது, ஆலயத்தில் பணிபுரிபவர்களுக்கு ஊதியம் வழங்குதல், சமஸ்கிருத பள்ளிகள் மற்றும் ஆசிரியர்களுக்கு ஊதியம் வழங்குதல், மருத்துவமனைக்கு நிதி வழங்குதல், ஆதரவற்றோர்; மற்றும் ஏழை, எளியோருக்கு உதவுதல் தர்ம மகமை நிதியின் செயல்பாடாகும். ஜாரி மகமை என்பது ஆலயங்களுக்கும், சத்திரங்கள் மற்றும் மடங்களும் சிறப்பாக செயல்பட வேண்டி தானியங்களை வழங்கும் திட்டம் ஜாரி மகமையாகும். இத்திட்டத்தை முத்திருளப்ப பிள்ளை செயல்படுத்தி ஆலயங்களையும், மடங்களையும் எவ்வித தடையின்றி செயல்பட உதவினார்¹⁹.

ஆசியாவிலேயே மிகப்பெரிய சுற்றுப்பிரகாரமாக கருதப்படும் இராமேஸ்வரம் மூன்றாவது சுற்றுப்பிரகாரம் நிறைவடையாத நிலையில் முத்திருளப்ப பிள்ளை அப்பிரகாரத்தை நிறைவு செய்து திருப்பணியினை சிறப்பாக முடித்தார். அத்திருப்பணியை நிறைவு செய்தமைக்காக முத்திருளப்ப பிள்ளையின் திருஉருவச்சிலை இராமேஸ்வரம் கோவில் கிழக்கு

கோபுர வாசலில் நிறுவப்பட்டுள்ளது²⁰. அதேபோல் சேதுபதிகள் மிகுந்த ஈடுபாடு கொண்ட நயினார்கோவில் ஆலயத்தையும் திருப்பணி செய்து சேது மன்னரின் புகழையும் பெற்றார்²¹. இவ்வாறு பல்வேறு ஆன்மீக அறப்பணிகளை பிரதானி முத்திருளப்ப பிள்ளை செய்தார்.

முடிவுரை

இராமநாதபுரம் சேதுபதி மன்னர்களிடம் வெள்ளாளர் சமூகத்தைச் சேர்ந்த இராமலிங்கம் பிள்ளை, தாமேதாதரன் பிள்ளை, பிச்சை பிள்ளை, வேலாயுதம் பிள்ளை, முத்தையா பிள்ளை, சங்கரன் பிள்ளை மற்றும் முத்திருளப்ப பிள்ளை முதலானோர் தளவாய் என்ற பிரதானிகளாக பணியாற்றினர். அவர்களுள் தலைசிறந்த பிரதானியாக இருந்த முத்திருளப்ப பிள்ளை இராமநாதபுரம் பகுதி மக்களின் வேளாண்மை வளர்ச்சிக்கும், ஆன்மீக பணிக்கும், அறப்பணிக்கும் மற்றும் நாடுமுழுவதும் ஒரே மாதிரியான அளவீடு மற்றும் எடைமுறைகளையும் புதிதாய் அறிமுகம் செய்து அப்பகுதி மக்கள் வாழ்வு சிறக்க உதவினார். இவ்வாறு பல்வேறு சமூக பணிகளை செய்துள்ளார் என்பதை இவ்வாய்வு கட்டுரையின் வாயிலாக தெரியப்படுத்தியுள்ளேன்.

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Women's Participation throughout the Ages in Indian Society - A Glance

S.S. Sundaram* and G. Thenmozhi**

Women's status have been altered since time immemorial, as of the ancient age we can trace from Mythology which gives us an vague picture about how women were treated and had conducted themselves that is as, self-sacrificing, submissive and gladly suffering great hardships for the sake of her husband and for the upholding of his family prestige. In Manu Samhita many of women's rights of even performing the religious rights were curtailed. These were all concocted that women should not be allowed to lead independent lives. This is reflected in Great Manu's dictum that, Women does not deserve independence. As for religion in theancient contemporary, Buddhism, Sikhism, Jainism, Islam and Hinduism all have a varied ideal conducts for women of their religion.

Women in Tamil Nadu of Ancient times were considered as an highly respected gender nature, but the influence of Aryan culture in North 'which considered the position of women to be subordinate to men' had affected the southern culture also where the position of womendegraded. Followed by it was the Muslim invasion which boosted to the social evils of women such as purdah system, not allowing them to be educated (reading or writing of their history), and curtailing them of their freedom of being independent and to be always be dependent of their father, husband or son. These practices highly affected the participation of women in social aspects of the nation.

A Study on Hindu Women's Right to Property

Prabhakaran***

Women have a unique position in every society whether developed, developing or underdeveloped. This is particularly due to the various roles they play during various stages of their life, as a daughter, wife, mother and sister etc., inspite of her contribution in the life of

every individual human being she still belongs to a class or group of society which is in a disadvantaged position on account of several social barriers and impediments. She has been the victim of tyranny at the hands of men who dominates the society.

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The women had enjoyed good respectable social status during Vedic and Post-Vedic period. Although she did not possess any property right in that golden era but, even then, she was treated like Devis and had a respectable and upper place in the family.

Women's right to property has been recognized as an important development issue. Property rights for women can have an impact on decision making, income pooling, acquisition, and women's overall role and position in the community. Moreover, land is a critical resource for a woman when the household breaks down

likewise in the event of desertion by husband, abandonment, divorce, polygamous relationships, illness or death.

The Property Rights of Women in India points out the need for the reform of the land ownership and inheritance entitlements for women. This includes the need to bring about changes in customs, perception, laws and structures for administering and adjudicating ownership and inheritance matters, as well as policies and programs related to livelihoods derived from land.

An Overview of Child Marriage as a Violation of Human Rights

R. Elamaran* and P. Sankar**

Child marriage is forced marriage by definition, because children rarely decide upon their future partner, and lack the maturity to make such a significant decision. Early and forced marriages undermine the dignity and freedom of human beings. The majority of the victims are girls, although sometimes such marriages are also imposed on boys.

Marriages in which a child under the age of 18 years is involved occur worldwide, but are mainly seen in South Asia, Africa, and Latin America. A human rights violation, child marriage directly impacts girls' education, health psychologic well being, and the health

of their offspring. It increases the risk for depression , sexually transmitted infection, cervical cancer, malaria, obstetric fistulas, and maternal mortality. Their offspring are at an increased risk for premature birth and, subsequently, neonatal or infant death. The tradition, driven by poverty, is perpetuated to ensure girls financial futures and to reinforce social ties. One of the most effective methods of reducing child marriage and its health consequence is mandating that girls stay in school. The eradication of child, early and forced marriage are critical moves towards sustainable development, peace, security and democracy.

Development of Dairy Sector in Thiruvannamalai District of TamilNadu

G. Jayasankar* and M.Vanitha******

Tamil Nadu is one of the frontline states in milk production with a daily milk production of 206 lakh liters, out of this, 25 lakh liters per day (LLPD) is retained for household consumption. About 51% of total milk production i.e. LLPD is procured through

unorganized sector and 37% i.e. 76 LLPD is procured through organized sector like dairy co-operatives and private sector dairies.¹

Dairy sector is important not only as the producer of highly nutritious food products, but also for the

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sustenance of poor farmers and over all prosperity of the farming community. The district holds about 522 milk societies at various blocks. Among the blocks, Thiruvannamalai block possess the highest number of 84 co-operative societies followed by which, Chengam and Pudhupalayam blocks constitute each 78 milk

societies. Jawadhu hills have least number of one milk society in the block. Thiruvannamalai block produced the largest quantity of milk 24,712 liters daily. The least quantity of milk was produced at Jawadhu hills 200 liters per day.

History of Water Supply in the Colonial City of Madras

S. Ravichandran*

The question of receiving fresh water supply was one of the basic livelihood issue faced by the people of Madras. Till about 1870, the people of Madras were dependent on shallow wells situated in their own houses or on public wells and tanks in the neighborhood for their water supply needs.

The main aim of this article is to understand the nature of water supply in the colonial Madras.

The city received nearly 40% average rainfall annually. The hydrographic and geological conditions of the city posed a serious threat to safe drinking water.

The residents of the “White Town” (Fort St. George) received their drinking water from wells located in the northern part of Peddanaickenpet, the western portion of the New Town. It was sold by water-bearers in pots and by others who brought it on cattle and carts. This water appears to have been relished for its cool and sparkling character and when particularly good, it was compared to “mountain water,” apparently the water of St. Thomas Mount. A pot of water is said to have cost two *dudus* (10 copper cash each).

When the Fort St. George was captured by the French in 1746 they cut off the water supply. It was restored in 1749 and with the support of Mr. Call, an

engineer of the company who made provisions for water storage for a garrison of 1500 Europeans, 3000 sepoys, and 1000 native non-combatants for 6 months at a ratio of half a gallon per man per day.

The East India Company gave employment to a large number of washers, bleachers, and dyers of calico, and the Company was driven to the necessity of finding plenty of open space and good water for these men to carry on their business.

During the Governorship of Pitt, the garden of Sunkurama, a local merchant, was converted into a new village known as “Chintadripet” and the weaves were permitted to settle down in these places. Thus, Chintadripet, Washermenpet, and Colletpet were emerged as prominent settlements with good water supply.

As per the census of 1871, population of the city increased nearly 4 lakhs. With the growth of the population the Government was forced to pay greater attention to the issue of water supply. Despite the improvement in the city’s amenities, there was an inadequate response to the need of water supply and drainage system primarily to the weakness of municipal government in Madras at this time.

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Cultural Exposure of Pondicherry as Gleaned from French Scholars

P. Sadish*

There is no doubt that Pondicherry was once the French Town and its vestiges still remain. Pondicherry opened its vista for trade with Asia, as mentioned by *Ptolemy* as *Poduke* once on the Coromandel coast. Indeed, having its early historical traces, Pondicherry had finally opened the access to the French in Dec. 1672 who established a settlement here.

Actually, the access was granted by the ruler named Sher Khan Lodi of Bijapur Kingdom of *Valikondapuram*, in retaliation for the Dutch. At the time of the arrival of French to Pondicherry, the society

was mainly composed of Indians interested in doing business with the Europeans and Indians accommodated with European fashion of urbanized living. French scholars arrived to Pondicherry during the colonial period provided a good deal of other socio-economic and cultural information which sheds light on the indigenous and blended culture of Pondicherry. Apart from the diary of Anandha Ranga Pillai, a large number of French scholars have left behind a lot of information which focus light on Pondicherry's socio-economic and cultural aspects.

Sea Voyages, Diseases and Mortality of European Soldiers: The Health Challenges that Shook British East India Company in India.

R. Mohammed Hasan**, and M. Sabeera Sulthana Bijli***

In India, the concept of 'colonial' Public Health in its modern sense had originated in 1600s and had its history parallel to the colonial commercial, political and military designs in India. This chapter aims to trace the historical reasons and compulsions which shaped what we call 'British Public Health Policy' in the Madras presidency. Further, it tries to discuss, when and in what way the western medicine tended to penetrate into the Indian soil, and forced the British to permeate their medical policies to indigenous populations, and more importantly to what extent.

Further, how far the climate, living conditions, cultural and social habits and religious practices of the indigenous people had its impact on their health and in what way these impacts were perceived by the British.

The introduction of western medicine, and later, the public health measures in the Madras Presidency is traced back to the early days of Fort. St.George. When the Fort at Madras was laid down, the medical services

for the Company authorities became unavoidable and therefore the introduction of western medicine began in the Madras and its adjoining areas.

This article concentrates on the health challenges faced by the Europeans during the sea voyages thanks to the strange climatic conditions. Like other Europeans, Englishmen were also desirous of getting the things produced in India and Far East. On 31st December 1600, Queen Elizabeth granted a charter to the governor and company of merchants of London trading in India. The charter authorized the London Company to traffic and trade freely into and from the East Indies and parts of Asia and Africa.

The East India Company got the permission to settle at Surat in the year 1612. Captain Best defeated the Portuguese fleet near Surat which led to the decline of Portuguese power in Surat and English Company got the permission to setup a factory at Surat. The English setup their trading station at Aramgaon and

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Masulipatnam. The site of Madras was bought by the English East India Company in 1638 and further they were permitted to setup a fortified factory called Fort St. George². The major foreign rival to the British, in terms of commerce and politics, in the madras presidency was

the French and in spite of the initial setback, the English East India Company managed to secure its place in the Madras presidency. The victory of the British over the French in the Carnatic wars restricted the French to Pondicherry.

Role of Dr. Muthulakshmi Reddy in Devadasi System

S. Parimala*

Dr. Muthulakshmi Reddy was a lady of many Firsts. She was the first woman medical graduate of Madras University in 1912 and became the first Indian woman member of a Legislative Council in 1927. She was the first female student in a Men's college. She became the first woman house surgeon in the Government Maternity and Ophthalmic Hospital, Madras. She was a pioneer in the fight for social and political upliftment of women in India, especially the legislation to abolish the now infamous devadasi system that was widely prevalent in parts of Tamil Nadu and other parts of South India. The Act to Prevent Cruelty to Children, the Immoral Traffic Control Act, raising the age of consent of girls for marriage and many other acts of social reform were enacted into laws, entirely due to her efforts. She founded the Cancer Relief Fund and the Adyar Cancer Institute in 1954, which today offers treatment to 80000 cancer patients per year.

The Madras Devadasis (Prevention of Dedication) Act (also called the Tamil Nadu Devadasis (Prevention of Dedication) Act or the Madras Devadasi Act) is a law that was enacted on 9 October 1947 just after India became independent from British rule. The law was passed in the Madras Presidency and gave devadasis the legal right to marry and made it illegal to dedicate girls to Hindu temples. The bill that became this act was the Devadasi Abolition Bill. Before the bill became law, devadasis were not allowed to marry due to society taboo and were linked to Prostitution and immoral occupations by the society, though not necessarily true. The coining of word 'Temple Prostitution' is very serious and should not have been tolerated by the learned men of those times, as has been the term 'Saffron terrorism' coined today as an attempt to provide a religious colour to terrorism. Some other terms used are 'Sacred Prostitutes'.

Educational Services of Holy Cross College in Tiruchirapalli District of Tamil Nadu

K. Balasubramanian and V. Nagaraj*****

The main purpose of this paper is to highlight the educational services of Holy Cross College at Tiruchirapalli with philosophical, social significances and get a vivid narration. Tiruchirapalli District shines a prominent centre of education in Tamil Nadu and has been since remote past a glorious centre of learning. After the Charter Act of 1833, the earnest efforts for the

spread of Higher education for women in Tiruchirapalli district were made by the Christian Missionary St. Mary's Tope from the Holy Cross college in 1923 for the benefit of young girls. This was the only women's college in the district, provided its rendered service on the field of higher education without any discrimination of caste and religion for women's social upliftment.

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Higher Education and Development of Dalits in North Tamil Nadu

S. Thirunavukkarasu *

Meston Tainting school was founded in 1851 by the Rev Ebenezer Jenkins of the former Wesleyan Methodist mission the Wesley high school was one of the first institutions to be affiliated with the Madras university on its incorporation in 1875 a collegiate class was opened in 1861 in 1862 the foundation of the original block of the present buildings were laid in 1876 the Wesleyan missionary society agreed to co operate in

the development of the free church of Scotland institution into the Madras Christian college and the earlier ambitions of a purely denominational first grade college at Royapettah was subordinates to more liberal plans for a strong united Christian college The Wesley college had a record of creditable work an intermediate college unit it was closed in 1933 in view of the present union scheme.

Trade during the Chola Period

M. Jayapriya **

During the Chola dynasty, trade flourished. Domestic trade was conducted in two methods, both of which were referred to as foreign trade. Highways were built to facilitate trade. The Chola Empire had various ports where foreign trade could be conducted. Trading markets for Tamil commodities arose in neighbouring countries. Imported and exported items were subject to tariffs. It brought in a lot of money for the state's coffers. Due to overseas contacts, Tamil civilization and fame expanded to other countries. When the financial flow was shut off, they collected interest money from the wealthy. The Cholas excelled in domestic and

foreign trade. A reference to the Chong dynasty of China mentions a Chola trading group that went to the Chinese in 1077 AD. The invention of this charter is a testament to the maritime endeavours of the Chola period. The Chola period saw great development in the fields of art, literature, religion, etc. In all these fields the Chola period may have been the culmination of trends initiated during the Pallava period. The Cholas had contact with China as early as the 2nd century BC. The name of the city is phonologically similar to the ancient Tamil Chola city of Kanchi. This confirms the connection between China and Kanchi.

The Role of L.C.Gurusamy for the Political and Social Elevation of `Dalits

P. Prabakaran * and G. Paranthaman ******

Details of Scheduled Castes suffered politically, economically and socially. They should not elevate any rights during the past times. During 20th century, the differences of organizations, leaders and movements worked for elevation of Dalits. The leaders started their

work for Dalits by movements, associations and as legislation member into bodies of Government, etc., L.C. Gurusamy was the most popular leader among various Dalits leaders during British rule. This paper L. C. Gurusamy analyzed the contribution for Dalits.

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History of the Legal Education and the Birth of Law University in Tamilnadu

Brindha. S*

Education is the process of desirable changes in the behaviour of individuals. It can be also defined as the process of imparting and acquiring knowledge, skills, values, morals, habits and personal development through the institution. Legal education traces back to the ancient period when the king and princes were given teaching about dharma and nyaya. The concept of legal representatives came into existence during medieval times in India. The modern concept of legal education was introduced in the British era. Particularly in Tamil Nadu, the Government Law College was founded by them. After the successful running of law colleges, many law colleges have been established by our

government after independence. Need to promote and regulate legal education, a separate department created in the year 1953 by the Government of Tamil Nadu which is the department of legal studies. To promote legal education regarding advocacy, legal services, and law reforms, a separate university has been established by the Tamil Nadu State Legislative Assembly under Act No. 43 of 1996. It is running successfully and leads to promoting social development. Thus, since the establishment of a law university, many students are interested in pursuing a law degree. This research paper further argues on the history of university and law colleges in Tamil Nadu and its workings.

Cultural and Traditional Games of Tamil Nadu – A Study

M. Balaji**

Tourism occupies an important place in our study. Like other disciplines tourism has attractive features. Tourism phenomenon has complex nature. This complex nature of tourism phenomenon implies that various academic disciplines are involved in its study. Some basic disciplines like management and marketing have been introduced in it. Planning, statistics and market research are also used in tourism enterprises.

A healthy mind in a healthy body is necessary to achieve something in life. Games, yoga, and meditation are needed for the same. In the busy schedule of human life, games played by the rural and urban people of Tamil Nadu. No attempt has been made to record these

games systematically. But in recent times there is an awareness and interest in the west to highlight various games played in a world. Some Tamil scholars in this field have also made a systematic study. With very little source material available the study, the scholars found it very difficult to make a complete account of these games. As the subject was not given any academic importance, very few scholars turned their attention to the study of games, more so with the games played with game board. A deeper study of this subject reveals interesting sociological, anthropological, and historical information.

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Narikurava's: GYPSY of Tamil Nadu

R. Murugan*

The goal of the study is to determine the impact of gender, education, socioeconomic level, and nomadism on health habits and access to health care among the "Gypsy" seminomadic Narikoravar group in Tamil Nadu, India. Tamil Nadu has superior average health indices than India: life expectancy at birth is over three years longer at 68.9 years, infant mortality is nearly half that of India at 21 per 1,000, and maternal mortality is less than half that of India at 90 per 1,000. (Government of Tamil Nadu 2012, 194).The Narikoravar community

is one such disadvantaged population that confronts difficulties in obtaining health treatment. According to the Narikuravars oral history, they are a semi-nomadic tribe from North India who came to South India half a millennium ago. Despite the fact that they now flow across state lines, Tamil Nadu is home to a substantial portion of the population, which is made up of 8,500 households, or 30,000 people, accounting for less than 0.1 percent of the state's population.

The Major Flood in the Cuddalore 1942 – A Study

I. Thamizharasan**

Natural disasters like cyclones, floods, earthquakes and landslides affect almost all countries in the world. They destroy substantial human and economic resources, and stand as formidable barriers against regional, national or global development at regular intervals, almost every year. Tropical cyclones can be considered to be the most destructive natural hazard when viewed in terms of their occurrence, intensity and area affected by the disaster.

Amongst the average of 80 to 90 cyclones recorded per year all over the world, at least five to six

occur in the Indian subcontinent. India ranks high among the countries prone to cyclonic storms. This is because of the special nature of the coastline, the shallow coastal ocean topography and the characteristics of tides in the Bay of Bengal region. Further, the high density of population, low awareness of the community about cyclones and their risks, inadequate preparedness and cyclone warning systems add to the severity of the problem. India has a coastline of about 7,516 km, 5,400 km along the mainland, 132 km in Lakshadweep and 1,900 km in the Andaman and Nicobar Islands.

The Status of Srilankan Tamil Refugees in Villupuram District –A Study

J. Pushparaj* and Hameed Basha. B******

This article mainly focused to reveal the condition of Sri Lankan Tamil refugees in Villupuram District on camps. Refugees are the forced to migrate from their native for safeguarding themselves from the wars, and other reasons. The Tamil tigers report says that more than 3 lakh people were migrated from Sri Lanka to

India as refugees as on 2007. The Tamil refugees were settled in camp of refugees in all over Tamil Nadu on prescribed camps around 113 numbers. . The camps given food, shelter and other possibilities to the refugees survive their life and enhance their life into better for the same. This camp has given the great possibilities to

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the children to get knowledge which might be better for the enhancement of their life skills over the years. Yet, they are not getting voting right for more four decades,

and suffered a lot from the camps. But the protection, basic amenities and other welfare schemes are given to their life into peace and harmony.

Dr. B.R Ambedkar's Contribution to Social Justice in Indian Society-A Study

M. Gopi^{*} and K.M. Subramaniam^{}**

Social justice is the spirit and vision of the Indian Constitution. It is the duty of the state to secure a social order in which the legal system of the nation promotes justice on the basis of equal opportunity and, in particular, ensures that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities. Ambedkar being a rationalist thinker critically see the Hindus traditional social system so as

to create a simply and egalitarian society. Ambedkar's philosophy turned around how to avail the social justice for varied sections of the Indian society as he tried to attain it through the socio-economic and political participation among the depressed castes. Hence the research paper aimed at to study Dr.Ambedkar's ideology towards equality in society.

Economic Condition under the Cholas

B. Raganishiya^{*} and V. Deepthi^{****}**

The purpose of this essay is to look at certain features of Chola Empire crafts and craftsmen (ninth to thirteenth centuries A.D). This is a little-studied aspect of the imperial Cholas' history. The Chola administration's most powerful figure. In his hands, he held absolute power. He went on a lot of tours to stay in touch with the government. The monarch was assisted and advised by a council of ministers who served at the king's pleasure. The functioning of Central administration was overseen by a fully formed secretariat. In the realm of academic institutions, craft history as a sub-discipline is a relatively recent field in the domain of historical inquiry. Craftsmen were usually only mentioned in passing in traditional studies. Scholars have now begun to perform significant research on craft products and craft producers. Under the influence of Marxist, subaltern, and annales schools of theoretical concerns, a few select scholars in India and abroad are doing so. S. Settar, 1 Raju Kalidos,

Kalyan Kumar Dasgupta, R.N. Misra, Thomas E. Levy, Carla Sinopoli, and Jan Brouwer are among the notable craft and art historians among them. From an economic standpoint, artisanal activity made a significant contribution, as evidenced by local, regional, and international commerce / marketplaces. The Chola Empire included the present-day entire South India (barring northern Kerala and northern Karnataka), Sri Lanka, and some parts of the South – East Asian littoral states / kingdoms at its peak of territorial expansion under the famous Chola monarchs Rajaraja Chola I (ruled A.D. 985 – 1012) and Rajendra Chola I (ruled A.D. 1012 – 1044) 3 Fortunately, the Chola Empire's marine trade and expeditions were aided by its strategic location, which placed it between the rich Gulf of Aden and the South China sea trading routes. 4 Historians such as George W. Spencer Kenneth R. Hall 5 and Vasudha Narayanan 6 are also important in this context.

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Status of Transgender People in Villupuram District – A Study

K. Saranya* and Hameed Basha. B**

This article deals with status of transgender people in Villupuram district and reveals the features and constraints of them. Transgender people might be the most vulnerable group whom neglected in this society. Their life and livelihood have more constraints to compare with any group in this world. Both the family and society boycotted them after they known 'transgender', perhaps stigma over there. So they are treated as the second grade citizens and struggled to get proper education and employment. There are lot of steps to taken by the Government to enhance the status of transgender by implementing the programmes and schemes in India. In 2008, Tamil Nadu has started the

Transgender Welfare Board for the welfare of the transgender people, proved to be a harbinger of welfare of all people. Moreover, the freebie and doles are provided for the life and livelihood of the people. But, the getting the benefit of the welfare from the concern office might be very difficult. Also they are not mingle to the social life, and separated themselves from the society lived in unique way of life. Some of few people only get the high position or better position. The only way to made changes for their life, should change the every individual and the society to think about them on humanity grounds.

The Economy in the Sangam Age

M. Jency* and V. Deepthi******

The Sangam economy was simple and mostly self-sufficient. The Sangam literature and foreigners' accounts give a picture of prosperity as well as poverty. They had a well- developed economy due to inland and foreign trades. Rulers and rich people, by virtue of their charity, mitigated the sufferings of the poor. There is no clear data about the strength of the population. Pliny the Elder remarks that the most popular city Palaesimundus (unidentified) in Taprobane (Ceylon) had a population of 2,00,000. The economy of the Sangam age was mainly an agricultural economy with industry playing a sub - ordinate and ancillary role to it.

Agriculture was the principal occupation and it always carried with it a respectable status in the Tamil country. Several poets of the Sangam age praise the

nobility of agriculture as a profession. Agriculture was pursued not only by the people of marudam but also those of the other regions as well. The land was fertile. Several poems refer to the fertility of the soil in the Kaveri delta. AvurMulankilar states that "the land is so fertile that a tiny piece thereof, where a cow elephant might rest, can produce enough food to nourish seven bull - elephants" In a fertile farm, a veli of land produced a full thousand kalam of paddy.

The Purananuru gives a classification of lands according to fertility. They were vanpulam (hard land), menpulam (fertile land), pinpulam (dry land) and kalarnilam or uvarnilam (salty land). Paddy was the staple crop. Vennel, aivananel, torai, sennel and pudunel were some of the varieties of paddy. Millets, sugarcane,

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cotton, turmeric, plants and trees yielding nuts and plaintains were cultivated. Grains were separated by thrashing the sheaths and ears of corn on the ground. Buffaloes were made to tread the sheaths of the remaining corn. Cows were reared.

The King owned the territory over which he ruled. He took efforts to reclaim the forest land. Karikal Chola is stated to have undertaken the reclamation of land and settlement of farmers there. Hill slopes were cleared for paddy cultivation.

The Palar, the Pennar, the Kaviri, the Vaigai and the Tamraparani rivers sustained the fertility of the land. Artificial irrigation was employed by means of tanks

and wells. The rulers constructed dams, sluices and shutters for the purpose of regulating the flow of water. The local authorities appointed watchmen to guard the tanks and reservoirs and regulate the flow of water.

An agriculturist, according to Thiruvalluvar, must plow the land, manure it, transplant the seedlings, ensure an unfailing supply of channel water and protect the cultivated farm from stray cattle. He also advises the agriculturist to be wary of absentee ownership of land. Occasionally, famine and drought affected the land due to the failure of the monsoon. The Iraiyanar Ahapporul states that the Pandya country was affected by twelve years of famine.

Social Legislation of Women in Tamil Nadu with Special Reference to Thiruvannamalai

R. Thillai Kannu*

Women children disabled and aged constitute the most vulnerable sections of our society. The problems of these sections will merit special attention of the government measures will be undertaken to enact a law enabling 33% reservation for women in employment opportunities and in parliament and in state legislature development council for the Upliftment of economically weaker women will be constituted in villages for mobilizing credit facilities and enabling financial empowerment.

The constitution of India comprehensively deals with the rights of women. The following rights are grant to women,

India has an elaborate system of law to protect the rights of women including the equal remuneration at,

the prevention of immoral traffic act and the sati (widow burning) violence against women including molestation, rape, kidnapping and wife murder has increased over the past decades. Most of the dowry deaths involve middle class and lower middle class family. National commission for women investigates cases about abuse and reports to the government to improve the status of women in Indian society. The commission has published general harassment and physical abuse. The national commission for women, since inception as part of its mandate reviewed various laws and proposed new bills for safeguarding the rights of women. Some of the important acts which the commission proposed are the following amendments.

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“சுவாமி சகஜாநந்தரின் சமூக மற்றும் கல்வி பணிகள் - ஓர் பார்வை”

ஜே. ஜான் ரெஜி மோல் *

இந்தியாவில் மேலை நாட்டு கல்வி ஆங்கிலேயர்களின் ஆட்சியில் ஏற்பட்ட பின் வளர்ச்சியடைந்தது. இக்கல்வியின் குறிப்பாக உயர் கல்வியில் ஆங்கிலத்திற்கும் அதிக முக்கியத்துவம் அளிக்கப்பட்டது. இந்தியா சமுதாயத்தின் ஒருசாரர் மட்டுமே தொடக்கத்தில் இக்கல்வியை கற்க வாய்ப்பும், வசதியும் ஏற்படுத்திக் கொண்டனர். அக்கல்வி அவர்கள் முன்னேற்றத்திற்கு உதவியது.

பல தேசிய தலைவர்கள் அனைத்து சமூகத்தினரும் கல்விக் கற்க வேண்டும் என்று நோக்கத்துடன் போராடி கட்டாயக் கல்வியைக் கொண்டு வந்தனர்.

“சுவாமி சகஜாநந்தரின் சமூக மற்றும் கல்வி பணிகள் - ஓர் பார்வை” என்னும் தலைப்பில் மேற்கொள்ளப்பட்டுள்ள இவ்வாய்வு தமிழகத்தில் 20-ஆம் நூற்றாண்டில் தாழ்த்தப்பட்ட சமுதாய மக்களுக்காக தன் வாழ்நாளை அர்பணித்த சுவாமி சகஜாநந்தர் பற்றி விரிவாக விளக்க முற்படுகிறது. இவ்வாய்வின் மூலம் சகஜாநந்தரின் இளமை

பருவம், அவரின் சமூக சிந்தனைகள், கல்வி தொண்டு மற்றும் அரசியல் ஈடுபாடு ஆகியவை வெளிக்கொணரப்பட்டுள்ளன.

அவர் மேற்கொண்ட போராட்டங்கள் (சிதம்பரம் நடராஜ அலய பிரவேசம்) இச்சமூக மக்களின் பொருளாதார மேம்பாட்டிற்காக அவர் தோற்றுவித்த கல்வி நிறுவனம் மற்றும் அதன் தொண்டுகள் ஆகியவை அதிக பற்று கொண்டார்.

ஒடுக்கப்பட்ட மக்களால் சுவாமி என அன்போடு அழைக்கப்பட்டவர் சுவாமி சகஜாநந்தர் இவர், தமிழ்நாட்டில் (பழைய வட ஆற்காடு மாவட்டம்) ஆரணிக்கு அருகில் உள்ள மேல் புதுப்பாக்கம் என்னும் கிராமத்தில் 27.01.1980, பெற்றோர் அண்ணாமலை அலமேலு, மூத்த மகனாகப் பிறந்த இவருக்கு மாசிலாமணி என்ற சகோதரனும் எட்டியம்மாள் பாக்கியலட்சுமி கமலநாயகி என மூன்று இளைய சகோதர சகோதரிகளின் உடன்பிறந்தவர்கள் ஆவார்.

வீரநாராயண ஏரி

வீ. வினோத்துமாள்** மற்றும் சி. ஸ்ரீதர்***

கடலூர் மாவட்டத்தில் காட்டுமன்னார் கோயில் அருகே அமைந்துள்ளது. தில்லை மாநகருக்கு மேற்காக 18 கி.மீ. தொலைவில் அமைந்துள்ளது. இந்த ஏரியானது தெற்கு வடக்காக அமைக்கப்பட்டது. தெற்கே காட்டுமன்னார்

கோயிலும் வடக்கே சேத்தியாத்தோப்பும், (சோழர்காலத்தில் எலும்பூர் என்ற பகுதிதான் எல்லை) அமையப்பட்டு சுமார் 17 கிலோமீட்டர் நீளம் கொண்டவையாகவும் அகலம் 5 கிலோ மீட்டர் அளவினை உடையதாகவும் உள்ளது.

* உதவி பேராசிரியர் வரலாறு, பாதுகாப்பு துறை, சர் ஐசக் நியூட்டன் கலை அறிவியல் கல்லூரி, நாகப்பட்டினம்.

** முதுகலை இரண்டாம் ஆண்டு அறிஞர் அண்ணா அரசுக் கலை கல்லூரி, விழுப்புரம்.

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ஏரியின் நீரினை விவசாய நிலங்களுக்கு நீரை தேக்கிவைத்து பாசனம்; செய்தனர். கி.பி. 1011 ஆம் ஆண்டு தொடங்கி கி.பி. 1037 ஆம் ஆண்டு வரையில் சுமார் 26 ஆண்டுகளாக பிற்கால சோழர்களால் வெட்டப்பட்டதாகும். இராஜா தித்தியசோழன் என்பவரால் உருவாக்கப் பட்டதாகும். இவருடைய தந்தையாரான முதலாம் பராந்தகரின் பெயரை இந்த ஏரிக்கு கூட்டப்பட்டு வீரநாராயணன் ஏரி என்று அழைக்கப்பட்டு இப்பெயர் வீராணம் ஏரி தற்பொழுது மக்களால் அழைக்கப்பட்டு வருகிறது.

பிற்கால சோழர் வரலாற்றில் தொண்டை நாட்டுக்கும் சொழ நாட்டுக்கும் இடைப்பட்ட பகுதியாக விளங்கிய நடுநாட்டின் முக்கிய பகுதியில் அமைக்கப்பட்டதுதான் இந்த ஏரி. அதை திருமுனைப்பாடி நாட்டின் தெற்கே அமைந்தது என்பர் சோழர் வரலாற்றில். ஆதிவராகம் என்ற ஊரில் கிடைக்கப்பட்ட கல்வெட்டின் மூலம் திருமுனை பாடி நாட்டின் தெற்கே என வீரநாராயண ஏரியினை அமைக்கப்பட்டதற்கான குறிப்புகள் உள்ளன.

ARCHAEOLOGY, ART AND CULTURAL HISTORY

ADDRESS OF THE SECTIONAL PRESIDENT

The Concept of Cairn Circle in the Cultural Heritage of Tamils

C. Chandrasekar*

Esteemed President and General Secretary, Office bearers of the Tamilnadu History Congress, Honorable Section Presidents, Local Secretary of this annual session, Dignitaries, Deligates, Brother and Sisters.

At the outset I wish to express my profound sense of gratitude to the Executive committee and General body of Tamilnadu History Congress for electing me as the president of the Archaeology, Art and Cultural Section of its Twenty eighth session organized under the auspices Department of History, Kalaingar Karunanifhi Government Arts College, Thituvannamalai. I deem it as a unique honor and rare privilege bestowed on me.

History is not simply a record of events. History is a long journey. The written historical period varies from country to country with its own civilization. In this long written historical record of about 5000 years ago in the world civilizations of Egypt, Iraq, India and China. In the major part of the world, written records appear so late¹. Example Australia it appeared in 1780's only. Thus nearly ninety nine percentage of the history is drawn from archaeological sources. Beyond all, understanding how the people of the past viewed their own past is more important than how the historians and archaeologist reconstruct the past. Thus, the concept of past is a delicate issue.

There is a general concept that Indian history lies between the Ganges and the Indus. The north Indian history is viewed as the result of cultural values that always moved from west to east. The south Indian history is viewed as the result of cultural values that always moved from north to south. Such unilateral movement of east flowing or south flowing cultural values dominates the scene in Indian history.

Elements of civilization such as art, science technology development, religious beliefs, development

Social and religious changes are closely related to the Megalithic culture but most of the studies on the Megalithic culture are limited I would like to share with you about the Megalithic culture and its cultural elements found through my field studies.

Megalithic cultures in India have been roughly assigned to a prehistoric period or to a great antiquity by different scholars like M.H. Krishna, R.S. Pancharukhi, G.S. Ghurye, Pancharan Mitra and others. R.E.M. Wheeler, for the first time, on the basis of excavations at Brahmagiri provided a firm archaeological setting for megalithic cultures in South India. Based on archaeological evidence, he places these cultures between the 3rd c. B.C and the 1st c. A.D.³ B.K. Thapar, on the basis of his excavations at Maski, he placed the culture between 200 B.C to the middle of the 1st c. A.D.⁴

The habitations site at Hallur gave a 14C date of 1000 B.C for the earliest phase of these cultures. On this basis the time bracket of the megalithic cultures in South India may be placed between 1000 B.C and A.D 100⁵. This view is supported by many scholars like K. Rajan. However, the available archeological data suggests that the period of their maximum popularity lies somewhere between 600 B.C and A.D 100⁶. Some of the scholar has established the date of the south Indian megalithic complex as contiguous with Iron Age; this is around 1500 BCE – 200 AD. Though other have suggested the period 1200 – 500BCE.

“Silappathigaram (5th century AD), the famous Tamil epic, refers to the various kinds of burials namely cremation (cuṭuvōr), post exarnation burial (iṭuvōr), burying the deceased in a pit (toṭukulip paṭuvōr), rock chamber or cist burial (tālvaṇi aṭaippōr), urn burial

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encapped with lid (tāliyiṛ kavippōr). Even in the Sangam age (when kingship and a well ordained society had emerged) the above modes of burials survived," writes Iniyan⁷.

Origin and Spread of Megalithic culture

The megalithic monuments are among the most widespread remains of man both in time and space. The fieldwork undertaken by various scholars since the last century has opened a new era in the study of South Indian megaliths. However, understanding the origin, diffusion, authorship, chronology and material culture of the megalithic period is a complex problem. Various theories have been put forward regarding the origin and diffusion of the megalithic cultures. Some of the scholars unanimously look forward to a West Asian origin. According to C. von F. Heimendorf, the megalithic folk of South India were the Dravidian speakers who came to South India from the West by sea⁸. But we find that the typical West Asian megaliths yielded the bronze objects and this culture came to an end in the last phase of their Bronze Age around 1500 B.C. The Indian megaliths, on the other hand, belong to the Iron Age generally dated from 1000 B.C onwards. In India, archaeologists trace the majority of the megaliths to the Iron Age (1500 BC to 500 BC), though some sites preceded the Iron Age, extending up to 2000 BC.

Classification of the Megaliths

It is not easy to prepare a typology of the megaliths of South India in general because the megalithic burials show a variety of methods for the disposal of the dead. The megaliths can be classified under different categories depending upon their outstanding features. 1)Cairn Circle, 2) Dolmenoid cist, 3) Stone Circle 4) Pit Burials.

Types of Burial

The burials of this area can be broadly divided into three groups namely cairn circle, dolmen and dolmenoid cists. All the types always oriented faced east-west with a few exceptions.

Cairn Circle

A major type of burial encountered here had five sub-types:

1. Cairn circle entombing cist burial.
2. Cairn circle entombing urn burial
3. Cairn circle with double circle entombing cist burial.
4. Cairn circle with Menhir.
5. Cairn circles entombing sarcophagus.

Megalithic Culture – The Iron Age Culture of South India

The megalithic culture in South India was filled with Iron Age culture when the great benefits of the use of this metal were fully realized by the people. The Iron Age people of the subcontinent in general, found out new uses of stones in their daily life. Most of the information about the Iron Age in South India comes from the excavations of the megalithic burials. Iron objects have been found universally in all the megalithic sites right from Junapani near Nagpur in Vidharba region (Central India) down to Adichanallur in Tamilnadu in the far south.

References in Sangam Literature

Thevaram (7731), of the 7th century refers to a burial ground as Muthukadu, which occurs in Purananuru (356:4) and signifies that though the people die and society is destroyed only the burials will remain as permanent memorial.

Literary data on the cairn circle during the Sangam period in Tamil Nadu are abundant. These were called by various names, such as the tomb, "karpadai, kalarai, kalkuvai, karkidai, kalvattam (cairn circle) etc.. the graveyard is known as "Thala Vaithankadu", "Thada Vaithankadu". Urns burials and Cairn circles are the records that identify the culture that existed here thousands of years ago. Ancient Tamil literature reveals such cultural identity.

The Sangam poet Irupidar Thalaiyar refers the line in Purananuru, "வீழ்ந்தோர் வம்பப் பதுக்கை"⁹ (puram:3) the third song of the Purananuru, mentions references to stone blocks set in stone at the battlefield where the martyrs were buried.

“வென்றுனை அம்பின் விசைஇட வீழ்ந்தோர்
ஏண்ணுவரம்பு அறியா உலல்இடு பதுக்கை” ¹⁰
(Agam:109)

Above the lines mentioned about the Cairn circle was written by Kaduthotai Kavinar in Agananooru.

“இடுமுள் நெடுவேலி போலக் கொலைவர்
கொடுமரந் தேய்ந்தார்பதுக்கை நினைத்த” ¹¹
(Kali:32)

Above the songs of Perungadungo, has recorded a record of learning as a hoard surrounded by a waist fence and mentioned the Dolmens are used in the Sangam age in Kalithogai.

“மாயிருந் தாழி கவிப்பத்
தாவின்று கழிகளற் கொள்ளாக் கூற்றே” ¹²
(Natrinai: 271)

The name of the composer of this song is unknown. This song refers to Urn burial customs which prevailed in ancient Tamilagam.

“அன்னோன் கவிக்கும் கண்ணகன் தாழி
வனைதல் வேட்டனை ஆயிள் உனையதூஉம்” ¹³
(puram:228)

The poet Ayur Mudavanar records the cultural tradition of burying the body in a tomb after the death of Kulamutathu Tunjiya Killivalavan in the Chola king.

In ancient Tamil Nadu, the poet's lamenting Mudupalai's about the custom of burying warriors on the battlefield as well as kings,

“கலம் செய் கோவே, கலம் செய் கோவே,
அச்சுடை சாகாட்டு ஆரம்பொருந்திய
சிறுணை பல்லிபோலத் தன்னொடு” ¹⁴
(puram:256)

asked for a large pottery vessel called vodko to make a large size of Urns to accompany the younger brother of her husband after her husband's death. this way, the record of the practice of burying in the thazhi(Urns) can be found in the Sangam literature.

The place where the people are buried is referred to as “Emakkadu” or the burial ground is “Perungadu” by a poet named Koogai Kozhiyar.

“கூகைக் கோழி ஆனாத்
தாழிய பெருங்காடு எய்திய ஞான்றே” ¹⁵
(puram:364)

Also he referred in graveyard nature. There owls are dwelling in trees.

“ஈம விளக்கின் பேளய் மகளிரொடு
அஞ்சுவம் தன்று இம்மஞ்சுபடு முதுகாடு” ¹⁶
(puram:356)

We also use the phrase graveyard, mudukadu in Thayankannan's song.

The famous Sangam poet Baranar recorded the king were buried in Urns in Pthitru pathu.

“மன்னர் மறைத்த தாழி
வன்னிமன்றத்து விளங்கிய காடே” ¹⁷
(pathitru pathu: 44)

There are also references to under the Vanni tree kings were buried. This customs followed by the sangam people.

Social Organization and Settlement Pattern

The commonality in the idea of megalithism and the associated assemblages, the variations observed in the external and internal features of the burials reflect that the Iron Age society of the megalithic people was not a homogenous entity. Differences in the types and contents of the burials suggest that there was some sort of disparity in the attributes of the buried individuals. There are more in number of burials like multichambered rock-cut tombs at many sites, are limited. Moreover, these have yielded rare artifacts made of bronze or gold. On the other hand, many of the burials are simple urn burials with a very few artifacts.

I found the cairns circles in Nathahalli, Dharmapuri District; it is the biggest cairn circle in Tamilnadu ¹⁸. May this cairn circle represents the head of the tribal group. The megalithic people lived in villages consisting of a sizeable population. Though they had a bias for the urban life, they were slow in building huge cities like their contemporaries in the Gangetic Valley. The size of the population is indicated by the organized mass of manual labour that was available for transporting and housing massive blocks of stone in the construction of cists, dolmens and other types of megaliths, or in erecting large rubble and earthen mounds across the water courses for storing rain waters for irrigational purposes.

The houses in which the megalithic people lived probably consist of huts with thatched or reed roofs, supported on wooden posts as indicated by the presence of postholes in the excavated sites. S.B. Deo suggests an advance stage of wooden architecture during the megalithic period¹⁹. Sheratt (1981) argues in the effect of the spread of plough cultivation which produced major alterations in the structure and distribution of settlements²⁰.

The basis of their economy was agriculture. In fact, the megalith builders were responsible for the introduction of the advance methods of agriculture on a large scale, based on irrigation. Scholars like E.H. Hunt and N.R. Banerjee have observed that the megalithic builders introduced the 'tank-irrigation' in South India and thus brought a revolutionary change in the agricultural system²¹.

The inhabitants of Adichanallur used an ingenious method to bury their dead. Thirumoorthy pointed out that these megalithic people were intelligent and had foresight because they used barren and not agricultural land to bury their dead. Besides, the urns were buried on a hillock, where they could not be flooded by the nearby river or the lake. "This is actually, a rocky hilly area. The urns were inserted after cutting the rocks in pit forms. It is not like digging the earth or sand. This is laborious work. Their intention was to accommodate the burials that would come later. That is why they went as deep as possible," he said. They obviously used iron crowbars to cut the rocks. The crow marks on the sides of the pits could still be seen.

I found the number of Cairn circle on the banks of the Cauvery River, in Pilikundulu, Pennagaram Taluk, Dharmapuri District²². Which has the largest Burial ground of Cairn circle in India? I found more than two thousand stone circles. It must have been the part where humans lived, but could not find their residence. Similarly, we have found a burial ground at Adichanallur covering an area of about 114 acres, although it is not inhabited. The historians point out that since there is a continues megalithic site, the old ones may have been destroyed and rebuilt in each period. So the residential answer is missing

Religious Beliefs and Practices

The main intangible belief nurtured by megalithic builders is the belief in 'life after death' or "Cult of Dead". Megaliths are related with the genere of the supernatural or transcendental which leads us to the archaeology of religion and cult. , Stuart Piggott (1959) had attributed megalithic builders as 'Missionaries' and their religion Megalithism or as "Megalithic religion"²³. The megalithic people had great veneration for the dead as they constructed these monuments with great effort and devotion. They believed that the dead had a life after death and the living had to provide them with their necessities.

In megalithic burials, the dead body is treated with special rituals. The mortal body remain associated with antiquities is the expression of their beliefs system. Skeletons from various sites confirm the evidences of different mode of disposals related with ritual activities. Megalithic burials encountered are single, double and multiple. There is a death of primary burials in the megalithic context of India, mostly secondary in nature and symbolic in nature. Most of the burials were found either stretched or flexed or crouched burials and sometimes in sitting posture with grave goods. A skeleton sitting cross legged in Padmasana posture has been reported from Kodumanal²⁴. The burial from Kodumanal suggests that the body was exposed or buried somewhere else and later the bones were collected and buried ceremonially in the grave²⁵

The custom of treating the corpse with red ochre possibly had some ritual significance. The meanings of the red ochre in relation to the funerary customs, possibly symbolizes eternal life. Probably it served as a substitute for blood; it may indicate life and the power to restore life. Red ochre in cists mixed up with broken pottery and remains of bones were discovered from Gujjarahalli in Dharmapuri of Tamil Nadu.

Another important ritual when I found the cist burial in Anai Paarai near Azhagur Sakkampatti village in Sitheri hills in Dharmapuri district. I observed from cist burial site, was pieces of a single red pot that was found placed exactly at Northwest and Southeast corners opposite to each other within the cist burial.

This was possibly related with the ritual similar to the contemporary burial practice of breaking the water pot carried by a blood relative of the dead, after walking around the funeral pyre with water²⁶. The available dates from the site show that the megalithic cultural traditions survived beyond medieval period.

The worship of burial monuments by ancient Tamils shows their belief in rebirth. For instance, at in Chengam taluk of Thiruvannamalai district, a huge anthropomorphic figure (Fig. 8) first identified by B. Narasimaiah. This figure was erected as a part of a cairn circle. It was probably a primitive form of idol worship, paving the way for constructing structural monuments of bricks and stones. The presence of both cairn circle and anthropomorphic figure at one place shows the gradual and steady development in constructional activities and changes in cultural status.

Placing iron objects near the skull and feet has been observed in the megalithic burials. These practices may be linked with some intangible beliefs prevalent in some groups. Placing iron in grave and wearing of iron objects is another practice prevalent in present society to avoid bad spirits. A notable feature noticed in the funeral rites of Nilgiri hills is that the person who practiced the death rites carries in his left hand a small bar of iron. The belief behind holding of iron bar is to keep away spirits that wander about the dead²⁷

Practices in Megaliths Reflecting Belief in Astronomy

The ancient world communities provide great importance for orientations while constructing burial monuments. . The observation of rising sun and sunsets, solstices and change in seasons seems to have influenced megalithic monuments and its erecting. Mudummal reveal many pairs of menhir stones aligned in straight lines to the sunrise and sunset points during the solstices and equinoxes, on the local horizon Celestial bodies are found represented in Graffiti and arts²⁸. The association of sun, moon and stars in the form of graffiti on pottery and rock art is a sign of certain interest in celestial bodies.

Cup Marks

Rao possibly for the first time, states that, there is clear evidence indicating cup mark's relationship with constellations from Mudummala Menhir site(2015). According to Rao (2015) the site Mudummal has the earliest sky chart from India that shows the Ursa Major also known as the Great Bear constellation or Saptarishi. The Great Bear constellation was used by several ancient communities especially the caravans and the sea voyagers to identify the 'Pole star'²⁹

Port Hole

The port hole is noticed in dolmen, Dolmenoid cist, cist and rock cut caves. Circular or oval and in some cases square, rectangle, trapeze, arrowhead, Latin cross, and 'U' shaped. Portholes usually provide the orientation aspect of the burials. At several megalithic sites port hole is oriented to east or west therefore it confirms the role of direction of the rising and setting sun in the construction of megalithic monuments. The seasonal variation of the sun's direction perhaps influenced the orientation of the megalithic monuments and also the port hole. Probably the graves are meant to provide housing to the spirit or soul, possibly the port hole is intended to provide access to the spirit or ghost to and from the grave (Rao 1988). At some sites, grave goods are found arranged near the port hole; it suggests port holes are possibly the opening made for symbolic ways of communication with the dead through frequent rites and rituals.

Urn Burials and Mother Goddess cult

Large earthen pots used for the deposition of skeletal remains and other assemblage are found below the ground or associated with a type of burial called Urn burial. These urns are usually sealed with a lid and protected by cap stone and cairn packing. According to Logan (1887) correlates the protuberance on the bottom of the urn as a representation of mother's womb. This type of burial is connected with the idea of Bhu-Devi or earth goddess, and symbolically it is supposed to represents the return of an individual to the womb of Mother Earth³⁰. The rope like decoration on the urn is also considered as the umbilical cord. Sites like

Adichanallur, Mangadu, Nannangadikunnu, have unearthed pots with similar decoration on the exterior.

According to Das (2009) the neck of the vessel is ornamented with engravings, drawing or appliques like a female's neck adorned with jewellery.³¹ These figurines suggest mother goddess cult and themes represented in the terracotta finds include pregnancy-childbirth, spirits etc., possibly denoting fertility rituals and totemic sacrifices³²

From Adichanallur a figurine of mother goddess and a potsherd with the motifs of a woman, a stalk of paddy, a crane, a deer, a crocodile and a knob mark were found inside an urn which had human skeletal remains. The depiction of the woman indicates the mother-goddess/fertility cult³³

In Athichanallur many of the urns were having the husk, green grams and especially those that contained human skeletons, were covered with another urn, in what is called a "twin-pot" system³⁴. They had been buried after cutting the rock in circular pits, into which the urns were lowered in a three-tier formation. The earliest burials formed the lowermost tier, which left enough space above to accommodate future burials.

Sathyamurthy says, the motifs of the urns are resemble of pre historic cave paintings found in central Tamilnadu, including Erode and Dharmapuri district³⁵.

Animal Sacrifice

Animal remains like of goat, dog, horse, buffalo, cattle etc were found associated with burial rituals. It is possible that, the animal was buried with his master as accompanying companion to the hither world or as a carrier of the soul³⁶ (Rao 1988). Chopping marks on animal bones have been noticed at Kodumanal³⁷ (Rajan 1998:67-75). These bones suggest that the cattle and bovine animals found in these graves were possibly sacrificed or killed as part of some ceremonial practices or as part of feast offered to the community by the kith and kin of the dead.

Most of ethnic groups from various parts of India still practice feast as part of death rituals and funeral ceremony by sacrificing and offering animals like Buffalo, cattle, sheep, and goat. The Nilgiri tribes like

Toda, Kurumbas sacrificed buffalo, goat, fowl during funeral ceremonies to get prosperity³⁸ (Thurston 1909) Horse skeletons and ornaments with human burials either single or joint were encountered from Adichanallur, Koumanal, Porunthal, Uppalapadu and so on.

Plenty of terracotta and metal figurines of animals and birds have been reported from megalithic burials, most of them are dog, buffalo, bull, pig, goat etc. Usually these animal figurines are found in the final funeral kit.

Labyrinth Creations

Labyrinths are enigmatic motifs with a common design strain that is noticed from several sites in India. Structural labyrinths have been found associated with megalithic burials in Tamilnadu³⁹. Here burials are interned or placed at the centre of stone circles and cairn circles, and it seems to carry connotation with cosmos and heaven as noticed in the labyrinth representation in rock art. I found labyrinth figure in cairn circle in Melkan Mooku, a Kota tribal settlement in Nilgiris also found Dolmens and Menhir⁴⁰.

The Seven layer Labyrinths at Vetharappampatti in Harur Taluk, Dharmapuri District invented by Sugavana Murugan. It may associate with the vogue belief and concept of seven heavens in some communities⁴¹.

Technology: Industries and Crafts

For the fulfillment of other societal needs in domestic, technical and cultural fronts an efficient infrastructure of subsidiary economic activities is essential. The industrial activities such as smithery, carpentry, pottery making, lapidary, basketry and stone cutting which formed other economic activities of megalithic society, are dealt here mainly because of the interdependent link between these and the primary methods of production.

The Megalithic people have mastered various methods of cutting the stones needed for the Cairn circle, one of which is to dotted large stones with the required amount and then fire them and expand them. This is a technical element that will continue for about

three thousand years as the stone slab rises to the point where the rock expands. It is noteworthy that this method is still followed in Sivagangai district today.

Ceramics (Pottery):

Tamilnadu has attracted national wide for three important findings : an inscription in a rudimentary Tamil – Brahmi script in the inside of an urn containing a full human skeleton: a potsherd (fragment of broken earthenware) with stunning beautiful motifs: and the remain of living quarters (rampart wall, potter’s kilns, smith’s shop and so on) closed to the site.

The name Periyasathan was found carved in the Tamil-Brahmi script on one potsherd. Its significance lies in the Tamil-Brahmi inscription found on a hill at Arasalur⁴²; about 15 km from Kodumanal. There are two Tamil-Brahmi inscriptions datable to the second century C.E.

The inhabitants of Adichanallur were skilled at wheel-making technology. While their big urns and red ware lids were handmade, the black-and-red ware lids, small and miniature vases were made using slow wheels. Floor-level potter kilns and a bead industry found during the excavation showed that they led a settled life⁴³.

The black-and-red ware bowls, beakers, globular vases and black polished ware cannoid lids had white dotted paintings, with the designs mostly oblique in nature, around the rim or shoulder portion of the artifacts, the report said and it is interesting as they used micro brushes and followed different patterns,” Sathyamurthy told “Such white dotted paintings came to light during excavation at T Kallupatti in Madurai district.”

The ceramic fabrics associated with the megalithic culture are black-and-red ware (BRW), burnished black ware, red ware, micaceous red ware, grey ware, russet coated painted ware (RCPW), BRW, which is a wheel-turned pottery, essentially consists of utilitarian shapes and a majority of the forms probably served as tableware of megalithic society. All these varieties of pottery are characterised by a fine fabric and are produced from well levigated clay rarely with sand or

such gritty material. They were generally well fired in open kilns at low temperature.

Terracotta discs, figurines, gamesman, miniature pottery vessels found from graves attest their use as toys for entertainment of children. The most remarkable is the terracotta disc resembling spindle-whorls, which was probably used in hop-scotch game. This is suggested by the discovery of a disc in the grave of a child.

Metals

There are many megalithic sites which in all probability were the production sites of metals like iron, copper, gold, silver etc. The available archaeological evidence in the form of crucibles, smeltingfurnaces, clay tuyers and presence of material like iron ore pieces, iron slag, copper slag and traces of ancient copper, gold mines or the mineral resources at or near to these sites is suggestive of smothery. Though Adichannallur burials and Nilgiris yielded bronze objects the use of bronze at these two sites are exceptions and it is rather doubtful if these were locally manufactured.

The latest excavation, as the previous ones, uncovered open furnaces, where men worked up temperatures of more than 1,200 degrees Celsius to convert iron into steel. This was a remarkable feat in itself because the iron ore they received from Chennimalai, about 15 km from Kodumanal⁴⁴

Trade and Commerce

The people of Kodumanal could engage in multi-industrial activities because raw materials were available within a radius of 15 km. The iron ore came from Chennimalai. Quartz came from Arasampalayam, 5 km away. Even today there is an abandoned quartz mine belonging to the Geological Survey of India at Arasampalayam. A quartz outcrop called Vengamedu (Venga means quartz and medu is mound) is situated about 2 km north of the site. Sivanmalai, where sapphire is available, is also nearby. Padiyur has a beryl mine. While carnelian and agate came from Maharashtra, Kodumanal got its lapis lazuli from Afghanistan.

The excavations have yielded various non-local items among the grave goods which reflect that there

were exchanges of activities during the megalithic period. From the Graeco-Roman writings and the Tamil texts it is clear that at a little later period maritime exchange was the major source for procuring them. The archaeological remains like the rouletted ware, amphora and other ceramic materials found at many sites like those at Arikamedu are evidence for this. Thus, the megalithic people as the hunter-gatherers and shifting cultivators of Iron Age also had active participation in the exchange network.

Conclusion:

Summing up the above discussion, we can say that the megalithic culture in South India was gifted with dynamic people, who almost revolutionised the society of the earlier neolithic-chalcolithic times. They depended heavily on agriculture to sustain a considerably large society, though hunting and fishing supplemented their food supply and various industries and crafts enriched their economy. It becomes amply clear that the megalithic people practised a mixed-economy on agro-pastoral production. The cult of the dead became the dominant feature of their religion and life, which survives in the culture of many tribes till today.

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Adichanallur Excavations – Metal Perspective with Sumerian Artifacts

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Introduction

History books of the world state that early human history has three periods: the Stone, Bronze, and Iron Ages. Historians periodise early human history in this way because tools made of hard materials like metal and stone are often the only remnants from these ancient societies. It varies by region, but this periodisation is most accurate when we are talking about Afro-Eurasia. The Iron Age lasted roughly from 1500 BCE to 500 BCE. We're used to iron now, but iron-making technology was a major innovation, and it took thousands of years for people to figure it out. When did

the Iron Age start exactly? It has been fixed only based on the excavations done in various parts of the world. It is intriguing that the excavations done in Adichanallur have not been in the annals of any researcher. The results have been published a century back and it was not followed up to disclose to the world that Iron started in India, and especially in Tamil Nadu state. This paper would first introduce the metal artifacts of Adichanallur Archaeological results published by Alexander Rea in 1876 and its counterparts found in the Ur Excavations by Leonard Woolley in 1922.

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Methodology

This section consists of contents obtained through the data mining on the topics discussed here. Report provided by Alexander Rea was completely studied. Report published by Leonard Woolley was studied. Paper submitted about the aging of the Adichanallur excavations was studied as well. Various details about people who lived in four major ancient civilisations were collected and analysed to get to the conclusion that there are similar artifacts in Adichanallur and Ur.

Literature Review

Adichanallur excavations

Adichanallur is an archaeological site in Thoothukudi district in Tamil Nadu, India. It is an Iron-Age urn-burial site, about 24 km from Tirunelveli town in southern Tamil Nadu.

Alexander Rea, Superintendent of Archaeological Survey of India, called the Adichanallur site “the most extensive prehistoric site as yet discovered in southern if not in the whole of India... . The site was first brought to notice in 1876 when it was visited by Dr. Jagor of Berlin, accompanied by the Collector of Tinnevely and the District Engineer” in his article entitled “Prehistoric antiquities in Tinnevely”, which appeared in the Archaeological Survey of India’s annual report in 1902-03.

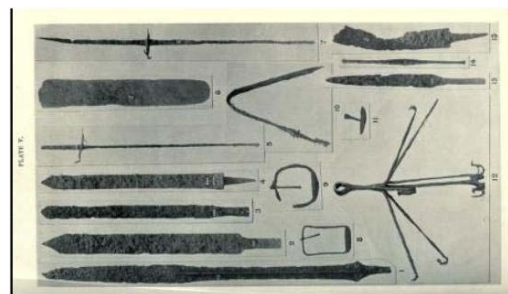
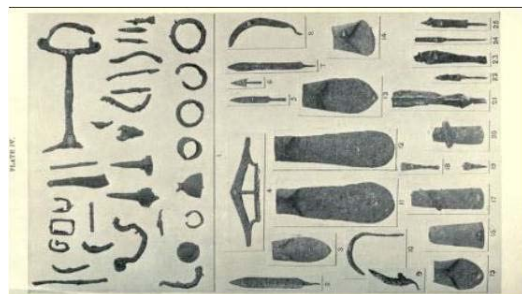
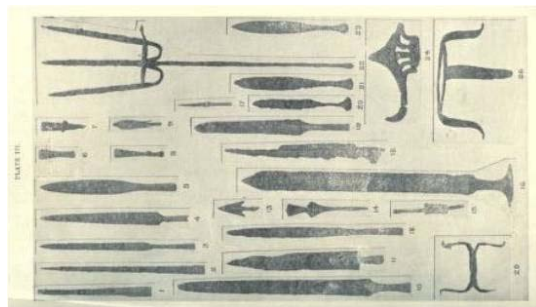
In his first excavations, Rea discovered about 1,872 objects, and about 4,000 more later. He said:

“The objects yielded by these burial sites are finely made pottery of various kinds in great number; many iron implements and weapons; vessels and personal ornaments in bronze; a few gold ornaments; a few stone beads; bones; and some household stone implements used for grinding curry or sandalwood.”

Traces of cloth, urns with mica pieces, and husks of rice and millet were found in pots inside the urns. Lamp stands, hanging lamps, bell-mouthed jars, ‘chatties’, necklaces, wire bangles, swords, spears and arrows were found.

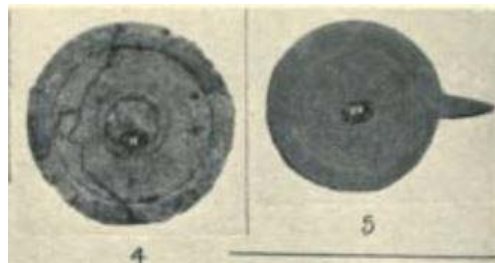
Rea systematically documented all the objects that he discovered and handed them over to the Government Museum in Chennai, where they are on display. The

images of Plate III, IV and V from the report are given here for reference.



Also intriguing is that, although Rea found a number of bronze objects and several gold diadems, no bronze (such as mirrors and stands) or gold objects have so far been found in excavations conducted by the ASI from 2004. Besides, the trenches dug by Rea have not been located so far, although they are said to be in the centre of the mound.

Following are images from Plate II of the report.





Rea also discovered a number of bronze figurines of the buffalo, the goat or the sheep, the cock, the tiger, the antelope and the elephant.

Abstract of the paper submitted by Dr. Raj Kumar Gartia in the year 2005 states that

“Redware as well as black and red ware potteries excavated from different levels of the Urn Burial Site, Adichanallur, Tamilnadu have been subjected to OSL dating by the well-known Single Aliquot regenerative dose (SAR) protocol. The OSL ages of the potteries are found to lie in the range 3600-6000 years B.P. This study, first of its kind in the sense of application of SAR protocol, a technique known for its increased accuracy coupled with standard Riso TL/OSL reader for data acquisition more or less conclusively demonstrates that the urn burial site dates back to 4000 BC to 1500 BC. Today thus one can say with confidence that Adichanallur, is one of the oldest megalithic sites of South India.”

The iron implements found along with them must also date back to that period.

Table 1

Sl. No.	Sample No.	Trench No.	Urn NO.	Age [BP]
1	1	2zB16	U-52	3000±700
2	4	2zC16	U-21	2700±600
3	8	2zB17	U-104	3160±600
4	13	2zC15	U-10	3400±700
5	16	2zB17	U-93	2600±500
6	Thick pottery	2zB117/2	U-	2500±530
7	Thin pottery	2zC16Q2- layer	U-29	1920±350
SL.No	Sample			
1	Wood piece	¹⁴ C Date [TIFR,1963]		775±95 AD

Metal artifacts of Adichanallur

Probably the older dates, as shown in Sl.No. 4 in the table 1, coincide with the entry of Iron Age period in TamilNadu, wherein the ancient people have obtained copper along with iron and gold and then smelted them to make various copper alloy objects.

Excavations did have many surprises. Importantly, several gold diadems with a hole on each end for tying them around the forehead were found. Rea’s discovery of gold diadems is intriguing, for gold does not occur at Adichanallur or any nearby place. The gold could have been brought from outside because of trade contacts, Thirumoorthy points out.

The discussion will start from this point where Tamils have trade contacts with various countries in the Indian Ocean. There exists a lot of evidence for the trade relationships with South East Asia through various sources including epigraphies, temples, deities, arts, cultural similarities, traditions and linguistic forms. There are many Roman and Greek travel documents pointing out the trade relationships starting from Megasthenes, Arrain, Pliny, Strabo, Periplus, Ptolemy, Marco Polo and many more. From these notes it was found that gold was bartered for the Indian imports.

Ur Excavations

Sumerian civilisation, which was considered to be the first civilisation of the world, had close relationships with India in those days. This statement can be proved by the tablets and seals that were excavated in the regions of Iran, Syria and Turkey. There are thousands of seals around that region depicting various figures, animals, symbols and weapons which had many common features.



Prisoners escorted by a soldier, on a victory stele of Sargon of Akkad, circa 2300 BCE at Louvre Museum, Paris, France



Akkadian official in the retinue of Sargon of Akkad, holding an axe



Victory Stele of Naram-Sin, from Zagros 2260 BCE



Anzu and Ninurta of Mesopotamia



Ashurbanipal



Ashurbanipal

Evidence of commonality in artifacts

Though there is much evidence, this paper would like to present two major pieces of evidence. According to some sources, cylinder seals were invented around 3500 BCE in the Near East, at the contemporary sites of Uruk in southern Mesopotamia and slightly later at Susa in south-western Iran during the Proto-Elamite period, and they follow the development of stamp seals in the Halaf culture or slightly earlier. Above seals have men carrying weapons (lances). The weapons are made of wood or iron or other material is yet to be confirmed by archaeologists. The bas reliefs belong to different periods of Sumerian Civilisation. The creature in the bas relief and other creatures depicted in many seals of that civilisation are related to Tamil culture stands as one evidence.

The Anzu bird, half lion, half-eagle had been a mainstay of Cuneiform culture from at least the third millennium BCE. It appears in Sumerian literary works as a wild creature of mountains. Various such creatures are deities in Saivism of South India and still the worship is continued in the temples of Tamilnadu. The half eagle one is called Garuda, half lion is called Sharabha and double headed eagle is called Ganda Berunda bird.

Second evidence is the weapons used in the bas relief by the Sumerian deities. We can see the lances, hatchets and daggers in the bas relief. How these would have been available in Sumeria? Historians note that

iron was not excavated in Harappa sites. The items excavated at these sites have disclosed its relationship with Sumerian civilization in many aspects. There are studies showing the relationship between the Indus Saraswati civilisation with the Tamil civilisation.

Third evidence is presented from items excavated in 1863 by Robert Bruce Foote, British geologist and archaeologist who discovered the first conclusive Paleolithic stone tool (a hand axe) in India. He found the tool in southern India (Pallavaram, near Chennai formerly called Madras). A recent discovery in Israel pointed to the possibility that modern humans migrated out of Africa 180,000 years ago. But stone tools unearthed in Attirampakkam (60km from Chennai) have been found to be 385,000 years old and then tracked its subsequent evolution until around 172,000 years ago. The tools bear marks of the Levallois technology that has its roots in Africa and predates the arrival of modern humans in India. This place was declared as a stone axe factory as it was found that many axes have been manufactured and sold to distant areas.

From the excavations done recently, it is getting clear that there was a civilisation in and around the Rivers of South India. It is named by archaeologists recently as Porunai or Vaigai Valley civilisation. The people of this region have manufactured weapons and exported them from here to countries to the East and to the West.

Conclusion

The report of excavations of Adichanallur published in 1915 by Alexander Rea posits that there were artifacts in Tamilnadu of India between 3000 BCE and 700 CE. The paper provides evidence from the

weapons used by Sumerians (known from the bas reliefs and seals) and the existence of the Vaigai Valley civilisation in the Southern part of India. Author requests the historical community to rewrite the Iron age history based on these findings that have not been perceived for so long.

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Ideas and Images of Manmatha in the Sculptural Art of Tamil Nadu

A. Mahalingam *

Manmatha of Kamadeva image is one of the popular images in Indian Art and the images are the more prevalent in the temple art of South India. The vedic and puranic episodes are associated with Manmatha. According to Siva mythology, Manmatha of Kama once disturbed the meditation of lord Siva by shooting his arrow at him. The irate Siva turned his

third eye on the god of love and reduced him to ashes. Later seeing the grief of Rati, Siva relented and agreed that on one day of the year Kama would reassume his bodily form; Vasantosava is associated this day. It was familiar during Vijayanagara Nayak period. A large number of sculptural forms are depicted in the temples of Tamil Nadu. This paper demystifies the different

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ideas, myths and images of Manmatha represented in the temples of Tamil Nadu.

Manmatha is represented as a graceful youth of unparalleled elegance. He has eight hands in four beautiful wives called Rati (love) Priti (pleasure) Sakti (power) Bhadasakti (jealously). Kama has five arrows, each arrow being a fragrant flower, the crocodile (makara) in his banner. More often he is represented with two hands, riding on a chariot or parrot with his chief queen Rati by his side Vasanta, the spring, is his intimate friend and ally. His five arrows are the flowers of lotus, asoka, mango, jasmine, and blue lily and shoots them with his graceful bow of sugarcane. Mayamata says the Manmatha's arrows are made of the cruel teeth of women and are called tapani, the tormentor dahini, the consumer Sarvamohini that which completely infatuates Vivamardini, the whole destroyer and Mardini, the killer¹.

According to legend when Uma-Sati on being insulted by her father Daksha, had not invited her husband Siva, through all the other deities had been wallowed for a yajha (Sacrifice), perished in a self-created fire. The gods fearing that no progeny would emanate from Siva approached Brahma and at his instance Kama Deva, the love god, tried to excite Siva wrapt in deep meditation. Where Kama shot his flowery arrow at Siva, he opened his third eye and in the fire which issued from it, Kama perished. Though not visible to anyone, he is believed to be seen only by Rati, his beloved wife². According to Kalidasa Raghuvamsa Rati is also attributed to Lakshmi³.

Vasantotsava centres around the worship of Kama (Madana or Manmatha), the god of love. After Siva reduced Kama to ashes, seeing the grief of Rati, Manmatha's consort, Siva relented and agreed that on one day in the year Kama would reassume his bodily form and vasantotsava commemorates this day. Kama deva is called Vasanta, the demi-god of the Spring Season and the commander of his forces is Chitra. The spring festival connected with Madana was vary in India from atleast the third to the twelfth century A.D. while holi was celebrated mainly from fourteenth century onwards. Vasantotsava continued to be celebrated even till the 16th century, when holi had already become popular. In course of time, the worship of Madana died out and the great festivity connected with it was transferred to the holi festival.

In the Kalyanamandapa of the Varadaraja Perumal temple at Kanchipuram, the god and goddess of the Love, Manmatha riding on a Hamsa and Rati, on a peacock have been inserted side by side amidst a row of rearing horses and their riders, the same scale and general outline being cleverly maintained. This is a superb example of the wit so frequently displayed by the Indian sculpture⁵.

This image of Manmatha is also represented in the Visvanatha swami temple at Tenkasi and the sculpture belongs to 15th century AD of later Pandya period. Manmatha in this sculpture has four hands, in three of which he holds his flowing arrow and in the fourth carries the sugar cane bow. The manner of the Moustaches, the long conical head gear and other ornaments are characteristic of sculpture of this period⁶.

Rati- Manmatha is portrayed in the thousand pillared mandapa of Minakshi Sundareswar temple at Madurai. Here Rati is bedecked with heavy ornaments and express feminine beauty wearing a folded designed drapery and flanked either side by women with fly whisk. The loving couple Rati and Manmatha invariably appear in almost all mandapas in the same temple. The cursing story of Kama (Manmatha) was popular among the folk during this period. On the festive occasions debates were held in the nights as to the defeat or victory to Kama.⁸ On the opposite of Rati, the life size image of Manmatha is depicted this beautiful figure wears a kritamakuta. His hands are mutilated at later stage. He might have held a flower of arrow and sugarcane bow in his hands. The edge of the broken how is seen here. On one side of the pillar a woman is found carrying a bunch of palm leaves. The bunch may be presumed as the Kamasutra of Vatsayana. She perhaps insights others to read this book.⁹

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The Porunai Civilization An Archaeological Classic

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Introduction

A nation attains its fame through its glorious histories and traditions, one of the primary means to learn about the past of human cultures. The term archaeology is derived from the combination of two Greek terms 'archaeos' which means 'to be ancient' and 'logos' scientific study respectively.

Beginning of archaeological research in India:

Indian culture is also attained its fame through its history by using archaeological explorations and excavations. In India earliest attempts to archaeological excavation were made by Alexander Cunningham (1814- 1893). He was also called as father of Indian archaeology. He also published the first volume of corpus Inscriptionum Indicarum in 1877. His main contribution to the archaeology of India was the discovery of the Harappa remains.

'Colin Mackenzie – An antiquarian' in Tamilnadu. Colin Mackenzie's (1754- 1821) attempts were proved to be the earliest in the process of formulating archaeological researches. In this way remains of the earliest Tamil civilizations unearthed at Arrikamedu, woraiyur, Korkai, Keeladi, etc.

Porunai civilization:

In this paper we would try to highlight major aspects and features of porunai river valley civilization. Porunai is another name of Thamiraparani River. It is a perennial river that originates from the Agathiyarkoodam peak of pothigai hills in the Western Ghats. It flows through Thirnelveli and Thuthukodi districts of Tamilnadu and makes its confluxes into Gulf of Mannar. Korkai was the ancient capital of the Pandyas.

Foundation for the Porunai excavation:

Korkai:

Explorations of the site at Korkai was first began by Dr. Caldwell in 1870. He published the results in the form of an article in 'Indian antiquary', he found pearls, oysters, conch shells, two Buddha images, Singhalese coins and funeral urns. Later, excavations at Korkai were carried between 1968 and 1969.



Fig:1 10-layer brick construction

The archaeologists dug 17 trenches at Korkai. They found cast iron materials, glass beads and signs of industrial activities. They also found ten- layered brick of the ancient civilization (as shown in fig 1). Further, Korkai was also the capital city and the port of Pandias of early Sangam period according to the available evidences of archaeology and literature. The availability of the port for exports and imports of goods in Korkai for ancient civilization in 500BCE was proved by the carbon dating lab.

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Fig:2 Perforated pipes found at Korkai site

According to Sangam literary texts such as Maduraikanchi refers the city as “korkai perundurai”. Akananuru mentions about the availability of ‘Valampuri chanku” (as shown in fig:2) which proves the existence of port in Korkai. Sillapathikaram calls Pandias as ‘Korkai Pandias’.

Adichanallur

The discovery of Adichanallur’s historical importance was found by the German ethnologist Dr. Jagor in 1876 and he carried away all the artifacts unearthed at Adichanallur to Berlin museum in Germany. The second stage of excavations at Adichanallur were carried out by the archaeologist Alexander Rea between 1899-1905. Rea systematically documented all the objects that have been discovered over there. They were set and deposited at government museum, Chennai.



Fig:3 A bronze coin found in Adichanallur excavation

One of the artifacts with its peculiar image, that attracted the archaeologists is a palm sized bronze

female figure. Some of the archaeologists made assumptions such like that, it was the image of the ghost in Adichanallur. Some other archaeologists firmly believe that the image was a representation of the mother goddess who stood for fertility.

In 1963, two Indian scientists, Chatterjee and Gupta who concluded that the skeletal remains unearthed at Adichanallur were not from a homogenous race at all? They said that they’re a mix of Australoid and Mediterranean races led to the formation of Dravidian speakers.



Fig:4 Urns of Adichanallur site

According to Dr. Raghavan, racial representation arose from the skeletal remains, based on the analysis proves that it consisted of 14% Negroids, 5% Austroloids, 30% Mongoloids, 35% Caucasoid, 8% ethnic Dravidians and the remaining are mixed trait population.

Sivagalai:

Sivagalai is also located at Tuticorin district. The excavational activities have resulted at the unearthing of

larger number of artifacts such as pot sheds and Mesolithic tools.



Fig:5 15 more burial urns at Sivagalai site

There were also found 16 urns about the size of 4 to 5 feet in a same trench. Miami- based Beta analytic testing laboratory concluded that the artifacts available at the Sivagalai can be traced back to the date of 1155BCE. This conclusion has been made on the basis of carbon-14(c^{14}) dating method.

Conclusion:

Archaeological excavation at Porunai river valley unfolds that the literary reference to the pandiyas of early Sangam period, which is proved to be historically valid. It attests the existence of a civilization with the developed state at the stage of a kingdom around 1500 BCE. It compares parallelly the early historical Vedic

period of Ganges valley culture but in its own way it resembles the urban settings of Indus valley civilization.

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History and Inscriptions of Swarna Kaleeswarar Temple at Kalayarkovil – A Study

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Introduction

Kalayar kovil temple or Sorna Kaleeswara Temple is dedicated to Hindu God Lord Shiva situated in Kalayar Kovil of Sivagangai District of Tamil Nadu. Kalayarkovil was called *Kaanapair* / *Thirukkaanappaer*.

Kalayar kovil temple is currently owned by the Sivaganga King family and is now under their

management. Kalaiyarkovil Temple was the stronghold of the rulers of Sivaganga, which was well built with an extensive fort by the Great legendary Maruthu brothers, the Periya Marudhu and Chinna Marudhu, who ruled out Sivagangai Kingdom in the decade of 1800 C.E. Kalayarkovil Temple, is one of the famous 14 Lord Shiva Temples in the Great Pandiya Kingdom.

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History and Inscriptions

The Temple has the Pandya, Ramanathapuram Sethupathis, Sivaganga Samasthana Kings, Marudhu Pandyas and Nattukkottai Nagaratar's contributions. The 5 tier Rajagopuram was built by the 12th Century Varaguna Pandyan (1251 – 1261 C.E).

From the *Agananooru* a Sangam Literature, Kanaper is the name of the place and Eyil means a strong wall Kanaper was ruled by the King Vengaimarban with safe & strong wall, moat and forest around it. When Vengaimarban challenged, Pandya King Ukra Peruvazhuthi captured the Kanaper with strength. And he was called as "Kanapereyil kadantha Ukra Peruvazhuthi"

As per the inscriptions this place was called as Kanaper and from 16th Century inscription as Kalayarkovil. Lord Shiva was called as Kapaperudaya Nayanar, Kanaperudaya Nayanar Kalayar Somanathar. Ambal was called as Nachiyar Thanmenmulaiyal, Aludaya Nachiyar and Vinayagars Name are added with Chella, Ariya, Sakthi, Ganapathy peruman, etc.

Pandya King Kulasekara Pandya's 14th year reign inscription (AR 577 of 1902, SII, VIII – 169) records the gift of Lands to the dancers of the temple who are given with title "Thalaikoli", NakkanCheyyal alias Kalingaraya Thalaikoli, The Land was purchased from the Dancer Nakkan Nachiyar alias Thanianaiyitta Perumal Thalaikoli. The tank/ kulam was rectified and the land was converted to as cultivatable land before gifting. Pandya King Veera Pandya's 14th Year reign inscription (AR 578 of 1902, SII,VIII- 170) records the endowment to Aadhi chandeswarar sannadhi by three people, Alalasundara Thirumadam Mudaliyar, Pathiyilarila Nakkan Muvaayira Thalaikoli, Aalasundara Thirumadam.... Sambanda Perumal and chokkan Sambandan towards purchase of land and the payment of grains like Paddy and Varaku and panam 18 to this temple.

The inscription without King's name and year (AR 581-C of 1902, SII,VIII- 175) records the endowment of Naivedyam of Kariyamuthu, Adaikkaiamuthu, Neiyamuthu, Uppamuthu, Milakamauthu and vasthiram to Kottathu Nachiyar

Thanmenmulayar, Aludai Nachiyar, Ariya Pillayar, Chella Pillayar for which the the kuruni paddy rice out of which 2 Nazhi Arisi choru to be prepared from the income of the gifted Land. This was donated by the person who constructed the sannadhis.

The Sundara Pandyan's 10th year reign inscription (AR 584 of 1902, SII,VIII- 178) records the gift of Land sale for 30 panam by the Thevan Thongan alias Malava dheventhara Parayan with trees like and wells. This has to be utilized for the pooja in the name of a merchant Mangudayan avudayanPerungarunaiyalan sandhi. When others are signed Malava Theventhara Parayan had placed his thumb impression, since he was not educated. The mistakes are corrected by two persons. The next inscription (AR 585 of 1902, SII,VIII- 179) records the 30 panam gifted to the temple.

The other inscriptions mainly records the donation of Lands, Paddy, made to this temple and the trees grown like Neem, Aththi, Pungan, Puli/ Tamarind, Iluppai etc. To our surprise none of the inscriptions talks about burning of the perpetual lamps or Sandhi Lamp and donation of Cows, goats etc.

During Pandya period a land was gifted to their Guru Dhabasvi Somanathar as Guru Dhatchina / fees. The same Pandya King built the Ambal Temple with cheppu Procession deity, Marudhu brothers constructed the front Mandapa, Temple Chariot, gave 40 Villages and 2 lakhs worth of Gold jewellery to this temple between 1789 to 1794 CE. The 130 feet 9 tier Rajagopuram was built during Marudhu brothers. It was told that Madurai Meenakshi Amman temple Rajagopurams can be seen from this Tallest Rajagopuram, even-though the distance between Kalayarkovil and Madurai is 63 KM, may be seen at horizon. There is a local kummi -song available on this Rajagopuram.

Between -1800 to 1810 C.E this place Kalayarkovil was a battle field between Britishers and Maruthu Pandiyar. The Britishers declared war against Marudhu brothers for helping Oomaithurai, the brother of Veerapandiya Kattabomman to escape from the Palayamkottai Jail and declaring the freedom

movement. On 1st Oct 1801 C.E, Marudhu brothers moved their 78000 soldiers towards the Kalayarkovil, to recover the Kalayarkovil and the temple, which was captured by the Britishers. During the war Chinna Marudhu was suffered with a bullet injury on his thigh and surrendered.

Conclusion

The Swarna Kaleeswarar temple of Kalayarkovil, from the ancient period Kaleeswarar Temple is an important saivaite centre. The importance of Kalayarkovil lies in the location of three shrines namely Someswarar, Kaleeswarar and Sundareswarar and their consorts Soundaranayaki, Swarnavalli and Meenakshi respectively. Pandiya's made elaborate contribution to the Kaleeswarar Temple. Vanathirayas, Kilavan Sethupathi and Maruthu Brothers made praiseworthy contributions to this temple. The early Zamindars of Sivaganga had donated a number of villages for the maintenance of this temple. At present, Nattukkottai Chettiyars are about the upkeep of this temple. In early days under the Pandya and Chola rules, the temples and their properties were managed by the village assemblies through special committees called Variyam. These Variyams looked into the accounts of these trusts. They also organized mutts out of the temple funds and established in them Vedic schools and charitable institutions also changed. Saints Thirugnana Sambandar, Sekkizhar, Appar, Sundarar, Kallada Thevar, Kabila Thevar, Parana Thevar, Paranjothi Munivar, Arunagirinathar, Kumara Gurubara swamigal, Aiyur moolankilar, Avvaiyar, Ukkiraperuvazhuthi, Perumpatra puliyur Nambi (13th Century) Umapathy Sivachariar (14th Century) and Poyyamozhi pulavar have visited Kalayarkovil temple and composed numerous devotional songs and poems hymns in praise of the presiding deity performed. A lofty Rajagopuram

(150 feet) and an imposing Teppakulam tank (with a mandapam) named Aanai madu adorn this shrine, Airavatam the elephant of Indra is said to have created this tank. Kalayarkovil temple type is Dravidian architecture.

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Rajendra Chola - I and Saivite Devotees

C. Vijayakumar*

Introduction

The Chola kingdom was founded by Vijayalaya with capital at Thanjavur in 850 C E had developed into a powerful empire covering the entire Tamil country upto river Tungabhadra. The empire which lasted for four centuries i.e; up to 1279 CE was ruled by illustrious emperors including Parantaka I, Raja Raja I, Rajendra I, Kulothunga I and Vikrama chola. The chola rulers were not only great builders of the empire but also able administrators. Under these emperors the art, architecture, sculpture, bronze, painting, music, dance and other arts achieved excellence. The Chola rulers were staunch Saivites. The Chola Aditya I (871 – 907) was an ardent devotee of Lord Siva and built numerous stone temples (*karrali*) dedicated to the god.

Rajendra – I (1012 – 1044 CE) was a Parakesari and proved that he was a worthy son and successor of Raja Raja I. All his military exploits including naval expeditions against Manyakheta, Vangaladesa, Gangetic region, Kosala, Ceylon, Kadaram etc are recorded in the Tiruvalangadu and Karandai copper plates and numerous inscriptions. After the digvijaya, he brought heaps of gold and treasures and utilized them to establish a new capital at Gangai Kondacholapuram with a magnificent Siva temple. He followed the footsteps of his father in consulting Saiva pontiffs for construction of temples. According to tradition, that Rajendra I said to have brought a number of Siva *bhattas* from Varanasi, Aryadesa and Kashmir and settled them in Chinglepet, Ramnad and SriRangam after his Gangetic expedition².

Saiva Devotees

The Tamil country witnessed revival of Saivism and Vaishnavism due to Nayanmars and Alvars. The Saivism had divisions like Pasupatas, Kapalikas and Kalamukhas and their existence can be traced from Pallava Mahendra Varman I's *Mattavilasaprahasana* and Tirugnana Sambandar's *Tevaram* hymns about

karonam temples at Nagapattinam, Kumbakonam and Kanchipuram. The copper plates of 6 – 7th Cent CE in North India records Kapalikas.

The Pasupata sect seems to have founded by Lakulisvara ie, 28th or last incarnation of Lord Siva to promulgate the doctrines of Saiva siddhanta³. The kapalikas smeared their body with ashes, consumed toddy and used to wear necklace consist of human bones. Whereas the Kalamukhas used skull for eating the food, consumed human flesh, holding pot of wine and club, smeared the body with ashes of the dead bodies, and practiced human sacrifices. All these sects were invariably worshipped the god Bhairava and goddess Kali⁴.

They considered the god Bhairava as responsible for creation, protection and destruction. The worship of terrific gods and goddess shows *Vamacara* system⁵. The terrific Navakandam sculpture with an inscription of the Pallava Kampavarman (889 CE) depicted with a man holding severed head in one hand and sword in other hand at Mallam near Naidupeta (AP)⁶ and Durga goddess relief figure with a male devotee cutting off his own head in Draupadi ratha at Mamallapuram shows the practice of human sacrifices connected with the Saiva sects. Influence of Saiva Devotees

The Chola Rajendra I had built a number of stone temples and shrines with fine art and architecture and exquisite sculptures and bronzes. Some of the important temples include GangaiKonda Choliswaram (GangaiKonda cholapuram), Adhipuriswara (Tiruvorriyur), Panchavan Madevi Iswaram (Ramanathan Koyil), Patalisvara temple (Brahmadesam), Paravai Iswaram (Panayapuram), Gangai kondacholiswaram (Kulambandal), Rajendra choliswaram (Kavanthandalam) and Bhairava temple (Sitibeta, kolar)⁷. Among them the following three temples in which the Saiva pontiffs involved in the temple affairs are taken up for study.

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Adhipuriswara Temple, Tiruvorriyur

The Siva temple is an ancient and it is eulogized in *Tevaram* by all the three Nayanmars. The earliest inscription belongs to the Pallava Nandivarman III (c 876 CE) and it refers the god as *Mahadeva Bhatarar* at Tiruvorriyur⁸. The place has further religious importance as it witnessed the marriage between Saiva saint Sundarar and Paravai Nachchiyar. It is also birth place of Kaliya Nayanar and the place of Mukti to the Saint Pattinathar. Besides, the *Niranjana matha* that there were five other mathas including Rajendra chola matha, Nandikeswara matha, Tirugana Sambandha matha and Angaraya matha⁹. An inscription of Pallava Kampavarman (888 CE) records a shrine in the temple complex known as Niranjana Isvarattu Mahadeva built by Niranjana guru¹⁰. These two shrines of the Pallava period were converted into stone during the time of Chola Rajendra I enshrining Sivalinga in the main shrine and Lakulisvara sculpture in other shrine¹¹.

It is necessary to understand the brief account of the Niranjana Matha. It's founder was Niranjana guru who occupied the Matha during the time of Pallava Kampavarman. An inscription of Pallava kampavarman dated to (C 888 CE) records that Niranjana guruvar made a gift of 20000 Kuli of lands after purchase to the temple of Niranjana Isvarathau Mahadeva at Tiruvorriyur built by him (*yan Tiruvorriyuredippitha*)¹³. It is to be noted that the Siva shrine was named after the Saiva pontiff. The guru calls himself as *Adhi gramapati* ie, lord of Tiruvorriyur. This shows that he was in charge of the Adhipuriswara temple also.

The Niranjana guru was succeeded by valabha chaturanana panditha. An inscription of Rashtrakuta Krishna III (959 CE) furnish an important information about this guru. He was a native of Malainadu (Kerala) and served as an army general under Chola Rajaditya in the battle against Rashtrakuta Krishna III at Takkolam in 949 CE. The army general was not on the side of chola Rajaditya in the battle. After killing of Rajaditya in the battle the army general Valabha frustrated and wanted to renounce the worldly life. So he went to the Ganges, had holy bath and reached the then famous religious and spiritual centre at Tiruvorriyur. He stayed

in Niranjana Matha for some time, got enlightenment and became head of the Niranjana Matha and as well as affairs of the Adhipuriswara temple. The same inscription also records that Niranjana guru made a gift of 100 gold *nishkas* (kalanju) for conducting special puja to the Lord Siva at Tiruvorriyur on the day of Avittam, the star of his nativity¹⁴.

Jagannatheswara Temple, Kulambandal

The Siva temple known as Gangai konda choliswaram was built by Chola Rajendra I. The main *vimana* is all stone and *tritala*. It enshrines figures including Bhikshatana, Harihara and Subramanya in *devakosthas*. An inscription of chola Rajendra I dated to 1034 CE records that it was built by certain Saiva pontiff named Guru Isana Siva panditha. S.R.Balasubramanyam trace the saiva pontiff to the lineage of Saiva guru associated with Raja Rajeswaram temple at Thanjavur of Raja Raja I¹⁷.

Panchavan Madevi Iswaram, Ramanathan Koyil

The Siva temple known as Panchavan Madevi Iswaram is located near Pattisvaram. It is a sepulchral (*pallipadai*) temple erected over the mortal remains of Panchavan Madevi, a queen of Raja Raja I and as well pious step mother of Rajendra I. The temple's *vimana* is all stone, *ekatala* and it enshrines *Dharalinga* in the *garbagriha* and the figures of Bhikshatana, Ardhanariswara and Kankalamurti in *devakosthas*. The loose sculptures include Bhairava. The *vimana's Mahanasika* figure appears to be a Chola queen worshipping Sivalinga is important¹⁸.

The above study shows that the Saivite pontiffs belong to different sects were powerful during the Chola Rajendra I period. They administered the temple and Mathas and devoted their life for the development of Saivism. The *ugra* forms of lord Siva such as Bairava, Bhikshatana, Kshetrapala, Kalantaka and goddesses Durga and Kali and the Dvarapalaka figures in stone and Bronze installed in the numerous siva temples attest to the fact of development of terrific cults of saivism during 7 – 11th Cent CE²⁰. The Lakulisvara sculpture enshrined in the Tiruvorriyur temple complex is very rare and evident to pasupata cult during the period of the Rajendra I. The life of *Mahavratris* or *sivayogis* in the

Mathas had induced the people to become ardent devotees of Lord Siva. These Saiva pontiffs thus enabled the Saivism to dominate in the religious history of ancient Tamil country²¹. It is not exaggeration to mention that these Saiva pontiffs paved the way for the development of Saiva Siddhantas and philosophies and the establishment of numerous Saiva Mathas for continuation of the glorious Saivism sect till 17th Cent CE.

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Role of Religion in the Art of Dance in South India

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Dance has been an integral part of the social life of the people of India and its history unique with prescriptive texts like Natyasastra which codified dance techniques as part of drama and sculptural reliefs portraying dance poses with its height of development from 5th- 12th century C.E. The sources for many dance traditions in India have been religion especially Hinduism though there was always a separate secular space for other dances. It is a specialty that in India Gods are portrayed as dancers for giving divine

dimensions to the society. Krishna, Muruga etc. are also portrayed as such apart from Nataraja- Siva, the 'lord of dance'. There is literary and archaeological material for dance history in South India. The sculptural representations give us an account of its evolution in the ancient and early-medieval periods; but the literary accounts give a wider picture from the period of Sanskrit tradition when dance, drama and music cannot be separated to 20th century reforms leading to Bharatanatyam.

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The Natyasastra composed in 2nd-4th centuries C.E. is the most popular and widely used text on the subject. The Natyasastra ascribed to Bharata is one of the earliest literary sources that could be used to study the technical aspects of dance and to see how it is portrayed later in literary and sculptural traditions and also in practice today through the description of dance movements.

According to Judith Lynne Hannah, 'the classical and sacred treatise Natyasastra describes dance as an offering and demonstration of love to God, a cleansing of sin, a devotional submission, a partaking of the cosmic control of the world and expression of God within'¹ Many other authors also attribute some kind of divinity to it as it's a work that connects religion along with dance.

G.H.Tarlekar in his 'Studies in the Natyasastra' analyses deeply about the Natyasastra. He observes how in the first book of Natyasastra there is the origin of drama and Bharata dedicates the activity and contents of the text to Brahma and he supposedly gave the Natyaveda to Bharata.² The practice of dramatic arts is praised as comprehensive aid to the learning of virtue, proper behaviour, ethical and moral fortitude, love and admiration of the divine realm. He views that the dance/dramatic tradition is very old in India. He mentions about the various deities associated with dance in early India like Usas and Indra in Rigveda, Krishna and Rama in epics and Siva in the early Brahmanical texts.³ But it is Siva who is associated with Natyasastra as the ideal dancer to be replicated and we will see this influence in early tamil texts and the sculptures in Tamilnadu also portray him prominently.

The legend associated with the formation of Natyasastra is that after the golden age when silver age came into being, people became more sensualistic. The devas got worried and approached Brahma to provide them with an object of diversion that is audible as well as visible, a veda that could be listened by the shudras as well as others who don't have access to the other vedas. He agreed to make the Natyaveda with Itihasa conducting people to dharma, artha and fame guiding people as well as giving a review of all arts and crafts

(silpa). He took the recitation (pathyam) from rigveda, music (gitam) from samaveda, abhinaya (histrionics) from yajurveda and sentiments (rasa) from atharvaveda. Bharata's 100 sons were then asked to put it into practice. He also classified the dramatic action into 3 styles: 'Bharati'(verbal), 'Sattvati'(grand) and 'Arabhati'(energetic).

There is also the banner-festival of Indra's victory over the asuras where Bharata and party portrayed it through drama and the Gods were pleased and rewarded them, but the asuras got angry and disturbed the performers and then the playhouse is made by Viswakarma to protect the performers. And later Brahma pacifies the Asuras that Natya is not exclusively for the devas, but is the psychological states of the three worlds.⁴

There is also description about the stage and theatre where the drama is performed and how different Gods occupy different parts of it and Brahma himself occupies the middle of the stage and so the flowers are scattered there before a performance.⁵ It is chapter 4 that deals with the description of classical dance in the Natyasastra.

Seeing the Tandava dance of Siva, Parvati also performed a gentle dance which is associated with 'Lasya' aspect of dance. An interesting observation about the Tandava of Siva and the gentle dance of Parvati is that when a dance is to be performed in adoration of a deity the energetic Angaharas of Siva is to be used and when it is the dance during the occasion of a love song, then it should be the gentle, delicate Angaharas of Parvati.⁶ Here in Natyasastra Siva is used here as an icon so that there is legitimacy acquired for the contents of the text by acquainting it with popular religious perceptions. By saying that Brahma, Siva etc contributed to the contents of the Natyasastra, there is a 'divinity' attributed to the contents of the text which is used for the acceptance in a society where religion had an important position.

The question of rasa is connected to the dance competition between Siva and Kali and according to Prof.R.Mahalakshmi, it's actually used to keep up the superiority of one deity over the other; in the case of the

myths of Chidambaram, the Goddess is allotted only the periphery after her losing out in the dance competition with Siva.⁷

According to Kapila Vatsyayan, the history of dance is divided into 2 periods—first, from 2nd century B.C. to 9th century A.D., when there was prominence to Sanskrit tradition and when the *Natyasastra* was strictly adhered to and there was no complete separation of dance, drama and music; the second from 10th century A.D. to 18th century A.D. when the regional styles developed.⁸

This is important because in the 20th century when there was the revival of Bharatanatyam, there was a deliberate attempt to sanitize it from erotic influences like *Gitagovinda* and instead there was Siva-Nataraja became prominent deity of dance instead of Krishna as was during the times of Vaishnavite influence. When we see about the regional styles ascribing to *Natyasastra* there is the 'Kuruvanjī' dance from South India.⁹

In the 'History of Indian theatre', Varadpande points out that "the theatrical arts were considered more important than yoga as a means of self-realisation"¹⁰, an example being *Bhagavatapurana*. The positive attitude of the Hindu religious texts (with some exception like *Manusmṛiti*) greatly encouraged theatrical movement in India and dance as well. Building temples, dedicating dancing girls to them and arranging plays for the recreation of the deities was considered meritorious leading to salvation. But, in Hinduism dance was used as a symbolism for the religion.

Analysing the ancient texts, there is 'Cilappatikaram', a Tamil epic that provides a number of references to dance. It is a work about the story of the couple Kovilan and Kannagi and Madhavi who comes in between them, and then the separation and reunion of the couple leading to the tragedies that follow when they migrate to Madhurai. In it, there are many mentions about dance in religious as well as secular contexts.

In the another Tamil epic 'Manimegalai' also, there is some mention about dance as the chief protagonist is the daughter of Madhavi of Cilappatikaram. There is mention about the dance to be

performed before the public called 'Potuviyal' and 'Vettiya' dance performed before the kings.¹¹

A widely discussed aspect linking religion and dance in India, especially South India is the figure of 'Nataraja'. A. Coomaraswamy discusses it in his "Dance of Siva" in which he discusses the 3 types of dance of Siva—the first is an evening dance in the Himalayas with a divine chorus, the second 'tandavam', the most popular form and the third, the 'Nadanta' dance of Nataraja before the assembly (*sabha*) in the golden hall of Chidambaram or Tillai; this dance forms the motif of the South Indian copper images of Sri Nataraja, the lord of the dance.¹²

The Tevaram trio—Appar, Campantar and Cuntarar eulogises the Chidambaram temple in their poems and describes about Nataraja as well. In the Tanjore temple Siva is an important political icon as well for the ruler Rajaraja, as the temple itself was called 'Rajarajeswaram' and Nataraja's symbol is also an important image of valour connecting it with the dance of creation and destruction.¹³ After the decline of Cholas, Saivism declined and Krishna became more prominent as the divine lover-dancer.

There has been an overhaul of its image from the temple dance to a symbol of prestige and national heritage apart from its change in hierarchy as the status symbol of higher-class women. According to Gaston, the revival is not actually a revival but a conscious movement to change it according to the social milieu. She has also looked at the economic aspects of the dance as how it changed with different patronages, changing it from a hereditary profession to a stage entertainment.¹⁴ The current trend has been tracing the religious roots again often with Nataraja being erected on stage before a performance.

This could also be co-related with the sculptural representations of Chidambaram, Tanjore and Gangaikondacholapuram. After the decline of Saivism, Vaishnavism gained prominence and texts like *Gitagovinda* influenced the dance contents as well. When we come to the modern period, during 1920's the 'anti-nautch' laws were passed against the dance of Devadasis. But Rukmini-Devi and some others

'reformed' the dance form by bringing in more divine aspects into the dance contents and associating it with Nataraja brought back the Saivite imagery again.

The differences pertaining to the religious dimensions of dance form Bharatanatyam was often the change of its association with the popular deities depending upon the royal patronage at different levels and this can be best illustrated with its association with natyasastra and chola empire by analysing various historical sources.

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Tourism Development and Cultural Impact in India – A Historical View

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Introduction

Cultural tourism is a mode of tourism that specifically targets the art, architecture, history, monuments, museums, theatres, religious social interaction, food habits, and lifestyle of people in a

certain geographical region. Culture have also become major for tourist destinations urban revitalization. As Cultural tourism becomes an increasingly important factor for tourist destinations involved in developing their cultural capital in order to attract more

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international visitors, there is value in assessing how cultural tourists can be better understood and serviced through marketing, planning and programming with local and regional communities. Cultural tourism is an important feature of India. India is a large and populous country with a great past and a great tradition. It can boast of some four thousand years of civilized life, and as such it must be ranked as one of the great civilizations of the world. It is moreover, a living civilization whose traditions arise directly from its past.

Development of Tourism

The satisfaction of human need and aspirations is the major objective of development; sustainable development has gained much popularity among the economist in recent times. Now it is expected that tourism as a major economic activity can also be developed in line with this philosophy. The term sustainability has been used with varied connotations and meanings such as survival, enduring and lasting, to keep in being, ecologically acceptable production etc. The concept of sustainable development has been placed on the global agenda since the 1992 Earth summit at Rio. Any society setting itself the goal of sustainable development should develop economically and socially in such a way that it minimizes those activities the costs of which are borne by future generations. Deteriorating environment and loss of natural resources represent one of the main ways in which present generation is creating uncompensated future costs. Hence, conservation of natural resources and the environment is crucial to achieving sustainable development.

Tamilnadu in Indian Tourism Development

Tamilnadu is one of the four Dravidian states of India. It has had more than 4000 years of continuous history. Tamilnadu has some of the remarkable temple architecture in the country and a living tradition of music, dance, folk, arts and fine arts. Tamilnadu is well renowned for its temple towns, hill stations, water falls, national parks, local cuisine and the fabulous world life

and scenic beauty. The state boasts the largest tourism Industry in India with the state the most popular 16% in 2013. The number of domestic arrivals was at 2144.2 million making the state the most popular tourist destination in the country and foreign arrivals amounted on 3.99 million, the second-highest in the country and the combined aggregate gives it the most popular state for tourism in the country.

Cultural Tourism

Cultural Tourism is the subset of tourism concerned with a country or region's culture, specifically the lifestyle of the people in those geographical areas, the history of those people, their art, architecture, religion(s), and other elements that helped shape their way of life. Cultural tourism includes tourism in urban areas, particularly historic or large cities and their cultural facilities such as museums and theatres. It can also include tourism in rural areas showcasing the traditions of indigenous cultural communities (i.e. festivals, rituals) and their values and lifestyle, as well as niches like industrial tourism and creative tourism. It is generally agreed that cultural tourists spend substantially more than standard tourists do. This form of tourism is also becoming generally more popular throughout the world, and a recent OECD report has highlighted the role that cultural tourism can play in regional development in different world regions.

Cultural Resources

The Cultural amenities of an area by exploring the traditions, indigenous and artistic products are presented by:

- Yoga
- Artists.
- Crafts People
- Folklorists
- Other Entertainers, like singers and story tellers
- Museums
- Galleries
- Theatres.

- Ethnic restaurants.
- Special events – like re-enactments, festivals, and craft fairs.
- Farming, commercial fishing and other traditional lifestyles.

Festivals of India

India is one of the most ancient countries in the world here man had achieved tremendous progress in the fields of agriculture, literature, art and culture at the dawn of history. Three major religions – Hinduism, Buddhism and Jainism-originated in this ancient land and many minor faiths and cults were followed by its large population) (Myths and legends woven round folk heroes, valiant warriors and famous men become a part and parcel of life.

Dances of India

Dance is an instinctive art. Some compelling emotion within us that urges us to find expression in dance that is outward rhythmic movements which gradually seem to have come to assume certain forms. India – a many faceted whirlpool, full of pageantry, places, forts, traditions, folk dances, heroism, chivalry and sacrifices- has its book of folklore bound in beautiful hues with a colourful and varied setting. It boasts of a mosaic of varying dances splendid and dynamic, heady and free, yet intertwined with impulses and emotions, and a medley of gestures.

Yoga

International Yoga day - June 21st .Yoga was conceived 5,000 years ago, in the Indian subcontinent. It also says: The Supreme, being formless, cannot be discerned by the senses, hence all knowledge of the eternal must be acquired by the more subtle faculties. These are developed only through the purifying practice of meditation. Yoga is deep study of the universal nature of humankind, not just a science of the mere physical world. Yoga has a vision of oneness in all that there is around us. It is a vision of great harmony and works towards integrating us with the eternal reality.

The Museums of India

The word “Museum” comes from a Greek word “Muses” which was the name of nine sisters who were the goddesses of art poetry, music and enjoyments. A museum was thus a place sacred to the Muses bearing artistic and cultural of a country. Nowadays the meaning of the term museum has broadened and it also includes and it also includes scientific and technological collections, botanical and zoological gardens and aquariums. So museum now covers all the aspects of the modern life.

The Handicrafts in India

The history of Indian handicrafts is as old as the history of civilized life in India. The vast field of our handicrafts is a spontaneous manifestation of the creative impulse of our people. They have been aptly described as the material symbols of the country’s unique cultural. The skill and imagination of India’s handicraftsmen found their fullest application in the creation of craft marvels. Indian handicrafts won renowned for their superb craftsmanship, excellence of design simplicity of form and an unsurpassed definition of colour.

Motivations of the Culture:

1. Physical motivators, which are related to physical relaxation and rest, sporting, activities and specific medical treatment. All are connected with the individual’s bodily health and well being.
2. Cultural motivators, which are connected with the individual’s desire to travel in order to learn about other countries and their people and their cultural heritage expressed in art, music, literature, folklore, etc.
3. Interpersonal motivators, which are related to a desire to visit relatives, friends, or to escape from one’s family, workmates or neighbours, or to meet new people and forge new friendships, or simply to escape from the routine of everyday life.

4. Status and prestige motivators, which are identified with the needs of personal esteem and personal development. These are related to travel for business or professional interests, for the purpose of education and the pursuit of hobbies.
5. Health : The benefits to be gained from fresh air and sunshine have long been recognised. The development of spas during the Roman Empire was the result of people's desire to seek good health.

Social Impact

The social impact is the regard and sense of honour for "WOMAN". Woman is the nucleus of Indian 'home' and according to Many, "Where women are honoured, the Gods rejoice", The Protection of woman preserves the protector, his family, character and Dharma. This sense of honour is manifested in the form of Shakti with Shiva in Indian philosophy; Mother and Motherland have been regarded as worthier of adoration than Heaven itself.

Conclusion:

It has been emphasized that the identification of tourism characteristics and an investigation of the relationship between the attributes and tourists satisfaction are needed. It is argued that such research efforts would help tourism practitioners and planners to have a better understanding of cultural tourism and to formulate better strategy and planning about cultural tourism. With these observations in mind, this current study was conducted.

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The Epithet Virapandiyanai Talaikonda – A Study

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Introduction

Chola Rulers assumed several titles and epithets. A study of them is useful in understanding the Chola history. These names throw light on the various facts of the personality of the Chola Kings. In fact, it was one of the instruments of royal paraphernalia.³ Aditya-I, assumed the title ‘*Tondai-nadu- Pavina Rajakesarivarmā*’⁴ (i.e., who extended his power to the Tondai Nadu, Parantaka- I adorned the title, “*Maduraiyum Illamum Konda Ko Parakesari*” (i.e., He defeated rule of Padya and Ceylone) hand “*Irumadi*” (i.e., defeated the two), “*Madurai Konda Parakesarivarmā*” (i.e. He who took Madurai). “*Maduraiyum Illamum Konda Parakesarivarmā*”⁵ Sundara Chola, conferred titles like ‘*Maduraikonda Ko Rajakesari*’⁶ and ‘*Pandiyanai Suram Irakkina Perumal*’⁷ (i.e., who defeated Pandya King), Yuvaraja Aditya II Karikala, the elder son and co-ruler of Sundara chola, conferred with the title ‘*Virapandiyanai Talaikonda Koparakesari*’⁸ or ‘*Pandiyanai Talai Konda Parakesari*’ (who took the head of Vira Pandya).⁹

Talaikonda/ Pandiyanai Talaikonda Cholan

The identification of the phrase, ‘*Talaikonda*’ is important as it was assumed by both Cholas and Pandyas. Some scholars argue that the meaning of the term is that the vanquished king had to acknowledge his defeat by humbling himself before the conqueror in a particular manner, like placing his head at the disposal of the conqueror.¹⁰

In the year 964-965 A.D., Chola forces, headed by Yuvaraja Aditya-II Karikala,, supported by Buti Vikaramakesari, a Kodumbalur Chief and Parthivendiravarman, a Pallava Chief, attacked Virapandya in the same place, Chevir.¹¹ Tiruvalangadu Copper Plate and Esalam Copper Plate of Rajendra- I clearly record that Crown Prince and Co-Ruler, Aditya-II Karikala killed Virapandya in the battle of Chevir and impaled his head on a lofty pillar in the Thanjavur Palace.¹²

Hence the epithets, “*Virapandiyanai-Talai-konda Ko- Parakesari*,”¹³ “*Virapandiyanai-Muditalai-Konda Parakeasari*”¹⁴ and *Pandiyanai- Talai-Konda Koparakesari*”¹⁵ *Virapandyanai Erithu Talai Konda Parakesari*”¹⁶ and ‘*Pandiyanai Talai Konda Karikala Cholan*’¹⁷ as evident from his lithic records from second year onwards. Like his supporters, he also adopted a similar title, “*Virapandiyanai-Talai-konda*”¹⁸

Identity of Aditya- II Karikala with Parthivendravarman

There were different interpretations among the scholars regarding the identity of Parakesarivarmā Aditya- II Karikala, the son of Sundara Chola Parantaka II and Parthivendiravarman, who also assumed the title ‘*Virapandiyanai Talaikonda*’. The opinions on this controversy, are arranged according to the chronology of publication.

Both of them claim ae similar epithet, ‘*Virapandiyanai Talaikonda*’ or ‘*Pandiyanai Talaikonda*’, from their second year onwards.¹⁹

Secondly, the Parthivendravarman epigraphs display titles like *Parthivendradhivarmā*,²⁰ *Kovirajamarayar*,²¹ *Partama Maharaja*,²² *Ko Parthivendrapanmar*,²³ *Parthivendra Adityaperumanar*²⁴ which are partly joined with the name of Aditya -II Karikala.

Finally, Parthivendiravarman’s lithic records also display the royal titles assumed by his queens like Villavan Mahadeviyar,²⁵ Tribhuvana Mahadeviyar,²⁶ Udaiyar Deviyar Arunmolinangaiyar²⁷ and Darmapponar alias Trailokya Madeviyar.²⁸

As far as K.A.Nilakanta Sastri was concerned, he refuted the suggestion made by V.Krishna Sastri and concluded that both Aditya- II Karikala and Parthivendravarman were one and the same, based on the titles assumed by him as. ‘*Parthivendra – Adityavarman*’ and as ‘*Parthivendra Karikala*’ and royal titles assumed his queens. These titles indicate that

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he was a Chola Monarch. K.A.Nilakanta Sastri also states that Chola Kings were very fond of high sounding titles.²⁹ Followed by him, S.R. Balasubrahmanyam also maintains that Parthivendrathipathivarman was a Chola Prince of the pre Rajaraja I age.³⁰

Another lithic record of Parthivendravarman from Harichandrapuram alias Kartra Motturu, Tiruttani, dated in the tenth regnal year refers to the donar as a Kanmi of Pallava Marayar.³¹ The title *Marayar* belongs to Parthivendravarman. This fact proves that Pallava *Maraya* mentioned in the record, is Parthivendravarman himself. Based on this inference, it is evident that Parthivendravarman belonged to local Pallava stock and not to the Chola line.³²

Apart from the above -mentioned interpretations and conclusions, this research brought out several other reasons to conclude that both were not identical. Bhuti Vikramakesari, Kudambalur Chief who fought along with Aditya- II Karikala in the Chevur War, was also surnamed as Tennavan Illangovel, Madhurantaka Iruukkuvel, Adittan Vikramakesari and his queen as Maravanpudiyar.³³

Secondly, while analyzing the epigraphs, it is found that nearly hundred epigraphs are attributed to both Aditya- II and Parthivendravarman. But all the lithic records of Aditya- II addresses him as “Parakesarivarman who took the head of Virapandya or Pandya” whereas the epigraphs related to Parthivendravarman, address him only Parthivendravarman and Parthivendrathipathivarman.³⁴

Thirdly, Yuvaraja Aditya- II Karikala issued more than hundred epigraphs, within a short period of six years whereas Parthivendravarman in his period of sixteen years, issued the same amount of records. Apart from this, the epigraphs of both are found in the same places like Brahmadesam, Tayanur etc.³⁵

Fourthly, Udaiyarkudi lithic record of Rajaraja- I evidenced the assassination of Aditya- II. No wonder he was no more after 969 A.D.³⁶

Finally, a lithic record of Parthivendravarman, from Anaikkattaputtur, dated in his ninth regnal year refers to a temple, ‘Aditya Deva’.³⁷ T.V.Mahalingam

and Rangachari have opined that the deity was named after Yuvaraja Aditya- II Karikala.³⁸

Conclusion

Thus, it is concluded that all the above-mentioned statements lead us to the logical inference that both were not identical. While Yuvaraja Aditya- II Karikala was the actual ruler, Parthivendravarman was a feudatory under him. As said earlier, based on the surname one cannot identify both to be one and the same. It is proved that the title ‘*Virapandiyanai Talaikonda Koparakesari*’ or ‘*Pandiyanai Talai Konda Parakesari*’ (who took the head of Vira Pandya) was assumed by the Yuvaraja Aditya II Karikala after impaled Vira Pandya’s head s victory over, by which Aditya II put an end to the First Pandyas. It was a common practice among the subordinates to assume the titles and surnames of their overlords.

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Iconographic Forms in the Sucptures of Soundararaja Perumal Temple - A Study

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Introduction

In the history of world religions, Hinduism is a unique synthesis of several sub-groups or sects after Viṣṇu, Śiva, Devī, Gaṇapati, Skanda-Murukan, Sūrya and various grāmadevatās, kuladevatās and tribal ādidevatās. Each divinity, kaṭāvul, tēvu or teyvam and aṇariku^[1] is given a prime name and invoked with multiple names. Nāma (name) and rūpa (form) are the salient features of Indian religions. The Hindu divinities are addressed with several names that may be 100 or 1000 (sahasranāmas of Viṣṇu, Śiva, Devi or Lalitā). Though the nāma are many, each rūpa (pratima) is credited with certain attributes that is called pratimālakṣaṇa, which may be the equal of the term iconography. Viṣṇu may bear 1000 names, called

Viṣṇusahasranāma but all the 1000 are not iconographic forms.

Basically the Vaiṣṇava forms are divided into vyūhas (catur “four”), avatāras (daśa “ten”), dvādaśa (“twelve”) and caturviṃśati (“twenty-four”)^[2]. The ‘Viṣṇutattvanidhi’ in Śrītattvanidhi (Part II) deals with 76 forms of Viṣṇu that may be considered a consolidated list. This works citing dhyānaslokas from various sources deals with eighteen common forms such as Virāṭpuruṣa, Vaikuṇṭha-Nārāyaṇa, Hayagrīva, several Varāhamūrtis, Haṃsamūrti, Aśvattha-Nārāyaṇa, Caturviṃśati-24 beginning with Keśava, vyūhas-4 (viz. Saṃkarṣaṇa, Vāsudeva, Pradhyumna and Aniruddha), Daśāvatāras-10 (Kṛṣṇa in place of Buddha), Sūrya-

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Nārāyaṇa, Aṣṭamukhagaṇḍhabheruṇḍa-Nṛsiṃha^[3], Pañcavaktra-Nṛsiṃha^[3a], Sudarsana (-Cakra) or Cakkarattālvār, Viṣvaksena, Hanūmān, Paṇamukha - Āñjanēya^[3b], Garuḍa, Kārttavīrya, Manmatha, Dattatreya and so on.

The sculptures reported herein are mostly stucco images that appear on *vimānas* and *gopuras*. “Stucco” is a term that needs to be defined. is a construction material made of aggregates, a binder, and water. Stucco is applied wet and hardens to a very dense solid. It is used as a decorative coating for walls and ceilings, and as a sculptural and artistic material in architecture. These sculptures consist of an inner brick skeleton, perhaps inserted with iron pieces, over coated with lime and finally painted. This technology is normally followed for making the terracotta images of village gods.^[4]

Tāṭikkompu temple - *śilāvighraha*

The *raṅgamaṇḍapa* of the Tāṭikkompu temple is a gallery of stone sculptures arranged in two rows. These are examined herein.

Gaṇapati

At the entrance to the Tāyār shrine two images are posted to the right and left. Gaṇapati is to the left as one stands facing the Tāyār. The Lord is in *sthānakamode*. (The image in *sthānaka* mode is a marvelous work. The Lord's body below hip appears as a thousand-petal lotus. Actually, the Lord stands behind the mega-lotus. Śrī and Bhu stand to the right and left.) Normally, Gaṇapati is seated, and in Viṣṇu temples, he is called *tumpikkai-Ālvār*, representing Viṣvaksena, also known as Cēnaimutaliyār, a guardian divinity or vanguard of the army of Viṣṇu. Images of *sthānaka*-Gaṇapati are of which we find an example in Tiruccirāppallī lower cave of the early Pāṇḍya period. Gaṇapati is usually seated or dancing.

Mahiṣamardinī-Durgā

Usually called Viṣṇu-Durga, the Mother mostly appears in the northern *devakoṣṭha* of the Śiva temple

since the later Pallva period, e.g. Takkōlam and Tiruttaṇi, and early Cōla temple at Pullamaṅkai. The Mother is one who slaughtered the buffalo-demon, Mahiṣāsura. She has completed the *vadham* of the evil power, cut his head and is standing on the decapitated head. The *Cilappatikāram*^[5] gives a description of this form when Kaṇṇaki enters the Pāṇḍyan court demanding justice.

Trivikrama/Veṇugopāla

Trivikrama is an extension of the Vāmanāvatāra who came a Dwarf demanding three strides of land-gift from Mahābali and rose in Virāṭ form to conquer the demon-king. The image finds the Lord lifting the left leg (normally right) up to the crown level^[6]. *Caturbhujā*, the right *parahasta* holds the *cakra*. The right hand is extended up to the lifted foot. The front right hand holds a *gadā*, planted on earth. There could be no other better tribute to Trivikrama than the *ōṛkiyulakaṇṭauttamaṇḍa* of Āṇṭāḷ (*Tiruppāvai* 3).

Veṇugopāla is the Lord Kṛṣṇa playing the flute. Also known as Gopālakṛṣṇa, the Lord plays the bamboo-flute, *veṇu*, when the cows with grass in mouth listen to the music entranced. The image cited above finds the Lord holding the *veṇu* in *pūrvahastas* and playing the pipe. *Aṣṭabhujā*, the rear arms take the *cakra* and *śarīkha*. Periyālvār in a *Tirumōḷi* (3.6.1-11) extols the praise of the Lord playing the Manmatha according to mythology is the son of Kṛṣṇa, Pradyumna. His better half is Ratī. These two figures usually appear in Vijayanagara-Nāyaka art in opposing pillars, e.g. the Tirumōkūr-*divyadeśa*. They are the gods of *śṛīṅāra* or *prema*. They evoke the sensual instinct in gods and men, and when Manmatha tried tricks with Yogīśvara-Śiva, he was burnt down to ashes. Later resurrected he was visible to Ratī alone. The *Cilappatikāram* (9.60) notes the temple for Kāmaṇḍ.

Nṛsiṃha-Hiraṇyayuddham/Hiraṇya-vadham

A vibrant heroic theme in Indian art, Nṛsiṃha is a popular theme in Indian art since the Gupta period (4th

century CE). By about the Vijayanagara-Nāyaka time, the subject acquires a many-faceted expression such as the following:

- 1) Nṛsiṃha emerging from a pillar, *sthūna*-Nṛsiṃha
- 2) Nṛsiṃha-Hiraṇyayuddham
- 3) Hiraṇya-vadham
- 4) Yoga-Nṛsiṃha
- 5) Lakṣmī-Nṛsiṃha
- 6) Kevala-Nṛsiṃha

The image in the Udayagiri-Gupta cave temple is Kevala-Nṛsiṃha, the Lord appearing all alone, attended by none. He is *sthānaka*. Another image of seated Mūrti is found in the Malaiyaṭippaṭṭi cave temple of the later Pallava period. According to mythology, the Lord in Man-Lion form emerges from a pillar to annihilate the terrorist demon-pest, Hiraṇya. He combats with the powerful demon to liquidate him. Hiraṇya is cleaved with the *vajranakha* of the Lord because no weapon could be employed to kill the demon. The Lord is finally pacified by Lakṣmī and seated. Otherwise, he may sit in yogic mode, e.g. the Āṇaimalaimūlabera. The classical image in Hampi was originally Lakṣmī-Nṛsiṃha, Lakṣmī broken due to some accident^[7].

Ūrdhvataṇḍava-Śiva/Kālī

The theme is purely Śaiva illustrating the conflict between the masculine and feminine principles for supremacy in household affairs. Normally, the Mother takes over the Father in most domestic matters, better conceptualized in the Śrī-Vaiṣṇava ideology. Viṣṇu could not open his mind freely because seated in his heart, cf. the *śrīvatsa*, the Tāyār controls the Lord Varadarāja. If Kṛṣṇa wants to offer more riches to Kucēlan (Sudāma), he could not do it because Śrī stops it at one stage. Again, Satyabhāma is a termagant mistress who could force Kṛṣṇa massage her foot, cf. in Śeṣaśāyī the Mother Lakṣmī is doing the job. In case of a tug of war for power-supremacy Śiva (doing *tāṇḍava* violent strokes) and Kālī (enacting *lāsyabhāva* melody

type) starting performing a dance competition in which Śiva could not overcome Umā^[8]. Suddenly, Śiva in his wrath to defeat Kālī resorted to a foul game lifting the leg perpendicularly erect, *ūrdhvamode*^[9], thereby incurring the wrath of Kālī. She could enact the dance but how to lift the left in such a bizarre posture in the presence of Śiva-*gaṇas* who were witnessing the game. Kālī was ultimately declared defeated.

ŚrīRāma/Vīrabhadra

Vīrabhadra is a terrific manifestation of Śiva, created from the matted locks of the Lord to admonish the revolting Prajāpati-Dakṣa^[10]. The Lord is the *kuladevatā* of some Nāyaka communities in this region, e.g. the Bōḍināyakkanpaṭṭi village. Experts in the field have reported grouped images of Aṣṭa-Vīrabhadrās from the *nāyakkaṇ-pāḷaiyams* of the region^[11]. They are named Keśari (“Crown”), Vīramahendra (Hero, the Indra of Indras), Vīraśekhara (Garland of heroism), Vīraparandhara (Omnipresent effulgence of heroism), Vīrarājendra (the Hero, sovereign of Indras), Vīramārttāṇḍa (Hero, sovereign of Sūryas), Vīrendra (Hero of Indras) and Vīradhīra (Brave, steadfast Hero). The Vīrabhadra temple in Keḷadi and Aghoreśvara temple in Ikkēri in the MalnāḍKarnāṭaka zone was the War God of the Nāyakas of Keḷadi-Ikkēri. These temples fell a prey to the iconoclastic invasions of the Sultāns of Bijāpūr, which are noted for their architectural excellence (Rajarajan 2006: 85-87). Furthermore, Vīrabhadra must have been the War God of the Vijayanagara Emperors, and the Uḍaiyārs of Mahiśāsuraśthāna (Mysore) down to this day worship the Lord in their palace.

Vaikuṇṭhamūrti/Garuḍa-Nārāyaṇa

Vaikuṇṭhamūrti is the Lord of Vaikuṇṭha. The ambition of all ardent Vaiṣṇavas is to reach the Vaikuṇṭha when the soul departs from this mortal coil. A *divyadeśa* in the Tāmiraparaṇi is known as (Navatiruppati) Vaikuntam^[12] and the Paramēcura-*viṇṇakaram* in **Ikā** is known as the

VaikuṇṭhaPerumāl temple^[13]. The Lord alone is seated on the coils of a five hooded snake that spreads over the Mūrti's head as a shield. *Caturbhuja*, the Lord takes the *cakra* and *śāṅkha* in *parahastās*. The left *pūrvahasta* holds a massive *gadā*. The front right hand is in *abhaya mudrā*. A devotee is found dwarfed, his hands in *añjalibandha*.

Cakkarattālvār/Kirāta

The *cakrāyudha* is the cherished emblem of the Lord, which weapon is employed for *duṣṭanigraha*. To begin with an attribute, later the Cakrāyudha was personified^[14], known as Cakkarattālvār. Separate chapels came to be built during the Vijayanagara-Nāyaka period in Tamilnāḍu, e.g. the *divyadeśa*-Tirumōkūr is famous for worship of Cakkarattālvār. The Tāṭikkompu temple in its southwest corner accommodates a shrine, which is under renovation. The old Cakkarattālvār slab lies to the opposite of the present shrine.

The image cited above represents a sixteen-handed image in terrific mode to suggest the Lord is a *nigraha*-Mūrti. He is blessed with a number of weapons, including the *cakra*, *śāṅkha*, *vajra* and *khaḍga*.

Hypaethralmūlaberas

Periyakōṭṭai seems to have been a celebrated temple for Viṣṇu (Figs. 9-16), which is ruined today. The *mūlaberas* in stone are good examples of Nāyaka or post-Nāyaka workmanship, standing under wild trees with ruins all round. *Sthānaka* images of *caturbhuja*-Viṣṇu, Śrīdevī (to the right) and Bhūdevī (to the left) are fixed on earth. Some broken stones of worship are placed opposite the images for burning camphor. The Lord is graced with *cakra* (left) and *śāṅkha* (broken). The Devīs are *dvibhuja* holding a flower (*padma* and *nilotphala*) on the right or left hand and the other in *ḍolahasta*.

The Tāṭikkompu temple finds Matsya and Kūrma in zoomorphic form. Since these images are prohibited for photography we have cited the specimen from the Vaikuntam-*divyadeśa*,^[15]

The KannivāṭiNṛsiṃha temple in the first *taḷa* of the *vimāna* houses the *daśāvātāras* in a row beginning with Matsya. Kūrma, Varāhamūrti, Nṛsiṃha, Vāmana, Trivikrama, Paraśurāma, Balarāma, Kṛṣṇa and the horse-headed Kalki are arranged in all sides of the *vimāna-taḷa*. The first four are theriomorphic. Vāmana is a Dwarf. Paraśurāma and Balarāma are identified by the *paraśu* and *halāyudha*. Kalki fitted with *haya-siras* is tenth in the row. Therefore, he need not be Hayagrīva if we keep track of the setting in the Tāṭikkompu temple.

Conclusion

A sculpture is the concrete visual expression of religious symbolism. South India has made significant contributions to the development of Vaishnava Iconography. Strict rules are laid down in the āgamas for the making of images. The images may be carved out of a variety of stones, bronze, wood and other materials. In Tamil Nadu most of the stone sculptures with intricate and minute details are carved out of black granite which is a hard substance. In the Vishnu temples, the images of Vishnu are depicted either sitting or standing or reclining position representing his ten major avatars with other minor themes. The idea of avatara, a form taken by deity, is a central theme in Hindu mythology, religion and Philosophy. This was mostly associated with Lord Vishnu. The avatars are made popular in the Tamil country by the Alvars through their hymns or devotional songs

. In the TadikkombhuSoundaraja Perumal Temple is seen a notable mandapa called avatara mandapa. We see only eight avatars of Lord Vishnu. They are Matsya, kuruna, Varaha, Vamana, Balarama, Rama, Parusurama and Kalki. The mandapa is rectangular in shape nearer to Sundarapandya mandapa.

In this study a peculiar holistic phenomenon has been enlightened. It is very hard to fix the exact place of a particular of incarnation of the Ithikasas. Here a new star has been explored. We presume it is our sincere effort to have a perusal in this direction with new data and field work. The research is a long journey in the itinerary some interesting land marks may be revealed. Let the gross rosts of Vaishnavam, be studied and new vistas has been confirmed.

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1. This term includes the jaṅgamas (man, animal, bird, reptiles such as nāga, amphibian, e.g. kūrma “tortoise”) and sthāvaras (tree, stone, hill). See James Fergusson, *Tree and Serpent Worship*. Sthala (e.g. Maturai, Maturāpati), Mūrti (Araṅkam-Araṅkaṇ), tīrtha (Gaṅgā) and vṛkṣa(āl or aracu) or sthalavṛkṣa (e.g. jambu, Jambukeśvara) are divinities or divinity residing subjects or objects.
2. Kalpana S. Desai, *Iconography of Viṣṇu*, chap. I.
3. 3, 3a, 3b These forms have been reported from a study of Vijayanagara-Nāyaka Art that fail to appear in early periods. Aṣṭamukhagaṇḍabheruṇḍa (AGN) is an anti to Śarabhamūrti-Śiva. Nṛsiṃha (man-lion) >Śarabhamūrti (man-lion-bird) > AGN (eight-faced man-lion-bird).
4. Photo courtesy R.K. Parthiban.
5. Vaḷakkuraikātai, ll. 34-40.
6. Āgamas stipulate three stages of the lifted leg; up to knee, up to hip and up to the crown.
7. S. Rajasekhara, *Masterpieces of Vijayanagara Art*; S. Settar, *Hampi, A Medieval Metropolis* For Nṛsiṃha in various modes, including Kevala see Rajarajan 2006, Vol. II plates.
8. This theme is substantiated with 28 photographic illustrations in Raju Kalidos, “Ūrdhvātāṇḍavam in the Art of South India”. *East and West (Rome)*, Vol. 46: 3-4, pp. 371-413.
9. This dance is discussed in the *PeriyaTirumaṭal* of TirumaṅkaiĀlvār.
10. Jeyapriya, *Terrific Manifestations of Śiva-Vīrabhadra*, chap. I.
11. The Kālahastīśvara temple at Uttamapālaiyam accommodates the Aṣṭa-Vīrabhadras and Aṣṭa-Mātrkas (Jeyapriya 2018). H. Krishna Sastri notifies three types of Vīrabhadramūrti of triguṇas such as sattva, tāmasa and rājasa, viz., Yogavīra - seated, Bhogavīra - standing and Vīravīra - walking. The Lord has no time for śayana. The Aparājitapṛccha (also in Vāyupurāṇa, chap. I) says the Lord holding a vīṇa is Naṭeśa (dancing). He is Vireśa (Jeyapriya 2009: 62-63).
12. The presiding God is known as Kaḷḷaḷakar, cf. the same designation of the Lord of Māliṇīcōlai, considered the kuladevatā of some nāyaka communities and the kaḷḷaṇ, locally called Aḷakarmalai-kaḷḷaṇ.
13. Aṣṭāṅga-vimāna, it accommodates the seated, standing and reclining Mūrtis in the vertical cellae. The same type vimānas nearer Tiṇṭukkal are Kūṭal-Aḷakar and Tirukkōṭṭiyūr.
14. The Cilappatikāram (9. 9-20, 60, cf. *East and West, Rome* 2004, Vol. 45: 1-4, p. 293) notes temples for several personified Mūrtis, e.g. Amarartaru (Kalpakavṛkṣa), Velyāṇai (Airāvata), Vellāinākar (white elephant, Baladeva), Vēl (Śakti-āyudha), Vacciram (Vajra), Cuṭukāṭu and so on.
15. Photo courtesy R.K.K. Rajarajan.

Religious Conditions in Tamilagam under Vijayanagar Period

S. Purushothaman*

Introduction

The Vijayanagara empire which was established in 1336 A.D. rallied round all the patriotic forces and became the symbol of Hindu resurgence. The Vijayanagara rulers were conscious of this historic role and showed their great desire to revive or re-establish the ancient Hindu way of life or dharma. This desire served as the motive force behind great and all round resuscitation of Hindu religion, art and literature that the period witnessed.

Expansion of the Temples

In this period South Indian art and architecture attained fullness and freedom of rich expansion in keeping with the general consciousness of the great task of the empire. One of the distinct development of the period was the vast elaboration of the temple premises which perhaps was necessitated by the elaboration in temple rituals. It was during the Vijayanagar times that impressive festivals like the navaratri, Vasantotsava,

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tulabliara etc. became more popular¹. The Kalyana Mandapa or the marriage hall became an attractive part of the temple, during Navaratri festival, construction of the stately towers, often popularly called *raya gopuras* at the entrance gateway was another distinct development, almost hitherto unknown in the Karnataka territory².

Religious Condition Prior to Vijayanagar Period

The religious conditions in our society varied from period to period depending upon the kingdom which ruled the state and also gave its due impact to the society right from the period of Pallavas, Cholas and finally its unleashed multifarious aspects in the religious forum.

Focus on Tirumalai Inscriptions

In Tamilnadu we could find the Tirumalai inscriptions (Polur taluk) North Arcot district records the dispute that arose between the Jains and the Vaishnavites being settled by the Vijayanagar ruler³.

There are totally four inscriptions and out of which one belong to the Rashtrakuta King Krishna III and one belonging ambiguously to the period of Rajendra Chola and remaining two belongs to the Vijayanagara period one bearing the inscriptions during the king Devaraya II and the other of Pratapa Immadideeva – Maharaya. This inscription of Pratapa Immadideeva – Maharaya. This inscription of Pratapa Immadideeva who witnesses the elephant hunt and has been identified with Mallikarjuna Immade Praudhaphupa, the son of Devaraj II⁴.

In this development there arose a dispute between the Jains and the Vaishnavities and this was amicably dealt and solved by the king.

Present Conditions of Tirumalai

Thirumalai Mutt located at Thirumalai near Polur, Tiruvannamalai district, has been functioning from 1999 with the name Dhavalakeerti Swamigal. Now in the mutt more than 100 students are studying from Primary to Higher secondary school including Jain Philosophy with free boarding and lodging. Maintenance of the above is done through contributions from donors⁵

Religious Tolerance Among the Various Sects

Though the Vijayanagara rulers patronised Vaishnavism they were tolerant to the various other

religious sects in order to consolidate their political power⁶. Similarly Robert Swell also pays tribute to the policy of religious toleration pursued by Krishnadevaraya, Sadashiva Raya and Ramaraya allowed the Muslims to construct Mosques and follow the principles and practices of their religion. Ramaraya also kept a Quran in front of his throne. Many rulers of the empire gave grants to the Durgas of the Muslims⁷.

Of the *Vaishnavas*, the *Maddas* could not yet put able men to the forefront. Thus, the real trial of strength was between the Ramanuja *Vaishnavas* known as *Srivaishnavas* and *Veerasaivas*.

By their zeal and munificence, these two men had drawn together every available Veerasaiva poet, scholar and saint to Vijayanagar. There was Prabhu Deva, the author of *Linga-Leela-Vildsd Charitre*, the mighty disputant Mayi-Deva, the writer of *Anubhava-Sutra* and *Prabhu Geeta*, Gurubasava, the author of *Saivayogdnga-Bhushana*, and *Vrishabha Geeta*. With the help of these and others, the country was flooded with abundance of Veerasaiva literature in Kannada, the language of the region⁸.

The *Sreevaishnavas* were handicapped in every way. They had neither the financial resources nor a sufficient Vaishnava literature in Kannada. Their abler men were engaged in securing a position for their faith at Kanchi and Srirangam. Therefore, their only representative at the Vijayanagar court was Kandadai Mukunda Doddaiyacharya, the priest of Deva Raya. This man did what he could under the circumstances. He had arranged for a daily recital of the Vaishnava epic, *Mahabharata*, before the king. For nine months he carried on its reading, taking it in triumphal procession round Vijayanagar every fortnight⁹.

Jakkanna requested the king to grant him a month's time in order to prove the superiority of the Veerasaiva creed. Chamarasa, who failing to secure the king's reward, had now turned a *Linga-yat*, started composing a *sdiva* work called *Prabhu-Linga-Leela* that might throw into shade Kumara Vyasa's *Mahdbhdhratha*¹⁰.

Conclusion

From these we could consummate that the Rayars gave due respect to all sorts of religious groups which

were in prominence such as the Saiva, Vaishnava & the Jaina Sects, which were mutts working as educational institutions.

Apart from this their religious tolerance is evident from the fact that they build many Mandapas and Gopuras and undertook many renovations of many temples comparatively to that of new constructions. Many grants were offered to all religionists so as to propagate the tenets of their religion. This kind of clearances of the Vijayanagar Rulers is a unique aspect in the history of South India.

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Virattaneswara Temple, Tiruttani – A Study

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The Art and Architecture of the temples of Tiruttani region is remarkable. There are four main temples in the Tiruttani town. They are known for their Architectural styles and various features of the sculptures. The temple architecture as it was developing in South India was assuming a different style, which was being practised in the Tamil Country. It has been called as 'Dravidian Style'. The Pallavas had laid the foundations of that style. The temple architecture of the Pallavas is grouped into four styles.

There are a number of temples and small shrines located in Tiruttani. Among the temples there are four with historical importance, namely, Virattaneswara, Subramaniya Swamy, Arumuga Swamy and Vijayaragava Perumal. Subramaniya Swamy is referred to as 'Senkashunir Pillaiyar'¹, where as Virattaneswara is known as 'Senchadai isar'² in the inscriptions of Aparajitha Pallava. The other temples are known from the early Chola inscriptions.

Virattaneswara Temple

One of the principal temples built of stone is named as Virattaneswara temple in Tiruttani. As far as Tiruttani is concerned, the earliest temple belonging to

the last phase of Pallava period comes under Nandhi Varman group. Virattaneswara temple has preserved its antiquity. It seems to be the oldest temple in Tiruttani. It is located on the north east of Tiruttani, on the northern banks of the river Nandhi. The shape very much resembles the Sahadeva-ratha at Mamallapuram, which has a 'Gajaprashta' Vimana with 'Adhistana' and 'Sikarah' are fully carved out of a single boulder.

The Virattaneswara temple is facing east. The 'Vimana' or lower with a small 'Antarala' or porch giving access to the 'Garbagraha' or sanctum sanctorum. In front of the 'antarala' there is a 'Muga mantap' or hall constructed with stones in later times. This mantap has obstructed the original appearance of the main temple. The mantap might have been added during the Chola period, on the basis of the inscription on the wall of the mantap, which is datable to Rajendra Chola-I (A.D.1031).⁴ The Vimana of the temple has square plan 'Thala' or basement with 'Gajaprishta' or Apsidal 'Sikhara. The' Adhistana or basement of Garbhagrapa and antarala consists of a well moulded 'Tripatta-Kumuda' with the usual 'Upana' and 'Jagati'. It is preceded by a well-projected 'Pattika'.

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Two varieties of granite stones were utilised in the construction. The whole temple complex with its base mouldings and wall were comprised in black granite stone. Whereas white granite was carrying the 'Pattika' above the 'Tripatta-Kumuda' with the usual 'Upana' and 'Jagati'. It is preceded by a well-projected 'Pattika'.

Two varieties of granite stones were utilised in the construction. The whole temple complex with its base mouldings and wall were comprised in black granite stone. Whereas white granite was carrying the 'Pattika' above the 'Tripatta-Kumuda'. Raja simha started the mixing varieties of stones in the temple construction. His successors followed this method in their construction of temples. Later it seems that this method of using mixed stones became a well-established practice through the closing reign of the Pallavas.⁵ In between the "tripatta-kumada" and 'pattika' a small 'kanta' with recessed 'Kampas' is added.

The top of the Gajaprashta roof is crowned with a row of three stone 'Kalashas' or finials. The gable front is decorated with a carved horseshoe shaped barge broadened ornamented with foliage issuing from the mouth of a lion mask on the top. The east facing 'Mahanasika' has the sculpture of Uma Maheswara seated on a common pedestal.

The large and well fixed 'kapoda' contains 'alpanasikas' or 'Kudus' at regular intervals. The 'Patralata' designs are decorating the comers of 'kapoda'. The alpanasikas had 'Gandarva' faces come above the respective pilasters. 'Kirthimukas' or lion masks finials are headed with the four 'Kudus' on all sides. Above the 'Kapoda' runs a 'Vyalamala' terminating in 'makara' heads, which project away from adjacent Vyalamalas on the comers. 'Yalivari' or vali friezes are noticed above the 'Kapoda'. Further it extends on the ardha mantap. This composition of Yalivari is the depiction of a full face of 'Yali' above the waterspout on the south and another on the northern side of the 'antarala'. The Kudus are intersecting the 'Kapoda', which bears the miniature temple. There are two Nandhi sculptures at the two comers on the western end of the shrine above the 'Kapoda'. The remarkable appearance of these sculptures attracts every one.

The well-recessed niches decorate the exterior walls of the Vimana. The three exterior sides of the Garbhagraha are divided by pilasters into three equal spaces; comprising four pilasters on each side. The niche contains the sculpture of a deity between the two central pilasters. The pilaster contains the parts like 'Kal', 'Malastana', 'Tadi', 'Kumbha', 'Palaka' and headed with a 'Taranga Padigai' with a central band. Below the cornice and above the wall surface runs a frieze of dwarfs depicted in various postures.

A separate shrine called 'Tirukamakottam' dedicated to 'Gnanasoundari' was built on the northern side of the 'muha mantap'. The shrine faces south and opens into the 'muha mantap'. The Vimana of the Amman shrine is apparently a recent one. Probably it was renovated in a later period.

There are the Nandhi mantap, 'Bali pitha', 'Dwajasthamba. A well is found in front of the 'muha mantap'. Another small shrine of Chandesa is found on the north of the garbhagraha. These are surrounded by the open 'Pradakshina'. The whole temple complex is surrounded by an outer compound wall. The main entrance of the temple is on the south facing river Nandhi. The entrance has a mantap with a small vimana of modern years over it.

Within the 'garbhagraha' is a Linga called as 'Suyambu Linga' mounted on a 'Yoni' pedestal of the usual style. The typical Pallava Somaskanda panel on the back wall of the 'garbhagraha' is missing in this temple.

The most important sculptures on each side of the entrance into the shrine are the standing figures of the four-armed 'dvarapalas' or Doorkeepers leaning front left hand on a club in a characteristic Pallava style. It is worth noting that the early Pallava temples, the dvarapalas usually have only two arms. The front right hand has 'Taranai hashu' or warning pose and back right hand with 'Tadana-hastha'. The back left hand is in 'Vismaya hastha'. The sculpture seems to be firmly standing on the right legs with slightly bent left legs. Wearing 'Yajnopavita' or sacred thread, necklace, 'Kankanas' and 'Thandai'. Doughless Barrett has to say "The two are master-pieces and their combination of

grace and magnificent vitality make them perhaps the finest representations of Door guardians in India.⁶

The niche in the outer wall of the Garbagraha consists of the image of Dakshina murthi facing south. He is seated on a platform under a banyan tree. Hence he is called as 'Alamarselvan' in Tamil. The right leg hangs below the seat, while the left one is kept bent in the 'Utkutikasana' posture. Herein, the deity has on his head heavy curls of hair constituting the 'jata manqala'. He carries the 'Akshamala' or rosary a symbol of knowledge in his back right hand, flower bud in the back left hand and a book in the front left hand; the front right hand is held in 'Vyakhyana-mudra' or preaching pose. Round the neck are the well designed 'haras', on the chest the 'Yajnopavita' and in ear wears 'Patra Kundalas'. Below the seat are to be seen a cobra, two deers and a mouse, listening to his discourse. A lizard carved on a branch of a tree and an owl in a hole peeping out show the close observation of the sculpture.

As in the other Siva temples the western niche in the exterior wall of the Garbagraha is sculptured with Vishnu image. He is in 'Sugasana' pose-that is seated on a platform. The right leg is folded and the left leg is pendent and rests on a 'Pilha'. The back right hand holds 'Chakra' or Disc and the left one holds 'Sanga' or Conch. The front right hand is in 'Abhaya hasta', while the left hand rests on his thigh. He wears a 'Kirita makuta' or Headgear. 'Makara kundala' in the ears, 'Yajnopavita' on the chest and other usual ornaments like necklace, anklets, 'Sudakam', etc. An umbrella flanked with 'Chamaras' on either side are shown above his head.

The northern niche of the garbagraha is housed with Brahma. He is shown in sugasana seated on a Padma pitha. Being a bas-relief he is shown with three faces out of his usual four faces.

The northern outer surface of 'antarala' is a niche provided with a Durga image. The Goddess is standing erect in 'Samabhanka' on a Pitha. She wears 'Karanta Makuta' on the head and it is clad in silk Garments. She wears a 'Kucha bandha' or breast band and 'Channavira' on her chest. She also wears 'Patra Kundala' and Necklace. The front right hand is in the

abhaya hastha' and the back one carry the 'Chakra'. The front left hand is in 'Katiyavalambitha' pose and the back one carry the 'Sanga'. An umbrella and 'chamaras' are seen overhead.

A group of loose sculptures of Saptamatrikas with Ganapathi and Surya or Sun are flanked on the southern part of the muha mantap. They are Brahmi, Maheswari, Kaumari, Vaishnavi, Varahi, Indrani and Chamunda. They are the female form of the gods, Brahma, Maheswara, Kaumara, Vishnu, Varaha, Indra and Yama. They are armed with the same weapons, ornaments and ride the same 'Vahanas' or Vehicles and carry the same banners corresponding the male gods.

Brahmi has four faces and seated in 'Suhasana' upon a 'Pitha'. In the back right hand she carries the 'Akshamala' and in the back left hand a 'Kamandala' (spout). The front right hand is in the 'abhaya' pose and front left hand placed on thigh. Her head is adorned with a 'Kesa bandha'. The lower dress is flowing around her legs, which is secured on the hip. The 'Vahana' or Vehicle, 'Hamsa' is shown below the seat.

The seated image of Maheswari is in 'Suhasana' on a rectangular pitha. Here head is adorned with the 'Jata makuta'. She wears 'Makarakundala', a thin 'yajnopavita', necklace, anklets and waistband. The back right and left hands hold a 'Parasu' or axe and a 'mriuga' (antelope) respectively. The front right is an 'abhaya' while the left one rests on her thigh. The lower dress is secured in the centre of the hip and flowing around the knees. Her vahana, 'rishabha' or bull is carved under the pitha.

Vaishnavi in Suhasana is seated on a pitha. She wears a 'kirita makuta' on her head in addition to a 'Kuchabandha'. She is adorned with all the other ornaments generally worn by Vishnu. She carries in one of her right hands the 'Chakra' or Disc and in the corresponding left one the 'Sangu' or Conch. The front right hand is held in 'abhaya hastha' and the or Conch. The front right hand is held in 'abhaya hastha' and the left one rests on her thigh. Her vahana 'Garuda' is carved under the seat in 'anjali' pose.

The goddess Chamunda is in 'Suhasana' pose, seated on a pitha. Her hair is abundant and thick shown

in the form of 'Jatabhara' with a Crescent on it. The 'Jata' is studded with 'Kapala' or Skull and snakes. She wears a garland of human skulls in the manner of the 'yajnopavita' and a snake 'kuchabandha'. She wears 'damaru' and probably a dead body of a human being as her ear ornaments. She has in one hand the 'Sula' or trident and in another the 'Dhamaru'. The front right hand is in the abhaya hastha' and the left one holds a 'Kapala' or vessel. Her vahana, an emaciated human, probably a woman eating bones.

The Sapthamatrika group of images is flanked by Ganapathi on the left and the 'Surya' or Sun on the right. The attribution of Ganapathi with sapthanatrikas is described only.

The image of 'Surya' has its hands lifted up to the level of the shoulders as in the case of all South Indian images of this god. The hands carry each a lotus flower. His head is surrounded by a 'Kanti mandala' or hallow. His hairstyle is in the form of 'Karanda makuta'. He is in 'Samabanga' pose standing upon a flat seat and wears 'yajnopavita'.

Another loose sculpture of Yoga Dakshina Murthi is kept in the 'muha mantap'. He is seated in 'Ardhautkuti.kasana' posture on a platform. His hair is formed in 'Jata bhara' style. In his left ear an ornament 'Katippu' is shown. His right leg is pendent. The left leg bent and rested vertically on the seat. This leg and body are bounded together with 'yogapatta'.

All these images could be dated to the last phase of the Pallava art. It also indicates the highest level of development and achievements of the Pallavas in art and architecture.

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Jainism in South Tamil Nadu with Special Reference to Jainism in Kanyakumari District from 4th Century BCE to 15th Century AD: A Study

T. Seethalakshmi*

Introduction

The religion of Jains was probably founded by *Parsvanath* known as the twenty-third Jain Tirthankara¹. The exact origins of Jainism in Tamil Nadu is unclear. However, Historical tradition is such that at the close of the 4th century B.C. *Chandragupta Maurya of Magadha* and a large gathering of Jaina monks under the leadership of *Sruktakevalin Bhadrabahu* graced to Sravanabelgola in Karnataka and spread the gospel to the laity. Subsequently, after the demise of *Chandragupta* and *Bhadrabahu*, their disciples led *Vishvakacharya* moved further south into the Tamil country and sowed the seeds of Jainism.² It is

believed that these mendicants reached Pandya country first and other areas slightly later. Very likely, their arrival to the Pandya region could have taken in beginning of the 3rd century B.C.³ A number of *Tamil Brahmi inscriptions* have been found in Tamil Nadu that date from the second century BCE. They are regarded as associated with Jain monks.

The early Pandya rulers such *Maran Sendan* (624 AD) was instrumental in scooping out the earliest rock-cut temple at *Malaiyadikurichi* to the Jaina faith. The Pandyan king, variously called "*Koon Pandiyan*" or "*Sundara Pandyan*" in the legend is identified with the 7th century ruler *Arikesari Maravarman*. The rapid

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spread of Jainism in ancient Tamil Nadu was especially due to the royal patronage of the *Pallava* king Mahendravarman I of Kancheepuram (600–630 CE) and the *Pandya* king *Kun-Pandyan* (“the hunchbacked *Pandyan*”) of Madurai (670–710 CE)⁴ He converted from Shaivism to Jainism, but then re-converted under the influence of *Thirugnana Sambandar*.⁵ Thirugnanasambandar is one of the most prominent of the *sixty-three Nayanmars*. He was a contemporary of *Appar*.⁶ *Tirunavukkarasar* known as *Appar*, according to the *Periyapuram*, was a contemporary of the *Pallava* king *Mahendravarman-I*.⁷ Early Panya Rulers like *Srimara Srivallabha* and *Parantaka Viranarayana* were very tolerant and paid much importance to Jainism. *Tirukkural* by Thiruvalluvar is considered by many to be the work of a Jain by scholars like *V.Kalyanasundarnar*, *Vaiyapuri Pillai*, *Swaminatha Iyer*, and *P. S. Sundaram*. *Silappatikaram*, the earliest epic in Tamil literature, was written by *Ilango Adigal*, a Jain.⁸

Objective of the Paper

The present study deals with the spread of Jainism in early Tamil Nadu and seeks to investigate:.

- To examine how the Jainism entered into early Tamil Nadu in general and southern parts of Tamil Nadu in particular.
- To comprehend the gradual growth of Jainism under various empires;
- What are the situation to convert the Jain temples into Hindu temples
- How the well established Jainism disappeared from the soil of southern parts of Tamil Nadu.

Methodology

This Research Paper is written under the method of descriptive, analytical and critical reflection on the subject. This work is based on primary and secondary sources. The primary data were collected from *Palayam Copper Plate*, (The inscription is compiled in Tamil Script (Tamil language) and *Nagari Script* (Sanskrit), inscriptions of *Rajaraja Chola –I*, Rock Inscriptions in the hill Caves, Jaina monuments, sculptures, paintings, inscriptions and manuscripts. The secondary sources

like printed books of various authors, periodicals, and published thesis and News Paper provide valuable information on the subject.

Kalabharas and Janism

Most of the eighteen minor didactic works were composed by Jaina poets during the Kalabhara rule. The *Pulankurichy* monastery in *Sivaganga* district is stated to have received some benefaction from one *Kurran of the Kalabhra family*. Thus the Kalabhra rule till about the middle of the 6th century A.D was also favourable for the growth of Jainism. Under their rule, the Jains reached their zenith. It was during the period of Kalabharas, *Naaladiyar* was composed during this period.⁹

Jainism in Kanyakumari District

Nagaraja Temple in Nagercoil

The Nagaraja Temple was actually a Jain Temple. From one of the inscriptions found in the temple, we can say that the temple passed into the hands of the Hindus at the time of its reconstruction and renovation in the year 1520 A.D.¹⁰ Twenty years ago K.V. Soundarajan found six Jain images in worship in this temple and two brass images of later period depicting Parsvanatha and Yakshi Padmavathidevi in standing posture. The gateway to the temple seen now is in typical Kerala style. It is called “*Mahameru Malikai*”.¹¹

Chitharal Jain Rock Cut Temple

There is epigraphic evidence to show that there were flourishing Jain settlements in *Kottar*, *Kurandi*, *Thirunandikkarai* and *Chitharal* which are all in the district of Kanyakumari. Among these Chitharal appears to be the regional Headquarters of Jainism next to Seravanabelgola. The ancient Tamil literature such as *Naladiyar*, *Nanmani-kadigai* and *Thirukadigam* have references about that Jainism has flourished in Chitharal, Thirunandikkarai and Nagercoil. The worship of foot-prints is a common feature in Jainism. Jainism flourished even before 7th Century A.D mentions in Kottarru Pathikam that the Buddhists and Jains were roaming about in the streets of Kottar.¹²

Tirucharanattumalai otherwise known as Chitharal, 9 k.m. north of Martandam in Kanyakumari district became a Jaina centre in the 9th century A.D. *Tirucharanattumalai* continued to be Jaina centre till about the middle of the 13th century A.D. Chitharal is included in the national heritage list and under the protection of the Archaeological Survey of India.¹³ Although the Yakshi got metamorphosed into Bhagavati, other Jaina images retain their original forms even at present. Earlier, *Yakshi cult* found a prominent place in Jaina pantheon and came to be held more or less on par with that of the *Tirthankaras*.¹⁴

There is epigraphic evidence to show that there were flourishing Jain settlements in *Kottar*, *Kurandi*, *Thirunandikkarai* and *Chitharal* which are all in the district of Kanyakumari. Among these *Chitharal* appears to be the regional Headquarters of Jainism next to Seravanabelgola. The ancient Tamil literature such as *Naladiyar*, *Nanmani-kadigai* and *Thirukadigam* have references about that Jainism has flourished in *Chitharal*, *Thirunandikkarai* and *Nagercoil*. The worship of foot-prints is a common feature in Jainism.¹⁵ Many Kings offered lands as *pallichantham* to the Jains as their patronage to Jainism.¹⁶ An initiative of the State secretary of tourism, Dr V Irai Anbu, the festival is the first of its kind event in Tamil Nadu that will ultimately turn the various heritage Jain structures, hitherto unknown to tourists and visitors to the State, into places of tourist attraction and also a pilgrimage for followers of Jainism. At Chitharal, situated near Marthandam, a huge cave with rock-cut sculptures of Jain Tirthankaras and attendant deities exemplify how Jainism has thrived and has spread close to the land's end, 2000 years ago, and how much it has contributed to the religious and cultural heritage of the State.¹⁷ Historian T.A. Gopinatha Rao, who edited the seminal The Travancore Archaeological Series, had visited the place in 1920-21. According to him, the inscription says that the temple was built during the reign of the king *Vikramaditya Varaguna*. *Vikramaditya* (884—920 AD)—better known as *Vikramaditya "Varaguna"*—was a monarch of the Ay dynasty of south India.¹⁸ *Palayam Copper Plates* name

Varaguna helps to identify *Vikramaditya Varaguna* as a primary source.

According to T.A.Gopinatha Rao, the inscription on the southern side says Gunandagi-kurattigal, the disciple of Arattanemi - Bhatariyar of Peravakkudi, presented Bhatariyar of Tiruchchanam malai with some golden ornament during the 28th year of reign of *Vikramaditya Varaguna*. There is much evidence and an established chronology about the Hindu monarch *Vikramaditya of Ay dynasty*, states T.A.Gopinatha Rao and *Vikramaditya's Chitral inscription* helps date the Chithara Jain Monuments and *Hindu Bhagavati temple* to the 9th-century. The inscription is Tamil language in *Vatteluttu script*.¹⁹ It was erected at *Tiruchcharanam* at the behest of a Jain priestess called *Muttavala Naranakuttiyar*, who also presented the temple a metallic lamp stand and a golden flower.²⁰

Conclusion

It is significant to observe that *Yaksha* appears in the Sinhalese language as *Yakka* and *Yakshi* as *Yakki*. So Yakkan and Yakki may be the descendants of the traders who had come from Ceylon (Sri Lanka) and settled in early Tamilagam.

Jains were traders who were engaged in internal trade and commercial activities in the early Medieval times. The *Thiruvalla Copper Plate* contains references to oil merchants like *Vanikar*, *ennaivianiyar* and *vaniyan* who came from Sri Lanka (Rao and Aiyer 1920: 131-207). With the decline of trade, the Jain traders transformed themselves to agriculturists and settled themselves along the plains.

To sum up, the study reveals that Conversion of Jain shrines into Hindu temple was a common in those days not only in Tamil Nadu but Kerala also. *The image of Yakshi* in the cave was provided with a plaster coating and transformed into *Bhagavti*. The Yakshi got metamorphosed into Bhagavati was as an example of conversion of Jain shrines into Hindu shrines. In southern coastal places in Tirunelveli District, the word '*Yakki*' is in vogue now. The Tamil Jains are ancient natives of Tamil Nadu¹ and belong to the *Digambara sect*. They generally use the title *Nainar*.

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The Attire and Ornamentation of Andhra People Gleaned from the Travellers

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Introduction

Attire in general means covering, or clothing and accessories for the human body. Dress is being worn for warmth in all civilizations. It may be treated as a second

skin, because it covers the body like a house and gives shelter for human being to protect from his environs. There was an adage says that "the body is the shell of the soul, and dress the husk of that shell". Dress is not

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only providing protection but also to enhance the appearance of the wearer which proclaims his place in society that indicates rank, occupation, age, gender, place of origin, conjugal status and religion. Dressing is a secondary human character even though it enhanced the dignity of a person. In every land and every period of history the way people dress styles were influenced by various social, political, economic, and geographic conditions. It is also true in the case of ornamentation, jewellery and forms of body decoration. The hot climate of Deccan or South India did not necessitate much clothing. When the travellers visited India in general and particular in Andhra depicted the dress of both Hindu and Muslim men as well as Hindu and Muslim women, coiffure of women, ornaments of men and women, decoration of women and children outfit.

Study area

The study area consists of the three Telugu speaking geographical regions namely Coastal Andhra or Northern Circars, Rayalaseema or Ceded Districts and Telangana or Nizam territory are traditionally known as Andhra desa. The area of study is concentrated mainly on the accounts of the travellers who visited India in general and particular in Andhra depicted the wearing of dress, ornamentation and decoration of natives as preserved in their accounts from the late medieval to the early modern period.

Dress

The travellers' accounts shed true and unvarnished light on the costume, coiffure and ornamentation of Indians as they viewed. Thomas Bowrey accentuated about the attire that the garments of the Gentus (Telugu people) were very thin suitable enough for the climate in which they live in, but not at all fashionable.¹ For instance the Anonymous author clearly depicted the Andhra male style of covering their private part with a small single cloth, locally known as *gochi*, during the daytime hard labour in the scorching sun heat whereas covering their lower portion with a long cloth perhaps a *pancha* or *lungi*, from waist to knees, at other times.² Niccolo Manucci was more specific while describing a labourer while working. He informs that they bound a cloth round their head so as to

protect their cranium; a small cloth of an ordinary napkin size (*gochi*) was attached to a little string attached to their waist (known as *molatradu*) to cover 'the parts of the body that natural modesty requires to be concealed'.³ Abbe Dubois gave an accurate account of the simple dress of the common people more specifically the dress of an agricultural labourer or the poorer class. They used a single piece of uncut cloth of about three yards long and one in width which was the only apparel wrapped round the lions, one end passes between the thighs, and is fastened behind, while the other end, after being cast into several folds in front. Bathing gives little trouble with such a garment. They maintained another similar cloth for a change over which was used to spread round the shoulders if needed.⁴

Manuci also informs that the people also use another cloth bound round the body (*pancha* or *lungi*) 'which serves in the day-time as a garment and at night as a bed'⁵ which can be observed now a days in the rural areas of Andhra. However those who were employed or interaction with the ruling class usually wore *cabayas* (a long coat or tunic) in the Muslim style.⁶

Methwold says that both the grown up sexes were clothed 'devoutly and civilly' The women fully cover their body with a cloth whereas the men wrapped it downwards from their waist while covering their upper portion with a white calico cloth round their shoulders. Their hair was bound up. They put on earrings and necklaces made of precious metals.⁷

The attire of Hindu and Muslim Women

The Anonymous author mentions that women of Andhra was in the habit of covering their body with a six yards long saree (12 cubits long and 2 cubits broad), which was tied round the waist and brought over the shoulder.⁸ Niccolao Manucci calls one end of the saree a *pane* (*punjam*) instead of *pyta* was thrown over the shoulders or the head when speaking to a person of any position but when they go to the well or a spring to fetch water and when at work in their houses, they keep the whole *pane* (*punjam*) bound round the waist and thence upwards are naked.⁹ Abbe Dubois adds one more information regarding the part of the saree (*pyta*) that

the cloth passes over the head, shoulders and breast and covers the upper portion of the body. He further adds that in some parts of South India they wear a sort of jacket, which does not reach so high as the shoulders.¹⁰

Pietro Della Valle elsewhere refers that the Muslim women were very partial towards red coloured clothing. He also remarks that the Muslim women covered their faces with white veils when they go along the city on foot or on horseback as the custom which need not when they go on closed coaches.¹¹

The attire of Nobles

Niccolo was a keen observer of the local customs than other foreign travellers. Apart from describing the apparel of the common people, he describes the dress of the rich and the nobility belonging to Hindu and Muslim social groups though specifically not mentioning the religious names. He informs that the nobles (belonging to Hinduism) bind their head with a scarf of gold (*jari*) known as *romals*. They tied round their waist red bordered white cloth (Pancha) of about two yards (four cubits long as per Manucci) which come down to knees. To cover their upper portion of the body with a white shirt (Manucci's white wrapper) that vary from caste to caste.¹² Concerning the dress of Muslim nobles, Manucci informs that they wore a sort of turban, a gown known as *cabaye*, a very tight drawers and shoes of velvet or leather. He observes that it was considered as bad manners to enter into the house or speak to a person of quality with shoes and head uncovered. However the ascetics and Brahmins were exempted as they tonsure their head and keep a little tail (*pilaka*) respectively.¹³ According to Abbe J.A. Dubois many wear a turban consisting of a long piece of fine cloth, sometimes twenty yards in length, by one in breadth and with this they encircle the head in many folds. Concerning the people who were employed in the service of the Europeans or of the Muslims wear a long robe of muslin or very fine cloth besides their ordinary dress in imitation of the Muslims which formerly unknown in the country. He curiously noticed that the Brahmins differentiated themselves from others by fastening it to the left side instead of the right as practiced by others.¹⁴

European influence

Abbe Dubois noticed European influence on native dressing. Since Europeans manufacturers have become general in the country, many Brahmins and other Hindus have bought themselves a piece of scarlet. According to him many were using a piece of woolen cloth, to swathe themselves in during the night or in the cool of the morning.¹⁵

Ornamentation

The earls of both the sexes of Hindus were pierced to wear ear-rings, of a larger or smaller size and of different shapes, according to the custom.¹⁹ Methwold notices that the men had 'in their ears rings of gold, with small pearls, and about their necks a chain of *ginetra* or silver, for few can attain unto gold'.²⁰

Many instances can be gleaned relating to the women ornamentation in the travelogues. They describe the feminine jewelry from top to toe. Concerning the ornamentation of ears, the women decorate their ears according to her degree or her wealth. Some fix a little golden trinket at the middle of the ear for which precious stones were attached, whilst others fix this ornament to the upper part of the cartilage. The poor people have small pendants of little value dangling at each ear.²¹ Pietro Della Valle informs about that the pendants they wore were sufficiently enormous with a circle of gold or silver at their ears. The diameter whereof is often times above half a span and this made of a plate two fingers broad and engrave with sundry works'.²² Niccolao Manucci curiously observes that the holes of the ears were so large that the ears droop almost to the shoulders.²³

Many of the women were seen with finger rings of gold or silver studded with precious or semi precious stones.²⁶ The travelogues inform that the women various kinds of ornaments to the arms. They were manufactured in either gold or silver and of various shapes according to the fashion and the caste. The bracelets were sometimes formed globular and hollow and more than an inch in diameter, while others was flat up to two inch breadth of more than a pound weight each. Dubois seems to have confused while mentioning

that “some wear them round the wrist and others above the elbow”.²⁷

Dubois describes various types of ornaments adorned to the neck. He informs that round their necks were hung several chains of gold or silver and strings of large beads of gold, pearls, coral and glass according to the ability of the wearer. Some had collars (now called choker) of gold and inch broad in which set with rubies, topazes, emeralds and other precious stones as per the fancy of the wearer.³¹ Pendants are of different sorts and shapes were suspended to the centre of the chain to add beauty. Some wear round their necks gold chains, or a species of chaplets of pearls which descend to the bosom.³²

John Frayer noticed during his visit to Masulipatnam “The Women are manacled with chains of silver (or Fetters rather) and hung with ear-rings of gold and jewels. Their Noses stretched with weighty jewels, rings of gold on their toes. Their waist a painted clout, over their shoulders they cast a mantle. Their hair tied behind their head which both in men and women are naturally very long; a top a coronet of gold beset with stones. They completely bodied and so flexible”.³³

Decoration of women

Concerning the decoration of women Dubois observes that they keep a vermillion circle of an inch in diameter of on the middle of the forehead, of red, black, or yellow colours called pottu. They frequently rub the face, legs and all the parts of the body that are exposed with turmeric mixed with water.³⁴

Children are stark naked

The Anonymous author notices that children up to the age of three to five years both boys and girls sometimes run about stark naked which was concurred by Dubois.³⁷ The girls had a plate of silver or gold metal suspended so as to conceal in some measure their nakedness known as *siggu billa*. On the other hand the boys had little bells hung round the waist, or some similar device attached to the little belt with which they are girt.³⁸ Niccolao Manucci also informs that “the children – carry from birth to seven years of age little bells on their legs, either of gold or silver and a little chain of the same metal round the waist. As for the rest,

they are no more covered than when brought into the world”.³⁹

John Frayer observed that most of the Hindus go round with a barefoot while the Muslims shod with sandals.⁴⁰ Similarly Manucci states that the women wear nothing on the feet, not even princesses and queens.⁴¹

Conclusion

In every land and every period of history the way people dress styles were influenced by various social, political, economic, and geographic conditions. Attire in general means covering, or clothing and accessories for the human body. Dress is not only providing protection but also to enhance the appearance of the wearer which proclaims his place in society that indicates rank, occupation, age, gender, place of origin, conjugal status and religion. The travellers accentuate about the attire that the garments of the Gentus (Telugu people) were very thin suitable enough for the climate in which they live in, but not at all fashionable. Men at work in the field used a single piece of cloth which is called Gochi and in the rest of the time as well as at night commonly locals used Panch or Lungi. Women wore a single cloth which length six meter, is called saree. The girls from the age of twelve and upwards allow their hair to grow long up to that they wear only a small tail of hair on the top of the head. The hair style was decorated with sweet scented flowers and trinkets of gold. The men of Andhra also grow long hair like the women. The ears of both the sexes of Hindus were pierced to wear ear-rings. Concerning the decoration of women they keep a vermillion on the middle of the forehead. Children up to the age of three of five years both boys and girls sometimes run about stark naked. The girls had a plate of silver or gold metal to conceal their nakedness known as *siggu billa*. On the other hand the boys had little belts hung round the waist.

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 31. *Ibid.*
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Nathammedu An Unexcavated Archaeological Site Discovery in Theni District: An Open Field Survey

S. Rajagopal* and R. Praiya*

Introduction

Generally, it is observed that in daily newspapers and public media, History and Archaeology researchers' and their team have identified many ancient sites. They yield a large number of historical importance antiquities around Tamilnadu. Historian, Archaeologists, and socio-cultural gripped public personnel also find out new fortification walls, battle field, terracotta objects, red and black potteries, metal coins, commemoration stones, bones, copper plates, pot-shreds of red slipped ware and inscriptions in their area and appealed to government to save the heritages. "It helps us looking back into the past and see where we came from and how we have made our way from the Stone Age to the Space Age".¹ Nowadays there are so many branches in the filed archaeology among these, Historical Archaeology; Classical Archaeology; Pre-History Archaeology; Environmental Archaeology; Settlement Archaeology; Cognitive Archaeology; Industrial Archaeology; Ethno Archaeology; Linguistic Archaeology; Rescue & Salvage Archaeology; Public Archaeology² and Marine Archaeology are important specialised branches.³

Recent Excavation Sites in Tamilnadu

To find out hidden Tamil civilization heritage, in the recent past, archaeologists are engaged in excavations works in Tamilnadu and excavations carried out and would be carried out Sivakalai, Korkai and Adichanallur and surrounding areas in Thoothukudi district; Keezhadi and its surroundings areas Konthagai, Agaram, Manalur, in Sivagangai district; Vembakottai in Virudunagar; Gangaikondacholapuram in Ariyalur; Mayiladumparai in Krishnagiri; as well as Perumpalai in Dharmapuri and Thulukkarpatti in Thirunelveli.

Heritage Site Finding

Teaching is an upright occupation which comes with so much responsible duty to develop the nation through students. They motivate, boost up the student

community and direct them in the right direction. Apart from teaching duties so many history professors and history interested individuals or groups involved to find out valuable discoveries in the archaeological field. "Especially Historical Archaeology mainly deals with details remain of the Historical sites, settlements, places, forts, trade centre, temple, mosques, churches etc about which details from inscription, coins, copper plates, manuscripts etc".⁴

Unexcavated Site

During the field survey by the above-mentioned authors of this paper, they have found the a Unexcavated Archaeological settlement in between Rosanapatti and Pradukkarnapatti villages under Thirumalapuran Panchayat in Aundipatti Taluk, Theni district This site is located at 9.9888 Latitude and 77.5711 Longitude, 3 km from Prathikaaranpatti village; 3 Kms from Kanniappapillaipatti; 3 kms from Balasamudram village; 10 Kms from Theni and Aundipatti towns. This unexcavated Archaeological site is called Nathammedu/ Nathapalankadu. This site circumference is found around 10 hectares of agricultural lands and located 3-4 feet high from normal land. Many black and red ware broken pieces of well-designed pottery objects have been spread on the land.

Destroyed Sculptures



In agricultural land, around a kilometre from the unexcavated site in the northern direction of the "Nachiyar temple is found a broken sculpture. It is

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located exactly at 9.98912 Latitude and 77.57308 Longitude. In this location a sculpture is in a destroyed condition. This broken sculpture may be a male deity sitting on a base i.e *peedam*. Head portion has surfaced on the right side of the bottom *peedam* and the tail portion has surfaced from the left side of the *peedam*. Body portion of the snake has been hidden within the lower portion of the *peedam*.⁵ In the middle of farmland, a two feet high sculpture is found in broken condition and appears with the posture of *Lalithasana*.

Destroyed Vinayaka and Muruga Sculptures



In the agricultural field of the Unexcavated Archaeological site, a 2 feet height lord Vinayaka and Muruga sculptures are found in broken condition. Lord Vinayaka's statue face is not clearly visible and in a broken condition. Both sides of the head have ears. Ears and shoulders of the sculpture are attached and look like an elephant face. But there is no tusk. Flat chest and big belly have appeared on the statue. Both hands are not in completed form. Right hand starts from the shoulder and ends with the elbow. Elbow is in round shape.

Tirsulam with Pig A Boundary Stone



In the middle of agricultural land which is 3 km from Rosanapatti, an uncared temple boundary stone is

found. It is one-foot high. It is a cuboid broken stone. Trident have inscribed with short handled and mounted on small flat stand double bridle. The edges of trident are not sharp but it has been looked like blade. Single *Trisuulam* with inscribed in double bridle. There are two animals inscribed on the stone. One animal is small standing near the flat stand and another one is big size standing the below *Trisuulam* looks like Pig. There is no inscription found. It may indicate that the near surrounding of the stone may be a temple location. Also, inside of the near *Kammai* a *trisuulam* inscribed in stone also found.⁶ Same type of *Trisuulam* has found within the *kammai* which is near to this boundary stone.

Scattered Sculptures in Nallacheri Kammai

Nallacheri Kammai is located in the southern direction around two kms from this unexcavated site in between Balasamuduram and Rosanapatti villages toward Aundipatti town in eastern direction by route Asaripatti village. Inside of *kammai*, various highly decorated sculptures with poor stone, a *nadukal* male image have found. These figures may belong to mid of the 8th C.E. Also a lion seating posture sculptures are available in a damaged condition.⁷



Well-Constructed with Stone



Near this place, a well was constructed with the help of engraved stone which is available in depth of around 25 feet of the well. Also, around and surrounding scattering some highly decorated uncared

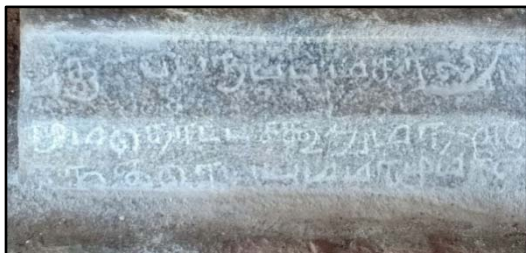
stones are found. This well is called as “*Sami Kinaru*” during near village festival Sami decoration is placed in this well.⁸ This *Sami Kinaru* is focused for the deity decoration at the time of village festival.

Buddha Statue



In the middle of the agricultural Unexcavated Archaeological site a Buddha Statue is found. This statue is around 4 feet high. Behind the statue, Ushnisha (Arivuchudar) can be seen. Face with clear eyes, nose, mouth can be seen on the statue but fully unfinished. Back side of the Right hand is placed on the left-hand palm. Fingers are touching each other.

13th C.E. Land Donation Stone Inscription



During the field survey in between Rosanapatti and Pradukkarnapatti villages two inscriptions have been discovered. First inscription is spotted between the agricultural land and the public road that is in a small canal. The inscription is found exactly at 9.98896 Latitude and 77.5723 Longitude in a stone slab which contains four feet long and one foot wide. This inscription contains seven lines with 51 letters. According to this later Pandya inscription, incomplete words were found in tamil script about the donation given by a citizen “**Thirupuvan konn Angarayan to a small chieftain E Kilangudi Thevar Thondaiman**” This inscription is unique because, usually kings given donation to citizen. But this inscription a speciality which says that gift was given by a citizen to a chieftain.⁹ This stone slab inscription unearthed during ploughing in agricultural land by landowner and placed in a corner petty cannel enroute.¹⁰ Second inscription spotted around a kilometre distance away from the first inscription identified place. This inscription is exactly found at Nachiyar temples on the doorstep. This incomplete or half misplaced broken tamil inscription contains three lines say (Kulamum) Kula Pirippum Kālum (Nattha) Mum Tōṭṭa Kūrum Naṇ Cey Nañcaiyum Maramum Kiṇa (Rum). This stone inscription may be a land donation inscription.

Conclusion

Being part of daily usage by ancient Tamil civilization used potteries in red and black colour and some visible in decorated potteries. This site also scattered enormous potteries surrounding agricultural land. In the surrounding of Nathammedu in between Rosanapatti and Pradukkarnapatti villages under Thirumalapuran Panchayat in Aundipatti Taluk, Theni district unexcavated site surrounding, the local people still after rainy they searching and finding the glittering artefacts and objects from this site. So many local farmers who have gathered small size stone wet grinder, *ammikal*, *decorated polished potteries*, *flint stones*, *metal coins* and *partially melted iron ore* were discovered. As per Dr. C. Santhalingam, a retired Tamilnadu State Archaeology Department, very clearly says that the 'statue of Buddha was vital evidence to

understand the occurrence of Buddhism in the southern part of Tamilnadu during 10th C.E' So in this unexcavated site Buddha statue may be in 10th C.E. Also, two new inscriptions discovered around the site in June 2020 and it says about land donation which means it belongs to the 13th century later Pandya period. So, this unexcavated site since Sangam period onwards may be present and due to unknown reason, this site's resident people were left the area. Therefore, it is finally come to consequences of this site is continually living site/active site since Sangam period to till date. By conducting more historical archaeological research at least excavation 5 to 10 trenches at Nathammedu may be available similar to that of Keeladi, Konthagai, Agaram, Manalur will reveal more information of Tamilaham history within one meter of the site.

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Historical View on Karikala Chola in Kallanai Dam

B. Rahamedsha* and V.P. Balaji**

Introduction

Tanjavur is bounded on the north by south Arcot district, on the south by Pudukottai district, on the east by the Bay of Bengal and on the west by the Trichirapalli district the city municipal limit is within an area of 40sq km the present population is around 2,405,890 people. The chola kingdom was one of the ancient lands in the ninth century A.D in south India. It is referred to in the Mahabharatas, the Indica of Magasthenese, the inscriptions of Asoka, the Mahavamsa, and the periplus of the Erythrean sea. Bounded by the two rivers, the pennar and velar, the chola kingdom grew up in Tanjore, Trichirapalli and Pudukottai Region. The Cholas as a dynasty date back to the Sangam period (second century B.C to second century A.D) but disappear from the south Indian scene at the end of it not be heard of till the rise of the house

of vijayalaya in the 9th century A.D)A predominantly delta area lying along the west of the Bay of Bengal. Tanjavur is the called know as 'rice bowl of Tamilnadu state'. One of thirty-two district, alone accounts for nearly one-fourth of the total areas under paddy and more than a quarter of the total output of paddy cultivation in and around Thanjavur district.

Master Plan of Irrigation in Kallanai Under the Cholas :

Kallanai was the great and significant dam in Tamilagam, built by chola king karikala son of the Ilamsetsenni, sangam literature tells about karikalan. His capital was Uraiyur .the construction of kallanai was the ultimate Architect of karikalan. kallanai was bounded by Thanjavur , Srirangam, Trichy, and Lalkudi. This ancient dam was constructed by karikalan

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during the time of second century this dam was mainly utilized to the irrigation purpose. Agriculture is the important work of country is development, maximum determined by irrigation naturally stream and canal are mainly concerned for irrigation thiruvavaduthurai inscription expose about Parakesari and karikala cholan lifted Cauvery river. That is rule this place is fully surrounded by canal and stream than signification of Cauvery river branch in chola inscription.

The dam was originally built by King Karikalan of the Chola Dynasty in c. 100 BC – c. 100 AD. It is located on the River Kaveri in Thogur, Budalur taluk in Thanjavur District, approximately 20km from the city of Tiruchirappalli. The idea behind the construction of the dam was to divert the river to the delta districts thereby boosting irrigation. The dam was re-modeled by the British during the 19th century. In 1804, Captain Caldwell, a military engineer, was appointed by the British to make a study on the Kaveri river and promote irrigation for the delta region. He found that a large amount of water passed onto the Kollidam leaving behind a small volume for irrigation purposes. The Kaveri river splits into two at a point 20 miles (32 km) west of Kallanai. The two rivers form the island of Srirangam before joining at Kallanai. The northern channel is called the Kollidam (Coleroon); the other retains the name Kaveri, and empties into the Bay of Bengal at Poompuhar. On the seaward face of its delta are the seaports of Nagapattinam and Karaikal.

Historical Context

The Kallanai Dam was built during the second century AD by Karikalan, a king of southern India's old Chola Dynasty and is also one of the oldest irrigation systems in the world that is still in use. The purpose of the dam was to divert the waters of the Kaveri across the fertile Thanjavur delta region for irrigation via canals. Since the English arrived in the eighteenth century, the Kallanai has been tampered with and other hydraulic structures have been added nearby. It is therefore difficult to extrapolate from the current situation into the past to understand the workings of the anicut.

Project description

The Kallanai Dam is a simple check dam. Check dams are small barriers using stones, cement, and concrete built across the direction of water flow on rivers to harvest rainwater in remote villages and are usually smaller than 15 m. The Kallanai in particular is an anicut of unhewn stone that stands in the Kaveri parallel to the riverbank; it is more than 300 meters long, 20 meters wide, and 4.5 meters high. It is believed that Kallanai initially irrigated about 69,000 acres, though it now irrigates close to 1 million acres (Arulmani). Because the Kallanai has been altered after the 1800s, it is difficult to understand more about its construction.

Construction details/observations

The Kallanai was built to divert floods from the Kaveri branch of the river into the Kollidam branch “via a short connecting stream” when the water level in the river rose above its crest. The Kollidam was the wider (also the steeper, straighter, and hence faster) of the two [river] branches, and...the flood carrier. It was barely used for irrigation. Almost all of the 600,000 acres irrigated by the river in 1800 were delta lands south of the Kaveri branch. So the Kaveri branch was the lifeline for delta farmers, while the Kollidam was of little consequence for them. Once the floods were diverted to the Kollidam, they “[flowed] directly to the sea, causing minimal damage to agriculture.

However, the flood waters can be allowed, by opening the barrage/anacut gates, to pass through the other three delta branches also to join the sea is constructed from unhewn stone spanning the Kaveri and is 329 m (1,079 ft) long, 20 m (66 ft) wide and 5.4 m (18 ft) high^[11] The dam is still in excellent condition, and supplied a model to later engineers, including Sir Arthur Cotton's 19th-century dam across the Kollidam, the major tributary of the Kaveri The area irrigated by the ancient irrigation network is about 69,000 acres (28,000 ha). By the early 20th century, the irrigated area had been increased to about one million acres (400,000 ha) The delta farmers of Tamil Nadu have demanded that the Tamil Nadu government honour Karikala Cholan, who built the Kallanai.

A 2,000-year-old functional dam

The Grand Anicut Dam or Kallanai Dam was built on the Cauvery river by King Karikalan of Chola dynasty in the first century. The dam has been built with uneven stones and is 329 m long and 20 m wide. It was constructed with the idea to divert water across the delta region for irrigation. The area irrigated by the dam when it was built was 69,000 acres. Early in 20th century, the irrigated area has gone up to a million acres.

An engineering marvels in kallani dam

India celebrated Engineers day recently in remembrance of Bharat Ratna awardee Sir M Visvesraya born on 15th September 1861 and was the most prolific civil engineer who went on to build many dams in Mysore, Hyderabad, Pune and other places. It is hence apt to remember the ancient engineering marvels of the country like the monolith rock cut Kailash temple or the step wells of Rajasthan and Gujarat.

Aware of the difficulty in building masonry on the river bed with shifting nature of sand and silt, large unhewn stones instead were rolled on to the sandy river bed in the path of river. The boulders owing to their mass and gravity settled on the river bed to make the strong broad base. Smaller stones were layered on top to raise the height before constructing the masonry. This simple check dam however had a peculiar design for the masonry with a curved shape and irregular sloping crest from front to rear.

This 2nd century dam irrigated approximately 69,000 acres of fertile land. Legend has it that Karikalan was the only king of Southern region who captured the whole of Ceylon, the present day Sri Lanka. It was after his conquest of Sinhalese kingdom that the Kallanai dam was constructed by employing the prisoners of war of the defeated kingdom.

Conclusion

The unique design and its effective functioning amazed the British in 1800s many years later and their military engineers were asked to study the river and the ancient dam. With an aim to increase irrigated area the British built another dam downstream by replicating the one made by Karikalan Chola. The Lower Anicut was

built by Sir Aurther Cotton in 19th century on a major tributary of River Kaveri.

While the tourists flock to gardens and bridge near Lower Anicut, the original Kallanai dam still stands strong and functions with as much effectiveness as 20 centuries ago. A larger than life statue of Karikalan atop a majestic elephant sits in a grandiose memorial structure, the Karikalan Chola Manimandapam. A statue of Sir Aurther Cotton who built the second dam modelled after Kallanai dam has also been erected on the bridge. Successful engineering, as they say, is all about understanding how things break or fail. It was this understanding of devastation that the fierce river waters could wreak that inspired ancient engineers to look at means to harness and prevent destruction. Indeed the story of civilization is in a sense the story of engineering....the long and arduous struggle to make the forces of nature work for man's good.

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Thiru Natanappatha Isvarar – Thirukkantheesvaram Temple as Gleaned Through the Epigraphs

S. Loganathan*

The land of Tamilcountry is infested with innumerable Saiva temples. The imperial Cholas patronised Saivism and erected Saiva as well as Vaishna Temples in almost all villages. The Tamizh proverb "Koil Illa Uriyil Kudi Irrukka Vendam", in this regard the village Thirukantheesvaram is remarkable and a popular temple has been erected, and is called as Tirukkandeesvaramudaiyar.

Location

Thirukantheesvaram is located in Cuddalore District, 14 kms from Panrutti on the National Highways. The temple is also called as Tirukkandeesvara mudaiyar. The name has been transfigured as Tirukkannesvaramudaiyar, which was incorporated with Solakula Vallinallur, Pavithiramanikkam Vazha nadu, Rajendra Chola Valanadu of Cholamandalam. The temple has been assigned to Later Chola period.

Objective of the Article

An in depth study has not been made on this temple. Hence, a maiden attempt has been made to analysis the temple.

Sources

Epigraphs are the main source of study. Nearly 23 inscriptions are reported by the Archaeological Survey of India, which are published in South Indian Inscription Volumes XVII and Annual Report on Indian Epigraphy, year 1904. T.V.Mahalingam has compiled the epigraphs in his volumes.

Epigraphical Informations

The epigraphs of the Cholas throw valuable light on the Socio – Economic Condition of the region. These endowments are related to gift of lamp, land, sheep, oil, cow and other materials, which are compiled and presented below.

Rajendra – II (1051 A.D – 1063 A.D)

The earliest epigraph of this temple is assigned to Rajendra – II, and it is dated in his 9th regnal year. The name of the ruler is mentioned as Sri Rajendra Devar alias Rajendra Chola II. The epigraph starts with his Prasasti and narrates his victory over Kollapuram, and established a victory Pillar at the capital city. Further, it states that how the army looted the country and brought horses, women, and wealth. One Anathan Surri Sambandan endowed one lamp, which was entrusted to the Sivabrahmanas with 18 Madurantakan Pon Madai¹

Yet another record mentions the endowment of lamp, for which Tennavi Sambandanatan deposited 18 kalanju of gold to the Sivabrahmanas. This record is written in poetic verses.²

Land Endowment and Food Offerings

During the reign of Kulottunga Chola I an endowment was made to the deity Dakshinamurthy Swamigal of Tiruvadavur Mahadevargal of Chola Kula Valli Nallur. The deposit was spent for providing two nali of rice, ghee rice, curd rice and Kariyamudhu and betel nut, for these food items endowed one kuruni of paddy, for others endowed one ma of land was given. The boundary of the land along with the rivers, ponds

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like Solakulavalli vadhi, Marudantaka vaykkal are mentioned in the inscriptions.³

Endowment of Kasu – Land for Burning A Perpetual Lamp

Kulottunga I, the ruler of Chola Ccountry endowed lavishly to the Tiruvadhavur temple in his regnal year 29, 38, 44, 46, 48 and 49.

His 29th year record mentions that for burning four perpetual lamp Six kasu and 12 ma land was given by Idaiyarai Kumaramuzhan Arumozhi Tirumaperan alias Singalantaka Muvendavelam. The Sivabrahmanas who received the Six coins were Tirunilakanda Tiruvegambamudaiyan, his brother Tirukanneswaramudaiyan Kunikkum piran (received 4 ½, 3 ma of land) Tiru Orri Kanda Sivan (½ Kasu and 3 ma land) Sundaran Tirukkanneeswaramudaiya (Kasu 1, 6 ma of land). these Sivabrahmanas agreed to maintain the lamp until the moon last.⁴

Yet another record of the same ruler, dated in his 44th regnal year, endowed 1 ½ kasu, to the Sivabrahmanas, who are mentioned in earlier epigraph agreed to maintain the lamp. The Donar is mentioned as Nangai uyya from Gangaikonda Sola Valanadu.⁵

In the same regnal year, the three Sivabrahmanas mentioned in the previous records agreed to maintain the endowment by receiving 1 ½ Kasu from Padaiyamuzhan Peruman Kuyi alias Alagiya Solan Vesalippadi Muvendavelan. Further we get reference to Pattanappakka nadu was incorporated with Gangaikonda Sola Valanadu.⁶

Anradu Narkasu

In his 44th regnal year record, for burning a perpetual lamp, Tirumunaippadi Dharma nallur Kumara Muzhan Velan Kakku Nayakan endowed 1 ½ and 1 ma and ½ Anradu Narkasu to the Sivabrahmana Gautaman Tiruvorri Kandasivan, who agreed to maintain the lamp. Similar endowment has been instituted by Adhiraya Mangalyapurattu Pazhamulan Kurranen Paranjothi, which was entrusted to the Sivabrahmana Gautaman Tiruccurrambalamudaiyan Puvattaraiyan of the temple.⁷

In the 46th regnal year of Kulottunga I, the territorial unit of Tirukanneswaramudaiyar in

Solakulavalli Nallur, Pattana Pagai nadu of Gangaikonda Chola Valanadu, the same amount of endowment, 1 ½ Kasu by Tiruvannamalai Akkan, entrusted the same to Tiruvannamalai Bhattan.⁸ A 48th year record of Kulottunga I mentions that the Sivabrahmanas received one panam from relative of the Sivabrahmana Nallur Nangai Aruga Mangalangkilan Swami Tiruvarangan. Out of this panam, a perpetual lamp was burnt in the temple.⁹

This last epigraph is issued in the 49th regnal year of Kulottunga, for burning a perpetual lamp, endowed one ma and one Kasu was gifted by Seyyapadhak Kuttan, entrusted to the three Sivabrahmanas of the temple.¹⁰

Kulottunga Chola I was succeeded by his son VikramaChola.¹¹ He is represented in two epigraphs of this temple.¹² Mangalankilan Ambalasolan alias Sola Sikaman Muvendavelan endowed 2 kasu for burning a perpetual lamp, which was received by Tillainayakabhattachan, Parasaran sendann Pichchadevan Sivabrahmanan.¹³

Yet another fragmentary record provides information about the mother of Vikrama Chola, Nangaiyundaiyar for whose welfare endowed andradu Narkasu, by the Kannamangalamudaiyar Konambu Vidangan of Vesalippadi.¹⁴ The endowment was entrusted to the sivabrahmana Kandha Sivan Alumpiran and Parasaran Sendan Vichchdeva bhattadevan.¹⁵

Endowment of Sheep

Three epigraph of Kulottunga I dated in his 42nd, 46th and 49th, regnal years.¹⁶ In all these epigraphs refer to the endowment of 50, 90 and 24 sheep were gifted for burning the perpetual lamp in the temple.¹⁷ The names of the donars are given below:

Chellaiyan Thonnambi, for the welfare of his wife Umaimangai

Manradi Pattamandradi Mandai Vikaram.

Tandurai Udaiyan Malainamban

A 12th year record of Vikrama Chola mentions the endowment of 12 sheep by Alishupakkam Udaiyan Ambuli Vembadigal entrusted to the Official

Muvendavelan, the Mandradi Ehunayan of Vesalippadi for burning the perpetual lamp.¹⁸

Pandyas And Their Endowments

After the decline of the Imperial Cholas, the Pandyas captured Tondaimandalam region. The earliest record of the Pandya ruler Sadaiyavarman Thirubhuvana Sundarapandyan is represented in a solitary record, which is dated in his 14th regnal year. This epigraph is engraved on the South wall of the Mandapa which lies in front of the garbagriha. It reveals the fact that the temple was administered by Muppadhu Vattattu kani Sivabrahmanas, Adhichandesvaras, SriMahesvara, Rasa Kankanippalar, and Ur Mudalis, and they received 3 Ma of land for food offerings to the deity for Tiruppallieluchchi. The following items were offered to the deity

Rice : Kuruni

Kariyamudhu: 24 palam

Salt : Aalakku

Pepper : 2 sevidu

Ghee : 2 ½ sevidu

Curd : Nali

Coconut : 1

Betel leaf and Arecanut: 15

Plantain leaf : Parrukkal Araikkal and 5 perpetual lamp

Another inscription of Konerinmaikondan, dated in his 4th year and 142 days. It records land was endowed for conducting pooja and renovation of the temple, as devadana, Tirunamttukkani. The tax free land, Paddy 400 Kalam, ¾ Pon. The tax exempted were Karpathi, Pura udal Kadamai, Puncey Kasayam, Sekkirai, Tarivari, Settirai. The document was signed by Veliyarrudaiyan and Kappalur Udayan.¹⁹

Conclusion

The temple Tirukanneswaramudaiyar was a Chola edifice built by Kulottunga I, most of the epigraphs are

related to Kulottunga I, four to Vikrama Chola and two to Pandyas. During Kulottunga Chola's period 1 ½ Kasu was endowed for a perpetual lamp. Most of the epigraphs are related to endowment of lamp, sheep, land and so on.

Almost all endowments were maintained by the Sivabrahmanas, Muppadhu Vattattu Kani Sivabrahmanas the officials of the temple. An interesting information has been recorded in the epigraph as insufficiency of the land income and received excess land. A number of new tax terms are also mentioned in the inscriptions of the Pandyas.

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Historical Perspective of Irrigation System under the Cholas in Thanjavur District

B. Meharunnisha* and M. Syed Amjath**

Introduction

Tanjavur is bounded on the north by south arcot district, on the south by Pudukottai district, on the east by the Bay of Bengal and on the west by the Trichirapalli district the city municipal limit is within an area of 40 sq km the present population is around 2,405,890 people. The chola kingdom was one of the ancient lands in the ninth century A.D in south India. It is referred to in the Mahabharata, the Indica of Megasthenes, the inscriptions of Ashoka, the Mahavamsa, and the Periplus of the Erythraean Sea. Bounded by the two rivers, the Pennar and the Vaigai, the Chola kingdom grew up in Tanjore, Trichirapalli and Pudukottai Region. Historically the area has been benefited by the availability of natural flow of irrigation from a number of rivers which pass through the region. The largest of these the Cauvery, has a length of 500 miles from its source in

Neighboring Mysore state to outlet in eastern Thanjavur. Altogether the Cauvery and its tributaries irrigate about 1,700,000 acres in Tamilnadu. More than two-thirds of the delta area is concentrated in Thanjavur region.

Nature of Irrigation System:

The prosperity of an agricultural country depends to a large extent on its irrigation system and the water supply owing to the insufficient rainfall, most part of the Tamilnadu depends upon some form of irrigation. Tamilnadu can be proud of some of the oldest examples of irrigation works in the country. The grand anicut (Kallanai) built in the second century AD across Cauvery river. It is considered to be the greatest engineering feat in ancient Tamilnadu and it is still operational.

Master Plan of Irrigation in Kallanai Under the Cholas

Kallanai was the great and significant dam in Tamilagam, built by Chola king Arikala son of the Ilamsetsenni, sangam literature tells about Karikalan. His capital was Uraiyur. The construction of Kallanai was the ultimate Architect of Karikalan. Kallanai was bounded by Thanjavur, Srirangam, Trichy, and Lakkudi. This ancient dam was constructed by Karikalan during the time of second century this dam was mainly utilized to the irrigation purpose. Agriculture is the important work of country is development, maximum determined by irrigation naturally stream and canal are mainly concerned for irrigation. Thiruvavaduthurai inscription expose about Parakesari and Karikala Cholan lifted Cauvery river. That is rule this place is fully surrounded by canal and stream than signification of Cauvery river branch in Chola inscription.

Historical Perspective of Irrigation System Under the Cholas in Thanjavur District

Agriculture is the back bone of one nation and Agriculture is based on irrigation facilities from, Ancient times the South Indian kings advised on the time of need for irrigation, first of all irrigation facilities, depended upon the natural streams and canals during the Cholas Region this events are mentioned Thiruvavaduthurai inscription means repair of sides in Cauvery river by Parakesari Cholan prospective of Cholas land based on Cauvery river in and around region. Thanjavur may be here not natural streams and river means their build the lake by Cholas.

Mode of Irrigation in Thanjavur Under the Cholas

Tamilnadu depends on the existence of some forms, of irrigation system. It has a number of Rivers like Cauvery, Vaigai, Pennar, Periyar. It helped to

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irrigate millions acres of land in During Chola period. Irrigation and agriculture both are two Sides of the same coin.

Generally irrigation depends upon the rivers, wells, canals, tanks and lakes Cholas were the first to realize the importance of irrigation they constructed many number of reservoirs and Changed the dry lands as cultivable lands with the help of above the artificial irrigation.

Some minor rivers are utilised either through channels into which water flows through canals into which water is made to flow from storage or obstructive constructions such as dams, anicuts and bed regulators ,tanks can be slowly rain -fed or they may be supplied in addition by rivers or by flow from others tank in an upper reach. In many areas, notably in periyar, vaigai system two additional storage provided by tanks lends support to river -based irrigation. Tanks also function as a source of re-charge for wells located in their anicut. Wells supply the sole source of irrigation to a field or they may supplement water available from rivers or tanks. Thus the three modes get inter linked and reinforce each other in many situations.

Canal Irrigation

Irrigation in Tamilnadu has been practised and progressively developed for more than two millennia, the irrigation works especially canals reflect the stage of development in technology in the different period of their construction, storage have already been erected across most of the rivers in the state. There are instance where canals with open heads have controlled outlets for irrigation. They are very expensive to construct but they help to irrigate very large areas of land. There are three types of canals . viz., perennial, canals, inundation canal and storage work canals. Perennial canal those which take of water directly from a river and provide water for irrigation throughout the year. Inundation canals take of from the river but have water only during rainy reason. Storage work canals take on from a dam be or storage works. This may be constructed across a river or valley. Thanjavur one of the most fertile land in chola period its main course flow the Cauvery river in their land.

Tank Irrigation

Tanks and other catchments refer to the storage of flood water flowing in river or directly of rain water and have been used for irrigation. The irrigation tanks are of all sizes, managing from large lakes to village ponds. Tank irrigation has been the most common in Deccan but most tanks are old and silted. They are mostly constructed and maintained by the government, through village tanks may, sometimes, be looked after by the village jointly, in recent years, state government have been directing their efforts to desalting of old tanks. 920,000 acres and that irrigable by the Kollidam channels 18,000 only one crop is grown on most of this land tank irrigation is chiefly confined to the non - deltaic parts of Thanjavur, Mannargudi, and Puttukkottai. A few rivers cross the pattukkottai talk, but they are mostly torrential in character and are only utilised to a small extent to fill tanks, and not for direct irrigation. Tanks are plentiful in this tract, but it contains only a very small area irrigated from the Cauvery.

Well Irrigation

Well Irrigation has been practiced in Tamil Nadu from time immemorial. It is one of the cheapest means of irrigation in ancient Tamil country. Cholas gave more importance to well irrigation in and around Thanjavur district. The scarcity of surface water supplies can be solved by the method of ground water irrigation or well irrigation .The wells are various kinds .In Pattukkottai Taluk and Orattanadu Where the sub- soil supply of water is said to be exceptionally good, they are generally shallow unrepeated pits Which are annually renewed or abandoned. Lake Irrigation:

Lake irrigation was one of the artificial irrigation systems in Chola Period. Veranam Eari [Lake] had famous lake in Chola Period. During The time of king Parantaka -I [907-953 A.D] of the chola Dynasty . A big Tank was constructed and it was named as „veranam Eri This Eri was named after the little of king Parantaka -I this was the first major irrigational woks. This region This veranam Lake lies near Kattumannarkovil Where The king Parantaka -I constructed The Temple of land Vishnu.

Conclusion

Agriculture is the major occupation in ancient Tamil country. Agriculture depends upon the irrigation facilities. Irrigation and agriculture are the both sides of same coin, especially thanjavur is known as rice bowl of Tamil nadu state. This is because river Cauvery flows in and around Thanjavur. During the Chola period Thanjavur had the most fertile land in Tamil country. During this period the cauvery passed around 500 miles from its source in neighbouring Mysore state to its outlet in eastern thanjavur. Altogether the Cauvery and its tributaries irrigate about 1,700,000 a cres in ancient Tamil country. More than two –thirds of the delta area is concentrated in Thanjavur. During Chola period there were different artificial irrigation system such as lakes , rivers, canals, tanks, wallet . But during Chola period more importance were given for lake and well irrigation. Some chola inscriptions also mentions about Cauvery river and its tributaries, this caused the prosperity of Chola Kingdom in all aspects.

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Art and Architecture of the Nolambas in Dharmapuri

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The Nolambas ruled over this region during the 9th century. They were the petty chieftains claiming to be the descendants of the Pallavas. Therefore they were known as Nolamba Pallavas. The region ruled over by them was known as Nolambapadi 32000, covering the present districts of Tumkur and Chitradurga and parts of Bellary, Ananthapur, Kolar and Bangalore areas. The genealogy of this dynasty is found in Hemavathi Pillar Inscription¹. There are references about Thrinaya

Pallavan, Mangala Nolampadi Rasan, Simhapothan, Saru Ponneran, Mahendran Poolal Soora Nolamban etc. in the Hemavathi inscriptions.

They were petty chieftains who ruled over Kannada, Telugu and Tamil regions. Nolambas had matrimonial relations with Gangas, Clalukyias and Kadambas. However they established their supremacy over Thagadur only after 850 A.D. Till then, the Gangas had ruled over this region.

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Mahendra Nolamba his Achievements

Dharmapuri region was brought under the Nolamba rule by Mahendra Nolamba. This information is given in a Kannada inscription of Nolamba Mahendra which was dated 878 A.D. at the Mariyamman Temple of Dharmapuri. He constructed a tank called Marudhaneri.

Mehendra Nolamba had donated lands to both Siva temple and Jain temples of Dharmapuri. It is related that in the year 893, the two sons of a businessman of Mangalapuram namely Nidhiyannan and Chandiyannan built a Jain temple at Dharmapuri for which Mahendra Nolamba donated a village called Mulahalli But this Jain temple is not found now. After Mahendra Nolamba, Ayappa Deva was the king and he also continued the charitable activities of his father. After Ayappa Devan, Veera Nolamba and later Thiliparasan ruled over Thagadur region.

Mahendra was a great conqueror. He faced boldly several powerful neighbours and had even extended his territory. He was a great builder of temples. His father was Soora Nolambadi Raj an and his mother Jayabee was the daughter of Raja Malla, the great Ganga ruler. He got married to Kamaabee, a princess of the Ganga dynasty.

Two inscriptions of Mahendra dated in the Saka year 800 (878 A.D) and Saka year 815 (893 A.D) state that Mahendra gave grants to Siva temples and Jaina Basadi respectively. It is clear from these inscriptions that his conquest of Dharmapuri probably had taken place in about 878 A.D. The Nolamba rule thus established by Mahendra at Dharmapuri continued nearly for six decades⁹. An inscription of Mahendra refers that he had a Srimada (big palace) at Thagadur. It is supposed that Mahendra must have renamed Adhamankottai (near Dharmapuri) as Mahendramangalam and it was one of the leading seats of their administration.

Administration

For administrative convenience, Mahendra divided his kingdom into a number of territories. These territories were administered by members of the royal family including ladies. Four ladies named Bijjamadevi,

Paramamahadevi, Akkadevi and Dombabbe were administering Baragur, Dharmanavolar, Siyavur and Tailokavolar respectively . There is no unanimity of opinion among the scholars with regard to the relationship of these four ladies to Mahendra.

Ayyappadeva

Mahendra Nolamba was succeeded by his son Ayyappadeva (Nolippayya). Nolamba rule in Dharmapuri continued throughout his period. The Dharmapuri inscriptions unfortunately do not speak much about his political activities in this region. An inscription on the hero-stone erected during the period of Ayyappa refers to a battle between the Gangas and the Nolambas. ' There are two instances of his religious grants. He granted a piece of land to Mahendreswara temple at Baragur. He had also issued grants for the maintenance of Jaina temples in Dharmapuri.

The son and successor of Ayyappa was Anniga, He was otherwise called Bira Nolamba. A hero-stone from Muthanur in the Harurtaluk of Dharmapuri district mentions the year of ascendancy of Bira Nolamba. From the inscription of the above cited hero-stone it is known that Bira Nolamba ascended the throne in 923 A.D. Dharmapuri region was under his control atleast upto his 15th year of rule. This is evident from a record found at Kili Eri in the Dharmapuri district. An inscription of Bira Nolamba from Navalai in Harur taluk of Dharmapuri district mentions the name of Thagadur.

There is no record indicating the continuance of Nolamba rule in this region after Anniga. However, it was Raja Raja Chola I who extinguished the Nolamba rule by conquering and annexing Nolambavadi, the land of Nolambas which included Salem (present Salem and Dharmapuri, districts), North Arcot, Bellary, Kolar and Tumkur districts. " Nolambavadi was renamed by Raja Raja I as Nihirili Cholanmandalam. Nolamba kings were reduced as petty chieftains under the suzerainty of the imperial Cholas. There was no change in this state of affairs till 13th century.

Religious Life:

Nolambas were ardent followers and great patrons of Saivism. They were the descendants of Tirinayanar of Eswar dynasty. This information is given in

Hemavathi inscriptions. They were the builders and patrons of great temple. They built many temples, but only about a dozen of them remain today. They are to be seen in Hemavathi (Andhra Pradesh), Avani, Bargur and Nandi (Karnataka) and Dharmapuri (Thagadur). The inscriptions at Dharmapuri region reveal their religious benefactions to the Siva temples. Mahendra built a Siva temple and installed god Mahendresvara, making a grant of Nandur in Sirenad for its maintenance while he encamped at Baragur. He granted a tank called Marudeneri to a Saiva teacher. The fact that Saivism flourished in this part during his period is attested to by another inscription found at the Mariamman temple in the fort of Dharmapuri dated in 878 A.D. in the reign of Mahendra.

Art and Architecture:

In spite of the fact that the Nolambas were engaged in battles for the most part of their history they patronised art and architecture. They have constructed temples at Hemavathi. Kolar and Bangalore districts and Dharmapuri. Their architecture does not show any distinct features. But their sculpture has a stamp of their own. It is a blend of early Chalukya and Pallava traditions. Their contribution to the development of medieval South Indian art is significant.

Memorial Stones:

The Nolambas too followed the practice of erecting hero-stones or memorial stones (*yirakkalor nadukal*) in memory of dead soldiers. A fairly good number of hero-stones are found in this region, which throw light on the history of Nolambas.

A hero-stone of the Saka era 822 of Ayyappadeva from Sellampattin in the Harurtaluk of Dharmapuri district gives the following details. When a battle took place between Prithipathi, son of Ganganuman, and Sivamaraya, son of Nolamba at Maravakkunru, one Manickan, a servant of Thagadur, Mavalirayan of the army of Sivamarayan lost his life. To commemorate his feat and dedication, a hero-stone was erected by his eldest son Madavan. The inscription of the above cited hero-stone shows the devotion and affection of the son to his father. It also refers to the rivalry that existed between the Gangas and Nolambas.

A hero-stone of Saka era of 847 of Bira Nolamba from Muthanur in the Harurtaluk of Dharmapuri district refers another incident of cattle raid. Palanaiyur Kamundar Maniar Maniamanar lost his life when he tried to recover the cattle of the Nolambas which was raided by Vallavaraya Nattar. The year of the ascendancy of Bira Nolamba is noted in the inscription. The existence of major castes like Gounder is also referred to.

Hero-stones were erected not only to the heroes who lost their lives in the cattle raids and battle fields but also for those who lost their lives in some adventures. For instance, a hero-stone of Ayyappadeva from Reddiyur in Uthangarai taluk of Dharmapuri district states that one Arayakutti, servant of Idusappaiyar of Venadu lost his life in pig hunting.

The hero-stones erected during this period are specimens of their attainments and skill in the field of art particularly in relief sculpture. They are also very helpful to make a study of the different aspects of their life and culture - their mode of warfare, dress, ornaments, hair style, weapons, animals and to a certain extent their habits, customs, beliefs, languages etc.

Mallikarjuna Temple

Mallikarjuna temple is considered as one of the one thousand eight Siva shrines. It is located in Dharmapuri fort on the northern side of the town. This area is called *Hale* Dharmapuri. During the time of Nolambas, this fort was built but later is said that Jagadeva Raya reconstructed the fort during the seventeenth century for his administrative convenience. Before the establishment of British rule, the region was under the control of Tipu Sultan.

Unfortunately this fort of Dharmapuri was ruined in course of time. In this fort there are Easwaran temple popularly known as Mallikarjuna temple, Kamakshi Amman temple and Paravasudeva temple. There are separate temples for Lord Siva and Parvathi.

Thenceforth, Thagadur was the capital of the Nolambas. Nolambas ruled over this region from 878 A.D. to 931 A.D.

Mahendra Nolamba was a great general. He patronized Saivism. During his reign, Adhiyamankottai was renamed as Mahendramangalam. Similarly the Siva temple built by him was known as Mahendeswararn Udaiyar. When this Nolamba king camped at Bargur, he built a Siva temple there and that was called Mahendraeswarar. He donated a village called Naththamar to this temple.

H. Krishnasastri compares this temple with the Boganandeeswarar temple located at Nandagiri in Kolar district of Karaataka. It was also a Siva temple built by the Nolambas. The style of art and sculpture of both the temples are more or less the same. Therefore H. Krishnasastri concludes that it was also built by the Nolambas.

In the light of the above argument it is very clear that Mallikarjuna temple of Dharmapuri was originally a Siva temple and not Jain temple. Actually it was known among the people of Dharmapuri as Easwaran temple till the days of Vijayanagar rulers.

Conclusion

Nolambas ruled over this region during the 9th century. They were the petty chieftains claiming to be the descendants of the Pallavas. The region ruled over by them was known as Nolambapadi 32000. Mahendra Nolamba brought this region under Nolamba rule, challenging Ganga over lordship and defeating the Banas. He granted lands to Siva temples and Jaina Basati respectively. During the period of his successor, Ayyappa, there was a battle between Gangas and Nolambas. Ayyappa also granted land to Mahendreswara temple at Bargur. One of the Nolambaruler Anniga was defeated by the Rashtrakuta king Krishna III in 940 A.D. His successors lost their position and power and became subordinates of Rashtrakutas.

This was actually known as Eswaran temple. But during the time of Vijayanagar, the name was changed into Mallikarjuna temple after the name of the ruler of the region. The temple has *Garbagriha*, *Artha Mandapa* and *Navaranga Mandapa* which belonged to the Nolamba period, whereas the *Mukha Mandapa*, *Maha Mandapa* and *Vima* belonged to the later Chola period.

The pillars of the temple deserve all appreciation by art historian as they contain beautiful sculptures and exotic scenes.

Kamatchi Amman temple, which is located in between Mallikarjuna temple and Someswara temple is another good example of the contribution of Nolambas to art and architecture. The Hindu mythology and belief of the people were responsible for the emergence of Kamatchi Amman temple.

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Pujas and Festivals of the Saiva Temples in the Vaigai Valley

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Introduction

Vaigai river valley is one of the fertile and prosperous region which covers Theni, Dindigul, Madurai, Sivagangai and Ramanathapuram District etc. Innumerable temples artistically rich are accommodated on the banks. In this region both Saiva and Vaishnava temple are portraided. The rock-cut cave temples and early and later Pandya temples are located in the hills area and also river beds. Periodically pujas and festivals performed in the Saiva and Vaishnava temples. The present paper disentangles the pujas and festivals performed in the Saiva temples. The Pujas and festivals conducted in the temples on the basis of daily, monthly and annually. This paper also brings out the different agamas followed in the Saiva temples and also worships, meanings and significances of the particular temple located in the Vaigai river Valley.

In this belief, the Lord is a cosmic person and His satisfaction is the final goal of religious experience. The offering of materials and the repetition of the liturgical prayers form the basis of the modern puja, retaining the pattern of the ancient sacrifice.¹

The collection and conservation of sacred literature, the new life in religion manifested itself in the erection of stone temples, great and small, in all the holy places hallowed by association with the lives of the alvars and nayanmars of the earlier age². After the

bhakti movement came into existence, south Indian temples reaches back to a remote antiquity, and Saivite and Vaishnavite temples conducted the numerous pujas and festivals.

The daily offerings to the deity are called *nitya puja*. It is classified as *athmarta* and *paramartha*⁵. *Athmarta* reflects the puja performed by the worshipper for the welfare of himself and his family in his own house according to his ability. *Paramartha puja* is performed in the temple by the principal performer (archaka) according to the *agama* rules for the general welfare of all the people.

Some *Saiva agamas* called as *samhithai*⁶. The *bhakti* literature Thirumandhiram describes *vedamodu agamam meiyam iravanul*⁷. That means *Vedas* and *Agamas* are god's creation. The *agama sastra* was derived from the five face of Siva, which are *thathpurusam*, *vamadevan*, *agaora*, *sathyojatha*, and *isana*. The earliest *Rig veda* was originated from the *thathpurusa* face of Siva, *agaora* face furnished Yajur Veda, Sama Veda was come from *vamadeva face of Siva*, *Atharvana veda* was emerged from *sathyojatha* and *Siva agamas* are appeared from the fifth face *isana* face of lord siva.⁸

A number of *bhakti* literature such as *Thiruvagasam*, *Unmai vilakkam* and *Periyapuranam* also mentions the *agama sastra* was come from lord

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Siva. *Thirivasagam* mentions *agamamagi ninru annippan thal valga*⁹ and *Periyapuranam* refer as

Ennil agamam iyambiya irivartham virumbum

*Unmaiavathu pusanai ena uraitharula*¹⁰

Each and every *agamas* were divided into four parts. Such as *Sariyapadam*, *Kiriyapadam*, *Yogapadam* and *Gnanapadam*¹¹.

Purvakamika gama states about the construction of temples and installation of the Siva linga. *Utharakamika agama* refers the rules and regulations of the pujas and festivals. Besides it gives reference regarding installation of *parivara* gods in temples, rules and regulation of *prayaschitha* (seeking of moksha) and granting of donation to temples.

There are temples, where puja is conducted four times a day. According to George Michell, temple rituals for an ordinary day consists of four celebrations, which take place at sunrise, noon, sunset and late night. They are *tiruppalli eluchchi*, *uchikalam*, *sayaratcha* and *ardhayama puja*. The offering of naivedya is different from one temple to another. Puja timings is also not uniform in all the temples. In most of the temples in the Vaigain river valley puja is performed thrice a day. In some of the temples, due to lack of provision, *puja* is performed only two times a day.

Saiva agamas declare eight pujas as *Uthama Uthama* (unique) and the absence of puja in a temple as *Adhama Adhama* in the following scale:

Uthama Uthama – eight times puja

Uthama Madhyama – seven times puja

Uthama Uthama – eight times puja

Uthama Adhama – six times puja

Madhyama Uthama – five times puja

Madhyama Madhyama – four times puja

Madhyama Adhama – three times puja

Adhama Madhyama – two times puja

Adhama Madhyama – one time puja

Adhama Adhama – nil¹³

Festivals

Utsavas or festivals constitute an important part of worship in Hindu religion. Without the study of festivals, the religious history of the past and present would not be a complete one. An important feature of the religious life of the people is the celebrations of the festivals in different occasions of the year. It is particularly so among the Hindus. Often these festivals, which are essentially religious in significance gained pageantry and show created much spectacular effect.¹⁴

Pujas are the daily offerings where as festivals are conducted periodically and on special occasions. Festivals are the cultural mirrors of the life of the Hindus, reflecting their feelings, sentiments, beliefs, aspirations, values, art, dance, music, drama and involvements. They manifest the inner urge and its fulfillment. Festivals help to retain the best in the past culture and by the celebrations in the present, hand it down to the future generations. Routine festivals are celebrated in temples every month, and some of the most important Hindu festivals are described here.

There is a reference in the Moolanatha Swamy temple at Tenkarai with regard to masi festival. An inscription from the Nayaka period mentions the masi festival held at the Moolanatha Swamy Temple and the swami's visit to Madurai during the festival. Now this habit was stopped. Instead of Madurai, Swamy visits to near Vaigai River only¹⁵. Aruthradharsanam is an additional features of the Tiruvappudaiyar temple and Pulanandisvara temple at Chinnamanur. There is a reference in the Pulanandisvara temple at Chinnamanur in Theni with regard to this festival. An inscription of Maravarman Kulasekhara I mentions the donation made by the mercantile community, Padinen vishayatar, to meet the expenses of worship and festival in the month of Margali.¹⁶

Conclusion

Pujas are based on the Agamas and festivals are celebrated on certain important days of the Hindu calendar, sometimes to commemorate the mythological associations particularly connected with the temple. The rituals in temples occupy an important place in

educating the common man to learn the fundamentals of spirituality.

Festivals whether religious, social or seasonal play a vital role in the life of the people. They provide opportunities for enjoyment and a change in their routine life and also to congregate to do communal work. Thus the festivals have been a source of inspiration and joy and they stir up the religious fervour of the people along with the inculcation of unity and solidarity among the devotees. Further the festivals stand testimony to the traditional cultural traits. And also Temple festivals provide the necessary inspiration for arts and craftsmen to display their skill in arts and crafts.

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Cultural Attributes and Commuity Tourism in Thiruvannamalai District

R. Sankar*

Introduction

The community tourism is an alternative tourism in India and the World. After the fall of globalization, the internalizations have grown rapidly. Tourism in recent decades had grown significantly to become one of the large industries of the world. Its global role had been understood by millions of people and hence every government wants to develop tourism. Since, it promotes international understanding, paves way for the development of peace and harmony among people and serves as a powerful force to promote unity in the world, efforts can be taken to greatly encourage tourism.

Thiruvannamalai District

Thiruvannamalai located from ahead of 190 km on Chennai. It is situated on the height of 120 feet

benefitting more than 45000 acres of land. It supplies the drinking water to the major city of Thiruvannamalai and attracted the tourist all over the Tamil Nadu. Thiruvannamalai is famously called as the most sacred shrines of Tamil Nadu. Historically, the name Arcot is termed as a linguistic corruption of the original Tamil word named “Aarukkaadu” means six forests. The region has commonly folklore lush religion flanked with six forest which has large myriad and sages and seers. Palar, Pennaiyar, and Cheyyar are three main rivers in this district that have dams built across them to help with irrigation. During the first Five Year Plan, the Sathanur dam was erected across Pennaiyar. It has a storage capacity of 4600 M.ft. and is 770 meters long and 36.27 metres high. It irrigates a total of 162,266

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hectares. It stores water and distributes it to the Chengam and Thiruvannamali taluks, as well as the Villupuram district, throughout the year. Cheyyar Dam irrigates Cheyyar and Vandavasi taluks, whilst Palar Dam helps Cheyyar taluk. The Tiruvannamalai district have lot of tourist destinations like Sathanur Dam, Jawadhu hills, Gingee (senji), and Gingee fort.

Karthigai festival

Thiruvannamalai is one among the five holiest places in Tamil Nadu behind Kanchipuram, Madurai, and Chidambaram. During the month of Karthigai, Tamil Month, Hindu pilgrims are visited to Tiruvannamalai and visited Arunachala town for auspicious circumfusion. Along the way offerings are made by the pilgrims in tanks, lingams, temples, pillared meditation halls, springs, trees, caves, rocks which related to holiness.

Tourism perspective

In such a task government and people of the respective countries can be involved. New generations of travelers worldwide seek more meaningful experiences from their leisure time. Tourists of different countries would be interested to have first hand information about a country of their choice which is considered by them as their dreamland. Different kinds of tourists who are interested in varieties of tourism such as Religious Tourism, Educational Tourism, Business Tourism, Cultural Tourism, Sports Tourism and Adventure Tourism undertake their travel and proceed to the destinations, with a hope of enjoying their time in a pleasant atmosphere. The tourist would like to have close interaction with the host society so as to reap more benefits out of such association with the host.

The temple town from Tamil Nadu, synonym of deepam means fire. The temple Arunachalaeswarar temple has a 66 metre high goupuram that comprises of 13 tiers. Shiva is the main deity and named as Annamalayar in the form of lingam and having goddess's apirakuchambal also known as Parvati.

Community Tourism

Another unique kind of tourism, commonly known as the Community Tourism is a new phenomenon. As it is known that it is about new levels of relationships between the host country and the visitors. The varied natural attractions, local resources and talents and indigenous attributes of a community or area are appealing to the tourist. Community means to supportive mutually, geographical phenomenon and called a social unit like a village or a tribe. Community Tourism fosters opportunities at the community level for local people willing to participate more fully in the tourism industry. This may range from providing food and breakfast and accommodation in a rural home to creating income generating tourism opportunities for the entire rural area. Clientele of the Community Tourism include Afro-Americans, Caribbean Nationals and other nationals living in different societies in different parts of the world. In such a Community Tourism, community based development is a strategy used by tourism planners to mobilize communities into action to participate in broadening the scope of offerings in the industry. The idea of the community tourism is very simple, which could help the people and have a holiday. They are visiting to the local places which have more localities ethnic quality. Mostly these kind of projects should reach on rural background. the community is hard to apply in the urban context. While conducting the non-tribal tours they book places which having special emphasis on tribal people. this is not because of tribal people and to all. Community based tour obvious definition "tours owned and run entirely by local communities."

In this connection, it is to be remembered that Eco Tourism is giving a link to the tourism-industry with the development movement through ensuring benefits to reach the host communities. Government has to play a key role in planning, development, regulation and marketing of tourism. In fact, tourism helps every government since it provides employment to the citizens and earns foreign exchange for the country. The benefits from tourism investments justify primarily for tourism. Air ports, roads, water supply and public utilities can be widely shared by other nations also by way of meeting

the expenses of the projects undertaken by the developing nations. One country's investments in the development of tourism potentials and resources can be shared by other countries so as to enjoy all benefits of tourism by everyone. Also in improving international understanding in the major areas of human activity tourism can play a major role. It is with the policy of partnership and collaboration with other countries that tourism can become a thriving industry to make every country prosperous. Tourism is a vehicle for international understanding by way of bringing diverse people together. It is a major contributor to international good will and chief means for the development of social and cultural understanding among all peoples of the world. By making partners in development both countries will prosper. Similarly, damage to the heritage sites can also be checked with the help of funds and human collaboration and assistance of another developing or developed country.

Seeyamangalam

Seeyamangalam is a small hamlet located near Desure. This village has glorified shiva temple named stambhesvara or tun-andar, in tamil called lord of pillars. this cave temple boulder is standing on the floor of dry tank near this temple. A foundation of temple by the king mahendravarman I named one cave as Avanibhajana Palleshvaram.

Digambara Tamil Community

The Jain religion has two major divisions one is swedambara and Digambara. The Digambara community has prided itself over the history from second and third century BCE. the earliest lithic records have shown in Thiruvannamalai District. The Tamil Jains are distinguish themselves from the svetambara from north India, Jains are the settlers across Tamil Nadu.

Conclusion

The community tourism certainly pave the way for the betterment of every nation and for the development of the countries in every field of human

activity. Undoubtedly, nations involved in partnership and collaboration in tourism will certainly achieve progress and prosperity since the entire policy frame work rests on international understanding, partnership, mutual trust and co-operation. In modern day, the tourism have developed by the development of transportation both land and air, even coast. They are urged to visit the place on tourist destinations which related to historical values, particuluary buildings. Now the trend has changed much and people enthusiastically visited the places where the people are settled previously and ethnic quality. on the path, Thiruvananmalai fulfilled the needs of people in community tourism ever.

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Rock Art in Poongulam Vellore District and Its Archaeological Perspective

S. Kirubanithi* and P. Kumaran**

Introduction

The area now known as Vellore District was first formed in the year 1801 as Vadarkadu District. Chittoor was then the capital of Vadarkadu district. Stratton, an Englishman, was the first ruler of the district. The district was reorganized in 1911 by merging the Tirupattur circle in the then Salem district with the Thiruvannamalai circle from the Southern district. From then on, Vadarkadu emerged with Vellore as its headquarters.

Vellore district is one of the northern border districts of Tamil Nadu. As the district is bordered by Andhra Pradesh, Tamil, Telugu and Kannada are spoken along with Tamil in the border areas. We have traces of prehistoric Paleolithic people living in the Vellore district about one lakh years ago. The district is made up of small hills, forests and plains. Agriculture, weaving and tanning are the main occupations of the people of this district.

Vellore District is located along the river Palar in Tamil Nadu India. The main town in Vellore district is the city of Vellore. As on 2011, the district had a population of 39,36,311 with 1034 female for every 1000 males. The district has an area of 6062.35 square kilometres. The Vellore is a city in the Indian state of Tamil Nadu and the administrative headquarters of Vellore District. It is the sixth largest municipal corporation in Tamil Nadu. Vellore has a semi-arid climate. It is in Vellore district of the South Indian state, Tamil Nadu, 135 km (84 mi) west of the state capital Chennai.

Pre – Historic Rock Art

Human brain – endowed with perception, vision, reflexes and response, taught man to live in harmony with nature. The curiosity of man inspired him to

reproduce his thoughts in some artefacts and thus dawned the art of rock painting. It was the best-suited media for human genius to express and convey ideas on the rock shelters, located in the forest areas, which served food and water at ease, during leisure time.

The terminology 'Rock Art' generally is used to refer to paintings, carvings and engravings found on the ceilings and walls of caves or rock shelters, located in remote areas and in isolated rock boulders in the plains. In India, rock art is also termed as cave paintings. However, the usage of such term to rock art is not appropriate as no paintings are noticed in the caverns in India.

When compared to the other branches of art, the Indian paintings are very few due to their comparatively quicker perishability. The earliest paintings belong to the Satavahanas in the caves No.9 and 10 at Ajanta. They illustrate the life of the Buddha and the Bodhisattvas. The Kushans paintings are found in Central Asia and the theme is again Buddhist. The Bagh caves have the earliest Gupta paintings and they are mostly lost now. The miniature paintings of Rajasthani, Mughal and Pahari schools are famous. Rock Art in India found to occur in many places right from Himalayas to the tip of the sub-continent and ranks as one of the six major regions in the world. The earliest rock paintings in India have been identified in the rock shelters of Uttarpradesh, Madhyapradesh and Rajasthan.

Tamilnadu is located in the eastern side of Peninsular India with discontinuous ranges of eastern ghats and pockets of other mountains. Though Tamilnadu is placed in the prehistoric map of the world, after the discovery of many Palaeolithic, Microlithic and Neolithic implements, yet investigations pertaining to rock paintings gained momentum only in early 1980s.

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POONGULAM

Location

It is located in Gudiyatham Taluk Vellore District.

Description

- An Animal that frightens itself may be an animal that it has become accustomed to and identify ANIMAL FOOT.
- It may refer to a water level, a valley, a Slippery path or a path where there is no Animal disturbance or may be a path way.
- Another mark is fence. This Fence system can be its own Border or even the border that protects its crowds from the Beast.
- May reveal Habitat identity area.
- The star mark in identified as pot marks one similar to the graffiti found on the ancient Indian Pottery.
- In the Indus script, this form is referred to as Heaven or Angel, and the north-facing line.
- Next mark is identified may as team leader. Found in the Indus valley, this form means procession, or team. It has also been said that the north side or musical instrument gives both meanings.
- It could be a large building where everyone gathers together or it could even be a tower roofed building.



Path Way



Fence



Animal Foot Identification



Habitat Identity



Going as a Team with the Leader



Builed Marks.

All the above rock – art painting. But these pictures are white in colour it may be Herbal Paints.

Conclusion

The occurrence of rock paintings is found to be located in the rock shelters; these are found in the sedimentary or metamorphosed rock formations or granite and trap rocks, which witnessed differential weathering by natural agents. The rock art are even located in the separate or isolated rock boulders, rolled down to plains from higher altitudes. Rock shelters in the sedimentary formation are formed by the erosion (weathering) action of running water. In the course of action, the rock formations susceptible to weathering found between harder rocks, are easily leached away to project or over hang prominently as shelters. It is observed that the location of shelters in many cases in higher altitude provided a conducive environment for the nomadic men to live safely and thereby kindled their thought leading to expression in the form of drawings. Rock art in the separate boulders are not taken as shelters. However, it may be assumed that in geological time surrounding environmental setting might be conducive for man to rest and depict his ideas in the form of pictures on these rock boulders, during leisure time.

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Significance of Banyan Tree in Art and Culture -A Historical Study

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Introduction

Tree worship is common in India. Human beings worship nature from prehistoric period. Tree is one of the nature elements and its worship is the most prevalent form of religion (fig 1). Trees are considered as an adobe of God and Goddesses. The sacred trees are considered as a symbol of knowledge and spirituality. Later on, these sacred trees become the Sthalavriksha¹ of the temple. (fig 2)



Fig 1: Tree worship



Fig 2: Sthalavriksha

Mohan-ja-daro, Harappan seals and Indus Valley sites depicts tree images. It shows the tree worship is quite popular in India. Many sacred trees mentioned in

Literature, Vedas, Upanishads, Epics and Puranas. Hindu scriptures show detailed description of several important trees and plants. Rigveda (3000-2500B.C) mention about Pipal tree and Soma grass. Upanishad mention that a tree of huge dimension having a lofty trunk and many stems rising high in sky was accepted in the Vedas as the symbol of the tree or Brahman (Svetasvatara)²

Atharva Veda mentioned about tree worship, spirits and demons. It says that the tree was not only an object of worship but was accepted as a symbol of cosmic tree of life or thousand branched trees, the Ashvatha³. The common Pipal tree symbolised the universe. Puranic Literature mentioned about Sthalavrikshas. Many sculptural images of trees were created as per the agamic tradition in temples. (fig 3)



Fig 3: Trees in temple

Significance of Banyan Tree

Among the most worshiped three like pipal, neem and Vilvam, banyan tree is very popular and symbolized prosperity, faith and friendship.

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Tamil name : Aal

Vedas: Bar tree

Sanskrit :Nyagrodha, Vata, Bahupada, Kalpavriksha

Hindi :Vata, Vad, Bargad, Ber

The special tree having anaerial root, thick woody trunks, hanging roots, massive in size and good shelter for animals and birds. The name Banyan has its origin from the practice of the community of Indian traders Banyans⁴ who assemble under the tree shades.(fig 4)



Fig 4: Banyan tree

Banyan tree as Sthalavriksha

The following temples have Banyan tree as Stalavriksha

- 1.Svedaranyaswarar temple - Thiruvengkadu, Ngapattinam.
- 2.Sri Alandurayar temple -Kilapazhuvur, Tiruchirappalli.
- 3.Nindra Narayana Perumal temple – Thiruthagal, Virudhunagar.

Devara Paadal Petra sthalangal

- 1.Sri Theerthapureeswarar temple – Thirunelvayil, Cuddlore.

- 2.Sathyarvageeswarar temple – Anbilnanalanthurai, Coimbatore.

- 3.Athmanatheswarar temple -Thiruvallampozhil, Thanjavur.

- 4.Pasupathinathar temple -Thirupullamangai, Thanjavur.

- 5.Sri Vadaranyeswarar temple -Thiruvallangudu-Thiruvallur.

Indus Valley Civilization Evidences

From Indus Valley sites (2500-1500 B.C) thousands of seals have been discovered by archaeologists. One of the seals represent Shiva (Pasupathi) having three faces sitting on the pedestal in yogic position. On top of the head there are branches of banyan tree with leaves. This is the most ancient representation of Lord Dakshinamurthi who is sitting under the banyan tree with matted hair.(fig 5)



Fig 5: Pasupathi seal

Literature sources

According to Sangam Literature banyan tree was associated with Shiva and Vishnu. The following reference mentioned about Banyan tree,

- 1.Aalamar Selvar Kalithogai(83:14), Manimegalai (3:144), Sirupanatrappadai (17)
- 2.Kadavul aalatha -Purananuru (191:1) , Natrinai (343:4)
- 3.Puricai mulkiya poriyaru Aalathu -Agananuru (7)

- 4.Aalamar Kadavul – Purananuru (198:9)
- 5.Aalkeel Kadavul -Thirumurugatrappadai (25:256)
- 6.Aalnezhharkeel -Devaram (7.65.6)
- 7.Aalamuttram -Agananuru (181:15-18)
- 8.Andralin Keelliruntha -Thiruvagasam (12:16)
- 9.Aalanizharkeel, Aalamaranizhal -Nalayira divya prabandham
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Epics and Puranic Literature

The banyan tree is a symbolic form of Lord Shiva and worshiped as sacred tree. Vishnu Purana mention that Kashyap Muni attained enlightenment under banyan tree. Buddha initially meditated under pipal tree for first seven days and then another seven days he meditated under banyan tree observed in the bliss of light. Rishabhnanatha who is a founder of Jainism received gnyana under the banyan tree. For Hindus the matted hair of Dakshinamurthi is considered as a aerial roots of the tree so that it has a religious important also. According to Vamana purana the banyan tree was created by Kubera the chief of Yakshas⁵. Koorma purana says that Shiva lives in this tree. Skanda purana also mentioned about banyan tree.

Historical Evidences

Kalpavriksha⁶, Kalpalata, padma, pipal, palm, vat trees have a significance and showed as a symbol in Indian art. In every village Yaksha and Yakshini having tribal origin are considered as a malevolent deities. Yaksha King Kubera is the God of wealth and Salabhanjika is the Yakshini of fertility. They preferred to live in big trees like banyan. villagers often had a belief that Yaksha granted honour, prosperity and longevity so that they satisfied them by hanging garlands on the branches and offering foods under the tree. Later these Yakshas took important place in Buddhist and Jain Iconography. (fig 6)



Fig 6: living tree of yakshas

In third century, B.C the earliest Kalpavriksha the wish fulfilling tree was shown in mythical representation. Ananda Coomaraswamy has identified it as a banyan tree. In the words of V.S Agarwala 'it is a symbol of mind wherekalpa signifies 'thought' or idea what one wishes under the Kalpa-Vriksha tree one obtains'.(fig 7)



Fig 7: panel in Sanchi

Banyan tree as an art form

The depiction of the banyan tree is at Sanchi was identified by its oval-shaped leaves, globular fruits and the hanging roots of the tree. elephants are seen worshipping the tree.(fig 8)



Fig 8: Kalpagavruksha tree

Nyagrodha tree sculptures are worshiped because of its association with Buddha. Panel shows a King and Queen worshipping the tree.(fig 9)



Fig 9: Sanchi panel

Panel illustrating story in Mahabharata, that was Garuda agreed to bring amrita from Indra's heaven to free his mother from her bondage. Garuda holding an elephant in one hand and tortoise in the other hand with the branch of the Nyagrodha tree (fig 10) .Panel depicted Garuda is carrying the pot of nectar. Getting tired he alighted on the branch of the Nyagrodha tree.(fig 11)



Fig 10: Garuda with banyan

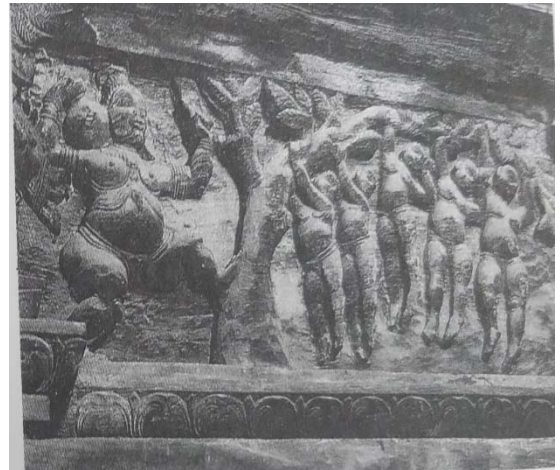


Fig 11: Garuda resting under nyagrodha

The depiction of Nyagrodha as Kalpavriksha has the ashtanidhis hanging from it. An inverted conch shell, a fully opened lotus flower, two large – sized pots overflowing with coins and four bulging bags tied with strings and presumably full of coins.(fig 12) .In Ellora cave number 32 Indra who is the king of celestials

sitting under the Nyagrodha tree on his elephant Airavata. The leaves and twigs of Nyagrodha are visible clearly(fig 13) .Bhadrakali an important aspect of Kali of the Banyan forest. Being a very large tree banyan is called as Bargad. Kali being a destroyer depicted with several heads killed by her are hanging from the branches of the Nyagrodha tree under which she is sitting(fig 14) .In many jataka tales of Buddha there were a depiction of banyan tree(fig 15,16).Many mural paintings in south India and Rajput paintings banyan tree was painted. (fig 17,18,19,20,21)

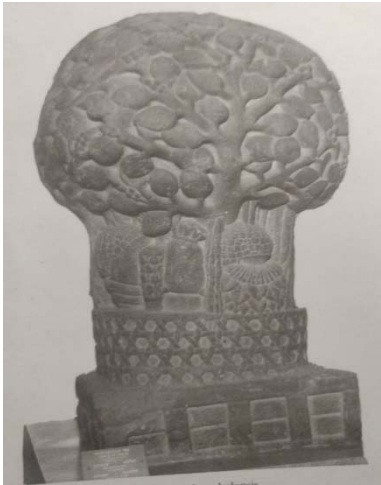


Fig 12: Nyagrodha as kalpavriksha



Fig 13: Elora cave, Indra sabha



Fig 14: Bhadrakali



Fig 15: Nyagrodha tree in jataka tales



Fig 16: Nyagrodha tree in jataka tales



Fig 17: Chola murals



Fig 18: Chola murals



Fig 19: Vijayanagara murals



Fig 20: Nayaka mural



Fig 21: Rajput paintings

Significance of Banyan tree in culture

As a national tree of India, banyan tree has its cultural significance too. 'Aal pol Thalaithuaruga pol verodi' is a famous saying related to blessing in Tamil. 'Aalum velum Pallakuuruthi' shows the strength and significance of the tree, the tree is worshipped on the 12th day of the Jyestha⁷ month. There is a myth about this tree, When guru of Prathan⁸ tribes died his body was buried under Palasa tree. The son's daily light a fire on the guru, One day they found Nyogradha tree growing out of the grave, In elder son's dreams the father asked to look after the tree, Pradhans consider the length roots of the tree as a matted long hair of their guru. Apart from this the latex of this tree has been used as a fixative for colour permanence in Mytilapainting. Many parts of this tree is used in ayurveda unani and other medicinal purposes. Its wood was used for making sacrificial bowls and twigs are used for feeding the sacrificial fire. Hanging roots are used in rope making and leaves are used as fodder and for making leaf plates.

Conclusion

The above analysis shows the significance of this massive and unique tree depicted in all type of art

forms, It's the most expressive tree present in the nature.

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Historical Places of Ramanathapuram: Its Religious Monument Centres – A Study

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Introduction

The province of Ramanathapuram finds a very important place in the country's Hindu, Muslim and Christian pilgrimage. Religion plays a vital and vital role in the life of the individual in order to achieve prosperity and happiness. The gods that are housed in Hindu temples do these things. In this regard it will be convinced that the dargha is a popular Islamic religious institution. Since temples are centers of Hinduism, Christian churches, the darghas are sacred centers of

Islam where ritual worship is performed. Muslim darghas are thus revered, as are their religious institutions. This paper discusses the historical places of the Hindu, Muslim and Islamic monument in Ramanathapuram.

Historical Places of Hindu Religious Monument Centers

The rulers of Ramanathapuram have donated 49 villages for the preservation of choultries, mutts etc.,

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Kasi (Varanasi). The journey to Kasi traditionally begins or ends in Rameswaram district of Ramanathapuram. Thus the Rameswaram Temple, one of the 12 temples in Jyothilinga in the country, is highly esteemed by Hindu pilgrims, who follow only the significance of Kasi.

a) Rameswaram Temple

According to legend, the idol of Siva Unga in the Temple was placed and sanctified by Sri Rama after the war in Sri Lanka where Ravana and his allies were defeated. The statue was made of sand by His wife, Sita. The link is therefore known as Ramanathaswami. The Pilgrims visit Kasi and bathe in the Ganges River where they complete their journey by taking water from the Ganges there and making an abhishekam to Sri Ramanathaswami. Hindus consider it a duty to visit Kasi and Rameswaram at least once in their lives.

Pilgrims are accustomed to bathing in the sea and in the 21 springs (therthams) surrounding the Temple. Bathing in the sea with 21 fountains is believed to detoxify the disease and atone for sins.¹

The place called Dkanushkodi is about 20 miles from Dam Rameswaram where the waters of the Gulf of Mannar and Walk Bay meet. According to legend Adhi Sethu, the bridge to Sri Lanka built by Sri Rama was broken here by the Sri Rama bow at the end of the war. This place is considered very sacred and bathing in the sea in this area is considered a necessity. These two temples are worth a visit as part of a sacred pilgrimage. Rameswaram is well connected by road and rail in all parts of the country. There are several dormitories, choultry, guest cottages near the Rameswaram Temple. Visits to Rameswaram and the Temple would promote good health and peace of mind.²

b) Uppoor Temple, Uppoor

Uppoor is located 30 kilometers north of Ramanathapuram. Legend has it that Sri Rama, during his journey to Sri Lanka in search of Sita, visited the site and performed a pooja at King Ganesh's temple here, in order to avoid any hindrance to the journey and the success of the mission. The temple here is small and contains the sanctuary of King Ganesh which is believed to remove obstacles to the efforts of devotees

visiting the Temple. Devi is considered Swayambu, giving the name Devipattanam in this area. Devi has ministers all over the country who do their job of visiting the Temple at least once a year. The entire old Sri Jagannatha Temple on the beach at Devipattinam and the Chakra Theertham has recently been rebuilt. The Sri Thilakeswara Swami Temple in the center of the village is also very old. The Lord here is believed to provide all the benefits for the devoted, especially the offspring for a childless couple.

c) Thiruppullani Temple

The next point for visiting visitors to Rameswaram is the Thiruppullani Temple. Thiruppullani is located about 8 km near Ramanathapuram. The bridge to Sri Lanka built by Sri Rama and his army is from here and can be seen at sea about a mile from the shore. It is said that King Sri Rama came here and waited for the sea to calm down so that a bridge could be built. As the sea was not over, Sri Rama was asleep contemplating the Khus (dharbha) grass. Therefore this place is known as Dharbhasayanam. The Temple is located 10 km from Ramanathapuram. This Temple is known as Adhi Chidambaram, because, it is believed that King Shiva performed His cosmic dance first here and then only in the Chidambaram Temple. The Temple is said to have been founded almost 3000 years ago. There is a Sabar tree in the Temple which is also considered to be as old as the Temple.³

The statue is about 5 'tall, made of a single Maragatha stone featuring Devi and a decorative halo (Thiruvasi) around the statue and is said to be very valuable. This statue is kept covered with sandalwood wood all year round; the paste is removed only once a day to Arudhra Darshanam (January) and the idol was visible except sandalwood paste covered only on this day. Abhishekam is made on this day in the statue and the sandalwood paste is used again that day. The festival of Arudhra Darshanam attracts a large crowd of devotees to this temple. Nainarkoil Temple Nainarkoil is located about 30 miles [30 km] west of Ramanathapuram. The Temple here has been in existence for several hundred years and is traditionally

holy. So the local god was known as Nainar. Shiva's idol in this Temple faces west which is his Vamadeva form again and year-round and offers all kinds of agricultural products in the belief that this gives them prosperity all year round. Those who visit this Temple are said to be free in Rahu dosham.⁴

d) Sri Rajeswari Temple, Ramanathapuram

Sri Rajeswari is the god of the royal family of Ramanathapuram. The Temple is located inside Ramanathapuram Palace. The 2 ft tall image is made of gold, embedded and sanctified 400 years ago. Mahameru is placed before the gods and all poojas are performed in this Mahameru. The rulers of Ramanathapuram have composed a number of hymns about God in their devotion to God.

e) Pamban Swami Temple, Pirappanvalasai

The Temple is located in Pirappanvalasai, about 12 miles [20 km] east of Ramanathapuram Road Rameswaram. Pamban Swami was a sacred servant of King Muruga. He was born near this area in 1850 and was a staunch supporter of King Muruga. After experiencing the repeated darshan of God, he found Samadhi in Cheimai at the age of 83. The place where he first converted was Pirappanvalasai where the idol of Mayuranathaswami (Subramanya) was erected in 1950 by a saint student. The temple is in a quiet, devotional place walk to the temple on foot from distant places and stay in the temple for a few hours for peace of mind.⁵

f) Vellai Pillaiyar Temple, Pamban

The Pamban Bridge was built across the Pamban Channel in 1990 providing a road from Mainland or Rameswaram Island. But most travelers using the bridge may not see King Ganesh's small temple west of the bridge. The temple has been erected for over 400 years by the governor of Ramanathapuram. God is said to protect all pilgrims who continue their journey to Rameswaram and to fulfill the wishes of devotees who visit the temple.

g) Sri Thayumanaswami Temple, Ramanathapuram

The Temple is located in Ramanathapuram itself and is located on the site of Saint Thayumanavar's

Samadhi, jivan-muktha from Tiruchirapalli (Samadhi in 1659 AD). The temple and the surrounding tapovanam provide peace and assistance to the devotees who visit it and are an excellent place for making sadhalla. There are many temples in Ramanathapuram and surrounding areas that are consecrated and give believers relief from suffering. The existence of these temples in this arid land and the attraction of devotees in all parts of the country is a testimony to the great cultural and spiritual greatness of the rulers and subjects.⁶

h) Dhanushkodi

The southern part of the island is called Dhanushkodi. It was swept away by a storm in 1964. But the Korataramasamy Temple here remains the same. A distance of 18 km. the route from Rameswaram can be reached by road. A popular belief is that this is where Vibishana, Ravana's brother, offered himself before Rama. Dhanushkodi has a beautiful sea, where it is possible to surf the sea.

Historical Places of Christian Religious Monument Centre

So Roman Catholic missionaries and Protestant missionaries, regardless of their backgrounds or ideologies, placed Jesus Christ before them as their motto. They, in unbridled zeal, embraced the Christian faith throughout much of Ramanathapuram Prefecture. As a result of the entry of missionaries into Ramanathapuram, they formed and established many congregations in the region.

a) Our Lady of the Rosary Church, Ramanathapuram

This is a famous church dedicated to Our Lady of the Rosary in 1543. Until 1830 it was ruled by a Goanese priest living in Muthupettai and later by the Pondicherry missionaries of Calladithidal. Since 1831, Fr. James of Pondicherry also called the Saveriar Swamy owned in the Ramnad Parish area. The people of Andavoorani for their protection from enemies and other evils of the community honored St. There were divisions in the village like North Andavoorani and South Andavoorani. The North Andavoorani Church is dedicated to St. Michael, the archangel. Andavoorani in the south also boasted of a separate church built in

1919, dedicated to the Presentation of Our Lady. Every day people develop a passion for devotion to Our Lady of the Rosary. They placed their petitions with firm conviction at the feet of Our Lady. and their prayers bore much fruit.⁷

b) St. Michael church, Andavoorani

Andavoorani is one of the ancient regions of Marava. St. Michael is praised as the archangel in the church. The people of Andavoorani for their protection from enemies and other evils of the community honored St. There were divisions in the village like North Andavoorani and South Andavoorani. The North Andavoorani Church is dedicated to St. Michael, the archangel. South Andavoorani also took pride in a separate church built in 1919, dedicated to the Inauguration of our Lady.⁸ Fr. Hans bought a piece of land between the two sites and began building a new church. Completed by Saint Fr. Leviel in 1924 and dedicated to Our Lady of Mercy. Mother Mary is standing here as a sign of Grace. He had compassion on his life when his son Jesus was persecuted in vain. The people of this city show the beauty of mercy by praying to Our Lady of Mercy.⁹

c) St. James Church, Mookkaiyur

In 1714, a church was built in Mookkaiyur and dedicated in St. James as Mookkaiyur is within the district of Ramnad. It was served by the new priest of the Madura Mission first at Residence and since 1879 has been a missionary at Irudayakoil. From 1923 when that new diocese was established, it was in charge of the priests of Tuticorin until 1964 when it was reunited in the Madurai Archdiocese; Father Maria Diraviam became Priest of the new parish.¹⁰

d) St. Antony Church, Calladithidal

Calladithidal is almost located in the center of the Marava field as one of the oldest Christian centers in the Marava region and one of the ancient Christian centers of Udayars. In 1834 Fr. Mahey (Diariyanatharswamy) managed to stay for several years with the late Fr. James who died on 2 September 1835 and was replaced by Fr. Mousset (1836). The holy priest was buried in Calladithidal and his tomb is revered even now.¹¹

Calladithidal was under the control of the parish priest of Kokkurani Goenesees. After their arrival, with the Padroado priest as a neighbor, a dispute between the authorities plagued the Calladithidal missionary for many years, until 1929. Although it is the oldest priesthood of the New Testament priest in Marava, Calladithidal has never, to this day, been offered a monastery, due to its inaccessibility on highways. People flocked to St. Antony's church to offer special prayers. Because he is the only one whose name is Jesus in the hands of love. He is in great demand especially when people are missing out on important things. They are confident that they will make up for lost property when they pray to St. Antony.¹²

e) St. Francis Xavier church, Sarugani

The church was built in Sarugani, an ancient parish where Jesuits worked hard to convert souls to Christianity. Leviel is even now worshiped as "the Man of God" for his spiritual activities here. St. Francis Xavier's ceremony honoring "Chinna Saveriar" is celebrated for three days. Father Leveil Memorial Day is celebrated on the same day in March. St. Francis Xavier is considered a patron saint of pilgrims. People especially those who travel long distances seek help in the sanctuary. By praying to saints people without their knowledge imbibes the qualities of a saint.¹³

f) The Church of St. James, Sururan

The Suranam church was started about 200 years ago in a thatched-roof area under the auspices of St. James. First the Goan priest was taken, then the Jesuits. The first Parish Priest, Fr. Peter Perrin laid the foundation of the present church in 1858 which was completed only in 1875. Fr. Perrin bought a piece of land in September 1854 in the village of Nenmani near Puliya and began his pastoral work. The present parish church was built by the Father. Ignatius in 1922 and was blessed by Archbishop Leonard in 1936.¹⁴

g) Sacred Heart Church, Idaiakattur

Idiakattur as Parish was founded by Father Hurlin, S.J in 1865. In time it gave birth to the current parishes of Michael Pattanam, Rajakemberam, Saveriar Pattanam, Manamadurai and Sivaganga. The practice of human worship originated with Jesus Christ. His three

years of community life were full of love and service. He taught his apostles the values to serve mankind. After Jesus' death the apostles carried out the work that Jesus had left to do. Christianity is therefore very much focused on their efforts to serve humanity.¹⁶

Even people with mental illness come here for treatment. The parish is headed by a parish priest. He is the head of the congregation. He oversees all church services and practices. On his own or with the help of their priest he organized prayer meetings and holy Masses which kept the church functioning as a service. The Parish Priest and the Parish in their new way have developed well-organized Liturgical programs for the spiritual growth of travelers.¹⁷

Historical Places of Muslim Religious Monument Centres

As previously noted, Muslims in the region of Ramanathapuram, are members of one sector other sect and claim descent from the Afrikaners, from the Prophet and from the Arab traders. Muslim converts therefore occupied an important place in the community of Ramanathapuram district. Islam has also gained momentum. The two major Islamic religious centers in the Ramnad Kingdom are Pallivasal and Dargah. The first is a place of worship and the last is the tombstones of the Saints. The presence of Pallivasal and Dargah centers in the Kingdom of Ramnad is known by well-known records.

a) Mosques, Ramanathapuram

The most recent was a Medina saint on his pilgrimage to Tamil (1182 A.D.) to convert people to another religion. The mosque in Poolangal was present during the reign of Mutu Vijaya Regunatha Setupati. The Pallivasals were a sacred place of worship for Muslims. In contrast to mosques in other parts of India, the establishment of the Pallivasals in the Tamil country, especially Ramnad, was a natural phenomenon associated with the spread of Islam. Deccan history, on the other hand, reveals the establishment of mosques either on the foundations of Hindu temples or on the plunder of demolished Hindu temples. These mosques in the Ramnad Kingdom are so popular that they attract gifts from non-Muslim Setupati rulers.¹⁸

b) Dargah, Erwadi

The tomb of Sultan Ibrahim Syed Aulia, who came from Arabia through Cannanore, is about 800 years old. Pilgrims from as far away as Srilanka, Malaysia and Singapore visit the cemetery. The Santhanako Festival is celebrated in February-March and attracts thousands of pilgrims.¹⁹ Fakir Appa is also buried in the area of Siddharkottai near Ramnad than in Dargha.

This Dargah flourished during the reign of Tirumalai Regunatha Setupati (1646-75 A.D.). In 1742, the presence of the famous Dargah at Erwadi became known from the record of Muthuvijaya Regunatha Setupati. Kutbu Sabib Dargah at Lakshmipuram in Ramnad was present during the reign of Muthuramalinga Setupati.²⁰

c) Palaiya Jumma Palli

It is a mosque in Kilakarai, Tamil Nadu in India. Built in 628-630 AD, it is believed to be one of the oldest mosques in the world with the Cheraman Juma Masjid in Kodungallur, Kerala and the Barwada Mosque in Ghogha, Gujarat, the first mosque in India. It has a Muslim heritage for over 1000 years. It is located in Kilakarai, an ancient port city in the southern Indian state of Tamil Nadu, known for its Islamic culture. It was built in 628-630 AD and was rebuilt in 1036. The mosque and others in the city are one of the best examples of Dravidian Islam Architecture.

Bazan Ibn Sasan, Tamim Ibn zayd al ansari, Ibn Batutah, Nagoor Abdul Cadir, Erwadi Ibrahim Sahib, Sultan of the Ottoman Murad and other famous Muslim scholars visited the mosque and Ibn Battuta said in his travel notes "*The people there lived as if they were in an Arab country.*"²¹

Conclusion

In Ramanathapuram, Hindu temples, Christian churches and Muslim dargahs are a constant reminder of the Islamic faith and the sacred shrines of Hindus, Christians, and Muslims through the preaching of the Gospel, the missionaries instilled in them moral values and moral excellence. Beauty begins to satisfy the needs of the soul rather than the needs of the body. Followers

of Christianity have a full and meaningful life. Thus Muslims, known for their trade hopes maintain the status of the individual and the cooperation of members of other societies. Through their economic involvement they have added to the region's reputation. The Muslim and Muslim settlements are similar to the Muslim settlements and settlements in other parts of Tamil Nadu.

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Worship of the Goddess with Special Reference to the Madurai Meenakshi Amman

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Introduction

There were several races and cultures in the world at this point, and several scientific and human achievements have occurred since then. The pinnacle of civilization seeking to reach in progress the human race engages in acts of self-loathing due to the many obstacles and having that man is still suffering from animal consciousness. It appears to believe Religion has been a major cause of controversy in the world today. Even today, many disputes are being caused. Religion is promoted and politics is carried on.¹ It is still the custom today for humans to fight in the name of the gods without respecting human feelings. It is clear that

religion has no such basis In South India in Tamil Nadu Polytheism

It is from the custom of worshipping ancestors Comes from the habit of worshipping nature The Tamils divided their locations into Sangam landscape five divisions Geographical and non-geographical thinais these are: kuriñci mountainous regions, associated with union, mullai forests, associated with waiting, marutam cropland, associated with quarrelling, and neital seashore, associated with pining. Sakatham We know the existence of the religion of through mythology and literary evidence. In Tamil Nadu and People like Kali are worshiped in places like West Bengal. Religious

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myths are different due to many cultural changes. Saw changes in a different way.² The people of South India are their heritage the best example of this is the Meenakshi Goddess of Madurai in Tamil Nadu and the worship of Madurai Meenakshi, the ancestor of the Pandyan kings

Hinduism and Tamil cults

Religion can be thought of as an attempt to achieve peace of mind based on human emotions, or as a result of trying to control my mind to gain clarity of mind to gain comfort in understanding the pros and cons of living a morally pure lifestyle. It can be said to be spiritual. Were created and formed into different forms under different names and became religions. Religion But the worship of the Tamils was completely different. Numerous literary evidences prove it. Many of the basics of Vedic Hinduism belong to the Tamils Worship Hope from Varies. Many Sangam texts attest to the Tamils' belief in God. Kaali ,Rudran, Indra, Mayon ,Mariamman, The sun, The moon today they are associated with nature and their way of life and more, Yogis, Saints, Worshipped clan ancestors Survivors of war heroism Those who understand Worshipped with the implant. Characters who focus on ancient stories Worship God Worship of Tamils and centring on the Vedas Not located Tamil Many goddesses are worshiped it can be referred to as mother Goddess Worship. Goddesses are goddesses, they were also worshiped as the Virgin Goddess. Goddess worship is found not only in Tamil Nadu but also in the world.³

Worship of the goddess world wide

Religions often worship a deity in human form in which motherhood as a female deity, Love, Chastity, Anger, There are many forms of myths and legends about heroism in Hinduism in India and Greeks and Jews worship female deities, highlighting female deities in many forms of worship. In the history of Tamils It is known that many deities are worshiped as folk deities and female deities as female deities.

Goddess of the Greeks

The Greeks also worship in India with the same religious tradition found in Hinduism The Greeks followed the wife, of the Greeks just as the daughter and

the gods were worshiped There have also been cults. in it Demeter The female goddess of Greek mythology rain during the seasons to help agriculture, Weil is the mother of the father The Greeks worshiped the goddess as if she lived in the underworld Another goddess mentioned in Greek mythology Aphrodite This goddess is the daughter of God Beauty, Also known as God who fulfils desires like love. Artemis was the most popular deity among the rural folk.⁴ Another deity worshiped in Greek cults was the daughter of the god Zeus and Apollo the Greek goddess Artemis is worshiped by the Greeks as the goddess of childbirth and the goddess of the moon and constellation. Era this goddess is the daughter of God Greek mythology says that she married and became the queen of the heavens. This female deity is referred to as the deity worshiped by those who intend to marry.⁵

Worship of the goddess in Christianity

Christianity is considered to be the largest tree in the world Vatican, Greek, Romanian, India, Australia, United States, and Venezuela, as is found in large numbers in many countries of the world. In Christianity the Mother Mary of Jesus Christ is worshiped as the Goddess in the Catholic Church and Churches like the Orthodox Church still worship Mary, the mother of Jesus.⁶

In Buddhism Thara Worship

Cambodia on a global scale, Japan, Thailand, China, Mongolia Myanmar, Many countries in South Asia, such as Hong Kong, have Tara teachers i.e. (teacher of Buddhist teachings) Daradevi (guardian of this world) Many Buddhist myths refer to a nun named Tara at the time of her denial of the image of God in her idolatrous practice of reverence for women. Specifies. Tara is the preeminent friend in need and goddess of benevolence in Vajrayana Buddhism, best comprehended as a female partner to a bodhisattva. She stands effortlessly; expanding her open hand is a token of conceding aids (varada mudra) to devotees.⁷

Worship of Lakshmi

The Hindu people in India are Saivisam; of Vaishnava sects According to the goddess Lakshmi of Parvati They also worship a variety of deities with many

names as features of the deity. This is because many ancient messages point to many ideas. Even so the goddess Lakshmi is described in many forms. Sunita, Gajalakshmi, Veeralakshmi, Vijayalakshmi, Santhanalakshmi, Lakshmi worship with many references to Vidyalakshmi is found all over India especially in Tamil Nadu.⁸

Worship of Parvati

According to Hindu mythology there are several thousand stories and background stories to these stories and the worship of that deity which includes the worship of Shiva and Vishnu and the worship of Shakti by the Vaishnava Vedic sects Shakti. Annaporarni, Gayatri, Bhattirakali and goddesses in many forms In which is worshiped Madurai a Meenakshi Goddess Worship is a prime example of Goddess Worship.

Meenakshi goddess in goddess worship Goddess worship is one of the most significant forms of worship in Dravidian cultures. Paintings and sculptures depicting these festivities in reference to those festivities Sculptures at the Meenakshi Temple in Madurai Located. Performed by Shiva here there are sculptures showing 64 carousels.

The Thiruvilaiyatal Purana of Sage Paranjothi also mentions these events. It is rare for a religious historical monument to continue to be important in the historical approach and on that basis the worship of Meenakshi Goddess is different, Its historical significance is that it has not diminished in spite of changes at other times About Tamil literature such as Akananūru as a reference literature shows its antiquity and the importance given to it by the Pandya kings. The Tamil literature of Paripāṭal Tamil idyllic work and generally the fifth of the Eight Anthologies (Ettuthokai) in the Sangam writing. It is an "akam class", odd and cross breed assortment which communicates love as strict dedication (Bhakti) to divine beings and goddesses it's tells about the city of Madurai and the people who lived there. According to historical records More than 70 Pandya kings ruled Madurai.⁹

Goddess in Tamil Nadu Minor deities As always Folk deities Can also be classified as in it Meenakshi goddess is different Goddess Meenakshi is still

considered to be a great deity Many worship The reason is the influential of Pandyas who ruled Madurai and Follow them The political situation in Madurai has been different at different times.¹⁰

According to mythology, Parvati to Malayathuja Pandiya As a daughter Dig who ruled Madurai as a politician from Did Meenakshi Shiva, the aspect of Shiva and Parvati Parvati, bring Shiva to Madurai and rule after visiting and marrying Shiva on Mount Kailaya In Shiva is called Sokkanathar and it is said that Meenakshi and Sokkanathar ruled Madurai as a couple with Shiva and Shiva and Parvati later became known as Ukhrapandian. In this manner we can know the artefact of the Pandyan administration and the long history of the city of Madurai¹¹

Cultural change and worship of Meenakshi goddess

Although we have a lot of news about Madurai city through ancient news, there is no news about the origin of Madurai city. Evidence has been found that there were Chera kingdoms and Pandya kings before the third century. The Pandyan kings later married Surasena to the Cholas e Literatures such as the Thiruvilaiyadal Purana state that the Pandyan king Raja married a Chola princess. But In history Legend has it that there was no evidence that he later married the daughter of the fierce Pandian Chola king Somasekaran.

Later it is learned that the Pandyan king Sundara Pandian shared the border with the Cholas. Many parts of the Chola origin were returned from them. Then the Cholas and Pandyas exchanged many gifts among themselves and many years later the city of Madurai moves on to the next cultural city. After the death of Koonpandian the year 1324 began to face the cultural change of Madurai.¹²

Madurai in the middle Ages

Many Pandya kings ruled Madurai with great excellence and maintained the Meenakshi Amman Temple.,Sundarapandian, After this we can learn the religious significance of the rule of Pandyan kings like Veerapandian through religious pieces and literature The rule of the Delhi Sultans was established in India in the 14h century and the incompetent rule in Madurai was then in place. The Madurai Sultans went to the

place where the Sundarapandiyan prison was imprisoned by the PandyaR Madurai All the soldiers in the army were beheaded and killed Sundara Pandian did not send her children to Kerala Then he was arrested Was done Meet SundarapandianKa Sundarapandiya Uncle Vikarama Pandiya Pandian suddenly attacked Malik Kafur's forces besieging Madurai Thus Malik Kafur followed Madurai Other Unable to occupy seats, Malik Kafur imposed a condition that the Meenakshi Temple should not be demolished instead. Half of Madurai Scale half given to the Sultan's forces. From the Madurai forces Malik kafur returned to Delhi with 612 elephants and 20,000 horses with innumerable treasures. Were engaged in the effort.¹³

Madurai under the rule of the Nayaks

In the 14th century, the Nayaks, who were the state representatives of the Vijayanagara Empire, established their presence in Tamil Nadu. Viswanatha Nayak established the Nayaks' rule in Tamil Nadu. Ariyanatha who worked for Nayak and worked for Viswanatha Nayak First Built new halls for the Meenakshi Amman Temple New Hall in Meenakshi Amman Temple Rayagopuram Theppakulam etc. were built during their time by Nayaka King Thirumalai Nayakkar Madurai Meenakshi Amman An ardent devotee, Meenakshi began to perform many special worships to Goddess Chithirai Began to celebrate such ceremonies Musical tones will play Pillars It was built during the time of Thirumalai Nayak During the reign of the heroes 72 camps were divided and coveted. Following Thirumalai Nayak, Krishnappa Nayak did many renovations to the Meenakshi Amman Temple.

In Vijayaranga Sokkanatha, who ruled Madurai in 1706, ruled for 26 years and was instrumental in bringing all the Vedic traditions into the worship of Madurai Meenakshi Goddess. During his reign the Sethupathi kings began to gain influence and under this circumstance the Islamic Nawabs and the Arcot Nayaks also maneuverer to capture Madurai.

This was the reason why Yusuf Khan later faced many problems Yusuf Khan Meenakshi Amman Temple was later hanged by the British Then English

Collector in 1801 Urdish He was in charge of the administration of the Madurai temple Many English collectors maintained the temple till the 1854 and in 1859 the management of the Madurai Shaiva Abbots In Left Arumuga desigar He accepted that responsibility. Then 1874 in the year a maintenance committee was set up to maintain the temple.¹⁴

The Meenakshi Amman Temple was rebuilt and consecrated in 1877. Independents Appointed as Charitable Trustees and yes Employees then 19The law was amended in 1919 and the new law was introduced in 1925. Then until 1954 the law was amended more than ten times in the 1960s the Meenakshi Amman Temple in Madurai under the leadership of P.T. Rajan has undergone many renovations, many temples have been renovated, the temples have been renovated, the towers and walls have been maintained, and the Madurai Meenakshi Amman Temple Society has undergone many changes from time to time.¹⁵

The Meenakshi Amman Temple has been the centre of many historical events as the struggle to protect the Meenakshi Amman Temple from Mali Kafur protected the Yusuf Khan Meenakshi Amman Temple from being demolished. There are historical stories of Meenakshi worshipping Goddess Meenakshi half-heartedly by the Christian clergy even when they tried to convert the poor common people to their religion. Many cults in Hinduism Methods although found Even The worship of Meenakshi Goddess is unique and glorious.¹⁶

Conclusion

Many civilizations have appeared and flourished in the world one of the most notable forms of worship of the goddess is found around the world. Not only in India but also in Egypt, Babylonia, Rome, Thai deities are worshiped in countries such as Greece. Many Thai deities such as Diana can be cited as evidence of this. Even in archaeological sites such as the Indus Valley, we have found archaeological sites that represent the cult of the goddess. In many villages in Tamil Nadu Found There are a number of goddesses who all customize their clan With Communication Many deities in Hinduism, for example, worship the goddess Kali

Veda although the gods dominate, the worship of the goddess Meenakshi differs from the female deity mentioned in those scriptures. Meenakshi Goddess in Madurai, Goddess Kamachi in Kanchi and Goddess Andal in Srivilliputhur are notable deities and Meenakshi Goddess is associated with the life of Tamils in many culturally glorious ways with its significance in ancient historical significance.

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Tiruvannamalai a Spiritual Treasure - A Study

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Introduction

The Tiruvannamalai hill, known as Arunachala, represents one of the sacred sites in the subcontinent that stands for both the tangible and intangible heritage of our past. The significance of the Tiruvannamalai hill as the place of enlightenment as embodied by the five rudimentary aspects - Earth, Water, Air, Fire, and Ether - is mentioned in Vedic scriptures. There are as many as 52 ancient Indian texts in Sanskrit and Tamil that herald this place as a highly spiritual centre.

Early literature gives prominence to the

Tiruvannamalai hill rather than to the temple. Tirugnanasambandar, the Saivaite saint of the 6th century CE, portrays the hill itself as Siva in the holy text that he composed, the Thevaram. He describes vividly the flora and fauna in the thick forests where tribals were engaged in the trade of native products. It is significant that the recording of the Saivaite saint predates the earliest archaeological evidences available here. However, investigations by geologists and structural mapping with inputs from details on igneous, record that a metamorphic event took place around 2,550 million years ago.

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The biodiversity of the hill is so fabulous that more than 40 rare herbs have been identified on its slopes. Its serene environs have attracted spiritual aspirants over hundreds of years. Among them, Sri Ramana Maharshi stands unique.

In Tiruvannamalai, Sri Ramana Maharshi spent the first few weeks in the Arunachaleswara temple in the underground vault of the Patalesvara shrine, so that he would remain undisturbed. Later, for a short time, he stayed in many natural caverns like the Guru Namasivaya cave and then reached the Virupaksha cave.

Sri Ramana Maharshi chose the Virupaksha cave on the south east slope of Arunachala hill for his penance. From 1899 through 1916, he lived here. . Going around the hill has been a tradition in Tiruvannamalai for hundreds of years, as evidenced by epigraphical references indicating that the current path of such circumambulation was formally laid in the 13th CE by Vikrama Pandya, the ruler of this portion of the kingdom at the time. The passage is referred to as "Sri Vikrama Pandya Veedhi (Street)" on a milestone placed by the king. For ease of maintenance, it was divided into several divisions.(1)

Sri Ramana Maharishi of Tiruvannamalai

Sri Ramana was born at 1 a.m. on 30th December, 1879, the auspicious arudhra day. Till 1896, Venkataraman, as Sri Maharishi was then known, lived the life of a typical lad, interesting himself more in sports than in study and finding no abiding interest in either. His seventeenth A year was destined to mark a stupendous change in his life. "One day he was sitting alone on the first floor of my uncle's Madura mansion," he recalls. "There was nothing wrong with my condition, but I was immediately terrified of dying."

The Call of the Infinite

The call of the Infinite was insistent and in 1896, Sri Maharishi fled from his house seeking refuge in his Overlord, Arunachala of Tiruvannamalai. A few years prior to this the very mention of the word Arunachala had touched a responsive vibrant chord in Sri Maharishi and to Him his attention now turned. The short note Sri Maharishi left for his elder brother reveals a unique

feature the descent of Divine Grace on Maharishi in its full measure, like a cloud-burst pouring out torrents of rain on a sun scorched land.

A few words on Ramanasram, the temple of Sri Ramana Maharishi, will be helpful to those seeking refuge in quiet and peace as an escape from these days of stress and self-aggrandisement. The Ashram is situated just at the footsteps of Arunachala Hill, a mile away from Tiruvannamalai city. As a practical working way of measuring, all diversions are removed, and everyone is free to enter the audience hall, where the Maharishi radiates grace, which is integrated by the visitors in proportion to their competence, but there is no difference between the prince and the pauper, the philosopher and the fool, with the Maharishi himself.

We close this short sketch with a translation of a couple of Tamil lines placed by us at the feet of Sri Maharishi as our Guru Dakshina.(2)

True Devotion & Selfless Service

In 1945, Arthur Osborne arrived to Ramana Maharshi. He only stayed with the master for five years, with occasional breaks. They were, however, years of his devotion and the Master's grace. Bhagavan pulled Arthur Osborne to himself from the start, in his own enigmatic, mystical, but simple and natural way, with the sole aim of disseminating his direct instruction. Who was Arthur Osborne, and where did he come from? In 1906, he was born in London. His father was a school principal, while his mother was a modest, devout woman who enjoyed poetry and gardening. These are two characteristics that Osborne acquired from his mother. He had spent his entire life wishing to be a gardener or a farmer. But his father enrolled him in Oxford, and he excelled there, winning eleven gold medals. He came across the writings of Rene Guenon, a French philosopher, at one point, and was ecstatic because Rene Guenon's doctrine was, "Being is one." He knew right away that this instruction was correct. With the realisation that existence does, after all, have a significance, his restlessness and dissatisfaction with the futility of worldly living faded. He kept in touch with members of Rene Guenon's organisation wherever he travelled. David McIver, one of the members, sent them

an image of Ramana Maharshi as well as two of Bhagavan's books. Mrs. Osborne informed me that she didn't even want to send this telegram to Bhagavan since it had already been verified for them that Bhagavan was their only shelter and that there was no other way to live in this world than to stay with Bhagavan.

Osborne linked sincere devotion and selfless service with Bhagavan's path of inquiry—jnana went hand in hand with bhakti and nishkamya karma.(3)

A Blessed Friendship

The meeting of Narayana Guru, Kerala's noted social reformer, with Ramana Maharshi in 1917 at Skandasramam on the Arunachala hill, was an important event that has not received the attention it deserves. Biographers of Ramana from the West have given it a short shrift. However, the fact remains that Narayana Guru and Ramana Maharshi hit it off. They developed a special relationship which saw them respecting each other. After they had lunch together at Skandasramam, Narayana Guru composed a poem called Nivritti Panchakam in five stanzas in Sanskrit, praising the exalted status of Ramana's sahaja samadhi.(4)

Tiruvannamalai Arunachaleswarar Temple Architecture

The architecture of the Lord Annamalaiyar (Arunachaleswarar) Temple is remarkable. It is supported by the contributions of numerous competent workers from various dynasties. This tiruvannamalai temple has been the site of constant construction effort for the past one thousand years. The brilliance of this temple architecture is vividly documented in works of literature by Tamil poets of the seventh century. Sambandar, Sundarar, Appar, and Manickavasagar were some of the prominent mythical poets who praised Lord Arunachaleswarar at Tiruvannamalai. They were Tamil Nadu's world-famous Saivaite saints. Even now, their works are thought to be magnificent, and they are recognised as immortal and unrivalled masterworks. Shri MuthuswamyDikshitar, another Tamil legend and composer, created Kriti Arunachalanathan. The temple plan now comprises a total of five Prakarams.

Thousand Pillared Hall

All of the stone pillars have been skillfully sculpted by veteran artisans, making it a very aesthetically pleasing structure. This mandapam is utilised especially for Thirumanjanam, which occurs when the Thiruvathirai star appears. Thousands of devotees gather at this mandapam on this day to adore Lord Arunachaleswarar. The Pathala lingam chamber is a hidden underground chamber. The Shiva lingam may be found in this shrine. In his early days, Shri Ramana Maharishi sat in this Pathala lingam for long hours and days in intense meditation. The Kambattu Elayanar Sannathi is the next significant monument in this Prakaram Arunagirinathar is standing in front of Lord Karthikeya, offering his prayers. The Gopurathilayanar sannathi is another name for this. The Kalyanasudarsanasannathi follows. From the south, this sannathi faces the Vallala Maharaja Gopuram. In this sannathi, there is a marriage hall where many devotees come to marry. This sannathi also contains idols of Lingam, Nandhi, and Goddess Devi. King Ballala created the Vallala Maharaja Gopuram. The Lord Arunachaleswarar takes on the role of King Ballala's son to fulfil the king's death rites because the king was childless.

Brahma Theertham

Brahma Theertham is found in the fourth prakaram. The statue of King Ballala may be found on the east side of the Vallala Gopuram. Many shrines for Lingam can be found in the third Prakaram, which date back to the twelfth century. We also come upon the Kili Gopuram entrance. The flagstaff is on the eastern side, while the massive Unnamalai Amman shrine is on the north side. The second prakaram features Shiva Lingam and other deities in various shapes. This is the innermost Prakaram, located nearest to the Lord Arunachala temple.(5)

Religious Tolerance Unique to Hinduism

India has given birth to a number of philosophical systems. All religious beliefs are respected, and even a man who despises God is allowed to speak. There is plenty of room among God's followers to pursue their own paths. Different shades of view predominate, and

Siva, Vishnu, Muruga, and other forms are worshipped, and this is the country's significant spiritual heritage.(6)

Conclusion

"In the midst of the Divine, there is no distinction between man and man, but all distinctions as high and low are due to it will," he said. "In this world of diversity and multiplicity, man should develop his mind to see oneness in all human beings, and this can be achieved only by love of the heart and compassion for others," he said. To get its grace, one must approach and receive it through a spiritual teacher. Temples are riches bequeathed by our forefathers, from which grace can descend. Humanistic ethics are also emphasised heavily in religion. The most important of the three ways to reach God is devotion, followed by action and knowledge. Actually the primary purpose of Temple is to provide the blessings as essential for each of us, and self esteem to make ourselves, stimulating our mind with positive attitude. Guru is one who helps leads the

path and to take which will benefit in your soul as well as guide you which path is have to be avoided. So here I discussed regarding the value of saint and his thoughts led to peaceful life as well as architecture of the temple.

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Rethinking the role of London Missionary Society in South Travancore

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Introduction

In history, we have seen the events explained through how, when, and where. But asking 'why' is indeed necessary. Therefore, this paper tries to explain 'why' the London Missionary Society played an important role in South Travancore in changing the society. As the caste played an important role in the history of Travancore, the people of the state divided as upper caste and lower caste where upper caste dominated the state, which further worsened the situation of the lower caste. As for spreading their religion, firstly they approached the high caste and finding it easier with lower castes and providing the things they needed. Providing education without the discrimination of castes, giving medical support whenever they needed. These are the things given by

missionaries as their activity. With lower caste people, it is about how they intended to follow the new way of living, ideas, religion so on and so forth. Overall, it is a human nature of adaptation.

By analysing the theories of adaptation, we can explain it the various co related factors which further widened the history of London Missionary Society in south Travancore. This paper describes the theory of adaptation in Psychology, Anthropology and Sociology, along with the history of London missionary and the Travancore state.

Background of Travancore State

South Travancore is unique in many respects of its infinite wealth and variety of scenery¹. And also the population mainly comprised of people belonging of three religions such as the Hindu, the Christians and the

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Muslims. The people in the Hindu-fold were broadly divided into two, the high-castes and the lower castes and untouchables. Hinduism was the predominant religion². Most of the people of the South Travancore had Tamil as their mother tongue³. Ezhavas, Parayas, scheduled castes and scheduled tribes were considered as low – castes. The Brahmins and the Nairs were considered as the upper-class Hindus. All the low – caste people were considered as untouchable. Among of these groups have many sub-divisions also⁴.

In addition, he shifted his capital in 1756 AD from Thiruvithamcode to Padmanabhapuram. He modernized the administration; but along with it the State was transformed into a 'Hindu State, where Brahmins reigned supreme'⁵.

The political set up that prevailed in Travancore was highly detrimental to the general welfare of the large majority of the people. All state authority was centered in the Raja and delegated by him to a hierarchy of officials chosen at his pleasure⁶.

The establishment of political relations with the English East India Company was a turning point in the history of Travancore. An agreement between the Raja and the English East India Company for the protection of the Travancore from the Rajas of Mysore was made in August 1788. In 1795 a permanent treaty was concluded with the company "to settle and fix the terms of their old friendship and alliance and for the defence of his country against foreign enemies"⁷.

A direct result of the British relations was the appointment of a Resident in the court of the Raja, which had far-reaching effects on the history of Christianity in Travancore. The Residents became gradually "transformed from being diplomatic agents representing a foreign power into executive and controlling officers of a superior government"⁸. They had comprehensive, though unwritten, authority. Therefore, they frankly adopted the attitude of a superior towards a subordinate. In fact, they decided even the question of succession and acted as the guardians of their apparent⁹. The Resident, expects a few, took keen interest in the growth of the Travancore Mission and patronized the different activities of

missionaries. As a result, the local rulers tolerated the activities of the mission and extended their help occasionally.

From the very beginning the missionaries were supported by the British. At times of persecution, the missionaries very often had an appellate authority in the British to present the grievances of the Christians. Throughout the nineteenth century many of the social laws were changes just because the Christian missionaries were able to present their problems through the Resident or through the British Government.

Theories of Adaptation and the Activities of London Missionary Society

The adaptation concept in Psychology

It is defined as the process of unceasing interaction between Man and the ever-changing world within which he evolves. It is like a complex dynamic that articulates the different actions of the subject, as well as the different processes that enable the emergence of transformation perspectives¹⁰.

These are updated by the process of information processing and decision making, to act recursively on the internal organization of the subject, giving it the possibility (ability? opportunity?) to adapt new situations¹¹. The subject is never isolated from the stakeholder in adaptation scenarios. This field also distinguishes the faculty of adaptation, the aptitude of an individual to modify his structure or behavior in order to respond to new situations. As it like explained in Psychology, the activities of missionaries gave possibilities, abilities, and opportunities to lower caste people where they tried to adapt to that new environment which changed their way of life in a long run.

Ringeltaube established many schools in South Travancore where free education was given in reading, writing and Arithmetic to all the poor children irrespective of caste and creed. He believed that he could ameliorate the sufferings of the poor people through educating and enlightening them¹². The work of the London Missionary society bore rich fruit not merely in securing large numbers of converts but also in

raising the moral of the lower classes and in setting them roads to increased prosperity. In 1873 the Maharaja gave grants in-aid to the schools of the mission. The arts and trades that the missionaries taught to the early adherents of their church helped them to earn their bread and change their life style. Industrial work was also in the districts.

The adaptation in Anthropology

Anthropology studies the evolution of human cultures and the cultural and biological changes that have unfolded on the planetary scale. It looks at the manner in which individuals and groups adapt to their environment by measuring the costs/benefits and successes/failures of these changes¹³.

It is defined as the process through which organisms or populations of organisms make biological or behavioural adjustments that will facilitate or assure their reproductive success, and therefore survival, in their environment. The success or failure of adaptive responses can only be measured on a long term basis and the consequences of the observed behaviours on evolution are not predictable¹⁴.

This is a type of cultural and biological adaptation that is responsible for the development of human culture, which co-evolved with the human brain, each stimulating and strengthening the other. One of the keys to the process of adaptation is biological or behavioural variation, thereby implicating the notion of selection and the processes of decision making¹⁵.

The progress of women of the lace and embroidery industries brought improvement in their mental make-up and general manners as well as social habits. Mental culture formed a part of their education and their moral training was the chief object of the missionaries¹⁶. Non-Christians noticed with admiration the marked difference in manners and speech of girls thus educated. The industry provided succour Christian widows who entirely depended upon it for the support of themselves and their families¹⁷. The lace school became an asylum for Orphan and destitute girls¹⁸. The object of the orphanage was not merely to provide a home and education for destitute girls. It had to improve their general living conditions through training and

teaching¹⁹. When severe Cholera ravaged South Travancore, many girls who lost their parents managed on their own by making lace²⁰.

The adaptation in Sociology

The industry helped to create health awareness and habits of cleanliness among the repressed. The missionaries who were involved in this endeavour had been highly impressed by the refinement and improvement that the industry brought about in the life of its workers. Mrs. Parker has written on all of the opinion that lacemaking kept an educative effect upon the workers. The worker was trained to keep her lace clean and to make it attractive. This training of neatness had its effect upon her personal life and her home maintenance²¹. The lace and embroidery industries served as places of social gathering. The workers often come together regularly from various centres and enjoyed the fruits of co-operation and unity.

The subject of adaptation is also treated in the sociology of organizations. Faced with change (social, economic, technological), there exist organizations that are resistant to adaptation, but which must transform to avoid disappearance by accepting a gradual and permanent change, rather than an endured and brutal change.

The South Travancore District Committee's Report of Nagercoil Mission District for the year 1877 says, "At the time of scarcity and famine it has been the only means of subsistence to many of the poor women in the District"²². Similarly in the year 1894 there broke out a severe famine due to monsoon failure. The Nagercoil Mission District Report says the past year has been one great trial of people. Rains failed the work and foods have been very scarce. The lace in this time of need has been a great boon to many²³.

Henceforth, the collective apprenticeship notion of the actors of new ways of being and doing constitutes social adjustments that represent the system that is changing with time. In this vein, the study of the relations of power by the strategic and systematic analysis developed by Crozier and Friedberg enabled them to show that the actor is free to take a step back

from expectations in choosing a group of possibilities, rather than passively adapting to his structure²⁴.

Indeed, today the notion of adaptation capacity includes numerous interdisciplinary aspects of the theme of the environment. It is because of this interdisciplinary that the concept of adaptation becomes a means for reflecting upon the link between the environment and society in a systemic perspective of reciprocal actions²⁵.

Conclusion

Since life resembles and reflects a successful adaptation, the sole aim of the adaptation of a system lives in its survival. Adaptation is the perpetual movement of a system undertaking a continuous search for a balance with the environment in which it develops. Thus, it is visible in the activities of missionaries, rulers and people.

Hence, it substantiates not only as economic, social factors but also defined as interdependence of the under systems cultural, social, psychic, biological with the system of action with its environment. It looks at the manner in which individuals and group adapt to their environment by measuring the costs or benefits and successes or failures of these changes. And defined as the process through which organisms or populations of organisms make biological or behavioural adjustments that will facilitate or assume their success, and therefore survival, in their environment. We can only measure the success or failure of adaptive responses on a long-term basis, and the consequences of the observed behaviours on evolution are not predictable. As we can see in a long term, run this process leads to conversion as well.

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Geographical Setting and Pre - Historic Culture of Cuddalore- A Study

L. Elakkiya*

Introduction

Cuddalore has more historical and geographical values to compare with other places in Tamil Nadu. The remissness witnessed the ancient culture, tradition, and historical signatures. The Geography has blessed the people to habituate from ancient period, especially Gadilam and South Pennar River region.¹ The Cuddalore town has located between the two rivers. Also it has the port which developed by the British for trade and commerce. However, the Cuddalore port flourished from ancient period.² The pre-historic remains are identified in the Karaikadu (Kudikadu)³, tells the significance of the region and it was a contemporary to Arikamedu, the ancient town of Pondicherry. Cuddalore is also known for its temples of Saivism and Vishnavism. The three important temples are given the details about the ancient endeavours like Tiruppathiripuliyur, Thiruvahindipuram and Thirumanikuzhi.⁴ The great saints were born or settled in the town in ancient period, namely Appar, Thirunavukkarasar and Sundarar.⁵ This article has focused to reveal the significance of Cuddalore on pre historic period.

Karaikadu Geographical Setting

The literary sources of the Sangam period, the periplus of the Erythraean sea witnessed the spatial distribution of ancient ports along the Indian coast. it significantly remembered ptucceri(poduke) , karaikadu, Vasvasamudrm, Kaveripattinam, Alakankualm, Karaikkai, Tondi and Musiri.⁶

Cuddalore has renowned forest in ancient period, and getting the name Arcot or Arukadu which means six forests. Once it is renowned as sedi nadu, nadu nadu, Thirumunaipadi nadu , Gadila Nadu and Islamabad. Cuddalore locale was named after the region capital Cuddalore when the public authority eliminated the position names.. Cuddalore, the capital of the British time frame, has lost quite a bit of its water assets, land

assets, and jargon (as the colloquialism goes, Thondainadu is a precept), however presently it is gaining ground in many fields.

Cuddalore port during the Sangam period

Nature has made extraordinary trouble the incredible civic establishments of the world. Chinese human advancement was annihilated by the purported Hong Kong River, the supposed misfortune of China. The initial two affiliations were obliterated by robbery. Toward the finish of the Sangam time frame, Kavirippoompattinam was obliterated by a tremendous robbery. The port at Cuddalore might have been obliterated during a similar period. After the Sangam age, the "Kalabhras" administered the Tamil soil. They were given the expression "Dark Ages" since they left no verifiable proof.⁷

Historical significant of Cuddalore

During the Sangam Age, the banking industry and glass industry prospered here which comparatively good as Arikamedu. The Jains settled here and their town has been renowned in the place of Thiruppadiripuliyur, which named after Pataliputra by them. In Gudikadu and Karaikat, traces similar to the erosion mound of the ancient port have been discovered. Cuddalore is a historically significant location. The Red Zone, Kammiyampettai, is a group of sites in Cuddalore history. Some countries experience year-round drought or cold. Cuddalore has a pleasant climate that is relatively unaffected throughout the year.⁸

Cuddalore is surrounded on the east by the Bay of Bengal, on the north by Pennayarum, on the south by the west by Thiruvananthapuram.⁹ Two islands in the Cuddalore suburbs are Gori and Singarathoppu. Cuddalore's past is something that all residents should be aware of. The town's origins may be traced back to

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the prehistoric Stone Age, when the Sangam searched for material on the ocean. The Chola dynasty, which made all Tamils proud, the Vijayanagara dynasty, which enabled the Tamil community recover from the converts' attack, and the period of European colonisation. What was the status of Cuddalore during the Liberation movement and other periods you can view what was provided in this section.¹⁰

Stone Age

The Stone Age was when man lived without knowing the hints of civilisation and lived in hunting caves without knowing the composition and craftsmanship. This period is around 10,000 years prior. The one who lived in this period has been utilising dreary apparatuses to chase. Antiquated people frequently utilised stone instruments, so this period is known as the Stone Age. This Stone Age can be delegated Old Stone Age as New Stone Age. Old stone instruments are unpleasant.¹¹ In 1966-67, Archaeologist of India K. V.Raman An excavation was carried out under the leadership of According to the excavations, Karaikad was known as a town associated with the Romans. However, there is no regular structure found in excavation, but the two places have brick-debris identified by K.V.Raman and dated the place first century A.D. 1st century AD uncovered the antiquated human advancement that existed in the district until the subsequent century. It is obvious from this concentrate on that Gudikadu was a studio for making interesting stone globules. It is additionally one of the verifications of Tamil Nadu's exchange relations with the Romans.¹²

Bead making

The first and second century A.D.. there are six places are famous for making beads in Indo-pacific, namely Mantai in Sri Lanka, OC Eo in Vietnam, Khlong Thom in Thailand, and Kuala selinsing in Malaysia, Arikamedu in Pondicherry, and Karaikadu in Cuddalore.¹³ These contemporary Indo-pacific beadmaking sites connected on those days. The translucent dark blue glass beads at Kariakadu and Arikamedu have elevated amounts of manganese which includes 1.5 percent of potassium with small amount of cobalt, yields the clour.¹⁴ The Karaikadu yielded coins

of Roman and indigenous, ceramics and beads reported similar to Manthai, Anuradahapura, Kelaniya, Ridiyagama, and Tissamaharama.¹⁵ A number of beads of semiprecious stones like crystal, chalcedony, jasper, agate and carnelian are manufactures and found in the strata.¹⁶

Ceramic industry

There are simple bowls with rounded base are marinated cooking vessels were identified in this region The Roulette ware was the distinguishing fabric for fixing the chronological horizon. The routed ware found in its typical pink and grey colour. The characteristic types are dishes with beaked rim and incurved sides. The fragments of the conical bottomed amphorae in coarse red fabric were also met with.

Conclusion

The Geographical and physiographical advantages given great possibility to the Cuddalore town flourished from pre-historic to modern period. The artefacts are identified in the place of Karaikadu and reveal the significance of trade and commerce flourished looks a like Arikamedu. The inscriptional records reveal the importance of Cuddalore which glorified in the region of Cholas and Pallavas. Some of the feudatories have ruled or controlled the Cuddalore region with authorization of imperialistic kings. The Mussalman kings who controlled the region and changed the name some period. The Cuddalore acted as the second important capital during the British period. However, the history of Cuddalore is forgotten especially the prehistoric culture in Tamil Nadu. Hence, the Government has taken the new excavation given the new clues in the History of Tamil Nadu.

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Historical Significance of Tirukovilur

A. Manjula*

Introduction

Tirukovilur is a city and a municipal council in Nadu nāṭu Region of Tamil Nadu. It is also the administrative headquarters of the Tirukovilur Circle and the Tirukovilur Panchayat Union. Here is the Veeratteswar Temple and the Ulagalantha Perumal Temple. This small town of historical significance is divided into two divisions, Melur and Keezhur (Keezhiyur). West of Tirukovilur. This is an essential part of the city. This is where the Thiruvikrama Perumal Temple, Shop Street, The Thiruvikrama Perumal Temple here is of great historical significance; The first three worshiped together. Received the song of Thirumangaiyalwar The eastern part of Thirukovalur is lower. It is also known as Keezhiyoor, Keezhavoor.¹

The Veeratteswarar Temple Shiva Temple is located in this lower part Koval was one of the Eight Tirupatis who performed heroic deeds of Lord Shiva. The history of the marriage of the Auvaiyar Barimas to the King of Tirukovalur, the Kapilarkunru, a rock that survived the fire from the northern part of Paari, is near Tirukovalur, and the headquarters of the Tirupathiri Puliyur sage feet and the Koval Tamil Sangam formed by them are at Tirukovalur One of the Kadayehu Valals, Kari was one of the kings who ruled this place during

the Sangam period. The hair of the head was curled up like the roaring deposits of this river sand. Adiyaman Nedumaan Anji is another of the Kadayehu Vallas. Auvaiyar mentions that this fear destroyed Kovalur in battle and that the victory was sung by Puluvar Paranan. Tirukoilur Veeratteswarar Temple is a red spot where songs like Sambandar and Uppar were sung. The temple is considered to be the site of the destruction of Antakasurana and is therefore considered as one of the card hero sites. Sangakkala was also the capital of the Malayaman Country. That is why Kari Tirukovalur is also known as Malayaman Thirumudi Kari.

Malayamans and Tirukovilur

Malayaman Thirumudikkari was one of the kings who lived during the Sangam period. He is the notable icon; Sung by poets. They ruled with Thirumudikari headquartered in the town. These are known as the Barkava tribe. Even today there is a community called Barkavakulam in Tamil Nadu. There are Malayalams in that community.

The literature says that the Malayaman clan came to this area during the Sangam period. Kapilar a Tamil poet, was a close friend of Paari. The Muvendars, envious of paari's fame, besieged and destroyed Paari and Paramba Hill. Paari survived by leaving his two

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daughters as refuge for his best friend Kapilar, who could not bear the loss of a friend, handed over the two children to Tirukoilur Malayaman Thirumudikkari and the Rajarajan inscription on the Tirukoilur Veerattanam confirms that he lived on a hill. One of her idols was placed in the Tanjore temple by her daughter Kundavai. The Tirukoilur area is a place with such historical myths.²

Thirumudikkari

Thirumudikkari is a Chitrarasan he called Malayaman Thirumudikkari and Malayaman the king of Thirukovilur is situated on the rows of the Pennaiyarangarai in the middle of the country between the proud Thondai Nadu, which is said to be the throat country and the Chola country called Chola Valanadu. The hill belonging to him is Mullur hill. He was Regional King was a man of great fighting ability who stood on the battlefield and did not back down. The war has many swollen shoulders. Because of his creativity and versatility, his companion was greatly desired by the hairdressers. He was very supportive during the time when the Avengers sat on each other.

Mei Porul Nayanar

Mei Porul Nayanar is one of the 63 Nayanars greatly revered by the Shaiva Monks. The Akurunila dynasty was the Malayaman clan who fell in love with Mathurupakanar along the way. Nayanar understood the government to be immoral. He guarded the inhabitants from being harmed by the enemy. He ordered the worship services to be held in the temples less and less. "Thinking that Sivanadiyarveda was the reality, he was a moralist who saw to it that Sivanadiyar was fulfilled by giving what he wanted. There was also a king who was hostile to the virtuoso who thus flowed His name is Muthanathan.

He repeatedly fought with the realist and was defeated and humiliated. He considered the realist invincible by force and was overcome by deceit. A black-minded man, he came to the Kovalur palace carrying a bookcase with his hair covered and his weapon hidden. The gatekeeper worshiped Sivanadiya and went inside. Muthanathan reached the school gate past several gates. Dattan, the guard, stopped him,

saying, 'Insidious he went in to tell the king that he had come to address Agam and not to restrain himself.'³

The king was sitting there. The queen woke up when she saw the arrival of the queen servant there. The bewildered king greeted the servant and greeted him with a warm welcome. The person pretending to be a servant showed the book bag that Sivagama had brought from nowhere. Kovalur came to the palace carrying a book with a weapon hidden in it. The gatekeeper worshiped Sivanadiya and went inside. Muthanathan reached the school gate past several gates. Dattan, the guard, stopped him, saying, 'Insidious, he went in and told the king that he had come to speak to him, and that he should not restrain himself. The king was sitting there. The queen woke up when she saw the arrival of the queen servant there. The bewildered king greeted the servant and greeted him with a warm welcome. The person pretending to be a servant showed the book bag that Sivagama had brought from nowhere. Kovalur came to the palace carrying a book with a weapon hidden in it. The gatekeeper worshiped Sivanadiya and went inside. Muthanathan reached the school gate past several gates. Dattan, the guard, stopped him, saying,

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The king was eager to hear the meaning of the word. He said that Agama should preach from the place where the deceitful one is. The treasurer left his wife to go to Andhapuram and after giving a seat to the servant, he sat down on the ground and got ready to listen to the material. Athiyavan took the broken piece hidden like a book unwrapped and did what he thought was a fiery act. Even when he was stabbed with a sword, he worshiped Shiva as the real thing. Dattan, who had been observing Muthanathan from the moment he saw him, saw the atrocity and immediately went to cut the evil one with his hand. Nayanar, who was bleeding profusely, stopped and said, "Datta namare kaan." Dattan bowed to the falling emperor and asked, "What more can I do?" Dattan took Muthanathan as per the task of the treasurer. Informed citizens rallied to kill the murder victim. Dattan left the business at the jungle, where the natives had not crossed the city, claiming that it was "a royal decree" for all of them. When he arrived, the king bowed to the Lord and said, "I have left the victor in disguise." Then the virtuoso looked at him affectionately, saying, "Who will do what Iron did to me today?" Then he thought of the shadow of Thiruvadi of Ambalathara, saying firmly to those who love the

monarchy and those who love him, "You will save Tirunelveli. Presented to the Realist as the Exposed Goddess. Realist. Blessed be the unceasing craft along with the shadow"⁴

Kapila rock

Kapilar Hill is the place where Kapilar died from It is located near the Tirukovilur municipality in the Kallakurichi district of Tamil Nadu. After the death of King Bari, who became a friend and prosperous man, he married a member of the Barimagalir Angavai Sangavai to a man from Tirukovilur and sat on a hillock on the north bank of the Tenpennai River and died of starvation. Researchers have confirmed that Kapil survived at "Kapilar Hill" (Kapilakkal) in the South Pennayar of Tirukovilur. Kapilarkunru is located in the middle of the Tenpennayar, near the Veerattaneswarar Temple, at a distance of 2 km from the Tirukovilur bus stand. The inscription refers to this place as "Kapilakal" though it is called Kapilarkunru today.⁵

Kapil Hill has been called "Intermediate Hill" in recent times. This place is currently maintained as a protected area by the Archaeological Survey of Tamil Nadu. Kapilarkunru is a unique rock and a building built in the style of a temple on top of it. There is a Shiva lingam inside the temple. The antiquity of the brick-built building remains intact today. According to archaeologists, Kapilarkunru is a 14th century architectural structure. God sculptures are visible on the four side tops of the temple. At the top of the statue are two male figures and two female figures. The faces of the female figures are seen with radiance. There is room for these female figures to be considered as members, associations, and the male figure as those who marry them. On the north wall of the sanctum sanctorum of the Tirukovilur Veerattaneswarar temple, there is an inscription from the time of Rajaraja Chola I, which reads, When the Sangam song says that Kapil survived from the north, the inscription says that he descended into the fire and survived.

In this inscription, it is possible to know that the king's mother Vanavan Madhavi appeared in the Malayaman clan and the Veerattaneswarar temple is the ancestral deity of the Malayaman clan. It is also said

that Kapil lived on the Kapilakkal in Pennayar near the temple while talking about the glory of the temple.

Tirukoilur Ulagalantha Perumal Temple

The Ulagalantha Perumal Temple in Tirukovilur, Kallakurichi District in Tamil Nadu is one of the 108 Vaishnava Divya Desams. The Perumal Thiruvuru of this temple stands on one leg with only one leg stretched out. The tower entrances are the entrances to the streets adjacent to the temple, not adjacent to the temple. The Mangala charter of this place was made by the king of Thirumangai along with the trio of Poikaiyalvar, Poothathalvar and Payalvar. The temple town of Tirukoilur is located on the banks of the river Tenpennai. The Asura king Mahabali performed a great sacrifice under the leadership of Sukiracharya, the guru of the Asura clan, so that there would be no one more famous than himself in charity. In order to quell his arrogance, Vishnu takes the form of a dwarf (dwarf) and comes to the place where the yajna takes place and asks for three feet of soil. Realizing that it is Perumal who has come, Sukhiracharya stops donating three feet of soil. Mahabali agrees to donate in defiance of the Guru.⁶

Then Mahavishnu takes Vishwaroopam and puts one foot of his foot on the earth and one foot on the sky and asks where to place the third foot. Mahabali lowers his head and says

I have no other place but his head. Vishnu also presses his foot on Mahabali's head and tells Mahabali to take the third step and tell him to take the jug. Thus, the blind Sukhiracharya leaves. Mahabali took the pitcher and donated the third foot and buried it in the soil. Legend has it that after subduing his arrogance, Vishnu took Mahabali with him. According to the chronicle, the scene of Malavan standing on his feet is the source of the sanctum sanctorum of the temple.

The tower at the bottom of the temple is eleven levels high. However, there is a small tower at the main entrance of the temple. If you cross the tower gate and enter, you will come to the tower gate built by King Mangai. Beyond that is the Pandian Hall, then the sanctum sanctorum. Universal Thiruvikraman standing in the sanctum sanctorum. Nice tall portrait. Moolavar Thiruvuru, wooden form. This lord is different from

other temples in that he is seen carrying a conch on the right and a wheel on the left. Thiruvikraman Pathini (Thiruvikrami) Mirukandu, Mahabali is all on foot. At the front of the first courtyard of the temple, on the orders of Durgambal Wickreman, she is said to have guarded the temple. The idol of Durga is probably not found in Vishnu temples. Lakshminarayanan, Lakshmiarahan and Lakshmi Narasimhan have separate meetings in this courtyard. Yet the sannidhis of Rama, the possessor, Thirukkachi Nambi, Andal and Manavala Mamuni are also separate. In the second courtyard is the Kalyana Mandapam and the Pushpa Vallit Thayar Junction.

Vishnu Durga can usually be seen in the vicinity of Shiva temples. However, of the 108 Tirupatis, only here is Vishnu Durga blessing near the Perumal Sanctuary. You can see both of them standing in one place.⁷

Veerateswarar Temple

This temple is one of the 8 sites (Ashta Veeratta Talas) where Lord Shiva fought the war. It is the 11th of a kind in the Middle East to be sung in Thevaram. Thevaram contains songs sung by Lord Appar, Thirugnanasambandar, and Sundarar. This is the 2nd heroic revision of the card hero sites. This is the place where the epic Vastu Shanti originated. Venus is the site of the curse. Ambal Tirupura Bhairavi Production Site. This is the site where the Saptamadhas are produced. Production site for 64 pivots and 64 pivots. This is the 222nd out of 274 Shiva temples to receive the Thevara song of Lord Shiva. Parvati, the wife of Isan, covers both Isan's eyes (sun and moon) playfully with darkness. Darkness surrounds and that darkness becomes a monster. That is darkness (ignorance). There is a war going on between that monster

Antakasura and Isuvar. Shiva strikes him on the head with the story in his hand, and blood gushes from his head and falls to the ground. From each drop of blood many monsters are produced and the war continues. Anthakani with Parvati Kali scorpion; The handkerchief with the skull to prevent the production of blood droplets emanating from the head. The exposed

blood falls into blood lines in eight directions and falls vertically into 8, 8 and 64 (square) words.

In those words, Shiva by His grace produces 64 bhairavas and makes them stay in those words. He produces 64 Bhairava forces and stops the production of asuras and kills the asuras to appease the gods. This is the Vastu Shanti Tosha Nivardi that is done on this day called Vastu Shanti during the time of planetary entry and house building. Thus, it was Veerattaneswarar who destroyed the Antakasura and removed the ignorance and bestowed the true scorpion consciousness. 8 falls into 64 (squares) terms. In those words, Shiva by His grace produces 64 bhairavas and makes them stay in those words. He produces 64 Bhairava forces and stops the production of asuras and kills the asuras to appease the gods. This is the Vastu Shanti Tosha Nivardi that is done on this day called Vastu Shanti during the time of planetary entry and house building.⁸

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Adiyaman Neduman Anji

Adiyaman Neduman Anji was one of the Sangakkala kings who ruled Anji Tagore. Citizens of Adiyar Enbor Sangakkala. Those who were their chief son were called Adiyar Gomagan. Koman is another

name for 'Komagan'. 'Adiyaman' is another name for 'Adiyar Koman'. Anji is his native name. The country under Ivan's rule was known as the Headland. Headwaters is the synonym for Okanagan Falls. More information about him is known in the epics of that time. References to this emperor are found in many Sangat Tamil texts puranaaru, Akananuru, Kurunthokai, Patiruppattu, Sirupanaruppada are the references to Nedumana Anji. There is information about him in the songs sung by Auvaiyar, Anjiyattai Makal Nagaiyar, Parinar, Intermediate Nallur Nattathanar, Arisilkiyar, Perunchithiranan and Mamulanar. Anji's heroism and generosity are the themes of poets' songs such as Auvaiyar.⁹

That the solid body aches fit; Poets also praise him as the one who defeated and defeated seven kings including Cheran Chola and Pandian. The songs praise him for having a gate that is inaccessible to visitors to his palace and for his hands to be like rain. It is said that he gave the gooseberry, the medicine of death, to those who did not eat it. It seems that Malayaman, who ruled the hill country at that time, fought with Thirumudik Kari and captured his capital Tirukovilur out of fear. King Perum Cheral Irumporai Enban Nedumana fought with fear to join the Kari. Although the Chola king and Pandyan were in favor of Adhyam, he was defeated and died in battle. Noole Tagore Pilgrimage is a song sung by poets who witnessed this war. This book is not fully available today. Apart from the above literary evidence, a Tamil Brahmic inscription known as the Jambai Inscription with reference to this emperor has been found at Jambai. Jambai is located close to Tirukoilur in the Southern District. This inscription talks about the emperor cutting the stone beds for the Jain sage. "Sathiyaputho Adhiyan Neduman Anchi" The name of the emperor is clearly seen in this inscription. It is believed to date from the 3rd century BC to the 2nd century AD.

Naniyaratigal

He was the fifth Abbot of the Tirupatipuliyur Gnaniyar Monastery in Tirukovilur, India. He is proficient in Tamil and Northern languages and is fluent in English and Telugu. He was a monk, orator, and

orator who worked for the vegetarian renaissance. He was the main reason for the emergence of the Madurai Tamil Sangam. Heonclution is fluent in Tamil and Northern languages. Considering Tamil and Shavisam together, he formed organizations such as the Vegan Congress and the Vanivilasa Sabha. He was also the head of the Tirukovilur monastery. The sages continued to give many discourses to spread Tamil and vegetarianism. He taught the Tamil language to all who came, regardless of religion. The Pandithurai is on the advice of the feet, His brother Bhaskara Sethupathi also founded the Tamil Sangam in Madurai in 1901. The Saiva Siddhanta Maha Samajam was established by the sages on 7.7.1907 with the aim of spreading the vegan religion. Maraimalai Adi was the secretary of this organization for many years. Ideology magazine and several conferences were held on behalf of Samasat.¹⁰

Conclusion

There was a time when there was no Tamil college for Tamil education. At that time there was a Sanskrit college in Thiruvaiyar established by King Sarapoji. It later operated under the supervision of the Tanjore District Administration. The Beatles once went to college. The Origin and Development of the College - Asked about its functions. The idea arose to teach Tamil in the college where only the Northern language is taught. Umamakeswaram Pillai, who was the Vice President of the Tanjore District Corporation who ran the Thiruvaiyaru College, was invited by the Adigalar to

his location to inquire about the Umamakeswaran went to Thanjavur, He came to Tirupatipulliyur with the Vadamozi copperplate of the trust established by Thiruvaiyaru College and brought with him the wealth of Panneer. Beatles, who had read the Sephet, generally stated on the sword that its purpose was to "work for the betterment of education." Therefore, both of them decided in the presence of Adigalar that Tamil can also be taught in the college.

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Art and Architecture of Thousand Pillared Mandapa of Meenakshi Sundareswarar Temple at Madurai

G. Murali Prasath*

Introduction

The development of mandapas has a long art historical significance. Mandapa is an open or closed pillared or astylar hall. The mandapa is a part of the basic temple complex where devotional dance and music are performed. According to K.R.Srinivasan, South Indian temples with their characteristic tiered

vimana shrines, major and minor, axial and peripheral mandapa adjuncts, which are flat roofed halls, and towering gopura entrances belong to a separate class¹. The cloister galleries are designated in the Tamil Inscriptions and text as Malika (malika) as also in the Silpa and Agama literature on temple architecture. The Pallavas, Pandyas, and Cholas, who contributed to

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temple architecture during the ancient periods, built temples based on Silpa and Agamas in the early period. They built their temple with Garbha-griha (sanctum), Mahamandapa, Ardhmandapa. In the middle of the fourteenth century, the rise of the militant Vijayanagara Empire to halt Muslim conquest almost gave temple architecture a new and vigorous spurt through repairs and additions to existing structures, as well as the erection of new ones². In South India after the downfall of the Vijayanagara Empire in 1565, and the Nayak military governors declared their independence and established their own kingdom in Tamil Nadu such as Madurai, Thanjavur, Vellore, and Senje. The constructions of the Vijayanagara and Nayakas periods are the final stages of the Dravidian style of architecture in Tamil Nadu³. Religious foundations in growing cities and popular pilgrimage sites of the Tamil country were repeatedly renovated and extended throughout the Vijayanagara and Nayak periods⁴.

Temples were transformed into vast complexes, with multiple sanctuaries, subshrines, mandapas, corridors, court-yards, tanks and gopuras⁵. During the Madurai Nayak period the Minakshi Sundareswarar Temple construction was extended, elaborated by adding several mandapas such as Ardhmandapa, Mahamandapa, Unchalmandapa, Hundred pillars mandapa, Thousand pillared mandapa, Natyamandapa, Kambathadimandapa⁶, Vasanthamandapa, Killikattumandapa, Kalayanamandapa, and several mandapas constructed in the name of kings, queens and chieftains.

Then multiple prakaras, gopuras and vimanas are also accommodated in the existing temple⁷. The Nayaks Style as it is called is only an extension and elaboration of the Vijayanagara style in all its essentials. The Nayaks tried to maintain and promote the traditional, pattern of Hindu social life for nearly two centuries.

In general, each ruler wanted to show his or her power over the earlier rulers by expanding the temple complexes in TamilNadu. The Thousand pillared mandapas are emerged as part of architectural excellence peaked during the Vijayanagara and Nayak periods in the fifteenth and sixteenth centuries⁸. Temple

architecture in the fifteenth century in the Kannada and Telugu and zones display an increasing emphasis on features imported from the Tamil zone⁹. Temples over more than four hundred years.

Under the Tulvas (1505-70 A.D) and their successors, the development of religious architecture should much more attainment that the earlier achievement. Temples dating from this time onwards are committed to grandeur of effect, the emphasis being on soaring gopura and spacious mandapas. The stylistic development is the best example to study the Vijayanagara-Nayaks temple construction¹⁰.

Architecture of the Thousand Pillared Mandapa

This mandapa is located in the north and eastern side of the Sundareswara Shrine¹¹. These mandapa are found with huge pillars with decoration and images of gods and goddesses.

A large figure of Nataraja dancing on top of a large *Kurma Pitha* can be found at the shrine. On the eastern wing, there is a beautiful lingam shrine with well detailed structural chambers. Yali pillars flank the approaches of the shrine. The shrine wall is a modern fixture and very likely the shrine was not enclosed by walls in earlier times¹². On the eastern wing, there is a beautiful lingam shrine with well detailed structural chambers.

These mandapa were specifically utilised as the dance halls during the *Arudhra darshan* in the Tamil month, *Margali* (Dec-Jan) as the devotees flock together in large numbers in Siva temples. The Thousand pillared mandapa were not left by the artists as mere pillared mandapas, instead, they carved out miniature as well as life size sculptures, relating to religious as well as secular themes, on the pillars thereby enhancing the beauty of the mandapa¹³. This mandapa is considered to be built by Ariyanatha Mudaliyar, the great general and minister of the Nayak King even during the period of Virappa Nayak in 1572 A.D, who was served as a general and minister to four successive Madurai Nayak rulers¹⁴. These mandapa pillars have been so arranged that from whatever angle one looks from within, the pillars look in rows and rows and rows¹⁵.

The images of lions and yalis (lions with elephant trunks), in the pillars are particularly very prominent. The *Yali* is made up of several structures and body parts, and in certain cases, it resembles a cat's body, a lion's head and face, an elephant's nose, and the tail of an elephant. The highlight of the Thousand Pillared mandapa is the sculptural work found on its pillars¹⁶. Here the façade columns carry full-size monolithic sculptures of rearing horses with riders and retinue and other animal figures. The constructed of fine-textured granite, its typical features include the *puspapotika*, *kumbhapanjara* and double flexed cornice¹⁷. The *potika* on the top of the pillars shows a further evolution. It has the form of a volute with a hanging lotus bud (called *puspapotika*) but the whole is still attached to the main body by a rod¹⁸. The decorative sculptures carved with majestic figures are found in many other places. However, most of the sculptures found in this mandapa are unique. The images of the gods found in it were created to represent the limitations mentioned in the sculptures. As with the other mandapas forming this temple the hypostyle mandapa has no architectural exterior, it is merely a low flat-roofed structure, remarkable only for its interior with its unending range of grotesquely carved piers¹⁹.

Sculptures

In South Indian sculpture during Vijayanagara and Nayaks period reveals both the continuation of long-established artistic patterns and the invention of new types. The repetition of older iconographic forms, especially those developed under the Cholas and Pandyas, is partly explained by the fact that cult images in many sanctuaries were intended as replacements of earlier pre-Vijayanagara in idea, or lost. Some god and goddess sculptures made of stone, metal, plaster, and ivory are so reliant on previous work that it can be difficult to tell the difference between later work and prototypes²⁰. The mature Vijayanagara-Nayak sculpture style found its characteristic personality with flamboyant creations, especially the transformation of architectural piers in dramatic sculpted compositions out of which emerged figures and mythical beasts. This new artistic idiom was in due course disseminated throughout the whole Vijayanagara Empire and

eventually developed into the Nayak Sculptural style of the seventeenth and eighteenth centuries²¹.

The evolution of Hindu portraits during the Nayak period clearly brought about a new evolution. The pillars in the thousand pillared mandapa are beautifully sculpture with iconographic figures. The sculpturing is exceptional, and the differences between them and the other sculptures throughout the temple are easily identifiable. They have a wonderful sense of line and angle. Each of the sculptures on the two rows of pillars at the entrance is a masterpiece in its own right²². The sculpture is found in one of the pillars in the entrance Angam Vettina Siva called 'cutting of limbs' which is referred to in Thiruvilayadal puranam of Madurai. This story is about Siva slaying a student by name of Siddha who tried to kidnap the wife of his own master who taught him the effective use of sword to gain victory. On the next pillar Kannappar who was the popular persons among the sixty three Saiva Nayanmars. Kannappa²³, as a hunter, is standing by side of a Sivalinga guarded by serpent hoods as an umbrella. In the next pillar, Biksantana is shown as a handsome figure attracting on lookers. His hair is flowing sideways and he is dressed in *jatamakuta*.

Harichandra on the next pillar, he is standing on the squatting horse and performing artistic activities. He appears to be a hunter. On his right side, there has a small statue of a hunter carrying a deer on his shoulder. Above the hunter, there are scenes from folk life such as *udumbu* capturing a serpent. This might be a sculptures of Siva in one of his sportive as a hunter doing all sorts of things. The next pillar has a statue of a woman crying for help while hands and holding the corpse of her son. This might be a figure of Chandramati, wife of Harichandra, carrying their son Lohidasan. Kurati and Kuravan on the next pillars these figures it suggest the folk tradition and contemporary human life²⁴. During the Nayak period in Tamil Nadu, the *Kuravanji* literature was very famous. The Nayak kings depicted folk figures in the mandapas they constructed in order to give this literature a visual effect. Kurati (gypsy) carrying three children she looks young and charm. There are life size sculptures of gypsies on the pillars next to chandramati. She wears a waist garment with

folder designs and her headgear, neck ornaments are beautifully curved. The gypsy figure represents the heroine of *Kuravanji* literature²⁵.

The following are on the second row of pillars: The pillar east of Manickavasagar has a standing image of Tripuranataka. He has the third eye on his forehead and wears jatamakuta on his head²⁶. He has a smiling expression on his face. He's a four-handed man. The deer and axe are in his upper hands, while the bow and arrow are in his lower hands. Brahma, who served as the charioteer in Siva's war against the demons, is also depicted as a miniature figure.

An image of Muruga (Subrahmanya) seated on a peacock about to fly through the sky can be seen on one of the pillars. Like horses, the peacock is put to the test with a robe. Sakti and Vajra, his usual weapons, are held in his upper arms. He appears as a young man, attracting devotees to him. This is literally the best representation of the good from the Nayak period. Two sculptures can be located on the pillar close to Muruga. The first figure has been identified as a Poet or Panan who used to sing and dance in the streets, and the second figure as Virali (singer) who used to play the musical instrument yal, according to certain experts. These two figures demonstrate the Nayak period's artistic sense and ornamental mastery. It also demonstrates the period's artists' artistic quality.

In the centre two rows of pillars are decorated with beautiful statues of Mahabharata heroes and others. In this sculpture, Arjuna dance in the guise of a eunuch wearing a kritamakuta. He was cursed to become eunuch by a sage. When he requested the sage to reconsider his curse, the latter gave him a boom of transforming himself as eunuch whenever he wished to become. Though Arjuna is provided with breasts to indicate that he is a eunuch he has moustache and beard. On the pillar opposite Arjuna is depicted his pupil Uttirai. Uttirai is dressed as a dancer and is adorned with heavy accessories and clothing. Her headgear is decorated with fan like design.

The pillar north of the hunter scene has a life-size sculpture of Dakkan who performed Yagna without inviting his son-in-law, Siva. Here, in this sculpture,

Dakkan is shown raising their hand with a sword to attack Virabhadra. The pillar opposite to Dakkan shows a life-size statue of Virabhadra slaying Dakkan²⁷. The side part of the same exhibits Virabhadra slaying Dakkan keeping him in between his legs. All these scenes are depicted as sequential acts of a drama in a bas-relief.

In a pillar of the east row of the pillars of the mandapa, a sculpture of Arjuna is found in which he is shown as standing on the battlefield. The pillar in its opposite shows the figure of Karna. Both are the arch enemies in the Mahabharata war. Arjuna has a bow in his left hand and an arrow in his right. He has a moustache and beard and wears a loincloth and heavy ornaments. Karna, like Arjuna, is endowed with the same attribute. Karna holds a bow in his left hand and a Nagastra in his right (serpent-headed arrow).

The opposite pillar of Purushamarga has a huge figure of Bhima. Bhima holds a club in his right hand, which he raises above his head, as seen in Purushamarga's sculpture. His left-hand rests on his waist. He is dressed in Kritamakuta with heavy decorations.

On the northern side of the pillar next to Arjuna, there is a pillar depicting Purushamarga, another prominent character in the Mahabharata. With a human form on top and an animal figure on the bottom, the Purushamarga stands magnificently, inviting Bhima to a battle²⁹. Its right hand holds a club and rises above the head. And the left hand is placed on his waist. He has jatamudi, moustache, and beard with an angry mood.

The north pillar of Purushamarga depicts a sculptural panel of Mohini³⁰ (Vishnu) who took this form to cull out the pride of the rashes of Daruka forest. The figure of Biksatana is depicted on the pillar opposite it (Siva). Mohini's appealing countenance, excellent physique, and decorated garments entice everyone. Biksatana, the opposite pillar of Mohini sculpture, is shown as a lovely youth going through the Daruka forest. His hair is designed at jatabhara and wears a serpent as waist belt and sandals on the foot. He is four-handed³¹.

A variety of legendary and iconographic figures are carved in two reliefs on the facets of some of the plain pillars. From the main shaft, bracketed gryphons and corbels protrude from the compound pillars. This architecturally well-composed bracketed beam is a nice example of pillars with foliated brackets spreading out like a tree. The base of the mandapa on the western side has a frieze of panels depicting scenes from the legends in low relief. It indicates the importance given to the contemporary folk tradition by the Nayak rulers³².

Conclusion

The earliest evidence of mandapas in south India may be found in the Pallava and early Pandya period, as evidenced by rock-cut temples and structural temples that were built at the same time. The Mandapas were common places for villages and cities to perform administrative activities. During the Vijayanagar-Nayak period, the temple was expanded and embellished. The Minakshi Sundaraswarar temple was turned into a massive complex, with multi-pillared mandapas, large gopuras, and prakaras added to the precincts in the Nayak Period. Their unique technique in construction is customizing hundreds and thousands of pillars and creating distinctive mandapas. The Thousand Pillared Mandapas pillars, in particular, are beautifully sculpted with iconographic figures. Since 1966, the thousand pillar hall is also been a museum of the temple. The museum is been a warehouse collection of various important artistic cultural excellence. Now, this mandapa is being renovated using the latest technologies.

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Arulmigu Arunachaleswarar Temple – A Study

S. Thirumalai*

Tiruvannamalai is one of the historically important places in Tamilnadu. It is situated about 175 km West from Chennai, the Capital city of Tamilnadu. It is located at the foot of Hill Arunachal in Tamilnadu. Thiruvannamalai Arunachaleswarar temple is one of the most venerated places in Tamil Nadu. The sacred town of Thiruvannamalai is one of the most ancient heritage sites of India and is a centre of the Saiva religion. The Arunachala hill and its environs have been held in great regard by the Tamils for centuries. The Arunachaleswarar temple is grand in conception and architecture and also rich in tradition, history and festivals.

The main Deepam festival attracts devotees from far and wide throughout South India. It has many historic places, besides Thiruvannamalai, It is an ancient temple town in Tamilnadu with a unique historical background. It is one of the holy towns that find a place in the poems written by reputed Tamil Saivaite poets (padal Petra sthalam). Several important facts are found in the stone inscriptions in the walls of temple prakarams.

Sivalinga Worship

At sacred town of Thiruvannamalai, the hill is piously believed to be the Linga. The hill is known as Arunamalai (red hill). The hill as Linga has legendary basis. Several millions of years ago, when the earth was young and the Himalayas did not yet exist, Arunachala was already there. About the origin of the hill the following legend is found in Puranas. This happened in the remote past, when the Gods roamed freely on the surface of the planet. Many years ago, before our forebears existed, during the first Kalpa of the world, an egotistical argument arose between Brahma and Vishnu, as who was the greatest.¹

Millennia elapsed while Vishnu penetrated even more the other worlds until he admitted the evidence of his incapacity to find the base or the origin of the

column and decided to return to the surface of the earth. As for Brahma, riding his swan (Hamsa), he had risen swiftly; but however high he flew the column rose before him. At that juncture, a pandanus flower dropped from the head of Siva and enquired where from it was falling. The flower replied that it was falling from the head of Siva. Immensely delighted with these words, Brahma requested the pandanus to bear witness and along with it came to Shiva's presence. He boldly declared that he had brought a flower from the head of Siva as proof. The pandanus flower nodded its head in unison to the falsehood of Brahma.²

After this, Brahma and Vishnu begged Siva to diminish the effulgence of this pillar and to the form of a mountain so that the passage way of Devas, Danavas and Gandgarvas who move about in mid air, would no longer be hindered by too much brightness. The downward movement of Vishnu represents Tamasa Guna and the upward movement of Brahma indicates Rajasa Guna. But, God cannot be realised through these Gunas. He can be known only by Sattva Guna that is philosophy of this Puranic story.³

The Suyambu linga is one which rose up and came into existence by itself and had existed from time immemorial.¹⁹ A Suyambu linga is considered as sacred that it is above all the rules laid in the Agamas for the other closes of Lingas. This happened when Dhanus (the moon) was in the constellation of Ardra (Orion) in the month of Kumba (December) millions of years ago.⁴

Annamalaiyar Temple

Annamalaiyar Temple is a Hindu temple stala which dedicated to the deity Shiva and located at the base of Arunachala hill in the sacred town of Thiruvannamalai in Tamil Nadu. It is significant to the Hindu sect of Saivism as one of the temples associated with the five elements, the *Pancha Bhoota Stalas* and specifically the element of fire or Agni. Shiva is worshiped as Arunachalesvara or Annamalaiyar

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and is represented by the *lingam*, with his idol referred to as *Agni lingam*. The temple complex covers 10 hectares and is one of the largest in India. This temple houses four gateway towers known as *gopurams*. The tallest is the eastern tower, with 11 stories and a height of 66 metres (217 ft), making it one of the tallest temple towers in India built by Sevappa Nayakkar, king of Nayakar dynasty. The temple has numerous shrines, with those of Arunachalesvara and Unnamalai Amman being the most prominent. The temple complex houses many halls; the most notable is the thousand-pillared hall built during the Vijayanagar period.⁵

Siva Sthalam

Tiruvannamalai is one of the significant centres of religious history. It is also one of the 22 famous sacred centers (Padal Petra Sthalams, praised and sung by great Saivaite saints) situated in the heart of the Nadunad. This town is a reputed Siva Sthalam in Tiruvannamalai District. According to Arunachala Puranam, the very meditation in this sacred Sthalam brings to the devotee the status of Mukthi or Moksha. Saint Thirugnana Sambandar had also sung in praise of the deity of this sacred place.⁶

This is a Theyu Sthalam among the Pancha Bhoodha Sthalams. Besides, this is a famous “Mani-Pooragathalam” among the “Aratharathalangal” the source of all existence. This ancient Sthalam is also known by several other names such as Sona Sailam, Sonagiri Arunachalam, Arunagiri, Tiruvannamalai, Gowri Nagaram, Thesu Nagaram, Sivaloga Nagaram, Mukthipuri, Sudha Nagaram, Thalechuram, Gnana Nagaram, Sonai Verpu, Arunai Verpu and Uyirvali Kantham. The special glory of this sacred Sthalam is in the fact that Goddess Parvathi gained a permanent place in the left side of lord Siva through her severe penance.⁷

History has it that lord Siva in the form of blazing fire took the shape of the hill Arunachala. Geologists confirm that among the four-fold basic types of hill this had its origin through ignition. The hill is 2668 feet high above the mean sea level. Devotees who come around this hill in a pradhakshinam (clock-wise direction) have to cover a total distance of 8 miles in circumference. Several caves, ashrams and shrines are found in the

central and bottom portions of this hill. There is also another temple here called Sri Adi Annamalai temple on the backside of the main temple at the foot of the hill worshipped by Saivaite Saint Sri Manickavasagar.⁸

The 1000 pillared mandapam is situated on the right side of the inner portion of the Raja Gopuram. The stone inscriptions of this temple state that this 1000 pillared mandapam and the temple tank (Thirukkulam) adjacent to it were built by Sri Krishna Devaraya, the Vijayanagar king. On the left side is found the sanctum (sannidhi) of Sri Kambathilaiyanar, lord Muruga, who gave dharshan to Sri Prabuda Deva Maharahan complying with the request of Saint Arunagirinadhar who praised the Lord Muruga by his devotional hymns, Tiruppugazh. This is found as a temple for Sri Kambathilaiyanar, sculptured on a pillar in the sixteen pillared mandapam which is in the north of the temple tank.⁹

The temple at Tiruvannamalai is one of the biggest and beautiful temples in South India. With the hill as background it gives the appearance of a fort to those who see it from a distance. It is unique on account of its magnificent towers, high rampart walls, broad quadrangles, spacious gateways, large mandapams and fine tanks. It is also known for its architectural importance and sculptural beauty. The temple occupies an extent of about 24 acres of land. The walls on the East and west measure 700 feet each. The South wall is 1479 feet long and North wall is 1590 feet long. The Rajagopuram which adorns the East gateway is 217 feet high with 11 storeys, its base measures 135 feet by 98 feet. As indicated earlier, this tower was built by Vijayanagar king Krishna Devaraya and completed by Sevappa Nayaka of Thanjavur. Krishna Devaraya also constructed the thousand pillared Mantapam and dug the tank opposite to it. Ammani Ammal a Sanyasini built the North gopuram which is called after her name.¹⁰

As enjoined, one should enter the temple by the main gate in front of the Sanctum sanctorum. Before entering the Eastern Main gate we see the sixteen-Pillared Mantapam and the Four Pillared Mantapam. While crossing the Eastern tower gate one should

worship the gopura ganapathi there. This deity is held in high esteem and veneration by all devotees and so they worship him first. In the fifth prakaram Kambathilayanar Sannidhi and Gnanappal Mandapam are found in this temple. It is strongly believed that God Muruga appeared in a pillar for the sake of the devotee king Prabudevaraya in response to the devotional hymn by saint Arunagirinathar. In the south there is the sacred tank called Sivaganga theertham. It has stone steps and Thirumalapathi Mantapam on all four sides.¹¹

When we observe the general structure of the temple, we notice that there are five small gopurams on the inner boundary and four big gopurams on the outer boundary. The atmosphere of the temple and the sensation one feels inside the temple are indescribable. The various architectural styles of generations of kings who built and renovated its massive gopurams and halls, the ashrams of the great saints who stayed here and sang hymns in praise of the Lord and the bounties of nature in the region make the religious tourists, the pilgrims and the visitors exhilarated.¹²

Shrine of Arunachaleswara Temple

There are shrines Unnamulai Amman, Kambattu Ilaiyanar shrine, Sivagangai Vinayakar Sannathi, Sarva Siddhi Vinayaka shrine, Kalyana Sundreswarar shrine, Vannimarattu Vinayaka shrine, Patalalinga Shrine, Kalabhairavar Shrine, Yanai Thirai Konda Vinayakar Shrine, Naleswarar Shrine, Vigneshwarar shrine, Vidyadhareshwarar Shrine, Brahma Linga Shrine, Adimudikana Annamalaiyar Shrine, Pitchai Ilaiyanar Shrine, Bhimeshwarar shrine, Arunagiri Yogiswarar Shrine, Kalahasthiswarar Shrine, Ekambareswarar Shrine, Chidambareswarar Shrine, Jumbukeshwarar Shrine, Pidari Amman Shrine, Sambanda Vinayakar Sannathi, Shrine of Venugopalaswamy, Lord Natarajar Shrine, Sambanda Vinayakar shrine, Palaniandavar Shrine.¹³

Mandapas of Annamalaiyar Temple

In the Annamalaiyar temple there are several mandapas like jnanapal mandapa, Tirthavarimandapa and Thiruarulvilasamandapa. The following mandapas are available in this temple. They are, Valaikappu Mandapa, Rudrakcha Mandapa, Nandi Mandapa, Tirtha

Mandapa, The Arunagiri Mandapa, Thousand Pillard Mandapa, Masappirappu Mandapa, Amavasai Mandapa, Karthigai mandapa,, Kuttarici mandapa, Nandi Mandapa, Katchi Mandapa, Kalyana Mandapa, Yagasala Mandapa, Vasantha Mandapa, Deepa Darshana Mandapam, Mahamandapa and Kodimara Mandapa.¹⁴

Sculptures

In the Annamalaiyar temple, the thousand pillared hall true to its name has thousand pillars. The sixteen pillars adorning the Mahamandapa of the shrine of Unnamalai Amman are a Treasure House of Art and reveal the intricacies of the canons of Art. In these pillars are Ashta Lakshmis, Rudra, Durga, Maha Sakti, Maha Sarasvati, Siddivinayakar and Virabadra all scintillating with super workmanship. The sculptures that adorn the Gopuras, Vimanas, the stucco images of the pillars and walls are a feast to the eyes. In Thiruvannamalai temple we can see the stone images as well as bronze idols. The followings are the some important sculptures, Ganapathi, Subramania, Valli, Chandrasekarar, Chandrasekara Amman, Ardanarisvarar, Bhiksadanar, Manickavasakar, Para-Sakti.¹⁵

Paintings

In the gopuram erected by Krishna Deva Raya there is a beautiful painting. In its centre is painted a royal elephant well adorned. On its either side in the front and back are two warriors who seemed to have controlled elephants after hunting them, with arms in their hands. This painting is rather big. Just above this painting, in the centre there is a figure which looks like a king. Behind him stands his wife. The charming of the milk-ocean, the wedding of Uma and Siva are seen. In the mandapa of Sarvasiddi vinayakar temple paintings of later date depicting aspects of Siva are to be seen. The horse stable mandapa ceiling also possess some fine paintings of Nayak period. Most of these are black in colour. The Thirukkalyana mandapa has figures of Navagrahas on their mounts.¹⁶

The twenty five manifestations of Siva, fighting between Elephant and Tiger, fighting between Deer and Tiger, Cock fighting, Ram fighting, are all some of the

paintings. Gopika-Krishna, Nataraja and Kali dance, valorous games of soldiers, splitting plantain on stomach, Trapeze, Elephant rolling a sphere, Bear waling and several such items too find place. Duchasana disrobing Droupadi, Death due to drinking poisonous water and the figures of saptamathas are in one segment. All these painting bear labels at the bottom furnishing the titles. Beautiful paintings of the 63 Nayanmars are found in the south part of the corridor in Ani Annamalaiyar temple. The paintings found in this Thiruvannamalai temple is of superb caliber and possess artistic excellence.¹⁷

Eight Ashta Lingams of Arunachala

The *Ashta Lingams* of Arunachala, the eight special Siva lingams that encircle the holy hill, are old features, dating back hundreds of years. It is said that visiting and worshipping these lingams brings great spiritual benefit. For the millions of people who, each year during the full moon nights, perform Arunachala *Girivalam* (also called *Pradakshina*, spiritual circumambulation), praying at these Asta Lingams is a major element of their experience. The Eight Lingams are said to be those worshipped by different saints and they are the representations of Arunachala himself. There are Lingams Sri Indira Lingam, Sri Angi Lingam, Sri Yama Lingam, Sri Nirudhi Lingam, Sri Varuna Lingam, Sri Vayu Lingam, Sri Kubera Lingam and Sri Esanya Lingam.¹⁸

Devotees of Arunachala

Of the twenty two sacred Siva Shrines in Tamilnadu, Thiruvannamalai is the twenty second one. Many are the devotees who had worshipped Annamalai Nathar. To mention a few of them here will not be out of place. Sur (sun), Chandra (moon), Ashta Vasus, Ashta Dikkupalas, Gauthama Rishi, Pandu Muni. King Brahadata of Varanasi, Pulakathipa (an asura king) saint Appar, Sambandar, Manickkavasagar, Sundarar, Arunagirinathar Guhai Namachivayar, Guru Namachivayar, Isanya Gnana Desikar Deivasikamani Desikar, Virupakshadever all these attained greatness by worshipping. In recent years we know of other devotees of Thiruvannamalai like Seshadri Swamigal, Ramana Maharishi, Ram Surat Kumar.¹⁹

Thirukkarthigai Deepa Festival

Our ancients having understood the essence of the five elements have caused temples to be erected for each element. They are known as the sacred spots of the five elements. They are earth (prithivi) kancheepuram, water, (appu) Thiruvanaikka, fire (theju) Thiruvannamalai, air (vayu) Thirukkalathi, Ether (Akasa) Chidambaram. The mukti sthala – thiruvannamalai is supre through the three aspects of deity, sthala and theertha. Thiruvannamalai is the centre of all elements. Brahma and Vishnu were both quarrelling about their relative superiority. To give a decision on it and to erase their Ego Lord Siva stood before them in the form of a blazing mountain. Having failed in their attempt to find out its top and bottom the two prayed to Lord Siva for his grace. He blessed them saying that he would appear in the form of Jothi on the top of the hill every year on the day of karthigai in the month of karthigai. To commemorate this event the Deepam festivals is being conducted as Thiruvannamalai every year.²⁰

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Revisiting Female Goddess among Chola Sculptures

M. Shankara Pandiyan*

In South India there was large number of temple building activities were prevailed during medieval times. Everyone knows very clear that starting from the Pallavas we trace the female Godden sculptures like Durga, Mahisasuramardhini, Saptamatrileas from cave temple architecture itself we can find above mentioned sculptures. But for Pallavas Saptamatrikas start to appear from Kailasanath temple at Kanchi and Chola it is being found in Vijayalaya Choliswaram at Narthamelai. For Pandyas it stats from Thirukkogarnam. For our period being of study we focus on tracing from (early chola till Later Chola period.)

Everyone knows very clear that after the Victory of Muthurayar's by Vijayalayachola, He constructed a temple for Nisambasudhani, A form of (Kali) who was war goddess. Victory God for him. It shows very clear that through he contributed for other temples like Vijayacholiaswarem at Narthmalai in Pudhukottai, he first installed and constructed there temple for her.

Even in Tanjore Whether it may be oral teaditor or it truly happened as not it was but cholas they constructed the Kali Temple on eight directions in order to protect their city. And those Kali Temples were all

ugrakali temple. Potter Street, Keelvasal Karavakkadu, Thanjvur. Vadabhadherkali temple, poomal pavaluthor street, Tanjore Kodi Amman Temple, Karenthia. Vandhi Amman, Nandhi Makali, Samavaithingamman, Kunthalamman. SelliAmman, Vallam Eguvari Amman. Vadabhathirkali Aias Nisabasudharni temple at Poomal Ravuthar Street, Thanjore.

The present structure wat not enginal structure. It is believed that it was constructed structure. It is believed that it was constructed by Vijayacholan (A.D.850-880) duri Nienth Century. She were as a Krita Makhudam, left ear weres pradhekundalam, Thirusul, bow, bell, Paso Kabalam. Right hand she shows that a person (Asura) who fell down under her feet. These cholas depicted how it is being given in devi Mahatyam.

The iconography of seated Nisumba sordheni depicts annihilation of the Nisumba with her right and left legs engaged pressing against demon. One of her right hand holds the Trident (Trisul) and pointing towards Nisumba. The goddess also appears seated on the bodies of four demons with head slightly titled.

In shows that how the durga image received a great importance during the time. Though our traditions

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literature like agama sastras, Vasthusastras says where the sculpture of Durga have to be installed, but also the importance which was given to installation to Durga on Northern niches of siva temple it shows there great devotion, artistic style, And also she is a warrior god. There sculptures which are installed were all based on the existing social conditions. The durga sculptures what were seen in pullamangai, Punjai, (Durga Niche, Acalesvarashrine, Tyagraja temple, Tiruvarur) these three stature of a tall, slender and youthful looking goddess, standing in the ratna Mukuta, are all images of Durga. In all there she holds the cakra and sankha in the rear or uppermost hands. In each case, moreover, the figure stands on the severed head of a buffalo a base reserved for statures of Durga, while the lion, placed opposite the deer at Pullamangai and Punjai, is traditionally Durga's mount as Mahisuramardhini. Finally the pullamangai and Tiruvarur images placed in niches on the north side of arthamandapa in front of the shrine location usually reserved in Early chola temples for images of Durga.

Starting from the niches of this temple Eight armed standing figure holding discus, arrow, sword and ahaya with the right arms and conch, bow, shield and hand on thigh pose with the left. Below her leg is shown a buffalo head, behind she stands on a lion. The sculptures of deer, lion, Navankantham image are found missing till later cholas (Chalukya-Chola) and even in Vijayanagar, Nayakas. In this temple complex near to lion well is a shrine dedicated to the goddess, Mahisasuramardhini. The goddess Mahisasuramardhini looks like a chalukyan origin. The sculpture of Mahisasuramardhini at Meikavalputhur belong to the Kalinga country. The Durga on Virareddi Street is a remarkable piece. Durga is shown with the eight arms, standing right arms hold arrow from the quiver, chakra and sword, the lower right is with a trident piercing the demon shown at her feet. The left arms hold sankha, bow shield and the dying demon, Mahisha. Durga's left leg is planted on the chest of the demon while her right leg steadies her on the ground. Her mount is shown to the right at the bottom. The demon holding a shield and a sword is on his knees slowly sinking. A halo is shown behind the diety. After study about this

sculpture looks like chalukya style brought as a war trophy.

Next to Durgathere comes another important sculptures what we are going to see was "Seven Mothers" "Seven Divine Mothers" or Saptamathrikas. During chola period saptamatrika doesn't enjoy that much royal patronage, what Durga have enjoyed. Durga is being placed in every Northern Niches of the siva temple. Where a Matrikas were installed in thiruchutumaligai she acted as a parivadevathas. The image of Matrikas started to appear from Vijalaya Cholishwaram temple at Nartamlai. The whole TamilNadu has only three independent temples were dedicated to them. And those were at Velacheri, Alambakkam, Thiruvakkarai Presently now these temple were called as a Pidari Selliamman Temple.

In this temple there another one set of Saptamatrikas flanked by veerabhadra is found inside the temple complex but not in the predikashapatha or Tiruchuturumalikai. This temple which had its nucleus in the days of Aditya – I grew in the size with sembiyan Mahadevi's and also had patronage of Later chola. (Chalukyachola) line. Now coming to the Imperial Chola starting from Raja Raja these matrikas have been found in a Tiruchutrumaligai.

Next coming to his son Rajendra – I his one of the finest temple in Thondaimandalam was Adipuriswara temple at Thiruvorriyur. In this Adhipuriwara shrine complex at Tiruvotriyur has a Vattaparaiaimman shrine. According to Dhaky he says that it was initially a saptamatrika shrine. It is a small stone structure for the saptamathirika group, complete with the guardian deities of ganesa and Virabhadra is located in the first prakara of the main shrine immediately to the North of the apsidal (rear) portion of the garbhagiriha. Image of chamunda here is considerably bigger than that of the other group, the later being all of one size. Apart from Tamil Country these chola ruler Rajendra-I reconstructed and built a new saptamatrika shrine at Kolaramman Temple at Karnataka Kolar.

Now passing on to independent Devi shrine, it should be given special attention in our South Indian Architectural History. The reason was the practice of

constructing separate shrine for goddess was unknown during pallava and Early chola, pandiya period. During pallava period known goddess were of Durga, saptametrika, Jyestha, Mahisaswarmardhini, we have others. In the time of Early chola they had a practice of having, Palliyarainachiyar, Bhogasakthi bronze image was kept in the sanctum of central shrine this was practice till separate Amman shrines were introduced by Kulothunga-I. S.R Balasubramaniam in his work Middle chola Temples he says that one of the four inscriptions of parantaka-I found in the Adithyesvaram temple at Tiruvermbur refers to the consecration of Uma Bhattaraiyar this must refer to either the Bhogasakthi Amman or to Palliyarai – Nachiyar and not to any deity with an independent shrine for it. When we observe in the case of Big Temple at Thanjavur.

The general opinion regarding independent Amman shrine would have constructed after RajaRaja-I and Rajendra-I but in this temple itself if we see Vadivudai Amman shrine should have Constructed later period only, Not during his period. This shrine is not Contemporaneous with the main shrine. During the time of Rajendra Chola-I Caturanana Pandita, the religious head who caused the main shrine of the temple to be built, it was quite possible that he was also responsible for constructing other new shrine of reconstructing old ones, eg the Vattapara Amman shrine (Saptamatrika), by this time when Tirukkamakottam were unknown.

S.R. Balasubramaniam, in his work, middle chola temples he observed that the record of the temple, there is reference to the following (twelve) deities in the temple campus mentions were made on Vattapirai Amman (Pidariyar) Matrikas but mentions were found not on VadivudiAmman. Every one knows very clear that later cholas starting from kulothunga-I is an age of expansions, additions have been made to existing temples and new construction were also done. It was

from Kulothunga-I were onwards construction of an independent separate Amman shrine have started to began and his successors have followed. The earliest positive evidence was sivakamasundari Amman Shrine at Chidambaram. During this age, huge Amman shrine come to be built adjacent to the original shrine. In particular the shrine of Sivakami Amman at Chidambaram, with walls of enclosure and adorned with the gopuram at the gateway, was built at this time.

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Tharangambadi - A Treasure Trove

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Background

In ancient days, this town of Tharangambadi was ruled by Cholas between the 10th and 13th century and was earlier called 'SADANGANPADE' which is identified in Masilamani Nathar temple that bears inscriptions of the Pandyas belonging to the 14th century. This inscription refers to the mentioned location as the place where military men were stationed for protection and as a busy trading port. From 1336 to 1646 CE, during the Vijayanagara's rule in the region, Tharangambadi was a part of the Tanjore provinces. In 1535, Independence was granted to this place by handing over the land to the Nayaks to rule, which only lasted till 1673 when the Europeans entered the town as traders but ultimately ended up as colonizers. As the Europeans were unable to pronounce the name of this town, it was christened as 'THARANGAMBADI' by Danes who held their colonial possession for more than 200 years from 1620 CE. In 1845, Danish rule came to an end by selling their settlements to the British for 1.25 million rupees. The influence of Portuguese, Dutch, Arabs and other Muslim traders is noticeable from the customs followed by the people of this area.

Sadangambade: Treasure Trove

Tharangambadi has its evidence for existence from the sangam period. Sangam literature such as Agananooru(100), Purananooru(391) Natrinai (131) refers to this town as *Poraiyaru*. The term 'purandai' is mentioned in Agananooru which is denoted as port town; followed by 'munturai' as a suffix. This indicated the presence of port on the estuaries. *The Cairn circle* which was found in this region was a burial practice during the ancient period. Here, the dead body(s) were placed inside a burial urn along with their belongings and were buried underground; stones and boulders are placed in circular shape on top of it. In the intertidal zone at low tides, *terracotta ring wells* were identified at the north of Masilamani Nadhar temple and mouth of the habitational deposit that were excavated. With the

ceramic evidence, it is recorded that these terracotta ring wheels belong to the 3rd-4th century. This helps in understanding that Tranquebar has its significance from the ancient period till present time.

Archaeological Evidence

The Danish Admiral Ove Gjedde had played an important role from the time of occupying Tranquebar from the native rulers till the construction of the Dansborg fort. A lengthy *report* written by him is now kept in the National Archives of Denmark that dates back to 1622. This report was sent to the then ruler of Denmark, King Christian IV which included the minutes of his voyage (1618-1620) from Demank to Ceylon and reaching Tharangambadi. It also included the name of the Ship called 'Oresund' that was wrecked by the Portuguese after a battle with the Danish. Secondly, two other ships named 'Elefanten' (admiral ship) and 'David' (battleship) were recorded which were sent by the Danish ruler to Ceylon according to the war alliance signed between them. Thirdly, three freighters named 'Christian', 'Kobenhavn' and 'Oresund' along with a smaller provision ship are mentioned in the report.

Coins that are made up of copper, silver, gold and lead were found by the local fishermen in the intertidal zone surrounding 300 meters. This shows that some structures or wreck should have been submerged inside the waters as there is no other way that would result in the large number of coins being collected. Findings by S.R. Rao in 1989 gave explanations about the submerged township between the Poompuhar and Tranquebar region. *Pottery* and *Coins* that are collected in this zone were dated back to the beginning of the Christian era. Shipwrecks with a huge number of *lead ingots* with "BLACKETT" inscribed on them and *horseshoe shaped structure* were one of the important findings in the waters of Tranquebar. A *cannon*, *two iron pipes* and *two iron rings* were also found during underwater excavation.

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Living Monuments

Fort Dansborg is the world's second largest Danish fort next to Kronsberg fort at Copenhagen, Denmark. This fort was constructed by the Danish Admiral with the permission of the then ruler of Tanjore province, Vijaya Raganatha Nayak in 1620 AD. A small sheet made of gold contains the agreement signed between King Christian IV and the ruler of Tanjore province which grants permission to the Danes for the construction of a fort in Tharangambadi. Now, this agreement is currently preserved in the International Archives at Copenhagen, Denmark.

The first printing press was started inside this fort. Christian missionaries played a significant role in developing Tranquebar which impacted the history of the entire nation. The missionaries were keen in public service such as bringing reforms in education, developing the standards of people, provision of medicines and in religious service by propagating Christianity. The *Zion Church* was built in the year 1701 by Rev. Bartholomäus Ziegenbalg who is believed to be the first Protestant missionary in India, likewise this church was the first Protestant church in India. Ziegenbalg was the first to translate and print testaments of the Bible in Tamil. This church is enclosed along the set of buildings in the fort which also had the historic bell tower and numerous tombstones, where the burials were recorded from 1781 to 1814. *New Jerusalem Church* was built by the Royal Danish missionary in Kings street. This church was built with the combination of Indian and European style of architecture and this is the place where Zeigenbalg was buried. *Rehling's house* and *Muhldorff's house* are some of the residential areas that were built during the Danish colonization.

Conclusion

The treasure troves in Tharangambadi are not only tangible. It can also be intangible in nature like the varied culture of the people who presently live here. This marvelous site being one of the 'Heritage towns' in India, reflects its splendor by accepting - the pluralism in religion, Ethical standards of people, Strong

educational traditions; Streets that bear Danish names along with the constant maintenance and renovation of antiquities and heritage structures by NGOs adds to the historical glory of this site. Further interdisciplinary research may help in understanding the grandiosity of this town, Tranquebar, which owns one of the ozone-rich beaches in the world.

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கல்வெட்டுக்கள் காட்டும் சிற்றரசர்களின் கோயில் தானங்கள்

அ.ஜெயபாரதி*

பொதுவாக கோயில்களுக்கு தானங்கள் வழங்குவது சமூகத்தில் தொன்றுதொட்டு நிலவி வரும் ஒரு பழக்கமாகும். இத்தானங்கள் வழங்குபவர்கள் தங்களது பொருளாதார நிலைக்கு ஏற்ப பல்வேறு காரணங்களுக்காக பலவாறாக வழங்கியுள்ளனர். பெரும்பாலும் கோயில்களுக்கு அதிகளவு விளக்கெரிப்பதற்காகவே தானங்கள் வழங்கப்பட்டுள்ளது. மேலும் பூஜைகள் திருவிழாக்கள் மற்றும் திருப்பணிகள் மேற்கொள்வதற்காகவும் நிலம், காசு, நெல், ஆடு, பசு, விளக்கு, ஆபரணம் போன்றவைகள் தானமாக வழங்குவது பொதுவாக இருந்துள்ளது. பேரரசர்களைப் போன்று சிற்றரசர்களும் கோயில்களுக்கு பல்வேறு தானங்களை வழங்கி, அக்கால சமூகத்தில் தனக்கென தனிநிலையைப் பெற்றிருந்தனர். தமிழகத்தில் சிற்றரசர்கள் தொடர்பாக 1028 கல்வெட்டுக்கள் கிடைத்துள்ளது. இவற்றில் 379 கல்வெட்டுகள் கோயில் தானங்கள் பற்றிக்குறிப்பிடுகிறது. இக்கல்வெட்டுக்களின் வாயிலாக சிற்றரசர்கள், சிற்றரசிகள் கோயில்களுக்கு வழங்கிய தானங்களைப் பற்றி அறியமுடிகிறது.

சிற்றரசர்கள் சமய ஈடுபாட்டின் காரணமாகவும், தங்களது வெற்றி சிறப்பிற்காகவும் தங்களுடன் தொடர்புடைய சில முக்கியமான சிறப்புநாட்களிலும்(பிறந்தநாள்) தானங்களை வழங்குவதை வழக்கமாக கொண்டுடிருந்தனர். இவர்கள் கோயில்களுக்கு அதிகளவு நிலங்களையே தானமாக வழங்கியுள்ளனர். சிற்றரசர்களின் நிலதானம் பற்றி குறிப்பிடும் முதல் கல்வெட்டு காஞ்சிபுரம் மாவட்டம் இறையான்சேரி திருமேற்றளி கோயிலில் உள்ள பல்லவமன்னன் தந்திவர்மனின் காலத்தைச் (பொ.ஆ.796) சேர்ந்த கல்வெட்டாகும். இக்கல்வெட்டில் காடக முத்தரையன் என்பவரின் விண்ணப்பத்தினால் திருமேற்றளி பெருமானுக்கு 4 பட்டி நிலமானது தானமாக வழங்கப்பட்டுள்ளது.

தேவதானம்

சிற்றரசர்கள் தேவதானாக நிலங்களை வரிநீக்கி வழங்கியுள்ளனர். இத்தேவதான நிலக்கொடையை பற்றி குறிப்பிடும் முதல் கல்வெட்டு திருவல்லம் பில்லவனதீஸ்வரர் கோயிலில் உள்ள பல்லவமன்னர் விஜைய நந்திவர்மனின் காலத்தைச் சேர்ந்த கல்வெட்டாகும். இக்கல்வெட்டில் வடுகவழி பண்ணிராயிரம் ஆன வாணபுரத்தில் வடசிகர கோயில் ஒன்றை மகாபலி வாணராயர் அமைத்துடன் அங்குள்ள இளங்கிழவர் மகன் மன்றாடியிடம் "அரிஞ்சிற்களப்பட்டி" என்னும் ஊரினை விலைக்கு வாங்கி இக்கோயிலுக்குத் தேவதானமாக வழங்கியுள்ளார் என்பது குறிப்பிடப்பட்டுள்ளது. இதனைப் போன்று முதலாம் குலோத்துங்க சோழரின் காலத்தைச் (பொ.ஆ.1102) சேர்ந்த ஸ்ரீமுஷ்ணம் நித்தியேஸ்வரர் கோயிலில் உள்ள கல்வெட்டானது சேதியராயர் விளந்தையூர் கூற்றத்து தேற்றம்பட்டு என்கிற முடிகொண்ட சோழ நல்லூர் உடையார்க்கு தேவதானமாக மினவினை மென்கொண்ட சோழபுரத்தை வழங்கியுள்ளார்.

இத்தேவதான ஊர்களின் மூலமாக பெறப்பட்ட வருவாய்கள் அனைத்து இக்கோயில்களின் பூஜை வழிபாட்டிற்காக பயன் படுத்தப்பட்டுள்ளது. சில தேவதானங்களில் இருந்து வருவாய் சரி வர இல்லாததால் பூஜைகள் தடைபடும் நிலையும் இருந்துள்ளது என்பதனை "பழைய தேவதானம் நடவாதபடியாலே திருநாளும் எழுந்தருளாமல்" என்ற கல்வெட்டு குறிப்பின் மூலம் அறியமுடிகிறது. தேவதானங்கள் வழங்கப்படும்பொழுது அங்குள்ள பழையகுடிகள் நீக்கப்படவில்லை என்பதனை குடிநீங்கா தேவதானம்" என்ற கல்வெட்டு வாசகத்தின் மூலமாக அறியலாம்.

* கல்வெட்டியல் மற்றும் தொல்லியல்துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.

திருநாமத்துக் காணியாக நிலம் வழங்குதல்

கோயிலில் உடையாரின் பேரில் நிலத்தின் மீதான உரிமை என்ற பொருளில் இந்நிலங்கள் வழங்கப்பட்டுள்ளது. இந்நிலங்களில் மீதான வரித்தொகைகள் இந்நாயனாரின் பூஜை திருப் பணிகளுக்கு பயன்படுத்தப்பட்டுள்ளது. காடவராயர் கோப்பெருஞ்சிங்கன் திருவெண்காட்டு உடையார்க்கு திருநாமத்துக்காணியாக நிலம் வழங்கியதனை அங்குள்ள கல்வெட்டு தெரிவிக்கிறது. இதனைப் போன்று திருக்கோடி காவல் உடையார்க்கு நிலம் வழங்கியுள்ளனர். மேலும் சம்புவராயர்கள் திருநாமத்துக் காணியாக நிலம் வழங்கியதனை பற்றி ஆர்ப்பாக்கம், தைலூர்குன்றத்தூர் நெற்குணம், செவலப்பாறை போன்ற இடங்களில் உள்ள கல்வெட்டுகள் தெரிவிக்கின்றன.

திருவிடையாட்டமாக நிலம் வழங்குதல்

திருவிடையாட்டம் என்பது விஷ்ணுகோயில்களுக்கு வழங்கப்பெறுகின்ற நிலக்கொடை. இந்நிலங்கள் அர்த்த ஜாம வழி பாட்டிற்காகவும் திருவிழாக்களுக்கும் வழங்க பட்டுள்ளது. இந்நிலங்கள் ஸ்ரீவைஷ்ணவர்களின் பொறுப்பில் விடப்பட்டுள்ளது என்பதனை திருக் கோயிலூர் திரு விக்கிரமபெருமாள் கோயிலில் உள்ள முதலாம் குலோத்துங்க சோழரது (பொ.ஆ.1101) கல்வெட்டு தெரிவிக்கிறது. இதனை போன்று பொய்கையூர் பெருமாள் கோயிலுக்கு குமாரமங்கலம் என்னும் ஊரானது கொடுக்கப்பட்டுள்ளது. இந்நிலங்கள் வரிநீக்கி வழங்கப்பட்டுள்ளது. இதனைப்போன்று திருப் பணிக்கும் திருவழுதுக்கு வேண்டி காடவராயர் திருவத்தியூர் பெருமானுக்கு சேந்தமங்கலத்தில் உள்ள நிலத்தினை தானமாக கொடுத்துள்ளார்.

நந்தவனம் அமைப்பதற்காக நிலதானம்

கோயில்களின் பூஜைக்கு வேண்டிய பூக்களைப் பெரும்பொருட்டு நந்தவனங்கள் (மலர்தோட்டம்) அமைக்கப்பட்டுள்ளது. நந்தவனம் அமைப்பதற்கான நிலங்கள் விலைக்கு வாங்கப் பட்டுள்ளது. இந்நிலங்களே "நந்தவனபுறங்கள்" என்றழைக்கப் பட்டுள்ளன. நந்தவனங்கள்

அமைப்பதற்காக நிலங்கள் தானமாக வழங்கப் பட்டதனை போன்று அதனை பராமரிப்பதற்காக வேண்டிய நிலத்துடன்² பணியாளர்களும் வழங்கப்பட்டுள்ளதனை திட்ட குடியில் உள்ள கல்வெட்டு தெரிவிக்கிறது. மேலும் "துடத்தடிமை கொண்டான்" என்னும் திருநாமத்தால் வீர நாராயண நல்லூரில் இருந்து நிலத்தினை விலைக்கு வாங்கிய கோப்பெருஞ் சிங்கன் இதன் மூலம் பெறபடுகின்ற பூக்களை திருக்காமக் கோட்டமுடைய பெரியநாச்சியார்க்கு அண்ணபரண தேவர்க்கும் வழிபாடு செய்யவகை செய்யப்பட்டுள்ளது. இதனை அடுத்து சிதம்பரம் கோயிலில் 'திருச்சிற்றம்பல முடையான்' என்னும் பெயரில் திருநந்தவனம் அமைப்பதற்காக நிலக் கொடை வழங்கியதுடன் அதனைப் பராமரித்து பாதுகாவல் செய்பவர்களான 4 பணியாளர்களுக்கு கோப்பெருஞ்சிங்கன் வழங்கியுள்ளார். இத்தான நிலங்கள் முறையாக "நாட்டளவுக்கோல்" என்னும் அளவுகோலால் அளந்து வழங்கப்பட்டுள்ளது.¹⁷

திருவிளக்குப்புறமாக நிலம் வழங்குதல்

விளக்கெரிப்பது பொதுவாக சமூகத்தில் காணப்பட்ட ஒரு பழக்கமாகும். விளக் கெரிப்பதற்காக மட்டும் வழங்கப்பட்ட நிலங்கள் "திருவிளக்குபுறம்" என்றழைக்கப்பட்டுள்ளது. காட்டாக திருவிடைகழி ஆழ்வார்க்கு கிளியூர் மலையமான் பெரியான் 2 நந்தாவிளக்கு, 3 சந்திவிளக்கு எரிப்பதற்கு திருவிளக்குபுறமாக நிலம் வழங்கியுள்ளார். இதனைப் போன்று திருவாமாத்தூர், நெற்குன்றம், திருவெண்ணைய் நல்லூர், உக்கல் போன்ற ஊர்களில் உள்ள கோயில்களுக்கும் சிற்றசர்களால் திருவிளக்கு புறமாக நிலம் வழங்கப்பட்டுள்ளது.

பிறபணிகளுக்காக நிலதானம்

கோயில்களுக்கு பலபணி செய்தவர்களுக்கு ஊதியமாக நிலம் வழங்கப்பட்டுள்ளது. திருப்பதியம் படுவோர்க்கும், திருப்பாட்டு ஓதுவோர்க்கும் இறையிலியாக நிலம் சம்புவராயரால் வழங்கப் பட்டுள்ளது. இதில் விஷ்ணுகோயிலின் பங்கும், தேவதான பங்கும் நீக்கப்பட்டு மீதமுள்ள நிலம் தானமாக வழங்கப்பட்டுள்ளது.²⁰ இதனைப்பற்றி

விருத்தாச்சலம், சீர்காழி, திருவோத்தூர் போன்ற இடங்களில் உள்ள கல்வெட்டுகள் தெரிவிக்கிறது. கோயிலில் நந்தவனம் பராமரித்து நீர் பாய்ச்சியவர்க்கு "திருவோடைபுறம்" என்ற பெயரில் நிலம் வழங்கப்பட்டுள்ளது. இதனை போன்று தேர் ஓட்டிகளுக்கு நிலம் சிற்றரசரால் ஊதியமாக வழங்கப்பட்டுள்ளது.

விளக்கு தானங்கள்

சிற்றரசர்கள் கோயில்களுக்கு விளக்கு எரிப்பதற்காக பல தானங்கள் வழங்கியதனைப் போன்று விளக்குகளும் தானமாக வழங்கப் பட்டுள்ளது. இவ்விளக்குகள் தராநிலைவிளக்கு, குத்துவிளக்கு, சந்திவிளக்கு என்றும் பெயரிடப் பட்டுள்ளது. இவற்றின் எடைகளும் அளவிட்டு வழங்கப்பட்டுள்ளது. காட்டாக நல்லூர் சுந்தரேஸ்வரர் கோயிலுக்கு 174 பலம் எடையுடைய தராவிளக்கும் அதற்காக எண்ணெய் பெறுவதற்கு 240 காசும் வானவராயரால் வழங்கப்பட்டுள்ளது. இவ்விளக்குகளுக்கு என்று தனியாக விடப்பட்டு தான நிலங்கள் 'திருவிளக்குபட்டி'²³ என்றழைக்கப்பட்டுள்ளது. இந்நிலம் வரிநீக்கி வழங்கியுள்ளனர். இவ்விலக்குகள் 2, 5,10,18 என்ற எண்ணிக்கையில் இருந்துள்ளது.

கால்நடைகள் தானம் (ஆடு, பசு, காளை)

விளக்கெரிப்பதற்கு நிலங்களை தானமாக வளங்கியதனைப் போன்று விளக்கிற்கு தேவையான நெய் பெறவேண்டி கால்நடைகள் தானமாக வழங்கப்பட்டுள்ளது. இவை ஆடு, பசு, காளை போன்றவைகளாகும். இந்த ஆடுகள், பசுக்கள் இடையர் சமூகத்தைச் சேர்ந்தவர்களிடம் ஒப்படைக்கப்பட்டு அதன் மூலம் ஒரு குறிப்பிட்ட அளவு நெய், பால் பெறப்பட்டுள்ளது. கால்நடைகளை பெற்று கொண்ட இடையர்கள் அதனை தன் உறவினர்களுக்கு பிரித்து கொடுத்துள்ளனர். இவ்விடையர்கள் மன்றாடிகள், அடைகுடிகள், சுரபிமன்றாடி கோன் என்று இக்கல்வெட்டுகளில் குறிப்பிடப்பட்டுள்ளனர். ஆடு, பசு இரண்டும் சேர்த்தும் தனித்தனியாகவும்

கொடுத்துள்ளனர். இதன் மூலம் நாள்தோறும் நெய் நாழி பெறப்பட்டுள்ளது.

காசுகொடை

விளக்கெரிக்க வேண்டி காசுகள் தானமாக கொடுக்கப்பட்டுள்ளது. இவை அன்றாட நற்காசு, ஈழகாசு, பழங்காசு, பணம், பொன், செம்பொன் என்று இக்கல்வெட்டுகளில் குறிப்பிடப் பட்டுள்ளது. 2 நந்தா விளக்கு எரிக்க 4000 காசினை சேந்தமங்கலம் உடையார்க்கு கோப்பெருஞ்சிங்கன் கொடுத்து அதன் வட்டியினை கொண்டு விளக்கெரிக்க வழிசெய்துள்ளார் என்று அங்குள்ள கல்வெட்டு தெரிவிக்கிறது.²⁸ இதனைப் போன்று சிற்றரசிகளும் விளக்கெரிக்க பணக்கொடை வழங்கியுள்ளனர். பழுவூர் மகாதேவர்க்கு விளக்கெரிக்க பழுவேட்டரையர் மகள் பொன் கொடை வழங்கியுள்ளார். கோயில்களில் உணவு படைப்பதற்காக நெல் தானமாக 'மரங்கால்' என்ற அளவினை கொண்டு அளவிடப்பட்டு தானமாக வழங்கப்பட்டுள்ளது. இந்நெல்லானது கலம், காடி என்று குறிப்பிடப்பட்டுள்ளது.

சிற்றரசர்களின் கட்டுமான பணிகள்

சிற்றரசர்கள் கோயில்களுக்கு தானங்கள் வழங்கியதோடு மட்டுமின்றி கோயில்களுக்கு கட்டுமான, பணிகளையும் செய்துள்ளனர். இவர்களில் முத்தரையர், கொடும்பாளூர் வேளிர், அதியமான், சம்புவராயர், மலையமான், பழுவேட்டரையர் போன்றவர்கள் குறிப்பிடத் தக்கவர்களாவர். காட்டாக மலையடிபட்டி (குளத்தூர்வட்டம்) வாசிச்வரர் கோயிலில் உள்ள முத்தரையர் கல்வெட்டு குவாவன் சாத்தன் என்ற முத்தரையர் திருவாலத்தூர் மலைபட்டாரர்க்கு கோயில் எடுப்பித்துள்ளதனைக் குறிப்பிடுகிறது. இதுவே சிற்றரசர்களின் கட்டுமானப் பணியினைப் பற்றி குறிப்பிடும் முதல் கல்வெட்டு. பேரரசர்களைப் போன்றே அவர்களுக்கு ஈடாக சிற்றரசர்களும் பல்வேறு விதமான தானங்களை கோயில்களுக்கு வழங்கியுள்ளனர் என்பது இக்கல்வெட்டுகளின் வாயிலாக அறியமுடிகிறது. இதன் மூலம் அக்காலச் சமூகத்தில் சிற்றரசர்கள்

பெற்றிருந்த தனித்துவத்தன்மையும் அவர்களது பொருளாதார நிலையும் நன்கு தெரிய வருகிறது.

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ஸ்ரீஉத்தமசலீச் சதுர்வேதிமங்கலத் திருப்பாற்றுவரை – பல்வேறு விளக்குக் கொடைத் தரவுகள்

அர. அகிலா*

முன்னுரை

திருப்பாலைத்துறைக் கோயிலிலிருந்து 1907-இல் 12 கல்வெட்டுகள், 1908ஆம் ஆண்டில் 25 கல்வெட்டுகள் நடுவண் அரசின் கல்வெட்டுத் துறையால் படியெடுக்கப்பட்டுள்ளமை குறிப்பிடத் தக்க ஒன்று. 1907-இல் படியெடுக்கப்பட்டுள்ள 12 கல்வெட்டுகளின் பாடங்கள் வெளியாகியுள்ளன.¹ 1908-இல் படியெடுக்கப்பட்ட கல்வெட்டுகளில், இரண்டின் பாடங்கள் மட்டுமே வெளியாகியுள்ள நிலையில்,² பிற பாடங்களைப் பெறச் சிராப்பள்ளி டாக்டர் மா. இராசமாணிக்கனார் வரலாற்றாய்வு மையம் மேற்கொண்ட கள ஆய்வில், அதில் 1908-இல் படியெடுக்கப்பட்ட 8 கல்வெட்டுகளுள் சில³ மீள்படிகள் என்பது புரிந்தது. எஞ்சிய 15 கல்வெட்டுகளுள் கல்வெட்டறிக்கை குறிப்பிட்டுச்

சொல்லும் மதுரை கொண்ட பரகேசரிவர்மரின்⁴ கல்வெட்டினைக் கோயிலில் கண்டறிய முடியவில்லை. 14 கல்வெட்டுகளைப் படித்தபோது 3 புதிய கல்வெட்டுகள் கண்டுபிடிக்கப்பட்டன.⁵ அவை:

1. முதலாம் வரகுணர் - 15ஆம் ஆட்சியாண்டு
2. பரகேசரிவர்மர் - 4ஆம் ஆட்சியாண்டு
3. பின்னாளைய கல்வெட்டு - 1951ஆம் ஆண்டு.

விளக்குக் கொடை:

இரவும் பகலும் தொடர்ந்து ஒளிதந்த 11 நந்தாவிளக்குகள், காலை, மாலை, இரவு எனச் சந்திகளில் ஏற்றி வைத்த 9 சந்தி விளக்குகள் அனைத்தும் கோயில்களில் மின்னின. இரவுச் சந்திகளில் ஏற்றப்பட்ட சந்திவிளக்குகளுக்கு

* உதவிப் பேராசிரியர், முதுகலை ஆராய்ச்சி; மற்றும் வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலைக் கல்லூரி, முசிறி

அரைப்பிடிநெய் செலவாகியுள்ளது. பெரும் பாலான விளக்குக் கொடைகள் அரசர் விக்கிரமசோழர் காலத்தில் நடைபெற்றதனை 7 கல்வெட்டுகள்வழி அறியமுடிகிறது.⁶

நந்தா விளக்குகள்:

புதிதாகக் கண்டறிந்த முதலாம் வரகுணரின் சிதைந்த நிலையில் காணப்பட்ட கல்வெட்டு மன்னர் இக்கோயிலுக்கு நந்தாவிளக்கொன்று எரிப்பதற்காக 40 பழங்காசுகள் அளித்துள்ளார். இக்காசின் பொலிவூட்டு கொண்டு நாளும் நாழி நெய்யால் விளக்கேற்றப்பட்டுள்ளது. பல்லவ அரசரான மூன்றாம் நந்திவர்மர் திருப்பாற்றுவரை சபையாரிடம் 60 கழஞ்சுப் பொன்னைக் கொடுத்து இறைவன் திருமுன்னால் 2 நந்தாவிளக்குகளை ஏற்றி வைக்குமாறு கூறியுள்ளார்.⁷ இதில் 15 கழஞ்சுப் பொன் ஓர் ஆழாக்கு நெய் கொண்டு பகல் விளக்கெரிக்கவும் 30 கழஞ்சுப் பொன் கொண்டு 1 நந்தா விளக்கேற்றவும் முடிவு செய்யப்பட்டது.⁸

தரைப்பகுதிக்குள் கல்வெட்டின் பிற்பகுதி சிக்கியிருப்பதால் என்ன கொடையளிக்கப் பட்டிருந்தது என்பதனை அறியக்கூடவில்லை.⁹ விக்கிரமசோழரின் 5ஆம் ஆட்சியாண்டுக் கல்வெட்டு கண்டியூபுரைச் சேர்ந்த சந்திரசேகரன் கூத்தனான திருவீதி கேந்தகாதிரசோகி என்பார் நாளும் உழக்கு நெய் கொண்டு நந்தா

விளக்கேற்ற சிவபிராமணர் மூவரிடம் 12 அன்றாடு நற்காசுகள் அளித்துள்ளார். மேலும் 10 சாவாமூவாப் பசுக்கள்வழிப் பால்பெற்று நாளும் ஆழாக்கு நெய்யும் நாழி உரி தயிரும் கொடுப்பதென மூன்று பிராமணர்களும் அதற்கு இசைந்தனர். 'கோயில் திருப்படி கடந்து புகுவாரே இவ்விளக்கை எரிக்கக் கடவர் எனக் கல்வெட்டு வரிகள் கூறுகின்றன'¹⁰

விக்கிரமசோழரின் 16-ஆம் ஆட்சியாண்டில் வெட்டப்பட்டிருக்கும் கல்வெட்டு அதே மூன்று சிவபிராமணர்களிடம் 12 அன்றாடு நற்காசுகள் தந்து நாளும் உழக்கு நெய்யால் நந்தாவிளக்கினை ஏற்றியவா;கள் பாலைத்துறையில் வாழ்ந்த கண்டியூர் தில்லைநாயகனான பொன்னம்பலநம்பி,

பழுலூர்த் திருவரங்க நாராயணன் பாஸ்கரதேவன் பற்றிய தரவினைப் பகிர்ந்து கொள்கிறது.¹¹

அரைவிளக்கு

உத்தமசோழரின் எட்டாவது ஆட்சியாண்டில் வெட்டப்பட்டுள்ள கல்வெட்டு உத்தமசீலிச் சதுர்வேதி மங்கலத்தின் பிடாகையான முருக்கரைச் சேர்ந்த வெள்ளாளர் ஐயனமுதன் இறைத்திருமுன் அரை விளக்கேற்றக் கோயில் சிவதந்தியான காசியபன் சேந்தன்மூர்த்தி, பாத்துறையான் வேலிகன்றி, அவர் தம்பியர், நாராயணன் சோமதத்தன், நாராயணன் அமுதன், அவர் தம்பியர் போன்றவர்களிடம் 8 கழஞ்சுப் பொன்னினை அளித்துள்ளார். ஆவணத்தை எழுதியவா; பாண்டிநாட்டுப் பூங்கானநாட்டுக் குளத்துர் மாணிக்கன் சந்திரசேகரன்.¹²

சந்தி விளக்குகள்:

விக்கிரமசோழரின் 14 ஆம் ஆட்சியாண்டில் வெட்டப்பட்டிருக்கும் கல்வெட்டு இறைவனன் திருமுன் இரவுச் சந்தியில் அரைப்பிடி நெய் கொண்டு ஒரு சந்தி விளக்கேற்ற இன்னம்பர் நாட்டு பிரமதேயமான சோலை ஆதனூரைச் சேர்ந்த நாராயணன் மேற்கூறிய மூன்று சிவபிராமணர்களிடம் 5 திரமம் அளித்தார். அதே ஆட்சியாண்டில் வெட்டப்பட்டிருக்கும் மற்றொரு கல்வெட்டு பாண்டிசூலாசனி வளநாட்டு, விளநாட்டு மீகோழை பிரமதேயமான சோழமாதேவிச் சதுர்வேதிமங்கலத்து நாரசிம்மன் வடுகநாதன் சிவபிராமணர்கள் மூன்று பேரிடம் 7 காசுகள் தந்து இரவுச் சந்தியில் அரைப்பிடி நெய் கொண்டு சந்தி விளக்கேற்றினார். கிருஷ்ணன் கூத்தாண்டன், நாராயணன், வடுகநாதன் என இம்மூன்று போர்களின் வழியால் ஏற்றப்பட்ட விளக்குகளும் கோயில் திருப்படி கடந்து புகுந்தாரே ஏற்றினர்.¹³

உத்தமசோழரின் 9ஆம் ஆட்சியாண்டில் வெட்டப்பட்டிருக்கும் கல்வெட்டு கோயில் உபாசகர்கள் "வைத்தார் வைத்த ஆடாக" சேர்ந்த 16 மணவாள ஆடுகள் வழி ஆண்டுக்கு 16 நாழி நெய் பெற்றுக் கார்த்திகைத் திங்கள் கார்த்திகையின் போது கோயிலில் விளக்கேற்றப் பட்ட தகவலினைத் தருகிறது. ஆண்டொன்றுக்கு ஓர்

ஆட்டின்வழி ஒருநாழி நெய்யாகப் பதினாறு ஆடுகள் 16 நாழி நெய் பெற உதவியாக இருந்தன.¹⁴

கண்டராதித்தேவாணீன் எட்டாம் ஆட்சியாண்டில் காணப்படும் கல்வெட்டு அயன சங்கிராந்திகளில் பாலைத்துறை இறைவனுக்குத் திருமுழுக்காட்ட மாயவன் பிராமணி சேந்தம் புநகி காணிச்செய் நிலம் தந்ததைக் கூறுகிறது.¹⁵

திருப்பாற்றுவரைக் கோயிலில் உள்ள சூரியனுக்கு நாளும் இருநாழி அரிசியால் திருஅமுது. கறியமுது படைக்கவும் மூன்று சந்திகளிலும் வழிபாடு நிகழ்த்துகையில் சந்திக்கு இரண்டு விளக்குகள் ஏற்றவும் மூர்த்தி மானவீரன் நிலக்கொடை தந்ததைக் கல்வெட்டு கூறுகிறது.¹⁶

அமுது செய்ய நாளும் புதிய மிடா, புத்தொலோமி வழங்கிய வேட்கோவருக்கு நெல் இருநாழி ஒதுக்கப்பட்டது.¹⁷

முடிவுரை

சம்பந்தரால் பாடப்பெற்றுள்ள திருப்பாற்றுவரைத் திருக்கோயிலை பொ. கா. 6ஆம் நூற்றாண்டினதாகக் கொள்ள இயலும். இங்குக் காணப்படும் உத்தமசோழரின் கல்வெட்டு, பழைய ஸ்ரீவிமானத்திலிருந்து முதலாம் பராந்தகரின் கல்வெட்டுகளைப் படியெடுத்து மீண்டும் பதிவிட்டதனைத் தெரிவிப்பதனால், இக்கோயிலானது முதலாம் பராந்தகரின் காலத்திலேயே கற்றளியாக இருந்து உத்தமசோழர் காலத்தில் சில திருப்பணிகளைப் பெற்றிருந்திருக்க வேண்டும். ஒருதள வேசர விமானமாகக் காட்சி தரும் இக்கோயிலில் விமான, முகமண்டபம், சிற்றுவசச் சிற்பங்கள் இவையனைத்துமே முற்சோழர் காலக் கைவண்ணத்தில் மிளிர்ந்து செம்மாந்து நிற்கிறது.

குறிப்புகள்

1. தென்னிந்திய கல்வெட்டுத் தொகுதி 3:111, 112133; 12:57; 13:35, 106, 176; 19:199, 222-223; 23: 170, 175.
2. தென்னிந்திய கல்வெட்டுத் தொகுதி 13: 136, 178.
3. ARE 1907: 169 – 173, 176, 178-179.
4. ARE 1908: 572.

5. The Hindu 24.09.2018; The Times Of India 25.09.2018; Deccan Chronicle 10.10.2018.
6. தென்னிந்தியக் கல்வெட்டுத்தொகுதி 23: ARE 1908: 575, 577-581.
7. தென்னிந்தியக் கல்வெட்டுத்தொகுதி 12: 57.
8. தென்னிந்தியக் கல்வெட்டுத்தொகுதி 3: 133; 13: 178.
9. ARE 1908: 581.
10. ARE 1908: 580.
11. ARE 1908: 577; தென்னிந்தியக் கல்வெட்டுத்தொகுதி 23: 170. 23 ஆம் தொகுதியில் வெளியாகியுள்ள கல்வெட்டு ஆறு வரிகள் மட்டுமே கொண்டுள்ளது. கல்வெட்டு, கல்வெட்டு அத்துடன் நிற்கிறது எனுங் குறிப்பும் தொகுதியில் உள்ளது. இக்கல்வெட்டு "(நித்த)மும் உழக்கு நெய்யால் திருநுந்தாவினக்கு திருப்படி கடந்து புகுவாரே எரிப்பதாக உபையப்பட்டு சிலாலே" எனும் ஏழாவது வரி கள ஆய்வின்போது கண்டறியப்பட்டு வெளிக் கொணரப்பட்டது.
12. தென்னிந்தியக் கல்வெட்டுத்தொகுதி 19: 199.
13. ARE 1908: 578, 576.
14. தென்னிந்தியத் தொகுதி 19: 223. இக்கல் வெட்டிலுள்ள பரகேசரியைத் தொகுதி முதல் இராசேந்திரர் எனக் கூறுகிறது. இவ்வாடுகள் இவ்வூரில் வாழ்ந்த ஒருவரால் அளிக்கப்பட்டது என்று தொகுதி கூறுவது சரியன்று. கல்வெட்டின்பாடம் "வைத்தார் வைத்த" என்று பலர் வழங்கிய கொடையினைச் சுட்டுகிறது. கல்வெட்டு வெட்டப்பட்டுள்ள இடம், எழுத்தமைதி கொண்டு இதனை உத்தமசோழராகக் கொள்ள இயலும்.
15. தென்னிந்தியத் தொகுதி 13: 176. இக்கல்வெட்டில் இராஜகேசரிவதி, ஸ்ரீவீரஸ்ரீகாமுகவதி போல, "இவ்வூர் உட்குறை" எனும் முன்னொட்டினைப் பெற்றுள்ளது.
16. தென்னிந்தியத் தொகுதி 19: 222.
17. புதிய மிடா என்பது புதிய பாணையைக் குறித்தது. மிடா எனுஞ் சொல் ஆண்டாள் தன் நாச்சியார் திருமொழியில் கையாண்டுள்ளமை நினைவில் கொள்ள வேண்டும். புத்தொலோமி எனுஞ் சொல் பேரகராதியிலோ, கல்வெட்டுச் சொல்லகராதியிலும் இல்லை"

ஆதிதிராவிட தமிழர் சங்க வரலாறு - நாடகங்கள் (1937 - 2022 வேலூர் மாவட்டம், பசுமாதூர் கிராமம்.)

த. செந்தில் குமார்*

தொடக்கமாக

ஈராயிரம் ஆண்டுகளுக்கு முன்பாகவே வளர்ச்சி அடைந்த சமூகக் கூட்டம் வாழ்ந்ததற்கான தொல்லியல் தரவுகள் மற்றும் தொடர் சமூக அரசியல் செயல்பாடுகளை நினைவுபடுத்துகிற அகழ்வு எச்சங்கள், நடுகற்கள் கல்வெட்டுகள் முதலான சான்றாதாரங்களைத் தன்னகத்தே இருக்கப் பெற்றுள்ள கிராமம் பசுமாதூர் கிராமம். வேலூர் மாவட்டத்தில் பள்ளிகொண்டான் பாலாற்றங்கரையின் தென்புறத்தே இக்கிராமம் அமையப்பெற்றுள்ளது.

இச்செயல்பாடுகளில் சங்கத்திற்கு உட்பட்டு இயங்கிய நாடக மன்றங்களும் அதன் வழிநடக்கப் பெற்ற சீர்திருத்த நாடகங்களும் மிக முக்கியமான பங்கை வகிக்கின்றன. இவற்றை வரலாற்றின் பார்வைக்கு கொண்டு வருவதற்கு இவ்வாய்வு மேற்கொள்ளப்படுகிற அதேவேளை தமிழ் நாடக வரலாறு குறித்த முழுமையான புரிதல் பெற்ற நமக்கு இவ்வாய்வு கட்டுரைக்குத் தகவேனும் அறிவது அவசியம்.

தமிழில் தொடக்க கால நாடக இயங்கியல்

நாடு+அகம் என்னும் இரண்டு சொற்களின் கூட்டே நாடகம் 'ஆங்கிலத்தில் டிராமாவை play (விளையாட்டு) என்பர். தமிழிலும் நாடகத்தை ஆடல், ஆட்டம், விடையாட்டு என்பர்'.¹ என்று குறிப்பிடுகிற ஆறு அழகப்பன் அவர்களின் கூற்றுக்கிணங்க தொடக்க காலத்தில் நாடகம் என்ற சொல் தருகிற பொருண்மைப்புரிதல் என்பது விளையாட்டு என்னும் பண்ணை, ஆடல், பாடல் கூத்து, நாட்டியம் என்பதாகவே இருந்து வந்தது. நடன ஆடலில் தொடங்கி கலையாக ஆடிய நாடகம் பலர் ஒத்திசைவுடன் ஆடும் கூட்டுறவு கலையாக மிளிர்ந்து மரபுவழி வளர்ந்த வரலாற்றை மிகத் தெளிவாக புரிந்துதகாள்ள பின்னோக்கிய

நூற்றாண்டுகால நெடுகின் கூத்து, நாடக விழுமியத்தை நுட்பமாகப் புரிந்து கொள்ள வேண்டும். 'கழை வளர் அடுக்கத்து இயலி ஆடு மயில் விடளவுகள் விறலியர் தோன்றும் நாடன்'²

"கண் மகிழ்ந்து துடி விம்மப்புண் மகிழ்ந்து புகன்று ஆடின்று"³

தொல்காப்பியர் கூறிய நாடகங்கள், கூத்துக்கள் அவற்றின் வகைகள் குறித்து சங்க இலக்கியங்களில் பல இடங்களில் காணமுடிகிறது. சங்க இலக்கியத்திற்கு அடுத்ததாக நாடகம் குறித்தும் அரங்கம் குறித்தும் கூத்தின் ரசவாதங்களை எடுத்து கூறுகிற காப்பியம் சிலப்பதிகாரம் ஆகும். "நாடகம் ஏத்தும் நாடகக் கணிகையோடு வால சரி நாடகங்களும்" என்கிற பாடல் உரைகளில் விரிவாக காணமுடிகிறது. அதனைத் தொடர்ந்து வருகிற சங்கமருவியகாலம், பல்லவர் காலம், பிற்கால சோழர் காலம், பிற்காலப் பாண்டியப் பேரரசு, விஜயநகர ஆட்சி சார்பான நாயக்கர்களின் ஆட்சிக்காலம், மராட்டியர்கள் ஆட்சிக் காலம் பிரித்தானியர்களின் ஆட்சிக்காலம் என தமிழகத்தினுடைய வரலாற்று நெடுகிலும் நாடகம் சிறப்புற்று இருந்தன என்பதை அறியமுடிகிறது தமிழ் நாடகக் கலை சீரான வளர்ச்சி பெற்ற 19ஆம் நூற்றாண்டின் தொடக்கம் முதல் இந்திய சுதந்திர காலம் வரையில் பல்வேறு சபாக்கள், சபைகள், கம்பெனிகள், நாடகக்குழு மற்றும் இயக்கங்கள் தோன்றி பல்வகை நாடகங்களை நடத்தின.

சங்க தோற்றத்திற்கு முந்தைய காலகட்டத்தில் நாடகங்கள்

தமிழ் சங்கத்தின் கீழ் இயக்கம் கொண்ட முதல் நாடக மன்றம் தோற்றம் பெற்ற பொ.ஆ. 1948 ஆம் ஆண்டிற்கு முந்தைய காலகட்டங்களில் மக்களின் பொழுதுபோக்குக்காக எனவும்

*உதவிப் பேராசிரியர் , தமிழ்த் துறை , அரசு கலை அறிவியல் கல்லூரி , பெரும்பாக்கம் சென்னை

வாழ்வியலோடும் கலந்த ஆட்ட வகைகளாக இருந்தமை கீழ்வருமாறு. "திருமணம் இறப்பு நிகழ்வின் பொழுது இசைக்கப்படும் தோல் இசைக்கருவி இசைக்கேற்ப ஆடும் ஆட்டங்கள், பாடலுடன் ஆடும் வழக்கமும் உண்டு பூம்பூம் மாட்டுக்காரர்கள் மாடுகளை வைத்து நடத்தும் கூத்துக்கள் குலதெய்வ வழிபாட்டின் திருவிழாக்களின் போது இசையுடன் ஆடும் ஆட்டங்கள் தனிநபர் ஆடும் காமன்கூத்து (வெட்டுக்கிளி பொன்னுரங்கம்), தெருக்கூத்துக்கள் ஆடப்பட்டு வந்தன"⁵ என்பதை தகவலாளி வழி அறிய முடிகிறது சங்கம் தோற்றம் பெற்ற பிறகு 'சங்கத்தின் கொள்கைகளில், கோட்பாடுகளில் உறுதிமிக்க. (கிளர்ச்சியாளர் கோபால்... உள்ளிட்டோர்) இளைஞர்களால் காமன் கூத்து தெருக்கூத்து போன்றவைகள் சனாதன மரபை மறைமுகமாக வளர்க்கச் செய்கிற இவைகளில் இருந்து விடுபட்டு கூத்துகளை நடத்த கூடாது என்கிற கருத்தாக்கத்திற்கு வந்து பல கிளர்ச்சிகளை ஊரில் செய்திருக்கிறார்கள்"⁶ என்பதையும் தகவலாளி வழி அறிய முடிகிறது. தொன்மை வடிவமான கூத்து முறைகள் வலுவிழந்து நாடகங்கள் முதன்மைப் பெறுவதை இதன்வழி உணரமுடிகிறது.

நாடக மன்றங்களின் தோற்றம்

இவர்களின் முயற்சியால் மோகன் என்பவரை முதன்மையாகக் கொண்டு நாடகம் நடத்தவும் அதற்கான முயற்சியை மேற்கொள்ளவும் அறிவுறுத்தினர். அதன் விளைவாய் பொ.ஆ. 1948 ஆம் ஆண்டு ஆதிதிராவிடர் தமிழ் சங்கத்தின் கீழ் இயக்கம் கொண்ட "ராஜ்மோகன் நாடக சபை" தோற்றம் பெற்றது. கற்பூரம் ஏற்றி தேங்காய் உடைத்து கடவுள் வழிபாடு முடிந்து தொடக்கம் கொள்கிற கூத்தின் முறையும் முற்றிலும் அகற்றப்பட்டு பொறுப்பாளர்களின் வாழ்த்துரை அறிவுரைகளுடன் இவரது நாடகங்கள் அரங்கேற்றம் செய்யப்பட்டன. சமுதாயத்தில் நிலவும் தீண்டாமை தனம், அதற்கு காரணமான செயல்களை ஒழித்தல், கல்வியின் மேன்மை என்றுதான் பொருண்மைகளை உள்ளடைக்கிய - மக்களின் மொழி நடை சார் வசனங்களை மிகுத்து

பாடல்கள் குறைந்த வடிவம் கொண்டதாக நாடகங்கள் அமைந்திருந்தன. இரண்டு ஆண்டுகளுக்கு ஒருமுறை ஜனநாயக முறைப்படி சங்கப் பொறுப்பாளர்கள் மாற்றும் பெறுகிற விதியின் கீழ் தலைமைப் பொறுப்புக்கு வருகிற புதிய ஆளுமைகளுக்கு துணைநிற்கும் போக்குகள் அல்லது ஆளுமைகளின் முயற்சிகள் போன்ற காரணங்கள் புதிய புதிய நாடக மன்றங்கள் தோற்றம் பெற்றன பொ.ஆ. 1948 ஆம் ஆண்டு தோற்றம் பெற்ற ராஜ்மோகன் நாடக சபையைத் தொடர்ந்து ஐந்து நாடக மன்றங்கள் இயங்கி வந்தன. அவை முறையே பின்வருமாறு.

ஆண்டு	நாடக மன்றங்கள்	நாடக ஆளுமைகள்
1948	ராஜ்மோகன் நாடக சபை	திரு. மோகன்
1952	புரட்சியாளர் நாடக மன்றம்	திரு.ப.ப. வஜ்ரவேல் .
1955	இளங்குடி நாடக மன்றம்	திரு.ப.ப.சுந்தர்
1955	அம்பேத்கர் நாடக மன்றம்	திரு.ப.ம. ராஜேந்திரன்
1972	சித்தார்த்தர் நாடக மன்றம்	திரு. சண்முகம் திரு.ராஜசேகர்.
1999	டாக்டர் பி . ஆர்.ஏ நாடகப் பாசறை	திரு. த. செந்தில்குமார்

நடிக்கப் பெற்ற நாடகங்கள்

தொழில் முறையாக நாடகங்களை அரங்கேற்றாத இவர்கள் சமுதாய நாடகங்கள் சமுதாய சீர்திருத்த நாடகங்கள் வரலாற்று நாடகங்கள் ஆங்கில மொழிபெயர்ப்பு நாடகங்கள் ஆங்கில நாடகங்கள் மற்றும் நவீன நாடகங்களை அரங்கேற்றும் செய்தனர். 85 ஆண்டுகள் இயங்கியலில் மொத்தம் 27 நாடகங்களை மேற்காண் 5 நாடக மன்றங்கள் பொதுவெளியில் அரங்கேற்றம் செய்தனர்.

நாடகப் புதுமைகள்

கிராமச் சூழலில் நடைபெற்ற மேற்குறிப்பிட்ட நாடகங்களில் புதுமைகளைச் செய்து வியக்க வைத்துள்ள செயல்பாடுகள் பல என்றாலும் குறிப்பிடத்தக்க சிலவற்றை மட்டும் இக்கட்டுரையில் குறிப்பிடப்படுகிறது. தொழில்முறை நடிகர்கள் குழாம் செய்யும் டிக்கெட் வசூலிப்பு பெரிய அரங்குகளில் அரங்கேற்றியமை என்பது போல் இல்லாமல் சங்கப் பொதுவெளியில் தங்களின் உழைப்பால் அரங்குகளை கட்டமைத்து மக்களுக்காக இந்த நாடகங்கள் நடக்கப்பட்டன. ஷேக்ஸ்பியரின் மூன்று நாடகங்களை மொழி பெயர்த்துநடித்த சிறப்பு உடையது. லண்டன் நகரில் நடக்கப்பட்ட நாடகங்களை பார்த்த ப.ப. சுந்தர் அவர்கள் அதே பாணியில் ஷேக்ஸ்பியரின் ஆங்கிலப் பனுவலை அப்படிவய நடித்தது என்பதான சிறப்புகளும் நடந்தேறியது.

நாடகங்கள் முன்னெடுத்த பொருண்மைகள் - பயன்கள்

1. கல்வி என்ற ஒன்றே நம்மை உயர்த்தும் என்ற கருத்தை விதைத்தனர்.
2. சுரண்டலுக்கு ஆட்படுத்துகிற சனாதன கூட்டத்தினரின் முகத்திரையை வெளிச்சத்திற்கு கொணர்ந்தனர்.
3. சுற்றுப்புறங்களை தூய்மையாக வைக்க அறிவுறுத்தினர்.
4. கள் இசாராயம் குடித்தல் போன்றவை தீங்கானவை என்று அவைகளை அகற்றியமை.
5. மாடு அறுத்தல் பறையடித்தல் தொழில்களில் இருந்து விடுபட்டு இழிநிலையை கலைந்தமை.
6. மூடநம்பிக்கை சார் பழக்கவழக்கங்களை விட்டொழிய அறிவுறுத்தியமை.
7. அயோத்திதாச பண்டிதர் அம்பேத்கர் பெரியார் கருத்துக்களைப் பிரச்சாரம் செய்தமை.
8. ஒற்றுமையின் வலிமையை அறிவுறுத்தியமை.

9. தீண்டாமை முறை அடிமை முறை போன்றவற்றுக்கு எதிராக கிளர்ந்து எழு அறிவுறுத்தியமை.

10. இளைஞர்களிடையே படிக்கின்ற மாணாக்கர்களிடையே தனித்திறமைகளை ஊக்குவித்தமை.

11. சேமிப்பு பழக்கத்தை முன்னெடுத்தமை.

12. அரசின் கொள்கை திட்டங்களை அடையும் வழிமுறைகளை பயன்களை அறிவுறுத்தியமை.

13. அறிவியல் தொழில்நுட்பம் சார் நவீனத்தை அறிவுறுத்தியமை

என்பதான பொருண்மைகளை நாடகங்கள் முன்னெடுத்த இவ்விடயங்களை சங்க ஆளுமைகள் நடைமுறைப் படுத்த முயன்ற பின்னணியில் அதனை வலிமையானதாக அனைவரது மனங்களிலும் ஏற்கச் செய்கிற மிகப்பெரும் பயனை நாடகங்கள் நிகழ்த்திக்காட்டின என்பதை அறிய முடிகிறது.

முடிவுரை

நாடகம் எல்லோராலும் ரசிக்கப்படும் ஒரு கலை ஊடகம். நாடகம் வெறும் பொழுதுபோக்கு ஊடகம் அல்ல இனத்தை சமூகத்தை சீர்திருத்தம் சக்திமிக்க ஆயுதம் என்பதனை உணர்ந்த சங்க ஆளுமைகளின் முயற்சி ஊக்குவிப்பு காரணங்களால் நாடக மன்றங்கள் மேலான பல புரட்சி செயல்பாடுகளைச் செய்து வந்திருக்கின்றன. .

மின்மய ஊடகங்களின் அபரிமிதமான வளர்ச்சி காலகட்டத்தில் புழங்குகின்ற இன்றைய தலைமுறையினர் துயக்கிகின்ற தொலைக்காட்சி நெடுந்தொடர்கள் வெப் சீரியல்கள் சில செயலிகள் என்பதான வெகுஜன ஊடகங்களுக்கெல்லாம் தாயாக விளங்கின நாடகங்கள் தமிழர் சங்கத்தில் ஊடுருவி தமிழர் சங்க இயங்கியலை, அரசியல் சுயநலத்திற்காக முடக்க நினைக்கின்ற அரசியல் ஆளுமைகளின் உன்மத்தங்களையும் வெளிக்கொணரும்

குறிப்புகள்

1. ஆறு அழகப்பன் தமிழ் நாடகத்தின் தோற்றமும் வளர்ச்சியும், ப 64
2. கபிலர் அகநானூறு, 82(9-10)
3. ஐயனாரிதனார் புறப்பொருள் வெண்பாமாலை, கரந்தை (பிள்ளைத் தெளிவு)

4. சிலம்பு பதிகம் 15 சிலப்பதிகாரம் ஆய்ச்சி கருப்பம். ப 86
5. தகலாளி மா. மனோகரன் அவர்கள், ஊர், நாள்பசுமாத்தார் 24-11-2020
6. தகவலாளி மொட்டை (எ) ராமநாதன் கூத்துக் கலைஞர் ஊர், நாள் பசுமாத்தர், 06-05-2010

முற்கால சோழர் கோயில்களின் படிமக்கலை அமைவிடம் (சிறப்பு நோக்கில் திருப்பந்துருத்தி கோயில்)

தி. விஜயமாலா*

கவின்மிகு கலைகளில் சிறந்து விளங்கும் தமிழகம் சிற்பக்கலையிலும் தன்னிகரில்லாத தனிப்பெருமை கொண்டு விளங்குகிறது. தமிழகத்தில் காணப்படும் கோயில்களின் பெருக்கமும் அங்குள்ள எண்ணிலடங்காச் சிற்பங்களும் தமிழர்களின் கலையுணர்வை உலகுக்குப் பறைசாற்றுகிறது. அவ்வகையில் சோழநாட்டை ஆட்சி செய்த சோழ மன்னர்களின் கோயில் கலை இன்றளவும் சிறந்து விளங்குகிறது. இச்சோழ மன்னர்கள் எடுப்பித்த கோயில்களின் கலைகளை அறியவும், அவற்றின் வரலாற்றினை அறியவும் முடிகிறது. குறிப்பாக முற்கால சோழ மன்னரான முதலாம் ஆதித்த சோழனால் (பொ.ஆ. 871-907) எடுப்பிக்கப்பட்ட திருப்பந்துருத்தி புட்பவனேஸ்வரர் கோயிலின் சிற்பக்கலையில் சங்கர நாராயணன் சிற்பம் பற்றி ஆராய்வதே இக்கட்டுரையில் நோக்கமாக அமைகிறது.

கோயில் அமைவிடம்

சோழநாட்டில் காவிரின் தென்கரை தலங்களில் 11 வது தலமாக திருப்பந்துருத்தி அமைந்துள்ளது. இத்தலம் சப்தஸ்தான கோயில்களில் ஒன்றாக இடம் பெற்றுள்ளது. தஞ்சை மாவட்டத்தில் திருவையாற்றிலிருந்து சுமார் 7 கிலோ மீட்டர் தொலைவில் திருப்பந்துருத்தி புட்பவனேஸ்வரர் கோயில் அமைந்துள்ளது.

கோயிலைப் பற்றி அறியக்கூடிய சான்றுகள்

இக்கோயிலைப் பற்றி இலக்கியச் சான்றுகள் மற்றும் கல்வெட்டு சான்றுகள் இடம் பெற்றுள்ளது. குறிப்பாக பன்னிரு திருமுறைகளில் தேவாரபதிகங்களில் திருநாவுக்கரசர் பாடிய 4-ம் திருமுறையில் 88-வது பதிகத்தில் 10 பாடல்களும், 5-ம் திருமுறைகளில் 32-வது பதிகத்தில் 10 பாடல்களும் 6-ம் திருமுறைகளில் 43-வது பதிகத்தில் 10 பாடல்களும் பாடியுள்ளார். இப்பாடல்களில் இக்கோயில்களில் அமர்ந்துருக்கும் இறைவனைப் பற்றியும், இறை உருவங்களை முப்புரம் எரித்தவன் என்றும்,¹ மங்கை பங்கனாய் என்றும்² நான்முகனும் மாலும் அறியாவண்ணம் ஜோதியாய் நின்றவர் என்றும்³ போற்றிப் புகழ்ந்து பாடியுள்ளார்.

இக்கோயிலின் கல்வெட்டு சான்றாக சோழர் பாண்டியர்கள், விஜயநகரநாயக்கர் ஆகியோரின் கல்வெட்டுகள் இடம் பெற்றுள்ளது. குறிப்பாக பொ.ஆ. 9-ம் நூற்றாண்டு முதல் பொ.ஆ. 15-ம் நூற்றாண்டு வரை உள்ள கல்வெட்டு செய்திகள் குறிப்பிட்டுள்ளது. சோழ மன்னர்களின் கல்வெட்டுகளில் விளக்கு எரிப்பதற்கு ஆடு கொடையளித்த செய்தியும்,⁴ திரைலோக சுந்தரர் உருவம் மூன்று இடங்களில் அமைப்பதற்கு ஏற்பாடு செய்த செய்திகளைப் பற்றியும்,⁵ பொன் மற்றும் காசு கொடையளித்த செய்தியும்,⁶ விளக்கு எரிக்க பணம் கொடையளித்த செய்தியும்,⁷ நெல் வழங்க ஒப்பந்தம் செய்த செய்தியும்,⁸

*உதவிப் பேராசிரியர், வரலாற்றுத் துறை, ஸ்ரீ சாரதா மகளிர் கல்லூரி, பெரம்பலூர்.

பொற்கொல்லர்கள் கோயிலுக்கு நகைகள் செய்து அவர்களுக்கு மானியமாக வரிநீக்கப் பெற்ற இறையிலி நிலத்தை வழங்கிய செய்தியும் குறிப்பிட்டுள்ளது.⁹

பாண்டிய மன்னனான கோஜடாவர்மன் என்ற சுந்தரபாண்டியனின் கல்வெட்டில் நிலம் கொடை வழங்கப்பட்ட செய்தியும், ஒப்பந்தம் செய்து கொண்ட செய்தியும் குறிப்பிட்டுள்ளது.¹⁰ தஞ்சை நாயக்க மன்னரான அச்சுதப்ப நாயக்கரின் (பொ.ஆ) 1560-1614) கல்வெட்டில் தீட்சிதர் அய்யன் உருவம் அமைத்த செய்தியும் குறிப்பிட்டுள்ளது.¹¹ இக்கல்வெட்டு சான்றுகளின் அடிப்படையில் இக்கோயிலின் தொடக்கம் என்பது முதலாம் பராந்தகனின் (பொ.ஆ⁹) காலம் முதல்அச்சுதப்ப நாயக்கரின் (பொ. ஆ 1560-1614) காலம் வரை உள்ள கலைப்பாணிகளைப் பெற்று திகழ்கிறது. இக்கோயிலின் உள்ள சிற்பமைதின்கள் மிக நேர்த்தியாக அமைந்துள்ளது.

கோயிலின் சிற்பக்கலை அமைப்பு

தமிழகக்கலை வரலாற்றின் சோழர் காலத்தில் படைக்கப்பட்ட சிற்பங்கள் அனைத்து கலையின் அடிப்படையிலும் புராணப்பின்னணி மற்றும் ஆகமங்களின் அடிப்படையிலும் தனிதன்மை பெற்ற சிற்பகலைகளாக அமைந்துள்ளது. அருவருவமான சிவலிங்கத்தில் தொடங்கி அழகுடன் திகழும் பல்வேறு இறைவுருவங்கள் ஒவ்வொன்றும் குறிப்பிடத்தக்க கலைப்பாணிகளில் திகழ்கின்றது. அவ்வகையில் திருப்பந்துருத்தி புட்பவனேஸ்வரர் கோயில் கருவறையில் லிங்கம் அமைந்துள்ளது. தேவக்கோட்டப்பகுதியில் தெற்குப்புறம் தட்சிணாமூர்த்தி சிற்பமும், மேற்குப்புறம் அர்த்தநாரீஸ்வரர் சிற்பம் வடக்குப்புறம் ஹரிஹரர் சிற்பமும், அர்த்தமண்டபத்தின் நுழைவாயிலின் இருபுறத்தில் துவார பாலகர் சிற்பமும், தெற்கு புறம் கணபதி, சிற்பமும், இம்மண்டபத்தினைத் தொடர்ந்து மகாமண்டபத்தின் நுழைவாயிலின் தெற்குப்புறம் சூரியன் சிற்பமும் இம்மண்டபத்தின் மையப்பகுதியில் நந்தி, பலிபீடம் அமைந்துள்ளது.

இதனைத் தொடர்ந்து முன்மண்டபத்தின் நுழைவாயிலின் இடது புறம் அப்பர், காசிவிசுவநாதர் லிங்கம், விநாயகர், வலது புறம் முருகன் சிற்பம் அமைந்துள்ளது. உள் திருச்சுற்றுப் பகுதியின் தென் கிழக்கு புறத்தின் மேற்கு பார்த்து சூரியன் சிற்பமும், தெற்கு புறத்தில் வடக்கு பார்த்து விநாயகர், காசிவிசுவநாதர் லிங்கம் திருநாவுகரசர், பறவையார், சுந்தரர், சங்கிலிநாச்சியார், நால்வர் (திருஞானசம்பந்தர், திருநாவுகரசர், சுந்தரர், மாணிக்கவாசகர்) மகாகணபதி, சப்தகன்னி, மகாலெட்சுமி, தூர்க்கை, வீரபத்ரர், விநாயகர், தேவி, கணபதி, அய்யனார், போன்ற சிற்பங்களும், மேற்கு புறத்தில் கிழக்கு நோக்கி பார்த்து லிங்கம், சுப்ரமணியர், வள்ளி, தெய்வானை, மகாலெட்சுமி, போன்ற சிற்பங்களும், வடக்கு புறத்தில் தெற்கு நோக்கிபார்த்து சண்டிகேஸ்வரர், வடகிழக்கு புறத்தில் மேற்கு நோக்கி பார்த்து பைரவரர், சப்தஸ்தான கோயிலின் லிங்கங்கள் அமைந்துள்ளது. இதனைத் தொடர்ந்து இரண்டாம் திருச்சுற்றுப் பகுதியில் தெற்கு புறத்தில் காசிவிசுவநாதர் லிங்கம், வடக்குபுறத்தில் அர்த்தநாரி சிற்பம், தூர்க்கை சிற்பமும், மூன்றாம் திருச்சுற்றுப் பகுதியில் வடக்கு புறத்தில் தெற்கு அம்மன் சௌந்தநாயகி சிற்பம் அமைந்துள்ளது. இதனைத் தொடர்ந்து நந்தி, இராஜகோபுரம் அமைந்துள்ளது.

சங்கர நாராயணன் (அரிஅரர்)

தமிழகத்தில் பக்தி இயக்க காலகட்டத்தில் (பொ.ஆ 600 முதல் 900 வரை) நாயன்மார்கள் பதிகங்களாலும், (சைவம்) ஆழ்வார்கள் பாசுரங்களாலும் (வைணவம்) சிவன், திருமாலை துதித்து போற்றினர். இக்கால கட்டத்தில் இரு சமயங்களிடம் ஏற்பட்ட காழ்ப்புணர்ச்சியை தவிர்க்க வேண்டும் என்பதற்காகவும், சைவ, வைணவ ஒற்றுமையை நிலைநாட்டுவதற்காகவும் உருவாக்கப்பட்ட படிமம் சங்கர நாராயணன் படிமமாகும்.

அரியும், அரணும் (திருமால், சிவன்) ஒன்றிணைந்த வடிவம் அரிஅரர். இவரை பற்றி

வாமனபுராணம் குறிப்பிடும்போது திருமாலை வணங்கிவரும் ஒரு முனிவர், திருமால் மற்றும் சிவன் பெருமையை அறிய முற்பட்டபோது திருமால் அரியும், அரனும் ஒன்றே எனக் கூறி இருவரும் இணைந்த வடிவத்தில் தோன்றியதாகக் குறிப்பிடுகிறது. அர்த்தநாசிசுவரர் படிமத்தில் உமைக்கு உரியதான இடப்பாகம் அரிஅரர் அமைந்துள்ளது. உமா, துர்கா அல்லது தேவி ஆகியோர் திருமாலின் பெண் வடிவமாகக் கருதப்படுகிறது.¹² திருவரங்கத்துத் திருமாலும் தில்லைச் சிவனும் வேறல்லர் என்பதைப் பொய்கையாழ்வார் நாலாயிரத் திவ்விய பிரபந்தத்தில்

பொன் திகழு மேனிப் புரிசடையம் புண்ணியனும்
நின்றுலகம தாய நெடுமாலும் என்றும்
இருவரங்கத் தால்திரிவ் ரேலும் ஒருவன்
ஒருவனங்கத் தென்று முள்ள்

என்று குறிப்பிட்டுள்ளது.¹³

தமிழக கலை வரலாற்றில் பல்லவர் கால மாமல்லபுரம் தருமராஜரதம் முதல் தளத்தில் வட புறமும்¹⁴ மாமல்லபுர பரமேஸ்வர மகாவராக விட்னு கிருக குடைவரைக் கோயிலின் தெற்கு புறம் நடுவே உள்ள கோட்டத்திலும் அரிஅரர் சிற்பம் காணப்படுகிறது. இவரின் அருகில் இரு அடியார்கள் மண்டியிட்டு வணங்குகின்றனர்.¹⁵

மேலும் நாமக்கல் பகுதியில் உள்ள குடைவரைக் கோயில்களிலும் இச்சிற்பம் இடம் பெறுவதாகக் கூறப்படுகிறது. இதனைத் தொடர்ந்து சோழ மன்னனான முதலாம் ஆதித்தன் காலத்துக் கும்பகோணம் நாகேசுவரர் கோயில், திருக்காட்டுப்பள்ளி, அக்னிசுவரர் கோயில், திருவையாறு பஞ்சநதீசுவர் கோயில், திருவேதிக்குடி வேதபுரிசுவரர் கோயில், திருப்பூந்துருத்தி புட்பவனேசுவரர் கோயில்களின் கருவறை மேற்குப் பகுதியில் அர்த்தநாசிசுவர் படிமம் இடம்பெற்றுள்ளது. இம்மன்னனின் பிற கோயில்களான திருச்செந்துறை சந்திரசேகர் கோயில் மற்றும் ஆலம்பாக்கம் கைலாசநாதர் கோயில்களின்

மேற்குப் பகுதியில் விட்னுவும், திருக்கட்டளையில் லிங்கோத்பவரும் திருவெறும்பூரில் அரிஅரிரும் காணப்படுகின்றது.¹⁶

இப்படிமத்தினைப் பற்றி சிற்பரத்தினம் குறிப்பிடும் போது வலது புறத்தில் சிவனும், இடது புறத்தில் திருமாலும் இணைந்த வடிவ கொண்டதாக இருக்கவேண்டும். மூன்று கண்கள், நான்கு கரங்களுடன் சமபங்கத்தில் நின்ற நிலை காணப்படுவார். இந்நான்கு கரங்களில் அக்னி:, சக்கரம், கபாலம், சங்கு வைத்துருக்கவேண்டும். வலது புறம் உக்கிரமான பார்வையும், இடப்புறம் சாந்தமான பார்வையும் கொண்டு அமைந்திட வேண்டும் என்று சிற்பரத்தினத்தில் குறிப்பிட்டுள்ளது.¹⁷

படிமக்கலை

இக்கோயிலின் கருவறை வடக்கு புறத்தேவக்கோட்டத்தில் சங்கர நாராயணன் சிற்பம் சமபங்கத்தில் நின்ற நிலையில் நான்கு கரங்களுடன் காணப்படுகிறது. இச்சிற்பத்தின் முன் இருகரங்களில் மான், வெற்றுபாத்திம் பின் இருக்கரங்களில் மழு, திரிகூலம் வைத்துள்ளார். தலையில் ஜடாமகுடம் அணிந்தும், கழுத்தில் ருத்ராட்சமாலை, சரபளி அணிந்தும், மார்பில் பூணூல், இடுப்பில் உதரப்பந்தம் அணிந்தும், கையில் தோள்வளை, காப்பு அணிந்தும் இடையில் சர்ப்பமும், முடிச்சு அணி பொருந்திய மேகலை அணிந்தும், காலில் காப்பு போன்று முத்துமுத்தாக அணிந்துள்ளார். இச்சிற்பம் 4 அடி உயரம் உடையது.

இத்தகைய சிற்பரத்தினத்தின் பின்னணியுடன் விளக்கும் இப்படிமம் திருப்பந்துருத்தி கோயிலின் இடம்பெறும் சங்கர நாராயணன் (அரிஅரர்) படிமத்தினை உற்று நோக்கும் போது சற்று மாறுப்பட்ட படிம அமைப்பினைக் கொண்டுள்ளது. குறிப்பாக இச்சிற்பத்தின் அமைவிடம் மாற்றப்பட்டுருப்பது மற்றும்மின்றி அவற்றின் கை அமைதி முற்றிலும் மாறுப்பட்டு காணப்படுகிறது. முற்கால சோழர் கால கோயில்களின் முதலாம் ஆதித்தன் கோயிலின் கருவறை மேற்கு புறத் தேவக்கோட்டத்தில்

விட்ணுவின் அமைவிடங்களாக இருந்த போதிலும் இம்மன்னனின் அதே காலத்தை சேர்ந்த திருப்பந்துருத்தி கோயிலின் கருவறை வடக்கு புறத்தில் சங்கர நாராயணர் சிற்பம் அமைந்துள்ளது என்பது நோக்குதலுக்குரிய ஒன்றாக அமைந்துள்ளது.

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வரலாற்றில் வென்றுமண்கொண்ட சம்புவராயன்

சி. ஜெயவேலு*

முன்னுரை

இன்றைய தமிழகத்தில் வேலூர், திருவண்ணாமலை, காஞ்சிபுரம், கடலூர், விழுப்புரம் இகிய மாவட்டங்களை ஊள்ளடக்கிய பகுதிகள் தான் ஆன்றைய சம்புவராயர்கள் இட்சிப் பகுதியான வட தமிழ்நாடாகும்.¹ சோழப்பேரரசை ஊருவாக்குவதில் பெரும்பங்காற்றியுள்ள சம்புவராயர்கள், இராஜேந்திரன் முதல் மூன்றாம் இராஜராஜன் இட்சிக்காலம் வரையிலும் சோழர்களின் கீழ் ஆதிகாரிகளாகவும் படைத்தளபதிகளாகவும் கோலோச்சிய சம்புவராயர்கள், சோழப்பேரரசின் வீழ்ச்சிக்குப் பின், கி.பி. பதிமூன்றாம் நூற்றாண்டில் தனி இட்சியைச் சம்புவராயர்கள் நிறுவினர். சம்புவராயர்கள் வழிவந்த குறுநில மன்னர்களில் முதன் முதலில் தனியரசை நிறுவியவர் இராஜ கம்பீர சம்புவராயன் (பொ.இ.1236 - 1268) இவார்.² இயற்கை ஏழில் சூழ்ந்த படைவீட்டில் சிவபெருமானுக்குக் கோயிலும், கோட்டையும் ஆரண்மனையும் கட்டினார். ஆவரது இட்சி இராஜகம்பீர ராஜஜியம் என்றும்,

ஈக்கோட்டையையொட்டிய மலை, இன்றளவும் ஆவரது பெயராளையே இராஜகம்பீர மலை என்று ஆழைக்கப்படுகிறது.³

ஏகம்பரநாத சம்புவராயன் ஈதுவரையில் பாண்டியர்களின் ஆட்சிக்குட்பட்டிருந்த நிலையில் தன்னாட்சியை நிலைநாட்டிக்கொண்டார். ஆதன் பின் இவரது மகன் வென்று மண்கொண்ட சம்புவராயர் (பொ.இ.1322-1339) பரந்த சுதந்திர நிலப்பரப்பை ஆட்சி செய்தார்.⁴ பல சம்புவராயர் மன்னர்கள் இட்சியின் தொடர்ச்சியின் இறுதியாக, இராஜநாராயண சம்புவராயன் என்பவர் இட்சிக்காலத்தில் விஜயநகர பேரரசின் இளவரசனான முதலாம் கம்பணன் போர்தொடுத்து சம்புவராயர்கள் இட்சிக்கு முடிவு கட்டினான்.⁵

சம்புவராயர்கள் தோற்றம்

சம்புவராயர் என்னும் சொற்றொடர் சம்பு + ஆரையர் என்று ஊடைத்து பொருள் கூறி ஒன்று சேர்க்கலாம். சம்பு என்பது சிவனின் மற்றொரு பெயரான சம்புவைத் தங்களின் குல முன்னோனாகக் கொண்டிருந்தமை ஆரையர் ஏனும்

* கௌரவ விரிவுரையாளர், ஆரசினர் திருமகள் இலைக் கல்லூரி, குடியாத்தம் -வேலூர்

சொற்றொடர் சோழர் காலத்தில் வீர தளபதிகள், ஆதிகாரிகளுக்கு வழங்கப்பட்ட பதவி பட்டங்களாகும். எனவே, சோழர்களின் கீழ் ஆரசியல் வாழ்க்கையைத் தொடங்கிய இவர்கள் தங்களின் குல முன்னோனான சம்பு + ஆரையர் என்பதையும் ஈணத்து சம்புவராயர் என்று ஆழைத்துக் கொண்டனர்.⁶ மேலும் சம்புவராயர்களை வன்னிய அரசர்கள் ஏன்றும் மதுரா விஜயம் குறிப்பிடுகிறது.⁷ சம்புவராயர்கள், சங்க காலத்தில் ஓய்மா நாட்டை ஆட்சி செய்த நல்லியக்கோடன் வழிவந்தவர்களாகக் கருதப்படுகின்றனர்.⁸

சம்புவராயர்களின் ஆட்சி

கி.பி. 1267-ல் இவரது தன்னாச்சி வீழ்ச்சியுற்றது. முதலில் தெலுங்கு சோழ மன்னன் விஜய கண்ட கோபாலனுக்கும், பின்னர் பாண்டியர்களுக்கும் சிற்றரசர்களாக இட்சி செய்தனர். இவருக்குப் பின், சுந்தர பாண்டிய சம்புவராயர், வீரபாண்டிய சம்புவராயரும்,⁹ வீரசம்பன் (கி.பி.1306-1317), திருவல்லம் கல்வெட்டு வீரசம்பனை சிறந்த வீரன் என்று கூறுகிறது. மேலும் சம்புவராயர்களிலேயே முதன் முதலாகத் தனது பெயரில் நானயத்தை வெளியிட்ட மன்னன் வீரசம்பனே, இவை இவரது செல்வாக்கினையும், தன்னுரிமைப்பெற்ற இட்சியும், பொருளாதார நிலையையும் ஏடுத்து இயம்புகிறது. வீரசம்பனைத் தொடர்ந்து ஏகாம்பரநாதன் குலசேகர சம்புவராயன் சிலகாலம் பாண்டிய பேரரசுக்குக் கட்டுப்பட்டு இட்சி செய்தனர்.¹⁰

ஏகாம்பரநாதன் குலசேகர சம்புவராயன் கி.பி.1306-1330

ஏகாம்பரநாதன் சம்புவராயன், வேலுருக்கு ஆருகேயுள்ள பள்ளி கொண்ட பெருமாள் கோயிலுக்கு பெரும் ஆறப்பணிகளைச் செய்துள்ளார். இக்கோயிலின் கருவரை சுவரிலுள்ள கல்வெட்டுகளைத்துமே இவருடையதே என்பது மிகவும் குறிப்பிடத்தக்கது. மேலும் இக்கோயிலுக்கு பல ஊர்களை இறையிலியாகவும் வழங்கியுள்ளார். இவ்வாறு ஆறப்பணிகளிலும், ஆறம் சார்ந்த இட்சி ஆதிகாரமும் ஒருங்கேக்கொண்டு பெரும்

செல்வாக்கினைச் செலுத்தி வந்த ஏகாம்பரநாத சம்புவராயன் இதுவரையில் பாண்டியர்களின் ஆட்சிக்குட்பட்டிருந்த நிலையில் கி.பி.1322 தன்னாட்சியை நிலைநாட்டிக்கொண்டார். ஆதன் பின் ஈவரது மகன் வென்று மண்கொண்ட சம்புவராயர் (கி.பி.1322-1339) பரந்த சுதந்திர நிலப்பரப்பை ஆட்சி செய்தார்.¹¹

வென்று மண்கொண்ட சம்புவராயர் (கி.பி.1322-1339)

தன் தந்தை ஏகாம்பரநாத குலசேகர சம்புவராயருடன் ஈணத்து பல்வேறு ஆரசியல் நடவடிக்கைகளில் உடுபட்டு பல்திறன் கொண்ட மன்னராக புகழ்பெற்ற ஈவரை வென்று மண்கொண்டார் என்று குன்றத்தார் கல்வெட்டு பதிவு செய்கிறது. வேப்பூரிலுள்ள (வாலாஜா பேட்டை ஆருகில்) இவரது 17 வது ஆட்சியாண்டு கல்வெட்டு சென்ற திசை வென்றான் என்று குறிப்பிடுகிறது. ஆத்துடன் இவரது 14 வது ஆட்சியாண்டில் ஏழுதப்பட்டுள்ள கல்வெட்டுகள் ஆனைத்தும் இவரை சகலலோக சக்கரவர்த்தி வென்று மண்கொண்டார் என்றே குறிப்பிடுகின்றன. திருக்கச்சூரிலுள்ள ஆஞ்சனாட்சி ஆம்மன் திருகோயில் கருவரை வெளிப்பிரகாரச் சுவற்றில் வென்று மண்கொண்டான் என்ற பெயர் புடைப்பு ஏழுத்துகளாகச் செதுக்கப்பட்டுள்ளது குறிப்பிடத்தக்கது.¹²

வென்று மண்கொண்டானுக்குப் பிறகு, ஆவரது மகன் முதலாம் இராசநாராயணன் (கி.பி.1337-1363) ஆரியணை ஏறினான். இவரைத்தொடர்ந்து இரண்டாம் இராசநாராயணன் (1338-1363) இட்சிபுரிந்தார், இரண்டாம் இராசநாராயணின் ஆண்ணன் மகன் மூன்றாம் இராசநாராயண சம்புவராயன் (கி.பி.1356-1379) இட்சிக் காலத்தில் விஜயநகர படையெடுப்பு நிகழ்ந்தது.¹³

சம்புவராய பகுதிகள் மீது விஜயநகர படையெடுப்பு

கி.பி.1336 ஆம் ஆண்டு, ஹரிஹரன், புக்கன் இகிய சகோதரர்களால் விஜயநகர பேரரசைத் தோற்றுவித்தனர். இவர்கள் தமிழகத்தை தங்களின் கீழ் கொண்டு வர நினைத்தனர். மதுரையைத்

தலைநகராகக் கொண்ட சுல்தான்களை வீழ்த்துவதற்கு முன், வீரமிக்க போர்குடிகளான சம்புவராயர்களை வீழ்த்த துடித்தனர். இத்தகைய சூழலில் ஊதய கிரியை வீரசாயணன், முல்பாகலையை கம்பணன் தலைமையிடமாகக் கொண்டு ஆட்சிசெய்து வந்தனர். புக்கனின் மகன் கம்பணும், கம்பணனின் மகன் வீரசாயணனும் படைத்தளபதிகளாக முன் நின்று தமிழ்குடிகளான சம்புவராயர்கள் மீது படையெடுத்து வந்தனர்.¹⁴

கம்பணன், தான் முன்னமையே கைப்பற்றிய திருவண்ணாமலைக்கு அருகாமையிலுள்ள ஆவுரை மீண்டும் கம்பணன் கைப்பற்றியதோடு, வேட்டவலம், அணுக்குமலை ஆகிய இடங்களைக் கைப்பற்றியதுடன், திருக்கோவிலூர், விழுப்புரம் பகுதிகளும் கைப்பற்றப்பட்டன. இத்தொடர் வெற்றிகளால் ஊந்தப்பட்ட கம்பணன், அடுத்ததாக, கி.பி.1360-ல் வாலாஜாபேட்டைப் பகுதியும், கி.பி.1361-ல் மதுராந்தக வட்டப்பகுதியும், இதே ஆண்டில் குடியாத்தம் வட்டப்பகுதிகளும் கைப்பற்றப்பட்டன.¹⁵

மேலும் கி.பி.1362-ல் விழுப்புரம், செஞ்சி வட்டப்பகுதிகளும் கைப்பற்றப்பட்டன. இத்தகைய சூழலில் மற்றொரு புறம் வீரசாயணன் கி.பி.1360 காஞ்சிபுரத்தையும், கி.பி.1362 -க்குள் ஆதன் சுற்றுப்பகுதிகளையும் கைப்பற்றினான்.

இதுவரையில் கி.பி.1359-ல் தொடங்கி, கி.பி.1362-க்குள் திருவண்ணாமலை, திருக்கோவிலூர், விழுப்புரம், செஞ்சி, மதுராந்தகம், செங்கல்பட்டு, காஞ்சிபுரம், சைதாப்பேட்டை, பொன்னேரி, அரக்கோணம், குடியாத்தம், வாலாஜாப்பேட்டை ஆகிய வட்டங்கள் கைப்பற்றப்பட்டிருந்தன ஏஞ்சியவை போளூர், வேலூர், வந்தவாசியே.¹⁶

விரிஞ்சிபுரப் போர் கி.பி.¹³⁶³

மிகக் கடுமையாகப் போரிட்ட போதிலும், ஈறுதியில் சம்புவராயர்கள் தோல்வியைத் தழுவினர், சம்புவராய மன்னன் பின் வாங்கி, இராஜ கம்பீரன் மலையிலுள்ள தனது கோட்டைக்குள் அடைக்கலம் புகுந்தான்.

வெற்றிபெற்ற கம்பணன் தன் படைகளுடன் விரிஞ்சிபுரத்திலேயே சில மாதம் தங்கி, பிறகு படைவீட்டு ராஜ்யத்தின் மீது படைசெலுத்தினான்.¹⁷

படைவீட்டு ராஜ்யத்தின் மீது போர்

படைவீட்டிலுள்ள இராஜ கம்பீரமலையிலுள்ள கோட்டையை கம்பணின் படைகள் முற்றுகையிட்டன. அங்கும் இருபடைகளும் மிகக் கடுமையாக மோதிக் கொண்டன. போர்க்குடிகளாகச் சம்புவராயர்கள் இருந்தாலும், பெரும் படைக் கொண்ட விஜய நகர பேரரசின் படைகளை வெற்றிகொள்ள முடியவில்லை. (சிங்கமேயானலும் இயிரம் பெருச்சாளிகளிடம் தோற்றுத்தான் போகும்) விஜயநகர பேரரசின் படைகளால் சம்புவராயர்கள் படைகள் பெரும் அளவில் ஆழிந்தன. மேலும் கோட்டை முழுவதும் கைப்பற்றப்பட்ட நிலையில் இராஜநாராயன சம்புவராயன்,

கையில் ஊருவிய வாளோடும், மிகு சினத்தோடும் புற்றிலிருந்து சீற்றத்துடன் வெளிப்படும் பாம்பைப்போல் தன்னுடைய மாளிகையிலிருந்து சம்புவராய மன்னன் வெளியே வந்தான். கம்பணனுக்கும் சம்புவராயனுக்கும் இடையில் மிகக் கடுமையான போர் நடைபெற்றது. இறுதியில் கம்பணன் சம்புவராயன் ஊடலில் வாளைப் பாய்ச்சி அவனை இந்திரனுடைய ஊலகுக்கு விருந்தினராக அனுப்பிவைத்தானென்று கம்பணன் மனைவி கங்கதேவி ஏழுதிய மதுரா விஜயம் நூலின் வழியாக ஆறிந்து கொள்ளமுடிகிறது.

இப்போர் முடிவுற்ற பிறகு, போர்குடிகளான சம்புவராயர்களின் வீரத்தை வியந்து தொடர்ந்து இள்வதற்கு சம்புவராயர்களின் சந்ததியர்களை அனுமதியளித்தான் போலும். அவர்களின் ஆட்சியும் கி.பி.1379-ல் முடிவுக்கு வந்துவிட்டதாக உணரமுடிகிறது.¹⁶

மதிப்பீடு

வட தமிழ்நாட்டின் பரந்த நிலப்பரப்பில் மிக செழுமையான இட்சியை நிறுவிய சம்புவராயர்கள், தங்களுக்கென சின்னங்களாகக் காளைமாட்டுச் சின்னத்தை குலச்சின்னமாகக் கொண்டு, நல்லாட்சியும், வலிமையான போர் வீரர்களையும் ஒருங்கே கொண்டு ஆட்சி செய்த சம்புவராயர்களைக் கண்டு முஸ்லிம் படையெடுப்புகளும் ஏதும் நடைபெறாமல் இருந்தமை இங்கு மிகவும் குறிப்பிடத்தக்கது. மேலும் சுல்தான்கள் மதுரையைக் கைப்பற்றிய போதும், பல பகுதிகளின் மீது படையெடுத்த போதும், சம்புவராய மன்னர்கள், நாட்டு மக்களுக்குப் புகலிடங்கள் ஆமைத்துக் கொடுத்துள்ளனர், ஆவ்விடங்கள் ஆஞ்சினான் புகலிடங்கள் எனப்படுகிறது. இறுதியாக, பொது எதிரியான முஸ்லிம்களை வீழ்த்துவதற்கு ஈந்துமத காப்பாளர்களான விஜய நகரப் பேரரசு, ஏன்? சைவ மதத்தைப் போற்றிவளர்த்த சம்புவராயர்களோடோ அல்லது சம்புவராயர்களை தங்களுடனோ அனைத்துக் கொள்ளவேயில்லை. மாறாக, இந்துமத காப்பாளர்கள் ஏன்ற பெயரில் தெலுங்கர்கள் ஊள் நுழைந்து தமிழர் நிலத்தில் பொதுமக்களைக் கொன்று குவித்ததோடு, அரண்மனைகள், கோட்டைகள், கோயில்கள் ஏன அனைத்தும் அழித்தொழித்து, தமிழ் நில ஆரசர்களைத் தோல்வியுறச் செய்து, விஜய நகரப் பேரரசின் கீழ் தமிழகத்தைக் கொண்டு ஆட்சி செய்தனர். இவ்வாறு தமிழர் வாழ்வெங்கும் தெலுங்கு மக்களின் வருகையால் தமிழ் நிலக் கலாச்சாரத்தில் பெரும் தாக்கங்களையும், விளைவுகளையும் தமிழக வரலாற்றில் அரங்கேற்றி விட்டுச் சென்றது, இப்படையெடுப்பும் அவர்களது ஆட்சியும்.

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முன்னுரை

இவ்வகை நிலம் நீர், காற்று நெருப்பு வானம் ஆகிய ஐந்தையும் பஞ்ச பூதங்களாகக் கருதி இறைவடிவமாக வணங்கப்படுகின்றனர்.. இவற்றில் நெருப்புவிற்சூரிய தலமாக திருவண்ணாமலை விளங்குகின்றன. இத்தலத்தை அக்னிஸ்தலமாகவும், நினைத்தாலே முக்திதரும் திருத்தலமாகவும் கருதுகின்றனர். இங்கு இறைவனாக ஸ்ரீ அருணாச்சலேஸ்வரர் உண்ணாமலையான் அம்மனுடன் சுயம்பு லிங்க வடிவில் காட்சியளிப்பதுடன் மலையே இறைவனின் திருவுருவமாக எழுந்தருளியுள்ளார். சிவன் தலங்களில் எங்கும் இல்லாத ஒரு தனிச் சிறப்பு இங்கு அமைந்துள்ளது. ஸ்ரீ அருணாச்சலேஸ்வரர் ஆலயத்தில் அண்ணாமலையான் மலையுருவில் எழுந்தருளி. இங்கு இவருக்கு பல்வெறு திருவிழாக்களை மேற்கொள்கின்றனர். அத்திருவிழாக்களிலேயே மிகவும் தொன்மையானது என்று கருதப்படுத கார்த்திகை திருவிழா. அண்ணாமலை தோன்றிய நாளிலிருந்தே இங்கே கார்த்திகை தீபத் திருவிழா கொண்டாடப்படுகிறது. திருஞானசம்பந்தரால் 'தொல் கார்த்திகைத் திருநாள்' என சிறப்பிக்கப்பட்டுள்ளது. 'சூன்றின் மேலிட்ட விளக்கு' என்பது சங்கப் பழமொழிகளில் ஒன்று. இந்தச் சொற்றொடர் கார்த்திகை உற்சவத்தின் பொது இந்தத் திருவண்ணாமலை மீது ஏற்றப்படும் தீபத்தையே குறிக்கிறது. இந்த தீபத் திருவிழாவின் தொன்மையைக் குறிக்கின்றன. சீவக சிந்தாமணியில் சூகார்த்திகை விள்கிட்டான் கடிவாள் குவளைப் பைந்தார்' என்று சிறப்பித்துக் கூறுகின்றன மூலம் இத்துணைச் சிறப்புக்குரிய

கார்த்திகை தீப விழாவை பற்றி அணைவரும் அறிவது அவசியமாகும்

கொடி ஏற்றம்

ஒரு பெருவிழாவினைத் தொடங்குகின்றபொது திருக்கோயிலில் கொடி ஏற்றுவது ஆகமத்தில் விதிக்கப்பட்டதாகும். மும்மலத்திலே அமிழ்ந்து கிடக்கின்ற ஆன்மா, தீட்சை முறையினால், பாசபந்தமற்றுச் சிவஞானைப் பெற்றுப் பதியின் திருவடியை அடையும் முறைமையைக் கொடியேற்றம் காட்டுகிறது. எவ்வாறெனில், காரணாகமம் முதலிய சிவாகமங்களில் கூறியவாறு கொடி மரம் பதியாகிய சிவபெருமானைக் குறிக்கும். கொடிக் கயிறு திருவருட் சத்தியைக் குறிக்கும், கொடிச்சீலை ஆன்மாவைக் குறிக்கும், தருப்பைக் கயிறு பாசத்தைக் குறிக்கும், ஆன்மா பாசம் நீங்கிச் சிவபெருமானை அடையமிடத்து அருட்சக்தியின் வாயிலாகவே அடைதல் வேண்டும்.

முதல்நாள் விழா

கண்ணுக்குப் புலனாகின்ற அன்னமயத்தால் ஆன இந்த உடல் அறிவில்லாதது, அழியக்கூடியது, சடத்தன்மையுடையது. ஆகவே, அறிவுள்ளதும் அழியாததும் ஆகிய ஆன்மா இந்த உடலுக்கு வேறானது என்று கண்டு, கண்டவுண்மையைக் கடைப்பிடித்தற்காகச் செயல்படுவது முதல் நாள் விழாவாகும். முதல்நாள் விழாவில் இறைவனைத் தரிசிக்கும்போது, எல்லா மக்களுக்கும் ஒரு விண்ணப்பம் செய்தல் வெண்டும். அவ்விண்ணப்பமாவது, "இறைவா! உண்மை அல்லாத ஒன்றை உண்மை என்று எண்ணும் என் அறியாமையைப் போக்கியருள வெண்டும்" என்பதாகும்.

இரண்டாம் நாள் விழா

சூக்கும் உடம்பு தூல உடம்பிற்குக் காரணமாக இருக்கிறது. சூக்கும் உடல், சுவை, ஒளி, ஊறு,

*கௌரவ விரிவுரையாளர், கலைஞர் கருணாநிதி அரசு கலைக்கல்லூரி, திருவண்ணாமலை

ஓசை நாற்றம் என்னும் தன் மாத்திரைகள் ஐந்தும் மனம், புத்தி, அகங்காரம் என்னும் மூன்றும் ஆகிய எட்டுத் தத்துவங்களால் ஆகியது. குருடனுக்குக் கோலைக் பற்றுக்கொடாகக் கொடுப்பதுபோல கேவலாவத்தையில் தொழிற்பாடின்றிக் கிடந்த ஆன்மாவிற்கு இறைவன் சூக்கும் தேகத்தைக் கொடுத்தருளினார். அந்தச் சூக்கும் தேகமும் ஆன்மா அன்று. ஆகவே இரண்டாம் நாள் விழாவில் இறைவனைத் தரிசிக்கின்றபோது, "அனைத்துயிர்க்கும் தாயும் தந்தையுமாய் விளங்கும் அண்ணலே! தூல உடம்பும் ஆன்மா அன்று. சூக்கும் உடம்பும் ஆன்மா அன்று என்ற உண்மையை உறுதியாகக் கடைப்பிடித்தற்குரிய உறுதிப் பாட்டினைத் தந்தருள வேண்டும்" என்று வேண்டிக் கொள்ளுதல் வேண்டும். "இரண்டு உடல்களும் ஆன்மா அல்ல" என்று உணர்தலே இரண்டாம் திருவிழாவின் உட்பொருள் என்பதனை வலியுறுத்துகின்றன.

மூன்றாம் நாள் விழா

பிராரத்துவ வினை, சஞ்சித வினை, ஆகாமிய வினை என்னும் மூவகை வினைகளையும், ஐயம், விபரீதம், மயக்கம் என்னும் புத்தி வகைகள் மூன்றனையும், சாத்துவிகம், இராசதம், தாமதம் எனும் மூன்று குணங்களையும், சிந்தித்தல், நிச்சியத்தல், கொண்டெழுப்பல் எனும் மனத்தின் கூறுபாடுகள் மூன்றனையும், கழிபிறப்பு, இப்பிறப்பு, வருபிறப்பு எனும் மூவகைப் பிறப்புகளையும், உலகப்பற்று, பொருட்பற்று, பெண்பாற்றற்று எனும் மூவகைப் புற்றுக்களையும் நீக்க வேண்டி நிகழ்வது மூன்றாம் நாள் விழாவாகும்.

நான்காம் நாள் விழா

மனம், புத்தி, சித்தம், அகங்காரம் என்னும் நாற்கரணங்களும், முட்டையில் தோன்றுதல், வியர்வையில் தோன்றுதல், வித்து, கிழங்குகளில் தோன்தல், கருப்பையில் தோன்றுதல் ஆகிய நான்குவகைத் தோற்றங்களையும் நீக்க வேண்டிச் செய்யப்படுவதாகும். "இவ்விழாக்களை நிகழ்த்திய அளவில் ஆன்மாக்களைப்பற்றிய குறைபாடுகள் நீங்கிவிடும்" என்று கருதாமல்

அந்தந்த விழாவின் குறிக்கோளை உள்ளத்திற் டிகாண்டு இறைவனை வழிபாடு செய்தல் வேண்டும். அப்பொழுதான் விழாவினால் பயன்கிடைக்கும்.

ஐந்தாம் நாள் விழா

மெய், வாய், கண், மூக்கு, செவி எனும் ஐம்பொறிகளும் சாக்கிரம், சொப்பனம், கழுத்தி, துரியம், துரியாதீதம் என்னும் ஐந்தவத்தையும், ஆணவம், கன்மம், மாயை, வயிந்தவம், திரோதாயி எனும் ஐந்து மலங்களும் அகற்றப்படுதல் காரணமாக ஐந்தாம் நாள் விழா நடைபெறுகிறது. இந்திரியங்களால் ஆகிய அறிவு பொய்யெனக் கண்டு, அவை தம்மின் வேறானவை என்று விடுத்துக் கேவலாவத்தை சகலாவத்தைகளைப் பொருந்தி, அவையும் அஞ்ஞானத்தை உண்டாக்குவதனால் தம்மின் வேறெனவேகண்டு, சுத்தாவத்தையைப் பொருந்தினால் பற்றுக்கள் குறைந்து பஞ்ச மலங்களும் பரிபாகம் அடைதற்கு வழியுண்டாகும். அம்மலங்கள் நீங்கினால் அன்றி இறைவனின் அருளைப்பெற இயலாது.

ஆறாம் நாள் விழா

காமம், குரோதம், உலோபம், மோகம், மதம், மாச்சரியம் என்னும் உட்பகையாறும், கலாத்துவா, தத்துவாத்துவா, புவனாத்துவா, வன்னாத்தவா, பதாத்துவா, மந்திராத்துவா என்னும் ஆறு அத்துவாக்களும், இருத்தல், கிடத்தல், இருவினை இயற்றல், விடுத்தல், பரநிந்தை, மேவல் எனும் கன்ம மலகுணம் ஆறும், பிரமசாலோகம், பிரம சாமீபம், பிரமசாரூபம், விஷ்ணுசாலோகம், விஷ்ணு சாமீபம், விஷ்ணு சாரூபம் என்னும் பதமுத்தி ஆறும் நிலையற்றவை என்று அறிந்து அவற்றை நீக்குவதற்கு செய்யப்படுவதாம்.

வெள்ளித்தேர்

கார்த்திகை தீபத்திருவிழாவின் ஆறாம் நாள் உற்சவத்தின்போது வெள்ளி இரதத்தில் இறைவன் பவனி வந்து அருள்பாலிக்கிறார். அண்ணா மலையார் கோயில் திருப்பணிகளில் பங்கேற்று பெரும்பணியாபற்றியோர் நாட்டுக்கோட்டை நகரத்தார் ஆவார். அவர்களின் பெருமுயற்சியால்

வெள்ளித்தோ உருவானது. இவ்வெள்ளித்தேர் 1907-ஆம் ஆண்டு கோயிலுக்கு அர்ப்பணிக்கப் பட்டது. இத்தேர் தேக்கு மரத்தால் உருவானதாகும். இத்தேர் முழுக்க, வெள்ளித் தகடுகள் பொருத்தப்பட்டுள்ளன. இதனை உருவாக்க ரூ.6 லட்சம் செலவானதாக கூறப்பட்டுள்ளது. வெள்ளித்தேரோட்ட விழாவின் உயதாரர்களாக நாட்டுக்கோட்டை நகராத்தார்கள் நகராத்தர்கள் இன்றளவும் பங்களித்து வருகின்றனர். தற்பொது வெள்ளித் தேரோட்டம் நடைபெறும் நாளில் எழுந்தருளும் விநாயகர், சுப்பிரமணியர், பராசக்தி அம்மன், சண்டிகேஸ்வரரும் தனித்தனி வெள்ளி விமானங்களில் பவனி வருகின்றனர். தங்க ரதத்தைவிட பல மடங்கு அளவில் பெரியது என்பதால், வெள்ளி ரதத்தை கோயிலுக்குள் கொண்டு செல்ல இயலாது. எனவே, ராஜகோபுரத்துக்கு எதிரில் பஞ்ச ரதங்களுடன் வெள்ளி ரதத்தையும் பாதுகாப்பாக நிலைநிறுத்தியுள்ளனர்.

ஏழாம் நாள் விழா

தேவர், மனிதர், விலங்கு, பறவை, ஊர்வன, நீர் வாழ்வன, தாவரம் என்னும் ஏழுவகைப் பிறப்பும், காலம், நியதி, கலை, வித்தை, அராகம், புருடன், மாயை என்னும் வித்தியாதத்துவங்கள் ஏழும், அஞ்ஞானம், பொய், அயர்வு, மோகம், சூனியம், மாச்சரியம், பயம் என்னும் மாயேயமல குணம் ஏழும் நீக்கப் பெறுவதன் பொருட்டு ஏழாம் நாள் விழா நிகழ்வதாகும். முதலாவதாக விநாயகர் தேரோட்டம், அதைத் தொடர்ந்து சுப்ரமணியர் தேர், சுமாநி தேர், அம்மன் தேர், நிறைவாக சண்டிகேஸ்வரர் தேரோட்டம் மாடவீதியில் பவனி வரும்.

அண்ணாமலையாரின் தேர்

ஒருபக்கம் வடத்தை ஆண்களும் மறுபக்கம் வடத்தை பெண்களும் பயபக்தியுடன் இழுத்து தேர் மெல்ல மெல்ல நடை விட்டு அசைந்தபடி வெளியே வரும். இப்படி பக்தார்களின் இழுப்புக்கெல்லாம் இசைந்தபடி உருண்டு வரும் கோவிலின் மேற்கே பிரம்மாண்டமாக மலை உருவில் அண்ணாமலையான். அந்தப்

பின்னணியில் இந்தத் தேர் இருக்கிறது என்றும் இந்த பிரம்மாண்டத்துக்கு முன்னால் நாம் எத்தனை உயர்ந்தவராக இருந்தாலும் சிறு பொடிபோலத் தொன்று இயற்கைதானே, இந்த அனுபவத்தை குகை நமச்சியாயர், அண்ணாமலையானின் தேருக்கு வடம் பிடிக்க வாருங்கள் என்று மனமுருக அழைத்துள்ளார்.

அம்மன் தேர்

அண்ணாமலையானின் தேருக்குப் பின்னால் அடக்க மாக அழகாக ஆடி அசைந்து பரப்பட்டுச் செல்லும் அம்மன் தேர், இந்தத் தேர் வடத்தை மகளிர் மட்டுமே பற்றி இழுத்து வருகிறார்கள். திருவண்ணாமலையில் மட்டும்தான் இப்படி ஒரு தேர்விழா நடைபெறுகின்றன. அதாவது விநாயககர், சுப்பிரமணியர், அண்ணாமலையான். அம்மன், சண்டிகேஸ்வரர் என்று ஐந்து தேர்கள் ஒன்றன் பின் ஒன்றாக வீதி உலா நடைபெறும்.

எட்டாம் நாள் விழா

முற்றும் உணர்தல், வரம்பில் இன்பமுடைமை, இயல்பாகவே பாசங்களில் நீங்குதல், தன் வயத்தனாதல், பேரருள் உடைமை, முழுவில் ஆற்றலுடைமை, இயற்கை குணங்களும் இறைவனுக்குரிய குணங்களாகும். இவ்வெட்டுக் குணங்களையுமும் இறைவன் ஆன்மாக்களுக்கும் அருளவேண்டி எட்டாம் நாள் விழா நடத்தப்படுகிறது. அப்பர் சுவாமிகள் "நாவார நம்பனையே பாடப்பெற்றோம்" என திருத்தாண்டகத்தில் "எண்குளத்துளோமே" என்று அருளிச் செய்தது இந்தக் கருத்தினை மெய்ப்பிக்கிறது.

ஒன்பதாம் நாள் திருவிழா

மூவகை வடிவங்களும், மூவகைத் தொழில்களும், மூவகை இடங்களில் உறைதலும் ஆகிய ஒன்பது நிலைகளும் நீங்கப் பெறுதல் வேண்டும் என்பதனைக் குறிப்பதே ஒன்பதாம் நாள் திருவிழாவாகும். மூவகை வடிவங்களாவன. உருவம், அருவுருவம், அருவம் என்பன. அவற்றிலிருந்து ஆன்மா நீங்குதலாவது உருவமூர்த்தியாகிய அதிகார சிவத்தை அடைந்து

பெறும் அதிகார முத்தியையும், அருவருவ மூர்த்தியாகிய போக சிவத்தை அடைந்துபெறும் போகமுத்தியையும், அருவமூர்த்தியையும் இலய சிவத்தையடைந்து பெறும் இலயமுத்தியையும் நீக்குதலாம். இந்த நிலைகளுக்கெல்லாம் அப்பாற்பட்ட நிலையை ஆன்மா பெற வேண்டும் என்பது குறிக்கோளாகும். மூவகைத் தொழில் களான படைத்தல், காத்தல், அழித்தல் என்பனவாம்.

பத்தாம் நாள் விழா

பத்தாம் நாள் திருவிழா, அந்தமிலா இன்பம் பயக்கும் அழிவிலா வீடாகிய பரமானந்த வெள்ளத்தில் ஆன்மா அமிழ்ந்துதற் பொருட்டுச் செய்யப்படுவதாகும்.

"அணைக்கட்டிற்குள் தேங்கி நிற்கும் ஆற்று நீரானது அவ்வனையை உடைத்துத் தடையினை அகற்றி விரைந்து சென்று கடல் நீரில் கலந்து மீண்டு வராததைப் போல பாசஞானத்தில் அடங்கிக் கிடந்த ஆன்மா, தடையினை விலக்கிச் சிவபிரானுடைய திருவடிகளில் கலந்து மீளுதல் இன்றி, சொல்ல இயலாத பேரானந்தப் பெருங்கடலில் மூழ்கி ஆனந்த வழவமாக நிற்கும்" என்பதனை விளக்குவதற்காகவே பத்தாம் நாளில் தீர்த்த விழா நடைபெறுகின்றன. பத்தாம் நாள் விழாவில் தீர்த்தத்தில் மூழ்குவதில் ஆன்மாக்களை "இறைவன் பேரின்பப் பெருங்கடலில் அழுந்தச் செய்வான்" என்பதனை உணர்த்துகிறது.

பரணி தீபம்

கார்த்திகை மகா தீபத்திருவிழா 10 நாட்கள் விமரிசையாக நடைபெறும். விழா நிறைவவு நாளன்று அதிகாலை 4 மணியளவில் அண்ணாமலையார் கோயில் கருவரையில் பரணி தீபம் ஏற்றப்படும். பரம் பொருள் ஒன்றே என்பதை உலகுக்கு உணர்த்தும் உன்னதமானது பரணி தீபம். கார்த்திகை மாதம் பரணி நட்சத்திரத்தன்று நடைபெறும் விழா என்பதால் பரணி தீபம் என அழைக்கப்படுகிறது. ஏகனாக (ஒருவன்) இறைவன், பஞ்ச பூதங்களையும் அரசாளும் அனெகனாகி அருள்தரும் தத்துவத்தை விளக்குவதே பரணி தீப உற்சவம். விழா

நடைபெறும் நாளில் நள்ளிரவிலேயே பக்தர்கள் வெள்ளத்தில் கோயில் திணறும். அதிகாலையில் சுவாமிக்கு கற்பநிர குவியலில் ஜோதி பொருத்திய தீப ஆராதனை நடைபெறும். அந்த தீபத்தில் இருந்து ஒரு மடக்கில் (பெரிய மண் அகல்) நெய் திரியில் தீபம் ஏற்றப்படும். ஏகனாக திகழும் இறைவன் அனேகனாக (பலவாய்) திகழ்வதை காட்ட, நந்தி தேவர் முன்பு ஐந்து மடக்குகளில் நெய் தீபம் ஏற்றப்படும். இது, பஞ்ச மூர்த்திகளை குறிக்கும். முதலில் ஏற்றப்பட்ட நெய் தீபத்தை கொண்டு, அம்மன் சன்னதியில் ஐந்து மடக்குகளில் நெய் விளக்கு ஏற்றப்படும். அது பஞ்ச சக்திகளை உணர்த்தும். அதைத் தொடர்ந்தும், சிவ சக்தியில் இருந்து தான் எல்லா இயக்கமும் நடைபெறுகிறது என்பதை உணர்த்தும் வகையில், அனைத்து சன்னதிகளிலும் தீபங்கள் ஏற்றப்படும். திருக்கோயில் சிவாச்சாரியார்கள் 108 நாட்கள் விரதமிருந்து பரணி தீபத்தை ஏற்றுவது காலம் காலமாக பின்பற்றப்படும் நடைமுறையாகும். சிவசக்தியில் இருந்துதான் எல்லாம் என்பதை நினைவூட்டுவதற்காக அதன் பின் எல்லா சன்னதிகளிலும் தீபம் ஏற்றப்படுகின்றன. இவை அனைத்தும் அதிகாலையிலேயே நடந்துவிடும். அப்போது பரணி நட்சத்திரம், எனவே இந்த விர்டவிற்குப் பரணி தீபம் திருவிழா என்று பெயர்.

மகா தீபம்

மாலை எல்லா தீபங்களும் ஒன்று சேர்க்கப்படும் எல்லாம் பரம் பொருளில் ஐக்கியம் எனப் பொருள். இதற்கு பஞ்சமூர்த்திகளும் எழுந்தருளுவார்கள். இறைவனது இடப்பாகம் கேட்ட இறைவிக்குக் காட்சி தந்ததும், இடப்பாகம் கொடுத்ததும் கார்த்திகை மாதம் கிருத்திகை நட்சத்திர நாளில் அதாவது தீபத் திருநாளில் தான்.

அர்த்தநாரீஸ்வரர்

எப்பொழுதும் கோவிலுக்கு வெளியில் செல்லாத அர்த்தநாரீசுவரர் இன்று வெளியே வருவார். திருவீதி உலா காணாதவர் இவர். ஆண்டிற்கு ஒரு முறை இந்த நாளில் மட்டுமே வெளியில் வருவார். அதுவும் சில மணித்துளிகளே.

திருக்கோயில் கொடி மரம் அருகே தீபங்கள் ஒன்று சேர்க்கப்படும். அதே நேரம் இங்கிருந்து காட்டப்படும் தீப்பந்த ஒளியை அடையாளம் வைத்து மலைமேல் தீபம் ஏற்றப்படும். அந்தத் தீப்பந்தத்தை ஜலால் என்கின்றனர். கிளி கோபுரத்தின் உட்புறமுள்ள பதினாறு கால் தீப தரிசன காட்சி மண்டபத்தில், பஞ்சமூர்த்திகள் கோபுரத்தின் பெருமிதத்தொடு எழுந்தருளி நிற்க, ஒரே நேரத்தில் கோயிலிலும், மலை மீதும் "மகாதீபம்" ஏற்றப்படும்.

மூன்று நாட்களுக்குப் பின் தீபம் எரிவது எல்லொருக்கும் தெரிய வெண்டும் என்பதற்காக கூடுதலாக ஒரு அகண்டம் கொப்பரை மேல் வைக்கப்பட்டுள்ளது. இந்த மலையின் தீபம் சுற்று வட்டார கிராமங்கள் பலவற்றிற்கும் 25 கி.மீ தொலைவு வரை பளிச் சென்று தெரியும். அக்கிராம மக்கள் அங்கிருந்தே வழிபடுவார்கள். தீபம் பழங்காலத்தில் மிகப் பல நாட்கள் நீடித்து எரிந்தது. இப்பொழுதெல்லாம் ஆண்டுக்கு ஆண்டு எரியும் நாட்கள் வித்தியாசப்படுகின்றன.

தீப நெய்யும், திரியும்

அகிலமே வியந்து வணங்கி முக்தி பெற 2668 அழ உயர்ந்த அண்ணாமலை உச்சியில் கார்த்திகை திருநாளில் ஏற்றப்படுவது மகா தீபமாகும். தீப கொப்பரை, தீபம் ஏற்றும் நெய், திரி ஆகியவற்றிற்கு கோயிலில் சிறப்பு வழிபாடு நடத்தப்பட்டு தலைச்சுமையாக மலை உச்சிக்கு அடியார்கள் கொண்டு செல்கின்றனர். மகா தீபம் ஏற்றுவதற்கு 3,500 கிலோ தூய நெய் பயன்படுத்தப்படுகிறது. தீப நெய் முழுவதும் பக்தர்கள் செலுத்தும் காணிக்கையாகும். மேலும் தூய பருத்தி நூலால் உருவான ஆயிரம் மீட்டர் திரி (காடாதுணி) பயன்படுத்தி தீபம் ஏற்றப்படுகிறது. தீப கொப்பரையில் நெய் நிரப்பப்பட்டு, நெய்யில் முக்தி எடுக்கப்பட்ட திரியை கொண்டு கற்பூரச் மூலம் தீபம் ஏற்றப்படுகிறது. மகா தீப திருநாளில் மாலை 6 மணிக்கு மலை உச்சியில் மகா தீபம் பிரகாசிக்கும். முதல் நாள் சுடர் விடும் தீபம் மகா தீபம் எனவும், இரண்டாம் நாள் தீபம் சிவாலய தீபம் எனவும், மூன்றாம் நாள் தீபம் விஷ்ணு தீபம்

எனவும் அழைக்கப்படுகிறது. அரும்ப காலங்களில் மலை உச்சியில் மகா தீபம் மூன்று நாட்கள் மட்டுமே பிரகாசித்தது. காலப்போக்கில், 5 நாட்கள், 7 நாட்கள் என அதிகரித்தது. கடந்த 25 ஆண்டுகளாக 11 நாட்கள் மலை உச்சியில் மகா தீபம் பிரகாசிக்கிறது.

தீபங்களின் வகைகள்

தீபத்தைப் பற்றி அருணகிரி நாதர் தீப மங்கள ஜோதி நமோ நம என்று பாடியுள்ளார். விளக்கு லட்சுமி தேவியின் வடிவமாகும். தரையில் சித்திரக் கோலங்கள் இட்டு வட்டமாகத் தீபங்களை ஏற்றுதல் ஒரு மரபு ஆகும். வண்ண வடிவங்களை வரைந்து அதன் மீது தீபங்களை ஏற்றுவதை சித்திர தீபம் என்பார்கள். அடுக்கடுக்கான தீபத்தட்டுகளிலே தீபங்களை ஏற்றுவதற்கு மாலா தீபம் என்று பெயர். இல்லங்களின் மாடியில் அல்லது உயரமான இடங்களில் மீது ஏற்றப்படும் தீபத்தை ஆகாச தீபம் என்று அழைப்பார்கள். ஆகாச தீபத்தை கார்த்திகை மாதம் சதுர்த்தி தினத்தன்று ஏற்றி வழிபட்டால் எம பயத்திலிருந்து விடுபடலாம். நதி நீரில் விளக்குகளை மிதக்க விடுவதை சூல தீபம் என்றும் படகு போன்ற வடிவில் உள்ள தீபங்களை நதி நீரில் மிதக்க விடுவதை நௌகா தீபம் என்றும். கோயில்களின் கோபுரங்கள் மீது ஏற்றி வைக்கப்படும் தீபங்கள் மோட்ச தீபம் என்றும். கார்த்திகை மாதம் பவுர்ணமி தினத்தில் மாலை நேரத்தில் பனை ஓலைகளால் சுற்றப்பட்டு கொளுந்தினால் எரிய விடப்படுகிற சொக்கப்பனை தீபத்தை சர்வாலய தீபம் என்று பல வகைப்படுத்தியுள்ளனர். நமது மனதில் உள்ள ஆறுவிதத் தீய குணங்களை இறைவனுடைய திருநாம ஒளியினால் மாய்த்து நாமும் ஜோதி வடிவான அத்தை நிலையை எட்டுவதே திருக்கார்த்திகை தீப விழா உணர்த்தும் மாபெரும் தத்துவம் ஆகும்.

தோஷம் நீங்க ஏற்ற வேண்டிய தீபங்கள்

1.	ராகு தோஷம்	21	தீபங்கள்
2.	சனி தோஷம்	9	தீபங்கள்
3.	குரு தோஷம்	13	தீபங்கள்

4.	துர்க்கைக்கு	9	தீபங்கள்
5.	ஈஸ்வரனுக்கு	11	தீபங்கள்
6.	திருமண தோஷம்	21	தீபங்கள்
7.	புத்திர தோஷம்	51	தீபங்கள்
8.	சர்ப்ப தோஷம்	48	தீபங்கள்
9.	கால சர்ப்ப தோஷம்	21	தீபங்கள்
10.	காளத்திர தோஷம்	108	தீபங்கள்

விளக்கிடுதல் என்பது சிவபெருமானைச் சந்தொஷப்படுத்துகிற ஓர் உயர்ந்த உபசாரம் ஆகும். சிவபெருமானுக்கான 32 வகை உபசாரங்களிலும் விளக்கிடுதலே முதன்மையான உபசாரமாகக் கருதப்படுகிறது. எனவே விளக்கிடுவதால் சிறந்த புண்ணியத்தையும், பலனையும் பெற முடியும்.

ஞாயிறு

தாமரை வடிவில் நூறு தீபங்களை ஏற்றி இறைவனைத் துதிக்க வேண்டும். சுவாமிக்கு தேங்காய் எண்ணெய் பயன்படுத்தித் தீபம் ஏற்றி வருவதன் பலனாக வருமானம் பெருக வாய்ப்புண்டு.

திங்கள்

இந்த நாளின்போது அன்னபட்சி வடிவத்தில் மாவுக்கோலம் வரைந்து அன்னபட்சி வடிவத்தில் 56 தீபங்களை ஏற்றி வழிபட வேண்டும். திங்களன்று தீப வழிபாட்டின் போது, இலுப்பை எண்ணெயைப் பயன்படுத்தவது மிகுந்த பயனளிக்கும். மிகக் கஷ்டமானநிலையில் உள்ளவர்கள் இந்த தீப வழிபாட்டின் மூலமாக மனச்சாந்தியைப் பெறலாம்.

செவ்வாய்

இந்த நாளுக்கான வழிபாட்டுக்காக அரிசிமாவில் இரட்டைக்கிளி உருவம் வரைந்து அதன்மீது 54 தீபங்கள் ஏற்றப்பட வேண்டும். தீபங்களுக்குப் பசுநெய் பயன்படுத்தப்பட வேண்டும். கணவன், மனைவிக்கிடையே தாம்பத்ய உறவை மேம்படுத்தவதற்கு செவ்வாய் தீபவழிபாடு உதவும்.

புதன்

இரட்டைச் சங்குவடிவத்தில் மாவுக்கோலம் இட்டு அதன்மீது தீபங்கள் ஏற்றி வழிபட வேண்டும். இந்த நாளை வழிபாட்டின் போது நல்லெண்ணெயைத் தீபங்களுக்குப் பயன்படுத்துதே சிறந்தது குழந்தைகளுக்கு மந்த புத்தியை இத்தகைய தீப வழிபாடு நீக்குகிறது.

வியாழன்

உங்கள் உறவினர்களோடு உள்ள பகைமை மறந்து உங்களை நட்போடு பாராட்ட வியாழனன்று செய்கிற தீப வழிபாடு பேருதவிபுரியும் இந்நாளில் சுதர்சன சக்கர வடிவத்தில் மாக்கோலமிட்டு தேங்காய் எண்ணெய்தீபமேற்றி வழிபட வேண்டும்.

வெள்ளி

ஒன்றுக்குள் ஒன்று இருக்குமாறு சுன்று வட்டக் கோலங்கள் அமைத்து அதன்மீது மத்தால் கடைந்தெடுத்த வெண்ணெயை நெய்யில் காய்ச்சி தீபமேற்ற வேண்டும். இதன் மூலமாக வீட்டில் தேவையற்ற செலவுகள் குறையும்.

சனி

முற்பிறவியில் செய்த பாவங்களைத் தொலைக்க சனியன்று தீபவழிபாடு மேற்கொள்வது சிறந்தது. நல்லெண்ணெய் ஊற்றப்பட்ட தீபமுகங்கள் கொண்ட 80 விளங்குகளை ஏற்றி இந்த நாளில் வழிபட வேண்டும்.

திரிகளின் பலன்கள்

தீபம் ஏற்றும் பொது ஒவ்வொருவரும் ஒவ்வொரு விதமான திரிகளைப் பயன்படுத்தி வருகிறோம். நாம் பயன்படுத்துகிற திரிகளுக்கு ஏற்றவாறு பலன்கள் கிடைக்கின்றன.

1. பருத்திப் பஞ்சினாலான திரிகளைப் பயன்படுத்தி தீபத்தை ஏற்றினால் இல்லத்தில் நல்லது விளையும்த, சகல சௌபாக்கியங்களும் அமைய வேண்டுமெனில் இலவம் பஞ்சினாலான திரிளைப் பயன்படுத்த வேண்டும்.

2. வெள்ளை எருக்கன் பட்டையில் திரிக்கப்பட்ட திரியைத் தீபத்திற்கு பயன்படுத்தினால் பேய் பிழத்தவர்கள் அதன் தொல்லையிலிருந்து மீள்வர். காற்று, கறுப்பு ஏதும் அண்டாமல் பாதுகாப்பு கிடைக்கும் மேலும் செல்வம் சேரும்.
3. வாழைத்தண்டு நாரினால் உருவாக்கப்பட்ட திரியைப் பயன்படுத்தவதன் மூலமாக வீட்டில் குழந்தைப் பாக்கியம் உண்டாகும். தெய்வக் குற்றம், குலதெய்வ குறைபாடு சாபம் போன்றவற்றிலிருந்து விமோசனம் கிடைக்கும் வீட்டில் அமைதி நிலவும்.
4. தாமரைத் தண்டினால் செய்யப்பட்ட திரியைப் பயன்படுத்தினால் முன்வினைப் பாவங்கள் அனைத்தும் நீங்கும். செல்வம் நீண்ட காலத்துக்கு நிலைத்து நிற்கும்.
5. புது மஞ்சள் துண்டினால் செய்யப்பட்ட திரியைப் பயன்படுத்தினால், வியாதிகள் குணமடைவதோடு அம்மன் அருள் கிடைக்கும்.
6. சிவப்பு வண்ணச் சேலையினால் செய்யப்பட்ட திரியைப் பயன்படுத்தினால், திருமணத் தடை நீங்கும், மலட்டுத்தன்மை, செய்வினை போன்ற பிரச்சனைகளும் பகலவனைக் கண்டபனி போல ஓடி மறைந்து விடும்.

தீபம் ஏற்றும்போது சொல்ல வேண்டிய மந்திரம்

கீடா பதங்கா மசகச்சா வருஷா
ஜலே ஸ்ததேலேய நிவஸந்தி ஜீவா
த்ருஷ்ட்வா ப்ரதீபம் நசஞ்சம் பாஜா
பவந்தி நித்யம்ச்வபாச ஹிவிப்ரா

புழுக்களோ, பட்சிகளோ அல்லது கொசுவோ, மரங்களோ, இன்னும் நீரிலும், பூமியிலும் எத்தனை விதமான உயிரினங்கள் இருக்கின்றனவோ அற்றில் எதுவானாலும் அதுவே, மனிதர்களுக்குள் சிறிதும் பேதமில்லாமல் யாரானாலும் எதுவானாலும் சரி, தீபத்தைப் பார்த்து விட்டால் அந்த ஜீவனுடைய சகல பாவங்களும் நிவர்த்தியாகி இன்னொரு ஜென்மம் எடுக்காமல் நித்தியானந்தத்தில் சேரட்டும் என்பது இதன் பொருளாகும்.

முடிவுரை

அண்ணாமலை தோன்றிய நாளிலிருந்தே இங்கே கார்த்திகை தீபத் திருவிழா கொண்டாடப் படுகிறது. திருஞானசம்பந்தரால் 'தொல் கார்த்திகைத் திருநாள்' என சிறப்பிப்பக்கப் பட்டுள்ளது. 'குன்றின் மேலிட்ட விளக்கு' என்பது சங்கப் பழமொழிகளில் ஒன்று. இந்தச் சொற்றொடர் கார்த்திகை உற்சவத்தின் போது இந்தத் திருவண்ணாமலை மீது ஏற்றப்படும் தீபத்தையே குறிக்கிறது. இந்த தீபத் திருவிழாவின் தொன்மையைக் குறிக்கின்றன. சீவக சிந்தாமணியில் 'கார்த்திகை விளகிட்டான் கடவுள் குவளைப் பைந்தார்' என்று சிறப்பித்துக் கூறுகின்றன. இத்துணைச் சிறப்புக்குரிய கார்த்திகை தீப விழா இரண்டு வாரங்களுக்கு மேல் கொண்டாடப்படுகிறது

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தமிழுக்குச் சமணம் ஆற்றியத் தொண்டு

இரா.மாதவன்*

முன்னுரை

சமண, பௌத்த சமயங்கள் தமிழர்கள் பண்பாட்டில் பல புதிய அறநெறிகளை வகுத்தளித்தன. அவற்றில், கொல்லாமை ஒன்று.வைதிக சமயத்தில் உயிர்ப் பலிகள் அனுமதிக்கப்பட்டிருந்தன. பழந்தமிழர் வாழ்விலும் வழிபாட்டிலும் பலியிடுதல் இடம் பெற்றிருந்தது. சமண, பௌத்த சமயங்களின் நுழைவிற்குப் பிறகு தமிழ்நாட்டில் கொல்லாமை ஒரு பெரிய அறமாகக் கருதப்பட்டது. அதேபோலக் கள்ளண்ணுதலும் புறக்கணிக்கத்தக்க ஒரு செயலாகச் சமண, பௌத்த சமயங்களால் கூறப்பட்டது. தமிழ்நாட்டிலே பண்டை இலக்கியங்கள் கள்ளண்ணுதலைத் தவறானதாகக் கூறவில்லை. திருக்குறள் போன்ற அறநூல்கள் கள்ளண்ணுதலைக் கண்டிக்கின்றன. அதற்குக் காரணம் சமண, பௌத்த சமயங்களின் பரவலே என்று அறிஞர் கூறுகின்றனர். உயிர், உடம்பு, பொருள், இளமை ஆகியன நிலையாக நில்லாமல்

மறைந்துவிடக் கூடியன. அவற்றை உணர்ந்து ஒரு மனிதன் அறத்தைச் செய்பவனாக மாறவேண்டுமென்று சமண, பௌத்த சமயங்கள் வற்புறுத்தின. துறவு நெறி, பணிவு, மனித நேயம் என்று சமண, பௌத்த சமயங்கள் கற்பித்தன. இந்நெறிகள் தமிழ்நாட்டில் குறிப்பிடத்தக்கத் தாக்கத்தை ஏற்படுத்தின.

சமணம்

துறவு கொண்டவர்களே வீடுபேறு பெறலாம் என்று சமண மதம் கூறுகின்றது. உயிர், உடம்பு முழுதும் பரவி நிற்கிறது. உடம்பின் உருவத்திற்கேற்றபடி உயிரின் அளவு அமையும். எழும்பின் உயிரும், யானையின் உயிரும் ஓர் அளவுடையன வல்ல. உயிர்கள் நல்ல அறிவும், நல்ல ஞானமும் பெற்று வினைகள் நீங்கி வீடுபேறு அடையலாம் என்பன சமணர்களின் கொள்கையாகும். இந்தச் சமயம் தமிழ்நாட்டில்

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கி.மு. மூன்றாம் நூற்றாண்டு தொடங்கி
மக்களிடையே நல்ல மதிப்பைப் பெற்றது

தமிழ்நாட்டில் சமணர்

சந்திரகுப்த அரசருடைய சமய குரு பத்திரபாகு முனிவர் என்பவர். சந்திரகுப்தருடைய நாடாகிய மகத நாட்டில் பஞ்சம் பரவுவதை அறிந்து பத்திரபாகு முனிவர் பன்னிரண்டாயினும் முனிவர்களோடு தென்னாட்டிற்கு வந்தார். அவர்களோடு சந்திரகுப்த அரசரும் வந்ததாகக் கூறுகின்றனர். பத்திரபாகு முனிவருடன் வந்த அவருடைய சீடர் விசாக முனிவர்; என்பவரே தமிழ்நாட்டில் சமண சமயத்தைப் பரப்பியவர் ஆவார்². தமிழ் நாட்டு மக்களுள் பலர் சமண சமயத்தைத் தழுவினர். சங்ககாலப் புலவர்களுல் சமண சமயத்தைத் தழுவியவர்கள் இருந்தனர்.

சமண நெறிகள்

வாழ்க்கையை இல்லறம், துறவறம் என இரண்டாகச் சமணர் பார்த்தனர். உலகத்தை துறந்து வீடுபேற்றைக் கருதித் தவம் செய்வதைச் சமண முனிவர் வற்புறுத்தினர். மெய், வாய், கண், மூக்கு, செவி ஆகியவற்றை ஆசையிலிருந்து விலக்கி அடக்குதல், கொல்லாமை, வாய்மை, பிறர் பொருளைத் திருடாமை, பற்று இல்லாமை ஆகியவற்றை இந்தத் துறவு நெறி வற்புறுத்தியது. சமண முனிவர்கள் புழு பூச்சிகளுக்குக்கூடத் துன்பம் செய்யாமல் வாழும் நெறியை வற்புறுத்தினர். கடுமையான நோன்புகளை இந்த முனிவர்கள் கடைப்பிடித்தனர்³. நீராடுதல், பல் தேய்த்தல் போன்ற செயல்கள்கூடப் பிற உயிர்களுக்கு ஊறு விளைவிக்கும் என்று கருதிச் சமண முனிவர் அவற்றைச் செய்வதில்லை. இல்லறத்திலிருந்த சமணர் கொல்லாமை, வாய்மை, பிறர் பொருளைத் திருடாமை, பிறர் மனைவியை விரும்பாமை, பொருள்மீது அளவற்ற ஆசை இல்லாமை ஆகிய ஐந்து நெறிகளை கடைப்பிடித்தனர். இவையே சமணர்கள் தம் வாழ்வில் மேற்கொண்ட நெறிகளாகும்.

சமணர் பண்பாடு

மனிதர்கள் அனைவரையும் சமமாக நோக்கும் பண்பைச் சமணர்; வளர்த்தனர். உயர்வு தாழ்வு இல்லை என்பது அவர்கள் கருத்தாகும். துன்பப்படுபவர்களுக்கு உணவு, அடைக்கலம், மருந்து, கல்வி என்ற நான்கு தானங்களைச் செய்வதையே சமணர் பெரிய அறமாக்க கொண்டனர். தமிழர்கள் பண்பாட்டிலும் இத்தகைய கருத்துகளுக்கு இடமிருந்ததால், சமண சமயம் தமிழ்நாட்டில் பெருமதிப்புப் பெற்றது. தாய் மொழியை வளர்க்கும் ஆர்வம் உடையவர்களாகச் சமணர் இருந்தனர் மக்கள் அறியாத மொழிகளில் எழுதுவதை அவர்கள் தவிர்த்தார்கள். மீன் பிடித்தல், வேட்டையாடுதல் போன்ற உயிட;க்கொலை செய்யும் தொழில்களைச் சமணர்கள் போற்றவில்லை. அன்பு, அருள் ஆகியன சமணர்களின் அடிப்படைக் கொள்கையாய் இருந்தன⁴ தமிழர்கள் பண்பாட்டில் அன்பும் அருளும் பெறுவதற்குச் சமணர்கள் காரணமாக இருந்தனர்.

சமணர் இலக்கியம்

தொல்காப்பியம், திருக்குறள், சிலப்பதிகாரம், சீவகசிந்தாமணி, நாணீவிருத்தம், சூளாமணி, பெருங்கதை, வளையாபதி, உதயகுமார காவியம், நாககுமார காவியம், கலிங்கத்துப்பரணி, யசோதர காவியம், இராமகாதை, கிளி, விருத்தம், எலி விருத்தம், இளந்திரையன், புராண சாகரம்.

இலக்கண நூல்கள்

நன்னூல், நம்பியகப்பொருள், யாப்பருங்கலம், நேமிநாதம், வெண்பாப் பாட்டியல், சந்திர காவியம், அணியியல், வாய்ப்பியம், மொழிவரி

நாடக நூல்கள்

குணநூல், அகத்தியம், கூத்தநூல், சந்த நூல்.

நிகண்டுகள்

சூடாமணி நிகண்டு, திவாகரம், பிங்கலந்தை

ஜோதிட நூல்கள்

ஜினேந்திணமாலை, உள்ளமுடையான்

கணித நூல்கள்

கெட்டி எண்கவடி, கணக்கதிகாரம், சிறுகுழி வாய்ப்பாடு, கீழ்வாயிலக்கம், பெருக்கல் வாய்ப்பாடு, ஆனந்தமாலை

நீதி நூல்கள்

நாலடியார், பழமொழி, நானூறு, ஏலாதி, சிறுபஞ்சமூலம், திணைமாலை, நூற்றைம்பது ஆசாரக்கோவை, அறநெறிச்சாரம், அவ்வை, அகத்தில்குடி, நான்மணிக்கடிகை, இன்னா நாற்பது, இனியவை நாற்பது, திடண்குடும்

தர்க்க நூல்கள்

நீலகேசி, பிங்கலகேசி, அஞ்சனகேசி, தத்துவதரிசனம்⁵

தமிழ்நாட்டில் சமணம்

தமிழ்நாட்டில் சமணம் பொ.ஆ. மூன்றாம் நூற்றாண்டிலிருந்து பரவியது. சமணத் துறவிகள் தங்கிய கற்படுக்கைகளோடு கூடிய குகைகள் மதுரை மற்றும் பிற இடங்களில் உள்ள கைகளில் அதிக அளவில் உள்ளன. நாலடியார், பழமொழி, சீவக சிந்தாமணி, யாப்பெருங்கலக் காரிகை, நீலகேசி முதலியன தமிழின் முதன்மையான சமண நூல்கள் ஆகும். பூஜ்யபாதா என்பவரின் சீடரான வஜ்ரநந்தி என்பவரால் பொ. ஆ. 470 - ல் ஒரு திராவிட சமணச் சங்கம் மதுரையில் நிறுவப்பட்டது. தமிழகத்தில் சமணம் பரவியதன் விளைவாகப் பல சமணக் கோயில்கள் உருவாகின.

தமிழக சமணக் கோயிலுக்கு உதாரணமாக காஞ்சிபுரத்துக்கு அருகே உள்ள அழகான மேற்கூரை ஓவியங்களுடன் கூடிய திருப்பருத்திக்குன்றம் கோயிலை கூறலாம். காஞ்சிபுரத்தில் உள்ள இந்தப் பகுதி சமண காஞ்சி என்று அழைக்கப்படுகிறது⁶.

களப்பிரர்களை வீழ்த்தி நாட்டைக் கைப்பற்றிய மூவேந்தர்களான சேர, சோழ, பாண்டிய மன்னர்கள் ஆட்சிக் காலத்தில் நால்வராகிய அப்பர், சுந்தரர், சம்பந்தர், மாணிக்க

வாசகர் பெருந் தொண்டாற்றிட ஆதி சைவ மதம் மீண்டும் செழித்தது.

ஜீனரைக் கடவுளாக வழிபடுவது சமண மதம் என்றாகும். இதே காலத்தில் பிற பிரிவு மதங்களையும் அவர்கள் சமண மதமாகக் கருதினாலும், ஜைன மதமே சமண மதம் என்றழைக்கப்படுகிறது. திகம்பரர் என்றும் அழைக்கப்பட்ட சமணர்கள் திசையையே ஆடைகளாக அணிபவர் என்று பொருள். இவ்வகையைச் சேர்ந்தவர்கள் ஆடை அணிவதில்லை. நிர்வாண சாமியாளர்களாகவே இருந்தனர்⁷. இவர்கள் வழிபடுகின்ற கடவுள் சிலைகளும் இவ்வாறே காட்சியளித்தது. இவர்களில் இரு பிரிவினர் வெள்ளை உடை அணியும் சாமியர்கள் மற்றும் ஆகம நூல்களை வழிபடுவர் என்பனவாம்.

பொதுவாக இவர்கள் அனைவரும் 24 தீர்த்தங்கரர்களையே கடவுளாக வழிபட்டனர். சித்தரால் மலைக் கோயில் அல்லது சித்தரால் சமணக்கோயில், திருச்சநாட்டு மலை மேல் அமைந்துள்ளது. கன்னியாகுமரணீ மாவட்டத்தில், சித்தரால் எனும் கிராமத்தில் அமைந்துள்ள இக்கோயில் பகவதி கோயில் என்றும் அழைக்கப்படுகிறது. உள்ளூர் மக்கள் இம்மலையை சொக்கன் தூங்கி மலை என்று அழைக்கின்றனர்.

மதுரைக்குள்ளும், மதுரை மாநகரைச் சுற்றியும்¹ ஆம் நூற்றாண்டு முதல் 2 ஆம் நூற்றாண்டு வரை 26 குகைக்கோயில்கள் அமைக்கப்பட்டன. யானைமலை, அழகர்மலை, முட்டுப்பட்டி, திருப்பரங்குன்றம், விக்கிரமங்கலம், கருங்காலக்குடி, மாங்குளம், கொங்கர்புளியன்குலம், திருவடவூர், வரிச்சியூர் என்று பட்டியல் நீள்கிறது. மதுரையில் பழங்கால ஜைனர்கள் வாழ்ந்ததற்கான சான்றுள்ள எட்டு இடங்களில் யானைமலையும் ஒன்று. இபம் அல்லது அவம் என்பது யானையைக் குறிக்கின்ற சொல்லாகும். இந்தக் குன்று ஒரு யானை அமர்ந்திருப்பது போல் இருப்பதால் அது

இவக்குன்றம் என்று அழைக்கப்பட்டதாகக் கல்வெட்டுகள் கூறுகின்றன⁸.

திருமலை ஐஜர்கள் கோயில் திருமலை அல்லது பக்தி மலை என அழைக்கப்படும் இது திருவண்ணாமலை மாவட்டம், ஆரணிக்கு அருகில் உள்ளது. இங்குள்ள மிகப்பெரிய குகைக்கோயில் சுமார் ஒன்பதாம் நூற்றாண்டில் கட்டப்பட்டது. அந்தக் குகை முப்பது அறைகளாக பத்தாம் நூற்றாண்டில் பிரிக்கப்பட்டது. தீர்த்தங்கரர்கள் மற்றும் யக்ஷி ஆகியோரின் படங்களை வரைவதற்காக இதைச் செய்திருக்கலாம். மலையடிவாரத்தில் கோபுரத்தின் அடியில் புதைந்துள்ள பாறைகளின் கல்வெட்டில் வைகை மலை என்று வெட்டப்பட்டுள்ளது. இது அவ்வாறு அழைக்கப்பட்டிருக்கலாம். இது அடிவாரத்திலுள்ள வைகை என்பனும் கிராமத்தின் பெயரேயாகும்⁹.

சமணர்கள் மலைமேல் காடுகளுக்குள் அமைக்கப்பட்டிருக்கும் குகைக்கோயிலுக்கு மட்டும் உடரித்தானவர்கள். திராவிட கலாச்சாரத்தில் அமைந்திருக்கும் கோவில்கள் போல் நகரங்களுக்கும் ஊர்களுக்கும் நடுவே நூற்றாண்டுகள் பழமையான பல ஐஜனக் கோயில்கள் உள்ளன. கொங்கு மண்டலமான ஈரோடு பகுதியில் வெள்ளோடு, அவல்பூந்துறை, சீனாபுரம், விஜய மங்கலம் உள்ளிட்ட பகுதிகளில் பழங்கால சமணர் கோயில்கள் தீர்த்தங்கரர்கள் சிலைகளுடன் உள்ளன. இவை அனைத்தும் வெவ்வேறு காலங்களில் புனரமைக்கப்பட்டது. திருவண்ணாமலை மற்றும் விழுப்புரம் மாவட்டங்களில் தமிழகத்தின் அனேக சமணர் படுகைகள் உள்ளன¹⁰.

சுமார் 7000 முதல் 8000 சமணர்கள் கழுவேற்றப்பட்டதாகக் காலம் காலமாக ஒரு செய்தி ஒன்று உண்டு. ஆனால் அது நடந்ததாக சொல்லப்படும் மதுரையில் சகல வசதிகளுடன் சமணர் வாழ்ந்தனர் என்றே ஆதாரங்கள் சொல்கிறது. இயன்றளவில் வைணவர் பின் பற்றி வரும் கழுமரம் ஏறுதல் சமணர்கள் மூலம் இங்கு வந்திருக்கலாம்¹¹.

சமண மடத்திலிருந்து இந்து மதத்திற்கு வந்து தொண்டாற்றிய அப்பர் தன்னுடைய இறுதி நாட்களில் மீண்டும் சமண மதத்திற்கே சென்று விட்டதாகக் கூறுவர். சமண மதத்தில் கடைசி தீர்த்தங்கரான மகாவீரர் ஒரு நாள் நள்ளிரவு வரை பக்தர்களுக்குப் போதனைகள் செய்துவிட்டு அனைவரும் உறங்கிய உடன், அமர்ந்த நிலையிலேயே முக்தியடைந்துவிட்டார். இந்தச் செய்தி மன்னர் காதுக்கு வர மன்னர் அனைத்து மன்னர்களையும் கூட்டி முடிவெடுத்து அனைவருக்கும் ஞான ஒளியாக திகழ்ந்த மகாவீரர் முக்தி நாளை அனைவரும் தீபம் ஏற்றிக் கொண்டாடுவோம் என்று அறிவித்தார்¹². பிற்காலத்தில் இந்துக்கள் சமணர்களின் பண்டிகையைக் கொண்டாட ஆரம்பித்ததாகக் கூறுகின்றனர். இரண்டாயிரம் ஆண்டு பழமையான மதமும் அதைப்பற்றிய வெவ்வேறான கதைகளும் உலவினாலும் சமாதானத்தையும், அன்பையும் கடைப்பிடிக்கும் சமணர்கள் இனிமையானவர்களே!

முடிவுரை

இந்திய மாநிலமான தமிழ்நாட்டில் ஐஜனமதம் ஒரு விரிவான வரலாற்றைக் கொண்டுள்ளது, இருப்பினும் சமகாலத் தமிழர்களில் சிறுபான்மையினரால் கடைப்பிடிக்கப்படுகிறது. 2011 இந்திய மக்கள் தொகைக் கணக்கெடுப்பின்படி, தமிழ்நாட்டின் மொத்த மக்கள் தொகையில் 0.12% ஐஜனர்கள், திகம்பர பிரிவைச் சேர்ந்தவர்கள். தமிழ் ஐஜனர்கள் முதன்மையாக வட தமிழகத்தில், மதுரை, விழுப்புரம், காஞ்சிபுரம், வேலூர், திருவண்ணாமலை, கடலூர் மற்றும் தஞ்சாவூர் மாவட்டங்களில் குவிந்துள்ளனர்.

தமிழ்நாட்டில் சமணர்களின் நைனார் என்று அழைப்பார்கள் .ஆரம்பத்தில் 90% இருந்த சமணர்கள் தற்போது 0.12% சதவீதம் மட்டுமே தமிழகத்தில் வாழ்கின்றனர் சமண மதம் குறைவதற்குப் பல காரணங்கள் முன்வைக்கின்றனர் அதில் முதன்மையானது மன்னர் ஆதரவு குறைவு ,சமண மதத்திலிருந்து

சைவ மதத்திற்கு மன்னர்களும் மக்களும் மாற்றப்பட்டனர், மேலும் சமணர்கள் கழுவேற்றம் பட்டது.

சமணர்கள் தானத்தில் சிறந்தவர்களாகக் கருதப்பட்டனர். உதாரணமாக அடைக்கல தானம் அந்தக் காலங்களில் வீடுகள் கட்டும் பொழுது (திண்ணை) அதில் அடைக்கலம் கொடுப்பதற்கு அந்தத் திண்ணைகள் கட்டப்பட்டது. ஆகார தானம் அன்னதானம் என்று சொல்வார்கள். ஸஸ்த்ஹிரம் கல்வி ஞானத்தை அளிப்பது. நான்காவது மருத்துவம் தானம், ஐந்தாவதாக வஸ்திர தானம் துணி தானமாக அளிப்பது. அப்படி அனைத்துமே தானமாகச் செய்த சமணர்கள் கிபி ஆறாம் நூற்றாண்டுக்குப் பிறகு அவர் வாழ்க்கையைத் தானமாகச் செய்து அவர்கள் உண்ணா நோன்பிருந்து உயிர் இருந்திருக்கலாம் அல்லது இடம்பெயர்வு ஏற்பட்டிருக்கலாம். தமிழகத்தில் இன்றம்கூட சில சமணர் கோயில்கள் இந்துமத பாணியிலேயே காண்பட்டிருக்கின்றன. இந்துமத கோயிலாகவும் மாற்றப்பட்டிருக்கிறது என்பதை நாம் கண்கூடாக காண்கிறோம். மேலும் சில சமயம் படுக்கைகள் கூட பஞ்சபாண்டவர்கள் தங்கிருந்த கோயில் என சித்தரித்து கூறப்படுகிறது. அவை சமணர்களுடைய குகைகள் ஆகும்.

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புத்த சமயத்தில் காணப்படும் அறநெறிகள்

க. ரெஜினா*

முன்னுரை

"மக்கள் படுகின்ற துன்பங்களுக்கெல்லாம் ஆசையே காரணம். ஆசையை ஒழித்தால் துன்பங்கள் விலகும். எந்த உயிரினங்களுக்கும் துன்பம் செய்யக்கூடாது" என்ற நன்னெறிகளை நாடெங்கும் சுற்றி மக்களிடம் உணர வைத்தவர்

அன்பின் சிகரம், ஆசிய ஜோதி, புத்தர; ஆவார். இந்த உலகத்தில் பிறந்த ஒப்பற்ற ஞானிகளில் மிகச் சிறந்த இடத்தைப் பெற்று திகழ்ந்தவர் புத்தரே ஆவார். நம் இந்தியாவில் தோன்றிய பல்வேறு மதங்களில் புத்த மதம் மிகச் சிறப்புடனேயே திகழ்கின்றது. புத்த மதக் கொள்கைகள்

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சிந்தனைகள் அனைவராலும் ஏற்றுக்கொள்ளப் பட்டு அவை அனைத்தும் அறநெறிகளாக போதிக்கப்பட்டு வருகின்றன. உலக மக்கள் ஒவ்வொருவர் மனதிலும் புத்த மதம் சிறந்து விளங்குவதற்கு காரணமே புத்தர் தான். அத்தகைய உலக பெரியார்களில் ஒருவராக சிறந்து விளங்குகின்ற புத்தரை பற்றியும், அவரது அறநெறிகள் பற்றியும் அறிந்து கொள்வதில் பெருமைப்படுகிறேன்.

சமயத்துறையில் ஏற்பட்ட மாறுதல்கள்

கி.மு.ஆறாம் ஆம் நூற்றாண்டில் அரசியலிலும் சமயத்துறையிலும் சிறப்பான முன்னேற்றங்கள் ஏற்பட்டன. ஆதலில் அக்காலப்பகுதி ஒரு "வியப்புக்குரிய நூற்றாண்டு" என்று கூறப்படுகிறது. இந்த நூற்றாண்டில் தான் புத்தர், ஹெராக்கிதஸ், இசையா, கன்பூசியஸ், லௌட்டேலே ஆகிய பேரறிஞர்கள் ஒருவரையொருவர் அறியாமலும் ஒருவரால் மற்றவருடைய கொள்கை உருவாகாமலும் தனித்து வாழ்ந்தனர். 1 வட இந்தியாவில் வலிமை பெற்று விளங்கிய குடியரசு ஸ்தாபனங்கள் வீழ்ச்சியுற்று மௌரிய ஆட்சிக்கு அடிகோலின. புத்த சமயத்தின் எழுச்சி பிராமண சமயத்தில் புதிய மாறுதல்களை உருவாக்கியது எனலாம். 62 வகையான சமயக்கோட்பாட்டுப் பிரிவுகள் இருந்தன. வலிமை வாய்ந்த கோட்பாடுகள் மட்டுமே நிலைத்திருந்தன.

புத்தரின் இளமைப்பருவம்

கௌதம புத்தர்; கபிலவஸ்துவிலுள்ள லும்பினியில் கி.மு.567-ல் சுத்தோதனருக்கும் மாயாதேவிக்கும் மகனாக பிறந்தார். சாக்கிய குலத் தலைவராகிய சுத்தோதனர் கபிலவஸ்துவின் சிற்றரசர் ஆவார். புத்தருக்கு சித்தார்த்தார, தாதகாதா, சாக்கிய முனி போன்ற வேறு பெயர்களும் உண்டு. புத்தர் பிறந்த ஏழு தினங்களுக்குப் பின் தாயார் இறந்தார். பின் புத்தரின் சிற்றன்னை மகாபிரஜாபதி கௌதமி புத்தரை தன்னுடைய மகனெனக் கருதி வளர்த்து வந்தார்.² புத்தருக்கு 16 வயது நிரம்பிய பின் யசோதரா என்ற பெண்ணை மணந்து கொண்டார்.

வயோதிகர், பிணம், நோயாளி, முனிவர்; ஆகியோரை கண்ட பின் பிணி, மூப்பு, சாக்காடு முதலிய வாழ்க்கைத் துன்பங்கள் அவர் இளகிய மனதைக் கலக்கின. ஆகவே தனது 29 வது வயதில் இல்லற இன்பத்தை துறந்து துறவியின் ஆடையுடன் ஒவ்வொரு இடமாகச் சென்றார்.³ இறுதியில் வைசாலி நகரத்தை அடைந்தார். அங்கு ஆலாரகாலமா, உத்ரகாராமபுத்திரா என்ற தேர்ச்சி பெற்ற இரு ஆசிரியர்களிடம் சமயத் தொடர்பான கோட்பாடுகளைக் கற்றார். பின்னர் அங்கிருந்து உருவேலா என்ற இடத்திற்கு சென்றார். உருவேலா என்ற ஊரிலிருந்து ஓர் போதி மரத்தினடியில் அமர்ந்து ஞானோதயம் பெறாமல் அவ்விடத்தை விட்டு அகல்வதில்லையென்று சபதம் எடுத்துக் கொண்டார். ஆறு ஆண்டுகள் கடுந்தவத்திற்குப் பின் ஒரு நாள் ஞானோதயம் பெற்றார்.⁴ அப்பொழுது புத்தர் 35 வயது நிரம்பப் பெற்றிருந்தார். துன்பங்களுக்கெல்லாம் காரணம் ஆசை தான் என்றும், அதனை ஒவ்வொருவரும் விட்டொழிக்க வேண்டுமென்றும் எண்ணினார்.

சமயப் பணியை தொடங்குதல்

புத்தர் தான் அறிந்த பேருண்மையை தனது ஆசிரியர்களான ஆலாரகாலமாவிடமும், உத்ரகாராமபுத்திரரிடமும் சென்று கூற வேண்டுமென்று விரும்பினார். ஆனால் அதற்கு முன்பே அவ்வாசிரியர்கள் இயற்கை எய்துவிட்டார்கள். அதன் பின் ரிஷிபட்டனாவில் சந்தித்த 5 பிராமண முனிவர்களிடம் சென்று தான் அறிந்த புதிய உண்மைகளை எடுத்துரைத்தார். அந்நாள் முதல் புத்தர் தன்னுடைய சமயப் பணியினை மேற்கொண்டார்.⁵

வாரணாசிக்குச் சென்று யாகா என்ற செல்வ மிகுந்த வணிகரை தனது சமயத்திற்கு மாற்றினார். ராஜகிருகாவிற்கு சென்று பலரை தனது பேச்சாற்றல் மூலம் புத்த மதத்திற்கு மாற்றினார். அனாத பிண்டிகா என்ற செல்வ மிகுந்த ஓர் வணிகர், சாரிபுத்தா, நாதபிட்டா போன்றவர்களும் புத்த மதத்திற்கு மாறினார்கள். பேரரசர் பிம்பிசாரர், அஜாதசத்ரு போன்றவர்களும் பௌத்த சமயத்திற்கு ஆதரவு தந்தனர். புத்தர் கோசல நாட்டில் பல

ஆண்டுகள் தங்கி பொதுமக்களுக்கு தனது கருத்துக்களை எடுத்துரைத்தார்.

சீர்திருத்த இயக்கம்

ஆரியக் கலாச்சாரம் அதிகம் பரவாத மகதம், விதேகம், அங்கம் போன்ற கிழக்குப் பகுதியில் இப்புதிய சமயங்கள் தோன்றியது. அக்காலத்தில் அறுபத்திரண்டு தத்துவப் பிரிவுகள் இருந்ததாக கூறப்படுகிறது. கடவுளை பற்றி பலர் பல கோட்பாடுகளை பரப்புவதற்கு முயன்றனர். இறுதியில் நிலைத்து நின்றது சமணமும் பௌத்தவுமே. இந்த இரண்டிலும் பௌத்த சமயமானது இந்து சமயத்துக்குள்ளாகவே ஒரு சீர்திருத்த இயக்கமாக உருவாயிற்று. வெற்றுச்சடங்குகளுக்கு முக்கியத்துவம் கொடுத்து நடத்தையையும் ஒழுக்கத்தையும் அலட்சியப்படுத்துகிறது. பிராமண சமயம் என்று கருதினார்.⁶ புத்தர் யாகம் பலி போன்ற வெற்றுச்சடங்குகள் ஒழிய வேண்டுமென்று அவர் பாடுபடுவதற்கு இதுவே காரணமாகும்.

பிராமண சமயத்தின் எதிர்ப்பு சமயம்

புத்தர் வறட்டு தத்துவங்களையும், சடங்குகளையும் வெறுத்தார். இவரது கருத்துகளில் முக்கிய இடம் பெற்றவை பிறருக்கு இன்னா செய்யாமையும், துன்பத்தினின்று விடுபடும் மார்க்கமும் தான். அவர் சாதி வேறுபாட்டையும், கடவுள் கொள்கைகளை புறக்கணித்தும், கோயில் வழிபாட்டை தவிர்த்தும் அஹிம்சையே தலைச்சிறந்த கொள்கையாக கொண்டமையால் இவர் ஸ்தாபித்த பௌத்தம் பிராமண மதத்திற்கு எதிர்ப்பு சமயமாக மாறியது.⁷

பௌத்தர்களின் சமயஇலக்கியங்கள்

பௌத்த சங்கம் அல்லது பௌத்த சமய ஆண் துறவியர் பெண் துறவியர் பிரிவிற்குப் புத்தர் அடிகோலினார். பௌத்த சமய இலக்கியங்கள் தொகுப்பாக திரிபீடகம் மூன்று கூடைகள் என அழைக்கப்படுகின்றன. சுத்தபீடகம் புத்தரின் சமயச் சொற்பொழிவுகளைப் பற்றி மொழிகிறது. வினய பீடகம் பௌத்த சன்னியாசிகளும், சன்னியாசிகள் நடந்து கொள்ள வேண்டிய

விதிமுறைகளை விளக்குகிறது. அதோடு பௌத்த மடங்கள் எவ்வாறு நடத்தப்பட வேண்டும் என்பதையும் கூறுகிறது. பௌத்த சமயத்தின் தத்துவ அடிப்படைகளை விளக்கிக் கூறும் நூலாக அபிதம்ம பீடகம் விளங்குகிறது. பௌத்த சமய இலக்கியங்கள் புத்தரின் முந்தைய பிறப்புக்களில் நடைபெற்ற கதைகளை பற்றிக்கூறும் ஜாதகங்களையும் உட்படுத்துவனவாகும்.⁸

பௌத்த சமயத்தின் சிறப்பு

புத்தர; ஒழுக்க நெறியையே பெரிதும் வலியுறுத்துபவராய் இருந்தாரே தவிர ஒரு போதும் சமய புரட்சியாளராக விளங்கவில்லை. மக்கள் வாழ்க்கையை நெறிப்படுத்தும் பணியினை மேற்கொண்டார். பெண்களை முதன் முதலில் பௌத்த அமைப்பில் சேர்த்தார். இரண்டாவதாக சாதி வேறுபாடின்றி அனைவரையும் அழைத்தார். இளையோர், முதியோர், சமுதாய அந்தஸ்தும் பார்க்காமல் இவ்வமைப்பில் எல்லோரும் சேர்க்கப்பட்டனர். சமணம், பௌத்தம் ஆகிய இரண்டையும் சார்ந்த மக்கள் இந்து சமயத்தின் “புரட்சி மக்கள்” எனப்பட்டனர்.⁹

புத்த மதத்தின் எளிமை

புத்த மதத்தின் இலக்கியங்களும் போதனைகளும் மக்கள் அனைவரும் அறியக்கூடிய பாலி மொழியில் இருந்தன. புத்த மதக் கொள்கைகளை ஒரு சாதாரண மனிதன் கூட புரிந்து கொள்ள முடியும். பண தேவையில்லை, பகட்டு வேண்டியதில்லை, திருவிழாக்கள் நடத்த வேண்டாம். சடங்குகள் யாகங்கள் செய்ய வேண்டியதில்லை.

புத்த மதக் கொள்கைகள் நம்பிக்கைக்கு முக்கியத்துவம் கொடுத்தன. விழாக்கள், சடங்குகள், மூடநம்பிக்கைகள் ஆகியவற்றிற்கு முற்றுப்புள்ளி வைத்தன. எதையும் உண்மைக் காரணத்தை ஆராயும் நோக்கத்தோடு அமைய வேண்டும் என்ற தத்துவத்தை உலகிற்கு எடுத்தியம்பியது.

புத்தர் போதித்த நான்கு உண்மைகள்

புத்தர் தானறிந்த உண்மைகளை பொதுமக்களுக்கு போதித்து அவர்களை பொறுப்புள்ள மக்களாய் மாற்ற விரும்பினார். இவர் சுமார் 45 ஆண்டுகள் வரை சீரிய சமயப்பணியில் ஈடுபட்டார். புத்தரின் கொள்கையில் உண்மை இருந்தது. அனைவரும் பின்பற்றக்கூடிய எளிமை இருந்தது. அவர் நான்கு உண்மைகளைக் கூறினார்.¹¹

1. உலகம் துன்பமயமானது
2. அதற்குக் காரணம் உண்டு
3. அதனை நிறுத்திவிடலாம்
4. அதனை நிறுத்த ஓர் வழி உண்டு, அத்துன்பத்திற்கு காரணம் ஆசையே என்று சிறந்த உண்மைகளைப் போதித்தார்.

எட்டு நெறிகள்

ஒருவன் உடலை வருத்திக் கொள்வதால் மட்டும் பிறவி பேற்றினை பெற்றிட இயலாதென்று கூறினார். சீரிய எண் வகை வழி உண்டு என்றும் நடுநிலை ஒன்றே சிறந்த வழியென்றும் கூறினார். அவை: 1. நல்ல நம்பிக்கை 2. நல்ல ஆசைகள் 3. நல்ல பேச்சு 4. நல்ல நடத்தை 5. நல்ல வாழ்க்கைநெறிகள் 6. நல்ல முயற்சி 7. நல்ல மனம் 8. நல்ல தியானம்¹² போன்றவையாகும். பட்டினிக்கிடந்து உடலை வருத்துதல் போன்ற கடுமையான விரதங்களை புத்தர் போதிக்கவில்லை. எனவே தான் இந்த எட்டு நன்னெறிகள் அடங்கிய விடுதலை வழியானது 'நடுவழி' என்று சொல்லப்பட்டது.

பத்து கட்டளைகள்

புத்தர் தம் கொள்கைகளை ஏற்று சீடர்களை சேர்த்து புத்தரால் உருவாக்கப்பட்டது தான் பௌத்த சங்கம் எனப்பட்டது. இப்பௌத்த சங்கத்தைச் சேர்ந்தவர்கள் கடைப்பிடிக்க வேண்டியவை பத்து ஒழுக்கங்கள் எனப்பட்டன. அவை. 1. உயிர்க்கொலை செய்யாதிருத்தல் 2. களவாடாமை 3. சிற்றின்பத்தில் ஈடுபடாதிருத்தல் 4. பொய் கூறாதிருத்தல் 5. மது வகைகளை அருந்தாதிருத்தல் 6. உணவில் கட்டுப்பாடு 7.

இசை, நடனம் போன்ற கேளிக்கைகளைத் தவிர்த்தல் 8. அணிகலன்கள் போன்றவற்றில் ஆசையின்மை 9. எளிய படுக்கை 10. பொன், வெள்ளி போன்றவற்றை விரும்பாதிருத்தல்¹³ போன்றவையாகும்.

பௌத்த சமயத்தில் கடைப்பிடிக்கப்பட்ட அறநெறிகள்

இன்னா செய்யாமையை வற்புறுத்தின. ஊழ்வினை(கர்மா)க் கோட்பாட்டை ஏற்கின்றன. துன்பத்தை துடைப்பதை விரதமாகக் கொள்கின்றன. அவை வேதங்களை புனிதமாக ஏற்கவில்லை. அவை பிராமண சமயத்திற்கு எதிரானவை. வைதீக சடங்குகளை ஏற்றுக் கொள்வதில்லை அறிஞர் மொழியாக விளங்கிய சமஸ்கிருதத்தை விட்டுப் பாமர் மொழியான பாகத(பிராகிருத)மொழியில் சமயச் சொற்பொழிவுகளையாற்றி இலக்கியங்களை இயற்றின. நல்லொழுக்கத்தின் அடிப்படையில் சமுதாயத்திற்கும் தனிமனிதனுக்கும் சமய விதிமுறைகளை வகுத்தன.¹⁴ மத மாற்றும் சங்கம் ஒன்றை நிறுவித் துறவிகள் வாயிலாக சமயப் பிரச்சாரத்தை மேற்கொண்டனர். இவ்வாறெல்லாம் புத்த சமயம் மற்ற சமயத்தினின்றும் வேறுப்பட்ட நிலையில் நிற்கின்றன. புத்தர் ஜனநாயக முறைப்படி சங்கத்தை நிறுவினார். சாதி வேறுபாட்டை நீக்குதல், கடவுள் கொள்கையை புறக்கணித்தல், கோயில் வழிபாடு கொள்ளாமை, பிரம்மத்தைப் பற்றி ஆராயாமை, நிர்வாணம் எய்துதலும் அஹிம்சையுமே தலைச்சிறந்த தர்மங்கள் என்று கூறப்பட்டது.¹⁵

பௌத்தம் வரலாறு பற்றி அறிய உதவும் வரலாற்று நூல்கள்

புத்தர; பௌத்தம் என்பவற்றில் வரலாறுகள் சில முக்கிய நூல்கள் வாயிலாக அறிய கிடைக்கின்றது. 1. மினாண்டர் என்னும் கிரேக்க அரசனுக்கும் நாகசேனர; என்னும் பௌத்த துறவிக்கும் இடையே நிகழ்ந்த உரையாடல்கள்-இது மிலிந்தபங்கா எனப்படும். 2. சிங்களத்தில் எழுந்த தீபவம்சம் மகாவம்சம் என்னும் பௌத்த வரலாற்று நூல்கள்,

மகாவம்சத்தின் தொடர்ச்சியாக எழுதப்பெற்ற சூளவம்சம் என்னும் நூல்.¹⁶

பழைய கோட்பாடுகளையும், திரிபீடங்களையும் மட்டும் மேற்கொண்டு ஒழுகிய பௌத்தர்கள் என்றும், புதுக்கருத்துக்களையும் மேற்கொண்டு புத்தரை கடவுளாகவே கண்ட பிறர் மகாயான பௌத்தர் என்றும் பெயர் பெற்றனர். இந்த பிளவு அம்மதத்தில் ஏற்படுவதற்கு புத்தருக்கு பிறகு ஐந்து நூற்றாண்டுகள் பிடித்தன.¹⁷ புத்த தருமத்தை பரப்புவதற்கு சங்கத்தின் நான்கு கூட்டங்கள் நடைபெற்றன.

புத்தசமய கோட்பாட்டில் குடியரசு

அசோகர் காலத்தில் அவரது பேராதரவுப் பெற்ற 'திஸ்ஸாமொக்கலி புத்தர்' என்னும் அறிவில் சிறந்த பிட்சு ஒருவர் புத்தரின் மறைவுக்கு பிறகு கிமு 286 ஆண்டுகளுக்குப் பிறகு பாடலிபுத்திரத்தில் மூன்றாம் அவை ஒன்றைக் கூட்டினார். அதில் புத்த சமய கோட்பாடுகள் தொகுத்தளிக்கப்பட்டது.¹⁸

புத்தர் தன்னுடைய சமய அமைப்பிற்கு சங்கா என்று பெயரிட்டார். புத்தர் ஓர் குடியரசு நடைபெற்று வந்த ஊரில் பிறந்த காரணத்தால் தான் குடியரசிற்கு இருந்து வந்த பெயரை தன்னுடைய அமைப்பிற்கும் வைத்துக் கொண்டார். குடியரசு பொதுச்சபையில் எவ்வாறு விவாதம் நடத்தி சில நடவடிக்கைகளை மேற்கொள்வார்களோ அவ்வாறே தனது சங்கத்தை சேர்ந்தவர்களும் ஒன்று கூடி விவாதம் நடத்தி நடவடிக்கைகளை மேற்கொள்ள வேண்டுமென்று புத்தர் ஒருமுறை குறிப்பிட்டார். கோசலா, கௌசாம்பிக்கு கிழக்கிலும், அங்காவிற்கு மேற்கிலும் மகதாவிற்கு வடக்கிலும், இமயமலைக்கு தெற்கிலுமுள்ள இடைப்பட்ட பகுதியில் பல குடியரசுகள் நடைபெற்று வந்ததாக பௌத்த இலக்கியங்களில் கூறப்பட்டுள்ளன.¹⁹

புத்தமதம் வளர்வதற்கு மன்னர்களின் ஆதரவு

மா மன்னர்களின் ஆதரவும் புத்த சமயத்திற்கு இருந்தது. மாமன்னர் அசோகர் கலிங்கப்போருக்குப்

பிறகு புத்த தர்மக் கொள்கைகளை வெளிநாடுகளிலும் பரப்புவதில் அக்கறைகாட்டினார். எகிப்து சிரியா போன்ற நாடுகளில் மகாமாத்திரர்களை அனுப்பி அந்நெறிக கொள்கைகளை பரவச்செய்தார். தன் மகன் மகேந்திரன் மகள் சங்கமித்ரை ஆகியோரை இலங்கைக்கு அனுப்பி புத்தமதக் கருத்துகளை பரவச் செய்தார். இந்தியாவில் பல இடங்களில் கல்துண்களிலும் பாறைகளிலும் தர்மநெறிக்கொள்கைகளைப் பரப்பி மக்களிடையே அன்பும் அறமும் பண்பும் பாசமும் மேலோங்கச் செய்தார்.²⁰ அதுபோல கனிஷ்கரும் மகாயான நெறிமுறையில் புத்த வழிபாட்டை ஊக்குவித்தார்.

அசோகரின் கல்வெட்டில் புத்தரின் அறநெறி (கி.மு. 276-236)

அசோகர் அக்கல்வெட்டில் புத்த தர்மத்தை பற்றிக் கூறும்போது 'சாதம்மா' (மிகச்சிறந்த) என்று கூறுகிறார். பகவான் என்ற வார்த்தையை உபயோகப்படுத்துகிறார். அசோகர் புத்த மதத்தை தழுவியவர் என்பதற்கு இந்த கல்வெட்டே சான்றாகும்.²² இக்கல்வெட்டு தற்போது கொல்கத்தா அருங்காட்சியகத்தில் உள்ளது. மத்திய பிரதேசத்தில் போபால் நகருக்கருகில் சாஞ்சி என்ற இடத்தில் இருக்கும் ஸ்தூபி சாஞ்சி ஸ்தூபி ஆகும். இங்கு புத்தரின் வாழ்க்கையை விளக்கும் சிற்பங்களும் ஜாதக கதைகளும் நுழைவுவாயில்களில் சிற்பங்களாக செதுக்கப்பட்டுள்ளன.

கனிஷ்கரும் புத்த அறநெறி ஈடுபாடும் (கி.பி. 78-120)

கி.பி.100-ம் ஆண்டில் கனிஷ்கர் குண்டலவானா என்ற மடத்தில் புத்த சமய மாநாட்டைக் கூட்டினார். இந்த மாநாட்டின் தலைவர் வாசுமித்திரர். இம்மாநாட்டில் அசுவகோசர், நாகர்ஜுணர், பார்கவர் ஆகியோர் கலந்து கொண்டனர். இந்த மாநாட்டில் பௌத்த மறைநூல்களான திரிபீடங்களின் விரிவுரையான மகாவிபாஷம் செப்பேடுகளில் பொறிக்கப்பட்டு கல்பெட்டிகளில் வைத்து பாதுகாக்கப்பட்டு

அதன்மீது ஸ்தூபி ஒன்று எழுதப்பட்டது. திபெத்திய வரலாற்றாசிரியர் சாரநாத் மற்றும் யுவான்சுவாங் ஆகியோர் இம்மாநாடு பற்றி குறிப்பிடுகின்றனர். புத்த சமயம் ஆரம்ப காலத்தில் ஹுனயானம் எனப்பட்டது. அதன் பிற்கால வளர்ச்சியே மகாயானம் எனப்பட்டது. அசோகர் புத்த சமயம் ஹீனயானம் என்றும் கனிஷ்கரின் புத்தசமயம் மகாயானம் என்றும் அழைக்கப்படுகிறது.²³

ஹர்ஷரும் புத்தமதமும் (கி.பி.606-647)

கி.பி.643-ல் ஹர்ஷர் சீன யாத்திரிகரான யுவான்சுவாங்கை சிறப்பிக்கும் படியாக கன்னோசியில் ஒரு பெரும் மாநாட்டை நடத்தினார். இம்மாநாட்டிற்கு யுவான்சுவாங் தலைமை தாங்கினார். அவர் மகாயன புத்த மார்க்கத்தின் சிறப்பை எடுத்துக் கூறினார். மகாயானக் கொள்கையை எதிர்த்து வெற்றி பெறுபவர்களுக்கு தன் தலையை இனாமாகக் கொடுப்பதாக சவால் விட்டார்.²⁴ இந்த மாநாட்டிற்கென ஆள் உயர புத்தர் சிலை ஒன்று தங்கத்திலும், மற்றொரு புத்தர் சிலை மூன்றடி உயரத்தில் செம்பிலும் செய்யப்பட்டன.

நான்கு பௌத்த கூட்டங்கள்

புத்த தருமத்தை பரப்புவதற்கு சங்கத்தின் நான்கு கூட்டங்கள் நடைபெற்றன. புத்தரின் மறைவிற்குப் பிறகு இராஜகிருவரம் என்னுமிடத்தில் புத்தரின் சீடர்களால் முதல் பௌத்தக் கூட்டம் நடைபெற்றது.

இக்கூட்டத்தில் புத்தருடைய நற்போதனைகள் திரட்டப்பட்டு வகைப்படுத்தப்பட்டன. புத்தர் மறைந்து நூறாண்டுகளுக்குப் பிறகு வைசாலியில் இரண்டாம் பௌத்த கூட்டம் நடத்தப்பட்டது. பல துறவிகளும் கைக்கொள்ளும் பழக்கவழக்கங்களிடையே காணப்பட்ட வேறுபட்ட ஆசாரங்களை அகற்ற வேண்டும் என்ற நோக்கத்தோடு அம்மாநாடு கூடியது. இது போன்ற முயற்சிக்குப் பின்னரும் கூட பௌத்த சமயம் இரண்டாகப் பிளவுப்பட்டது. மூன்றாம் பௌத்தக் கூட்டம் அசோகரால் பாடலிபுத்திரத்தில்

கூட்டப்பட்டது. அச்சமயம் பௌத்த சமய இலக்கியங்களோடு அபிதம்ம பீடகம் இணைக்கப்பட்டது. கனிஷ்கருடைய காலத்தில் நான்காவது பௌத்த கூட்டம் நடைபெற்றது.²⁵ மாற்றுப் பிரிவுகளிடையே ஏற்பட்ட பூசல்களை தீர்த்து வைத்தது. பீடகங்களைப் பற்றி மூன்று விளக்க உரைகள் வெளிக்கொணரப்பட்டன.

பௌத்தத்தின் வீழ்ச்சி

ஹுனயானம், மகாயானம் என இரண்டாகப் பிரிந்தது. காலப்போக்கில் பௌத்த சங்கத்தில் திருத்த முடியாத அளவில் ஊழல்கள் மலிந்தன. ஆழ்வார்களும் நாயன்மார்களும் வைணவத்தையும், சைவத்தையும் புத்தயிர் அளித்துப் போற்றினர். பௌத்தத்தை இறுதியாக தாக்கிய முயற்சியில் சங்கரராளும், இராமானுஜராளும் மேற்கொள்ளப்பட்டன. அரசர்களுடைய ஆதரவு இழந்த நிலையில் பௌத்தம் வீழ்ச்சியுறத் தொடங்கியது. ஹுணர்களும் முகமதியர்களும் படையெடுத்தப்பின் ஜாதிமுறை நெகிழாத தன்மையுடன் விளங்கி பௌத்தத்தின் வீழ்ச்சிக்கு வழிவகுத்தது.²⁸

முடிவுரை

புத்தர் உறுதியான உள்ளமும் அமைதியான போக்கும் உடையவர் புத்தர் நல்ல உடற்கட்டும் அழகும் உடையவர். புத்தர் வாதாடுவதில் வள்ளவர். புத்தர் ஒரு சிறந்த நன்னெறியாளர். தன்னை பின்பற்றிய மக்களிடம் சமய வெறுப்புணர்ச்சியின்றி பல சமயத்தினருக்கும் அறம் செய்ய வேண்டும் என்றார். வீட்டுப்பேறு எவ்வாறு அடையப் பெற வேண்டுமென்று கூறினார். பரம்பொருள் கிடையாது என்றும் அது தானாகவே இயங்குகிறது என்று கூறிய புத்தர் இறுதியில் தம்முடைய 80வது வயதில் கி.மு. 487-ல் உத்திர பிரதேசத்திலுள்ள குசி நகர் என்ற இடத்தில் உயிர் நீத்தார்.

சமய அமைதியின்மை நிலவிய காலத்தில் அமைதியையும் ஒழுக்கத்தையும் அனைவருக்கும் அறிவுறுத்திய பெரியாராக புத்தர் விளங்கினார். தாம் கற்பித்த கோட்பாடுகளின் வழி நின்று பாமர

மக்களுடனும் பழகி அனைவருக்கும் ஓர் எடுத்துக்காட்டாக திகழ்ந்தார். தீங்கிழைத்தவருக்கும் நன்மையே செய்து அடக்கமுடியாத உள்ளங்களை அடக்கிய பெருமகனாகத் திகழ்ந்தார். பிற உயிர்க்கு ஊறு செய்யாமை என்ற புத்தரின் அறம் நெறிகள் மக்களுடைய ஆழ்ந்த செல்வாக்கை பெற்றது என்றால் அது மிகையாகாது.

வரலாற்றுச் சான்றுகள்

ஒவ்வொரு ஆண்டும் புத்தரின் பிறந்த தினம் புத்தபூர்ணிமா தினமாக கொண்டாடப்படுகிறது, நேபாளத்தில் அவர் பிறந்த இடமான லும்பினியில் கொண்டாடப்பட்டு வருகிறது. அங்குள்ள மாயாவதி கோயிலிலும் வருடா வருடம் வழிபாடு நடந்து வருகிறது.

புத்த கயாவில் கோயில் ஒன்றும் உள்ளது. புத்த கயா பீகார் மாநிலத்தில் நாளந்தாவிற்கு அருகில் அமைந்த நகரமாகும். புத்தருக்காக இங்கு கோவில் எடுக்கப்பட்டுள்ளது என்றும், இதிலுள்ள தேவ கோட்டங்களில் தங்கத்தாலான புத்தரின் உருவ சிற்பங்களும் உள்ளது.

மேலும் அசோகர் சிறிய விகாரத்தைக் கட்டினார் என்றும் பின்னர் பெரிய கோயிலாக மாற்றப்பட்டது என்றும் கூறப்படுகிறது, இந்த கோவில் கி.பி இரண்டாம் நூற்றாண்டில் கட்டப்பட்டிருக்க வேண்டும் என்று கருதப்படுகிறது, கி.பி ஏழாம் நூற்றாண்டைச் சேர்ந்த சிற்பங்களும் இங்கு காணப்படுகிறது. புத்தர் தனது 35வது வயதில் இங்குள்ள போதி மரத்தின் கீழ் ஞானம் பெற்றார். அதன் நினைவாக போதி மரத்தின் கீழ் கோவில் எழுப்பப்பட்டது. இந்த கோயில் 53மீ உயரம் உள்ளது. இதன் மேல் கூம்பு போன்ற எழுப்பப்பட்ட விமானத்தில் ஒன்பது தளங்கள் உள்ளது, இந்தக் கோவிலின் ஒவ்வொரு பகுதியிலும் சிற்பவேலைப்பாடுகள் மிகுந்து காணப்படுகின்றன. மதிலின் மேல் பகுதியில் மீன்வாலுடன் கூடிய அரக்க உருவங்கள் வைக்கப்பட்டுள்ளன.

மேலும் புத்த அறத்தைப் போதிக்கும் சின்னங்களும் உருவங்களும் காணப்படுகின்றன. எருமை மாட்டின் உருவம், ஆணும் பெண்ணும் அமர்ந்துள்ள காதல் காட்சி போன்றவைகளும் உள்ளன. தாமடிட மலர்களும், இறகுடன் கூடிய சிங்கம், எருது, குதிரை முகத்துடன் கூடிய பெண், முதலை வடிவம் ஆகியவை வடிக்கப்பட்டுள்ளன. இந்த கோவிலினால் புத்தகயா பெரும் சிறப்புடன் விளங்குகிறது.

இந்தியாவில் புத்தர் கோவில் நிறுவப்பட்ட இடங்கள்

1. அஜந்தா குகைகள், மகாராஷ்டிரா 2. பெரிய சாஞ்சி ஸ்தூபி, மத்தியபிரதேசம் 3. மகாபோதி கோவில் புத்தகயா, பீகார் 4. நாளந்தா பல்கலைக்கழகம், பீகார் 5. ரும்டெக் புத்தமடாலயம், சிக்கிம் 6. தா மேக் ஸ்தூபம், சாரநாத் 7. தவாங் மடாலயம், அருணாச்சலபிரதேசம் 8. வெரமிஸ் மான்ஸ்டரி, லடாக் ரு காஷ்மீர்

வெளிநாடுகளில் புத்தக்கோவில்கள் உள்ள இடங்கள்

1. ஆஸ்திரேலியா 2. பங்காளதேஷ் 3. பூடான் 4. கம்போடியா 5. கனடா 6. ஜேரோப்பா 7. இந்தியா 8. இந்தோனேஷியா 9. இஸ்ரேல் 10. ஜப்பான் 11. லாவோஸ் 12. மலேசியா 13. மங்கோலியா 14. மியான்மர் 15. நேபாள் 16. நியூசிலாந்து 17. பிலிப்பைன்ஸ் 18. ரஷ்யா 19. சிங்கப்பூர் 20. தென்ஆப்பிக்கா 21. தென் கொரியா 22. ஸ்ரீலங்கா 23. தான்சானியா 24. தாய்லாந்து 25. உகாண்டா 26. அமெரிக்கா 27. வியட்நாம்.

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தமிழகத்தின் விடிவெள்ளி அயாத்தி தாசர் பண்டிதர் - ஓர் ஆய்வு

ஜே. வித்யாவதி*

தென்னிந்தியாவின் முதல் சாதி எதிர்ப்பு போராளி அயோத்திதாசர். நவீன இந்தியாவில் மாபெரும் அறிஞருள் ஒருவர் என்றால் அதுமிகையன்று. அவர் தென்னிந்திய சமூகப் புரட்சிக்கு வித்திட்டவர். தனித்தமிழ் இயக்கத்தைத் தொடங்கி வைத்தவர் இந்தியாவில் பேரரசை நிறுவிய அசோக மன்னனுக்கு பிறகு, தமிழகத்தில் பவுத்த மறுமலர்ச்சிகயத் தோற்றுவித்தவர். தமிழ், ஆங்கிலம், பாலி ஆகிய மொழிகளை நன்கு கற்றறிந்தார். சித்த மருத்துவத்திலும் நிபுணத்துவம் பெற்றார். எவ்வளவுதான் கற்றாலும் தாழ்த்தப்பட்டவர்களுக்கான சமூக அங்கீகாரம் கிடைப்பதில்லை என்று வேதனையுற்ற அவர் தாழ்த்தப்பட்ட மக்களின் முன்னேற்றத்திற்காக தீவிரமாக செயல்பட்டார்.

தமிழகத்தின் மண்ணின் மைந்தர்களான பெரும்பான்மைத் தமிழர்களாகவுள்ள பறையர்களை அரசு ஆவணங்களிலும் மக்கள் தொகைக் கணக்கெடுப்பிலும் பறையர் என்றோ, பஞ்சமர் என்றோ குறிப்பிடாமலும், அவர்களை இந்துக்கள் தொகையுடன் சேர்க்காமலும், தனித்ததோர் இனமாகவும், இந்நாட்டின் மூலப் பெருங்குடிகள் என்னும் வகையில் 'பூர்வத் தமிழர்' அல்லது 'ஆதித்தமிழர்' என்று குறிப்பிட வேண்டும் என முதன் முதல் கோரிக்கை வைத்தவர் பண்டிதர் அயோத்தி தாசர் ஆவார்.

பன்மொழிப் புலவர், காளத்தி மாநகர் க. அயோத்தி தாசர் பண்டிதர் ஆவர். துன்பத்தில் மூழ்கிக் கிடந்த சமுதாய மக்களுக்காக எழுந்தவர்களில் சம நீதி, சமூக நீதி, மானிட நீதி கேட்டு எழுந்தனர். அவர்களில் ஒருவர்தான் பண்டிதர் அயோத்திதாசர்.

19, 20-ஆம் நூற்றாண்டுகளில் எழுந்த தமிழ் இலக்கியங்களும் மக்களைப் பக்தி நெறியிலும், தேசபக்தியாலும் ஒன்றிணைக்கும் நோக்கத்தோடு

தாம் தோன்றின. தெய்வ பக்தியாயினும், தேசபக்தியாயினும் இந்து மதத்தை அடிப்படையாகக் கொண்டு, அவற்றை இந்தியப் பண்பாடு, நாகரிகம், மரபுவழி எனக் கூறியே ஒரே வழிப்பாதையாக்கி விட்டதால், இலக்கியங்களும் "சமரச சன்மார்க்கம்" பேசியும் வேதங்களின் வழியோதான் நடந்தன.

தற்கால இலக்கியங்கள் மூலமாக சமுதாயச் சீர்த்திருத்தங்கள் கருத்துக்களைக் கூறுவதற்கு மூலக் காரணமாய் நின்றவர் அயோத்திதாசரே ஆவார்.

அயோத்திதாசர் ஆதிதிராவிடர் இயக்கம், பகுத்தறிவு இயக்கம், பார்ப்பனரல்லாதார் இயக்கம் ஆகிய தற்கால இயக்கங்களின் தந்தையாகக் கருதப்படுகிறார்.

சென்னை - தேனாம்பேட்டை மக்சி மாநகரம் என்னுமிடத்தில் கி.பி.1845-ஆம் ஆண்டு கந்தசாமி என்பவருக்கு மகளாகப் பிறந்தவர்தான் "அயோத்திதாசர்". இவருக்கு பெற்றோர் இட்ட பெயர் காத்தவராயன் என்பதாகும். தன்னுடைய ஆசிரியரின் நினைவாக "அயோத்திதாசக் கவிராயர்" எனப் பெயர் மாற்றிக் கொண்டார். கல்வியின் பயனாகப் பண்டிதர் என்னும் பட்டம் வாய்த்தது. எனவே இவர் அயோத்திதாசப் பண்டிதர் என்ற அழைக்கப்பட்டார். பண்டிதர் தமிழ், பாலி, சமஸ்கிருதம், ஆங்கிலம் ஆகிய மொழிகளில் பெரும் புலமை பெற்றார். இவர் சித்த மருத்துவத்திலும் தேர்ச்சி பெற்ற மருத்துவர் (Doctor) - ஆக விளங்கினார். இக்கருத்துக்களையே தான் நடத்தி வந்த.

"ஒரு பைசாத் தமிழன்"

"தமிழன்" ஆகிய இதழ்களில் எழுதி வந்தார்.

மதம் என்பது வசதி படைத்தவர்களின் வாழ்வியல் பாதுகாப்புக்காக உருவாக்கப்பட்ட ஏற்பாடு என்பதே பண்டிதரின் கருத்தாகும்.

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இவ்வசதி படைத்த செல்வர்கள் - பணக்காரர்கள் எனிய மக்களைச் சுரண்டி, கசக்கிப் பிழிந்து மதத்தின் பெயரால் மக்களை ஏமாற்றித் தம்மை உயர்த்தி கொள்கின்றனர் என்றார். “மதம்” இவர்களையே ‘உயர்ந்தவர்கள்’ என்கிறது. மக்களிடையே நிலவும் ஏற்றத்தாழ்வுக்கு இம் மதமே காரணமாகும் என்றார் பண்டிதர்.

இதனாலேயே பண்டிதரைத் “தமிழகத்தில் தோன்றிய பகுத்தறிவு இயக்கத்தின் விடிவெள்ளி” என்றனர்.

பெரியார் பிறப்பதற்கு 35 ஆண்டுகளுக்கு முன்பே தோன்றித் தமிழக மக்களிடையே பகுத்தறிவு ஒளியைப்பாய்ச்சியவர் பண்டிதர் ஆவார். 1881 ஆம் ஆண்டுக் குடி மதிப்புக் கணக்கின்படி சென்னை மண்டலத்தில் ஆதிதிராவிடர் 15% இவர்களை பஞ்சமர், பறையர் என்னாது. இந்துக்கள் என்றோ குறிப்பிடாது. “பூர்வத் தமிழர் அல்லது ஆதித்தமிழர்” என்றே பதிவு செய்ய வேண்டும் எனக் கோரினார் பண்டிதர் க. அயோத்திதாசர்”.

ஒரு பைசா தமிழன்

கேள்வி - பதில் தவறாமல் இடம் பெற்றது. இதழில் சந்தாதாரராக இருந்தவர்களின் கேள்விகளுக்குத் தான் பதில் அளிக்கப்பட்டது. உடனே பதில் அளிக்கமுடியாத கேள்விகளுக்கு முறையான ஆய்வுகளுடன் பதில் அளிக்கப்பட்டது.

ஒவ்வொரு வாரமும் இதழ் பணிகளை முடுக்கி வந்தோடு, இயக்கப் பணிகளையும், ஒருங்கிணைப்பவராகப் பண்டிதர் இருந்தார்.

‘தமிழன்’ - இதழ்ப்பணி

திவான் பகதூர் இரட்டைமலை சீனிவாசன் அவர்களால் (கி.பி.1893-இல்) வெளியிடப்பட்ட பறையன் என்னும் இதழும் ஆதி திராவிட மக்களைத் தட்டியெழுப்பியது. இதைப் போன்றே ஒரு பைசாத் தமிழன் என்னும் இதழும் ஆகும். இதன் ஆசிரியர் அயோத்திதாசப் பண்டிதர் என்பவரே ஆவார். இவர் இரட்டைமலை சீனிவாசனின் தமக்கை தனலட்சுமியின் கணவரும் ஆவார்.

பண்டிதரின் ஒரு பைசாத் தமிழன் சென்னை, இராயப்பேட்டையிலிருந்து 19/06/1907 முதல் வெளியிடப் பெற்றது.

ஒரு பைசாத் தமிழன் என்பதை 26/08/1903 முதல் தமிழன் எனப் பெயர் மாற்றிக் கிழமையிகழாக (weekly) வெளியிட்டு வந்தார் பண்டிதர். 15/04/1914 வரை பண்டிதர் மறையும் வரை தமிழன் வெளிவந்தது. அவருடைய இறப்புக்குப்பின் அவருடைய மகன் பட்டாபிராமன் என்பாரை ஆசிரியராய்க் கொண்டு 17/06/1914 முதல் 26/07/1915 வரையும், பின்னர் கோலார் தங்கவயல் பண்டிதமணி அப்பாதுரையார் அவர்களை ஆசிரியராகக் கொண்டு 07/07/1924 முதல் 27/06/1934 வரையிலும் வெளிவந்தது.

“ஒரு பைசாத் தமிழன்” - இதழின் பதிவு எண்: M.673 Edited by Pandit C. Iyothetheass என்று காணப்படும். இவ்விதழில் உலகச் செய்திகள் தந்தி சமாச்சாரங்கள் என்னும் தலைப்பில் இடம் பெறும்.

‘திராவிட மகாஜன சபை’ பண்டிதரால் துவக்கப்பட்டது. திராவிடர் மகாஜன சபையின் முதல் மாநாடு நீலகிரியில் 01/02/1891 அன்று நடைபெற்றது. இம்மாநாட்டிற்குச் சபையின் தலைவர் அயோத்திதாச பண்டிதர் தலைமை தாங்கினார்.

கோரிக்கைகள்

1. பறையர் எனக் கூறுவது அவதூறு எனக் கருதிக் குற்றம் எனக் கருதச் சட்டம்.
2. கல்வி வசதியினை அளித்தல்.
3. கல்வி உதவித் தொகை அளித்தல்
4. கல்வியில் தேறியவருக்கு அரசு வேலை
5. கல்வி கற்றவர்களுக்குத் தடையின்றிப் பணி நியமனம்
6. உள்ளாட்சி அமைப்புகளில் பிரதிநிதித்துவம்
7. சிறைச்சாலைச் சட்டம் 464 பிரிவை நீக்குதல்
8. பொது இடங்களில் நுழைய உரிமை
9. அரசு அலுவலகங்களில் இக்குலத்தோர் தங்கு தடையின்றி அனுமதித்து நீதி அளித்தல்

10. கிராம முன்சீப் அலுவலகங்களில் இக்குலத்தார் நியமிக்கப்பட்டு அரசு நிர்வாகத்துடன் நேரடித் தொடர்பு

1907 ஆம் ஆண்டு ஜூன் மாதம் 19 நாள் ஒரு பைசா தமிழன் என்ற இதழைத் துவக்கினார்.

சமூகப் பணிகள்

1. சாதி பேதமற்ற திராவிடங்கள் 2 சாதி பேதமுள்ளவர்கள் மற்றும் அவர்களது மதச் சரக்குகள். இதில் சாதி பேதமற்ற திராவிடர்கள் பூர்வத்தில் பௌத்தர்களையிலிருந்து பின்பு தீண்டப்படாதவர்களாக, பஞ்சமர் என்று அழைக்கப்படுபவர்களாக ஆனவர்கள். சாதி பேதமுள்ளவர்கள் இந்து மத புராண, சாதி ஆச்சாரங்களைக் கடைப்பிடிப்பவர்கள். இவற்றை தன் கடைசிக் காலம் வரை பண்டிதர் எதிர்த்து வந்தார்.

பண்டிதர் நவீன பாணிக் கல்வி முறையையும், ஆங்கில வழிக் கல்வி முறையையும் வலியுறுத்தினார். தாய் மொழிக் கல்வி என்று இலக்கியங்களையும், புராண இதிகாசங்களையும் போதிக்கப்படுவதை அவர் கடுமையாக எதிர்த்தார். ஏனெனில் இவ்வழிக் கல்வியானது சமூகத்தில் மூட நம்பிக்கைகளையும், பிற்போக்குத்தனத்தையும் வளர்க்கும் என்று கருதினார்.

சாதி பேதமற்ற திராவிடர்களுக்கு அதாவது தாழ்த்தப்பட்டோருக்கு இட ஒதுக்கீடு வேண்டும் என்று பண்டிதர் முன்வைப்பதை 1892-ல் நீலகிரி மாநாட்டு தீர்மானத்தின் மூலம் இராகவாச்சாரிக்கு அனுப்பப்பட்ட 10 கோரிக்கைகளிலேயே காண முடியும். தொடர்ந்து இந்தக் கருத்தினை வலியுறுத்தியும் வந்தார். தாழ்த்தப்பட்டோருக்குக் கல்வி, கல்வி உதவித் தொகை பெறுதல், வேலைவாய்ப்பில் முன்னுரிமை என அவர் மையப்படுத்தினார். பரோடா சமஸ்தானத்தில் அரசர் கெய்க்வாட் அவர்கள் இடஒதுக்கீட்டு முறையைத் தாமாகவே அமல்படுத்தியதைக் கேள்வியுற்ற பண்டிதர் மிகவும் மகிச்சியடைந்தார்.

நவீனச் சிந்தனையாளர்கள் அனைவரும் பெண் உரிமையை வலியுறுத்தியவர்களே.

பண்டிதரும் இதில் அடக்கம்: பெண் உரிமை பெறுவதற்கு அவர் முன்வைத்தவை:

- பெண்களுக்குக் கல்வி, தொழிற்கல்வி, வியாபாரம் செய்வதற்கான கல்வி.
- கைம்பெண் மறுமணம்.
- பெண்களை அடிமைப்படுத்துவதை வலியுறுத்தும் சாஸ்திர-சம்பிரதாய புராணக் குப்பைகளை ஒழித்தல்.
- பொது வாழ்வில் பங்கேற்கும் விதமாக ஜப்பானில் பெண்கள் கல்வி கற்று விஞ்ஞானம் முதலிய துறைகளில் சிறந்து விளங்குவதைப் போல இங்கும் வாய்ப்பளித்தல்.
- கல்வியற்ற கணவன்மார்கள் பெண்களின் புத்திக்குச் சத்ருவாக அமைவதை எதிர்த்தல்.

இக்கருத்துருக்கள் அவரது காலத்தில் புரட்சிகரமானவை என்பதில் ஐயமில்லை.

தீபாவளிக்கு இரண்டு விதமான பின்னணி உண்டு. முதலாவது; பாவாபுரி அரண்மனையில் மகாவீரர் மகா நிர்வாணம் அடைந்த பிறகு, அவரது நினைவைப் போற்றும் வகையில் தீபம் ஏற்றி கொண்டாடி வருவதாகும்.

இரண்டாவது: இந்து புராணப்படி, கிருஷ்ணன் நரகாசுரனைக் கொன்று வெற்றி கொண்ட நாளாகக் கருதப்படுவது.

முதலாவதற்கு ஒரு வரலாற்றுப் பின்புலமும், இரண்டாவதற்கு ஒரு புராண கற்பனைப் பின்புலமும் இருக்கிறது. ஆனால் தீபாவளிக்கு பண்டிதர் முன்வைக்கும் விளக்கம் முற்றிலும் நடைமுறையை, மக்கள் பயன்பாட்டைச் சார்ந்ததாகும்.

இந்த சிந்தாமணி பெருந்திரட்டு - பாண்டி படலம் ஆகிய இரு நூல்களை ஆதாமாகக் காட்டுகிறார் பண்டிதர்.

தீபாவளி வரலாறு குறித்த முன்வைப்புக்குத் துணையாக ஜப்பான் நாட்டில் நுகர்வு பொருள் கண்டுபிடிப்பு நாளை அவர்கள் வருடந்தோரும்

கொண்டாடிவரும் வழக்கத்தையும் சுட்டிக்காட்டுகிறார் பண்டிதர்.

பண்டிதர் எழுதிய நூல்கள் சிறப்பான இடத்தைப் பிடிப்பது பூர்வ தமிழொளியாம் புத்தரது ஆதிவேதம் எனும் நூலாகும். தமிழன் இதழில் தொடராக வெளிவந்த பின்பு தொகுக்கப்பட்டு, 1912-ம் ஆண்டு ரூ.3.50 விலையுடன் தனி நூலாக வெளியிடப்பட்டது. தான் எழுதிய நூல்களிலேயே மிகச் சிறப்பு வாய்ந்த நூலாக இந்நூலைப் பண்டிதர் தான் இறக்கும் தருவாயில் கூடக் குறிப்பிட்டார்.

பெருங்குறவஞ்சி, வீரசோழியம், திருக்கலம்பகம், நன்னூல், அருக்கலை செப்பு, முன்கலை திவாகரம், நன்னூல் விளக்கம், உபநிடத சுருக்கம், சித்தாந்த கொத்து, பாட்டியல், அகத்தியர் பரிபாஷை, பின்கலை நிகண்டு, சூளாமணி, ஐம்பெருங்காரிகை, நிகழ்காலத் தாங்கல், காசிகலம்பகம், அசோதரை நெஞ்சவிடுதுது, சித்தர் பாடல்கள், நல்வழி, அறநேறி சாமம், சித்தாந்த தொகை, திருமூலர் திருமந்திரம், வாசிட்டம், வைராக்கிய சதகம், பதஞ்சலியார் ஞானம், கமல சூத்திரம், மெய்பாட்டியல் சூத்திரம், பாரத பத்து, திருவள்ளூர் மாலை, பெரும் பொருள் விளக்கம், காக்கை பாடியம், மௌன தரிசனம், மச்ச முனிவர் ஞானம், ஞானிகள் நிலை, அவ்வை குறள், சிவஞான யோகிஸ்வரர் கலைஞானம், ஞான மதியுள்ளான், பட்டினத்தார் பாடல்கள் உட்பட நாமறிந்த பிரபலமான தமிழிலக்கியங்களுடன், பாலி ஆங்கிலம் மற்றும் வாக்கியங்கள் துணையுடன் எழுதப்பட்டதாகும். பண்டிதர் எழுதிய நூல்களில் பெருநூல் இது தான். இந்நூல் பண்டிதரின் பௌத்த மறுமலர்ச்சி இயக்கத்திற்குப் பெறும் துணையாக இருந்தது. சூதென்னிந்திய சாக்கியச் சங்கம்^௧ இருந்த அனைத்து வியாபாரங்களிலும், இயக்கக் கூட்டங்கள் நடைபெற்ற அனைத்து இடங்களிலும் ஆதிவேதநூலின் ஒரு பகுதியைப் படித்துப் பொருள் விளக்கும் நிகழ்வு நடைபெற்றை வந்தது.

பண்டிதரது இன்னொரு சிறப்பு வாய்ந்த படைப்பு “இந்திரர் தேச சரித்திரம்” எனும் நூல்.

இப்படி எழுதப்பட்ட சிறுநூல்களில் சில இங்கே குறிக்கப்படுகின்றன. இந்நூல்களின் தலைப்பே அது முன்வைக்கும் மாற்றுப் பார்வையை நமக்கு முன் வைக்கிறது. அவை:

1. வேஷபிராமண வேதாந்த விவரம்
2. யதார்த்த பிராமண வேதாந்த விவரம்
3. மோசோயவர்களின் மார்க்கம்
4. ஆடிமாதத்தில் அம்மனை சிந்திக்கும் விவரம்
5. மானிய அமாவாசை எனும் மாவளி மாவாசி தன்ம விவரிம்
6. நூதன சாதிகளின் உற்சவ பீடிகை
7. அம்பிகையம்மன் சரித்திரம்
8. இந்திரர் சேது பௌத்தர்கள் பண்டிகை விவரம்
9. விவாஹ விளக்கம்
10. அம்பிகையம்மன் அருளிய திரிவாசகம்
11. நந்தன் சரித்திர தந்திரம்
12. முருக கடவுள் வரலாறு
13. காலீஸன் சரித்திர ஆராய்ச்சி
14. விபூதி ஆராய்ச்சி
15. திருக்குறள் கடவுள் வாழ்த்து
16. அரிசந்திரன் பொயர்கள்
17. திருவள்ளுவர் வரலாறு
18. புத்தமார்க்க வினா விடை
19. சாக்கிய முனிவர்

இவர் 1907-இல் “ஒரு பைசா தமிழன்” என்னும் நாளிதழைத் தொடங்கினார் பின்னர் இது “தமிழன்” என்றே பெயர் மாற்றம் பெற்றது. இவ்விதழின் விலை முதலில் ஒரு கல்வி - பைசா என்பதால், இது ‘ஒரு பைசா தமிழன்’ என்று பெயர் வழங்குவதாயிற்று.

		உரு.	அணா.	காசு.
1.	அரிச்சந்திரன் மெய்யனென்னும் காதையும் பொய்யான விபரம்	0.	0.	6.
2.	நந்தன் சரித்திர விளக்க வினாவிடை	0.	1.	0.
3.	திருவள்ளுவ நாயனார் உண்மெய் சிரித்திரம்	0.	1.	0.
4.	ஒளவையார் எனும் ஸ்ரீ அம்பிகை அம்மன் சரித்திரம்	0.	1.	0.
5.	ஸ்ரீ முருகனின் மெய் சரித்திரம்	0.	1.	0.
6.	வேஷ பிராமணர் வேதாந்த விவரம்	0.	4.	0.
7.	நூதன ஜாதிகளின் உற்பவ பீடிகை	0.	4.	0.
8.	ஸ்ரீ அம்பிகை அம்மன் அருளிய திரிவாசகம்	1.	0.	0.
9.	ஸ்ரீ புத்தரது ஆதிவேதம்	3.	8.	0.
10.	பண்டிதரின் மகராஜாங்க எண்ணை	1.	4.	0.
11.	அஸ்வகேந்தி லேகியம்	1.	0.	0.

அயோத்தி தாசர் ஓர் தன்னிகரல்லாதலைவர்

பண்டிதர் அயேத்திதாசர் எவர் தனக்குத் தீங்கு செய்யினும் மனமாற்றம் கொள்ளாத சான்றோர் ஆவார். அன்பும் அறனும் அருளும் நிறைந்த பௌத்தராய் வாழ்ந்து மாந்தர்க்கெல்லாம் வழிகாட்டிய புத்தர்பிரானைப் போலவே மக்களுக்காக உழைத்து 05/05/1914 அன்று முழு நிறைவு (பரிநிர்வாணம்) அடைந்தார். எனவே அயோத்தி பண்டித தாசர் ஓர் தன்னிகரற்ற தலைவர் என்பதில் சந்தேகமில்லை.

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சங்கத் தமிழர்களின் கல்வி

அ. சந்தோஷ* மற்றும் எஸ். ஸ்ரீதர்**

முன்னுரை

கிறித்து பிறப்பதற்கு ஐந்து நூற்றாண்டுகளுக்கு முன்பே இந்தியாவில் புத்த நெறி தோன்றி, அதனை வளர்ப்பதற்கு இந்நாட்டிலும் அயல்நாடுகளிலும் 'புத்த சங்கங்கள்' அமைக்கப் பெற்றன. புத்தம் ஒரு

மாபெரும் இயக்கமாக வளர்ச்சியடைவதற்கு இச்சங்கங்களே காரணமாய் நின்றன. இதன் வழி நோக்கும்போது ஒரு மொழியை வளர்ப்பதற்கும் மொழியறிஞர்களைக் கொண்டு மாபெரும் சங்கமொன்று பண்டைத் தமிழகத்தில்

*முனைவர் பட்ட ஆய்வாளர் வரலாற்றுத்துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர்

**உதவி பேராசிரியர் வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலைக்கல்லூரி, விழுப்புரம்

இருந்ததெனக் கூறும் கூற்றை நாம் ஏற்றாக வேண்டியுள்ளது. அச்சங்கம் பல்லாயிரம் புலவர்களையும் மன்னர்களையும் பெற்றுத் திகழ்ந்ததென்பதனையும் நாம் ஏற்க வேண்டியுள்ளது. அவர்கள் அனைவரும் அதில் உறுப்பாண்மை பெற்று, ஆங்காங்கேயிருந்து சங்க நெறிகளின்படி தமிழை வளர்த்தனர். அதைப்பற்றிக் கூறுவதே இக்கட்டுரையாகும். தொன்மையான வரலாற்றை வெளிப்படுத்திக் காட்டும் இலக்கியங்கள், கல்வெட்டுக்கள், செப்பேடுகள், நாணயங்கள் ஆகியவைகள் மக்களின் கல்வி, வாழ்க்கை முறை மற்றும் பண்பாடு, பழக்க வழக்கம், நாகாணீகம், நம்பிக்கைகள் ஆகியவற்றை நமக்கு வெளிப்படுத்துகிறது. தொல்லியல் ஆய்வில் மதிப்புடைய பழம்பெரும் சின்னங்கள் தங்கம், வெள்ளி மற்றும் ரத்தினங்கள் போன்ற அழகிய அடனீய மதிப்புமிக்க தொல்பொருட்களை மட்டுமே ஆராய வேண்டுமென்பதில்லை. அவர்களின் இலக்கியங்கள், கல்வெட்டுக்கள், செப்பேடுகள், நாணயங்கள் போன்றவற்றின் மூலம் அவர்களின் கல்வி நிலையைப் பற்றி நம்மால் முழுமையாக அறிய முடிகிறது.

முதற்சங்கம்

இச்சங்கத்தை நிறுவியவர் "காய்சின வழுதி" என்னும் பாண்டிய வேந்தனாவார். குமாணீக் கண்டம் நிலைத்திருந்த காலத்தில் தென் மதுரை என்று அழைக்கப்படும் இடத்தை தலைமையிடமாகக் கொண்டு முதற்சங்கம் செயல்பட்டது. சிவபெருமான், அகத்தியன், முரஞ்சியூர் முடிநாகராயர் என 549 பேர் வீற்றிருந்தனர். 4449 புலவர்கள், தமிழறிஞர்கள் அங்கம் வகித்தார்கள். 89 பாண்டிய வேந்தர்கள் இச்சங்கத்தினை ஆதரித்தார்கள். பெரும் பரிபாடல், முதுநாரை, முதுகுருகு, களரியாவிரை, அகத்தியம் போன்ற நூல்கள் பாடப்பெற்றன. முதற்சங்கத்தைப் பற்றிய அறிய அகத்தியம் என்னும் நூல் பெரிதும் உதவுகிறது.

இடைச்சங்கம்

இடைச்சங்கம் கபாடபுரத்தைத் தலைமையிடமாகக் கொண்டு இயங்கியது. தொல்காப்பியர், திளையன், மாறன், கீரந்தை போன்ற 59 பேர் வீற்றிருந்தனர் மற்றும் 3700 புலவர்களும், தமிழறிஞர்களும் அமர்ந்திருந்தனர். இச்சங்கத்தை "முதல் முடத்திருமாறன்" என்ற பாண்டிய வேந்தனால் தோற்றுவிக்கப்பட்டது. பெருங்கலி, குருகு, வெண்டாளி, தொல்காப்பியம், வியாழ மாலை, மாபுராணம், பூதராணம், இசை நுணுக்கம் போன்ற நூல்கள் பாடப்பெற்றன. 59 பாண்டிய வேந்தர்கள் இச்சங்கத்தினை ஆதரித்தனர்.

கடைச்சங்கம்

கடைச்சங்கம் மதுரையில் "உக்கிரப் பெருவழுதி" என்ற பாண்டிய வேந்தனால் உருவாக்கப்பட்டது. சிறு மேதாவியார், நக்கீரனார், மருதனிள நாகனார், நல்லந்துவனார் போன்ற 449 புலவர்கள் தமிழறிஞர்கள் இடம் பெற்றார்கள். பத்துப்பாட்டு, எட்டுத்தொகை போன்ற நூல்கள் இச்சங்கத்தில் பாடப்பெற்றது.

சங்க இலக்கியங்கள்

சங்க கால வரலாற்றை மட்டும் இன்றி கல்வியை அறிவதற்குச் சங்க இலக்கியங்கள் தலையாய சான்றுகளாக உள்ளது. "சங்க காலம்" என்ற தொடரே சங்க காலத்து இலக்கியங்களின் அடிப்படையில்தான் அமைந்துள்ளது. எனவே சங்க இலக்கியங்களில் பரந்து காணப்படும் சான்றுகளை முகாமையாகக் கொள்கிறோம். பல இலக்கியங்கள் அடிப்படையாகக் கொண்டுள்ளது. அந்த வகையில் இலக்கியங்கள் பலவற்றைக் காண்போம். தொல்காப்பியம், திருக்குறள், பத்துப்பாட்டு, எட்டுத்தொகை, வியாழ மாலை, மாபுராணம், பூதபுராணம், இசை நுணுக்கம் போன்ற நூல்களைக் கொண்டு சங்கத் தமிழர்களின் கல்வி நிலையை அறியலாம். திருவள்ளுவர் 133 அதிகாரங்களாகப் பிரித்து அவற்றில் கல்வியைப் பற்றி மனிதர்களுக்கு புரிதல் கொண்டு வருவதற்காக அறிவுடைமை, கல்வி, கேண்மை போன்ற சில அதிகாரங்களாகப் பிரித்து நமக்குத் தந்துள்ளார். இத்தகைய அதிகாரங்கள் சங்க கால

மக்கள் முதல் இக்கால மக்கள் வரை அனைவருக்கும் மிகவும் முக்கியமான நூலாக திருக்குறள் விளங்குகிறது. கல்வியறிவு பெற்றவருக்கு எவ்வாறு சிறப்புகள் சேரும் என்பதனை திருவள்ளுவர் மிகவும் அருமையாக எடுத்துரைத்துள்ளார்.

கல்வெட்டுக்கள்

கல்வெட்டுக்கள் எளிதில் அழிக்கப்பட முடியாத வகையில் நமக்குக் கிடைத்த சான்றுகள். அந்த வகையில் திருக்கோவிலூர் அருகே ஜம்பை என்னும் ஊரில் அதியன் நெடுமான் என்ற சேர மன்னனின் கல்வெட்டு ஒன்று காணப்படுகின்றன. சமணத் துறவிகளுக்கு படுக்கைகள் அமைத்துத் தந்ததாகக் கூறுகிறது அக்கல்வெட்டு. கல்வெட்டில் அமைந்துள்ள "தமிழி" எழுத்துக்கள் தமிழில்

‘ஸ தி ய பு தோ அ தி ய ன் ந டு மா ன் அ ஞ் சி ஈ த் த பா னி’

சமணத் துறவிகளுக்காக அதிய நெடுமான் அஞ்சி செய்வித்த பள்ளி என இக்கல்வெட்டு குறிப்பிடுகின்றது. இக்கல்வெட்டு கி.பி. இரண்டாம் நூற்றாண்டைச் சேர்ந்த கல்வெட்டு என பல ஆய்வாளர்கள் கூறுகின்றார்கள்.

சங்ககால செப்பேடுகள்

மூன்றாவது சங்க காலத்தில் ஆண்ட கடைசி பாண்டிய மன்னன் உக்கிரப் பெருவழுதி ஆவான். களப்பிரர்கள் ஏற்படுத்திய கிரகணத்தால் கி.பி. ஆறாம் நூற்றாண்டு வரை பாண்டியர்களின் வரலாறு ஒளி மங்கி விடுகிறது. பாண்டிய வம்சத்தின் மறுமலர்ச்சியையும் அதை பேரரசாக்கிய பெரும் முயற்சியும் துவங்கிய பெருமைக்குரியவன் மன்னன் கடுங்கோன் ஆவான். கடுங்கோனின் முன்னோர்கள் பற்றிய விரிவான செய்திகள் கிடைக்கவில்லை. அவன் பல்யாகசாலை முதுகுடுமிப் பெருவழுதியின் வழி வந்தவன் ஆக இருக்கலாம் என வேள்விக்குடி பட்டையம் மூலம் அறியமுடிகிறது. தமிழகத்தில் எழுதுவதற்கு ஓலைகள், மரப்பட்டைகள், விலங்கின் தோல்கள், படாம் எனப்படும் கணிகள், கல் அல்லது மலைப்பாறைகள், மண்ணில்

செய்யப்பட்ட மண்பாண்டங்கள் மற்றும் செம்பு, வெள்ளி, பொன், ஈயம், இரும்பு, வெண்கலம் போன்ற உலோகங்களால் பயன்படுத்தப்பட்டு வந்தன. இந்தியாவின் தமிழ் கல்வெட்டுக்கள் மிகுதியாக இருப்பதுபோல் தமிழில் எழுதப்பட்ட செப்பேடுகளே மிகுதியாகும்.

சோளேராச் செப்பேடு தமிழ்மொழியில் நிறைய செப்பேடுகள் இருப்பினும் வட இந்தியாவில் கண்டெடுக்கப்பட்ட சோகௌராச் செப்பேடே தொன்மை வாய்ந்த செப்பேடாகக் கருதப்படுகிறது. ‘எபிகிராபிகா இண்டிகா’ மற்றும் ‘இண்டியன் எபிகிராபி’ என்ற நூல்கள் இரண்டும் தொன்மை வாய்ந்த சாசனங்களைப் பதிவு செய்துள்ளன. எபிகிராபிகா இண்டிகா 22-ஆம் தொகுதி மூலம் சோசௌரா என்ற இடத்தில் கிடைத்த செப்பேடு நான்கே வாணிகளைக் கொண்டதாக அறிகிறோம். இது பிராகிருத மொழியில் எழுதப்பட்டுள்ளது.

தமிழகத்தில் தமிழ் மொழியில் கூடிய தொன்மை வாய்ந்த செப்பேடு, சிம்மவர்மனுடைய பள்ளன்கோயில் செப்பேடு ஆகும். இச்செப்பேட்டின் முதல் பகுதி வடமொழி பிரந்த கிரந்தத்தில் அமைந்துள்ளது. ஏறக்குறைய கி.பி. 550-இல் எழுதப்பட்டது எனலாம்.

சங்க நாணயங்கள்

சங்க காலத்தில் புழக்கத்திலிருந்த பொற் காசுகளைக் ‘கானம்’ என்றழைத்தனர். இவற்றில் புலி, யானை போன்ற சின்னங்களிருந்தன. செப்புக் காசுகள் சதுர வடிவிலானவை. இவற்றில் புலி, யானை, கற்பகத்தரு போன்ற சின்னங்களிருந்தன. பெரும் பாலான காசுகளில் எழுத்துக்களில்லை. இக் காசுகள் யாவும் கி.மு. இரண்டாம் நூற்றாண்டிற்கும், கி.பி. இரண்டாம் நூற்றாண்டிற்குமிடைப்பட்ட காலத்தில் வெளியிடப்பட்டவை. காவிரிப்பட்டின அகழாய்வில் கிட்டிய செப்புக் காசுகளில் ஒரு புறம் புலியும் மற்றொருபுறம் யானையும் காணப்பட்டது. வட ஆற்காடு மாவட்டம் திருவண்ணாமலையைடுத்த செங்கத்தில் 120 காசுகள் கிட்டியுள்ளன. ‘தின்னன் எதிரான் சேந்தன்

அ'' என்று இக்காசுகளில் 'தமிழி'' எழுத்துக்களில் பொறிக்கப்பட்டுள்ளன. இக்காசுகள் அனைத்தும் கி.பி. இரண்டாம் நூற்றாண்டைச் சேர்ந்தவையாகும். இதன் மூலம் நாம் அறியப்படுவது காசுகளில் தமிழி எழுத்துக்களைக் கொண்டு உருவாக்கி அவற்றின் மதிப்பைக் கணக்கிடும் முறையையும் எழுத்தறிவையும் அவர்கள் பெற்றிருந்தார்கள் என்பதனை நம்மால் அறியமுடிகிறது.

உரோமாபுரி நாணயங்கள்

கிரேக்கரும், தமிழரும் இணைந்து வாணிபம் நடத்தியதால் உரோமா நாட்டு நாணயங்கள் தமிழகத்தில் கிடைக்கின்றன. இவை கோவை, சேலம், நெல்லை, மாமல்லை, புதுச்சேரி (அடணக்கமேடு) திருவொற்றியூர், காவிரிப்பாட்டினம், உறையூர் போன்ற இடங்களில் கிடைத்தன. பொன், வெள்ளி, செம்பு ஆகியவற்றால் அச்சிடப்பெற்ற இக்காசுகளில் 'அகத்தசு, ஸடபீரியசு, திரோஜன் எத்ரியர்'' போன்ற மன்னர்களின் உருவங்கள் பொறிக்கப்பட்டுள்ளன. பொற்காசுகளை 'ஆரியசு'' என்றும், வெள்ளிக் காசுகளை 'தினேரியா'' என்றும் குறிப்பிடுவார்கள். ஆகவே அயல்நாட்டு நாணயத்தின் குறியீடுகளை கற்றிருந்தார்கள்.

முடிவுரை

சங்க காலத்தில் உருவான அனைத்துக் கவிதைகளுக்கும் தற்போதுள்ள இலக்கியங்கள் கணக்கில் வரவில்லை. கிடைக்கக்கூடிய படைப்புகளைக் கொண்டும் கூட, அந்த வயதை அடைவதற்கான தரத்தைப் பற்றிய ஒரு நம்பகமான படத்தை உருவாக்க முடியும். அதில் எவரும் சட்டப்பூர்வமாக பெருமைப்படுவார்கள். கல்வி மதச்சார்பற்றது மற்றும் அது எந்த ஒரு குறிப்பிட்ட சாதி அல்லது சமூகத்தின் தனித்துவமான பாதுகாப்பல்ல. சிறந்த கற்றறிந்த பெண்

அறிஞர்களும் இருந்தனர். சங்க இலக்கியத்தில் கிடைக்கும் தொகுப்பிலிருந்து சங்கப் புலவர்களில் இருபத்தி ஏழு பெண் புலவர்கள் உருவகப்படுத்துவதைக் காணலாம். அவ்வையார் நிச்சயமாகத் தன் பன்முகத் திறனால் அவர்களில் மிகப் பொணியவர். இலக்கணத்தில் தொல்காப்பியத்தைப் போலவே, சிறந்த கவிஞரான காக்கைப் பாடினியாடனின் காக்கைப் பாணினியும் சங்க மாணவர்கள் படிக்க வேண்டிய ஒரு நிலையான கவிதை. இந்த முன்னேறிய மதச் சார்பற்ற மற்றும் அழகியல் சாதனைகள் அனைத்தும் சங்கச் சமூகம் அடைந்த உயர்ந்த சிறப்பிற்கு உறுதியளிக்கிறது. உயர்தரக் கல்வியால் மட்டுமே இது சாத்தியமானது.

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மலட்டாறும் பண்பாட்டுக் கூறுகளும்-ஓர் ஆய்வு

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முன்னுரை

உலகின் சிறந்த நாகரிகங்கள் ஆற்றோரங்களிலே தோன்றியுள்ளன. ஆற்றின் நீர்ப் பெருக்கு நிலத்தை வளப்படுத்துவதோடு மட்டுமின்றி மனிதகுல நாகரிகத்தையும் வளப்படுத்தியுள்ளன. ஆற்றோரம் காணப்படும் பகுதிகள் வயலும் வயல் சார்ந்த பகுதி மருதம் நிலப்பகுதியாகும். மக்கள் நிலத்தை திருத்தி பயிர் வளத்தோடு பண்பாட்டையும் வளர்த்துள்ளனர் என்பது வரலாறு கூறும் உண்மை. இந்தியாவில் பழமையான நாகரிகம் ராவி மற்றும் சிந்து நதியில் உருவெடுத்தது. தமிழ் நாகரிகம் காவேரி நதிக்கரையில் வளம் பெற்றது. மக்கள் குடிநீர் தேவைக்காகவும் மற்ற தேவைக்காகவும் குடியமைப்பை கரைப்பகுதியில் அமைத்தனர்.

உயிர் வாழ்வதற்கு இன்றியமையாதனவற்றுள் நீரும் உணவும் முதன்மையானவை. நீர் இன்றி உணவுப்பொருள் இல்லை. எனவே நீர் தாழ்ந்த நிலப்பகுதியிலே பண்டைய மக்கள் நிலையாக உறைவிடம் அமைத்து குடியேறியுள்ளனர். தென்பெண்ணையில் பிரிந்து கெடிலம் ஆற்றில் கலக்கும் மலட்டாற்றின் பகுதி வாழ் மக்கள் நீர்வளங்களையும், நிலவளங்களையும் பெற்றுள்ளனர். குறுகிய அளவையே மலட்டாறு பெற்றிருந்தாலும் பல சிறப்புக்களை உள்ளடக்கியுள்ளது. இத்தகைய சிறப்புக்களை உடைய ஆற்றினை மையமாகக் கொண்டு என் ஆய்வுத் தலைப்பு அமைந்துள்ளது. இதில் மலட்டாற்றைப் பற்றியும் அதன் பண்பாட்டு கூறுகளைப் பற்றியும் இக்கட்டுரை எடுத்துரைக்கிறது.

தென்பெண்ணையாறு

பாரதியாரால் பாடப் பெற்ற காவிரி தென்பெண்ணை பாலாறு ஆகிய மூன்று நதிகளில் முக்கிய நதியாம் பெண்ணையாறு. கர்நாடக

மாநிலம் நந்திதுர்க்கத்திற்கருகில் சென்னகேசவ மலைகளின் தென்பக்கச் சரிவில் உற்பத்தியாகிறது. ஆரம்பத்தில் தட்சிணபிணாகினி என்ற பெயருடன் விளங்கும் இந்நதி கர்நாடகா மாநிலத்தைக் கடந்து தமிழ்நாட்டில் வந்தடைந்ததும் பெண்ணையாறு எனப் பெயர் பெறுகிறது.

அமைவிடம்

"வெண்ணெய் உருகு முன்பெண்ணை உருகும்" என்று பெயர் பெற்றிருந்த இந்நதி தற்போது உபநதிகள் அனைத்திலும் நீர்த்தேக்கங்கள் அமையப்பெற்று விட்டமையால் வெள்ள காலங்களில் மட்டுமே நீர் ஓடக்கூடிய நதியாகிவிட்டது.

இந்நதியுடன் சிற்றாறு மார்க்கண்டநதி பாம்பாறு, வாணயாறு, பாம்பனாறு, துரிஞ்சலாறு ஆகிய உபநதிகள் சேருகின்றன. பெண்ணையாற்றிலிருந்து பிரியும் கிளை நதி மலட்டாறு ஆகும். இந்த மலட்டாற்றின் போக்கையும் மற்றும் சிறப்பு மற்றும் புனித தளங்களை வெளிப்படுத்துவதே இக் கட்டுரையின் நோக்கம்.

மலட்டாறு

அடுத்த திருக்கோவிலுருக்குக் கிழக்கே 6 கி.மீ. தொலைவில் வீரமடை, சித்தலிங்க மடம் என்னும் ஊர்களுக்கருகில் தென்பெண்ணை யாற்றிலிருந்து ஒரு சிற்றாறு பிரிந்து சென்று தென்கிழக்காக 35 கி.மீ.தொலைவு கடலூர் வட்டத்தில் வரலாற்று சிறப்புமிக்க அப்பர் பிறந்த திருவாரூருக்கு மேற்கே மிக அண்மையில் கெடிலத்தின் வடகரையில் அதனோடு கலக்கிறது. இந்த ஆற்றிற்கு 'மலட்டாறு' என்று பெயர். மலட்டாறு கெடிலத்தோடு கலக்கிறது என்று சொல்வதைவிட ஒரு பாலம் போல் பெண்ணையாற்றையும் கெடிலத்தையும் இணைக்கிறது என்று சொல்லலாம்.

*முனைவர் பட்ட ஆய்வாளர் வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலைக்கல்லூரி, விழுப்புரம்

**உதவி பேராசிரியர், வரலாற்றுத்துறை, அறிஞர், அண்ணா அரசு கலைக்கல்லூரி, விழுப்புரம்

தென்பெண்ணை ஆற்றில் திருக்கோவிலூர் என்னும் இடத்தில் 1962ல் கட்டப்பட்ட திருக்கோவிலூர் அணையிலிருந்து மலட்டாறு பிரிந்து செல்கின்றன மற்றும் திருக்கோவிலூர்

இருந்து கடலூர் செல்லும் சாலை ஓரமாகவே மலட்டாறு செல்கின்றன. இதன் மொத்தம் திருக்கோவிலூர் கெடிலம் ஆற்றில் சேரும் வரை இவை 36,800 மீட்டர் தூரம் அளவு மலட்டாறு பயணிக்கின்றது.

மலட்டாறு என்னும் பெயரிலிருந்து அந்த ஆற்றின் வளம்பு மலடு என்றால் பிள்ளை பெறாத்தன்மை என்பது பொருள். இந்த ஆறு தனக்கெனத் தனித்தன்மை ஒன்றும் இன்றிவேறொரு பெரிய ஆற்றிலிருந்து தோன்றுவதாலும், மழைக் காலத்தில் மட்டும் தண்ணீர் பெற்று மற்ற காலங்களில் வறண்டிருப்பதாலும் மலட்டாறு என அழைக்கப்படுகிறது. இது பழையகளப் பிறர் காலத்தில் பெண்ணையாற்றில் அணை கட்டப்பட்டிருந்ததால் பெண்ணையாற்றிலிருந்து ஓரளவு நீர் உடையதாகி 4.400 ஏக்கர் நிலத்திற்குப்பாசன வசதியும் செய்கிறது. அதன் பின்னர், போதிய நீர்வளம் இன்றி வெற்றுவடிகாலாக ஓடிவந்து கெடிலத்தில் இணைகிறது.

ஆனால் வெள்ளக் காலத்தில் பெண்ணையாற்றின் அரக்க வெள்ளத்திற்கு ஒரு போக்குக்காட்டும் முறையிலேயே மலட்டாறு அமைந்துள்ளது. பெண்ணையாற்று வெள்ளத்தின் ஒரு பகுதி மலட்டாற்றில் திரும்பி விடுவதால் அதன்வேகம் தணிய, அதன் கரையிலுள்ள பகுதிகள் ஓரளவு தப்புகின்றன. அதே நேரத்தில் அந்த அரக்க வெள்ளம் மலட்டாற்றின் வழியாகக் கெடிலத்தில் பாய்வதால் கெடிலக் கரைப்பகுதிகள் கேடுறுகின்றனதிடி.

மலட்டாற்றின் வழித்தடங்கள்

ஆரம்பத்தில் இவை விழுப்புரம் - கடலூர் மாவட்டத்தில் பாய்கின்றது. பிறகு கள்ளக்குறிச்சி மாவட்டம் பிரித்த பின்பு மூன்று மாவட்டமாக

இதன் எல்லைகள் பிரிக்கப்பட்டுள்ளது. இதில் மொத்தம் 36 கி.மீ. தொலைவில் 24 கி.மீ. தூரத்தில் அரகூர் அருகே 2 கி.மீ. தூரம் காடு வளர்ப்பு துறையின் கீழ் உள்ளன. மலட்டாற்றின் வழித்தடங்கள் கீழ்க்கண்டவை

- சுந்தரேசபுரம்
- கண்ணாரம்பட்டு
- சித்தலிங்கமடம்
- தக்கா
- மெய்யூர்
- சாராயமேடு
- பைபூர்
- கிராமம்
- புதுப்பாளையம்
- தென்மங்கலம்
- அண்ராயநல்லூர்
- கூரானூர்
- எடையார்
- ஆசாரங்குப்பம்
- தொட்டி குடிசை
- இருவேல்பட்டு
- சிறுமதுரை
- சிறுகிராமம்
- மழவராயநல்லூர்
- வீரபெருமானல்லூர்
- சின்ன செவலை
- நத்தம்
- ஏமப்பூர்
- கொளப்பாக்கம்
- சிறுவானூர்
- எலந்தம்பட்டு
- மழம்பட்டு
- சிறுவத்தூர்
- திருவெண்ணையல்லூர்
- திருவாமூர் திருவாமூர்

மலட்டாற்றின் சேனல்

துவாரங்களின் எண்ணிக்கை	3 Nos
துவாரங்களின் அளவு	1.83 x 1.98 m
வெளியேற்றம்	297 c/s
முழு விநியோக ஆழம்	1.05 m
சேனலின் நீளம்	36.00 km
உணவளிக்கும் தொட்டிகளின் எண்ணிக்கை	12 Nos
பதிவு செய்யப்பட்ட அயகட்	2222.0 4.5 HCC
சன்னல் நிலை	81.35 om ^{vii}

மலட்டாறு வாய்க்காலின் மூலம் பயன்பெறும்

ஏரிகளின் விபரம்

வ.எண்.	ஏரியின் பெயர்	ஆயக்கட்டுஏக்கரில்
1.	பைபூர் ஏரி	172.00
2.	ஏமப்பேர் ஏரி	765.00

3.	சிறுவானூர் ஏரி	286.00
4.	கண்ணாரம்பட்டு ஏரி	240.00
5.	காரப்பட்டு ஏரி	35.00
6.	ஆனத்தூர் ஏரி	224.97
7.	நத்தம் ஏரி	640.00
8.	திருவாமூர் ஏரி	112.00
9.	எலந்தம்பட்டு ஏரி	156.00
10.	சிறுவத்தூர் ஏரி	529.00

மலட்டாற்றின் பாலம் மற்றும் அணை

மலட்டாறு தானே என்று இதை எளிதாய்ப் புறக்கணித்து விடுவதற்கில்லை. வெறும் தரைப்பாலம் அமைத்து இதை ஏமாற்றிவிட முடியாது. கடுமழை பெய்யும் காலத்தில் இதில் பெரு வெள்ளம் ஓடுவதால் இதைக் கடப்பதற்குப் பெரிய பாலம் வேண்டியுள்ளது. கடலூரிலிருந்து பண்டுட்டி- திருவெண்ணெய் நல்லூர் வழியாகத் திருக்கோவிலூர் செல்லும் மாநில நெடுஞ்சாலையில் பண்டுட்டிக்கு மேற்கே 10 கி.மீ. தொலைவில் மலட்டாற்றின் மேல் உயரமான அழகிய பாலம் ஒன்று கட்டப் பெற்றிருப்பது குறிப்பிடத்தக்கது.

திருவெண்ணெய்நல்லூர் (ரோடு)புகைவண்டி நிலையத்திற்கு வடமேற்கே 11 கி.மீ. தொலைவில் திருவெண்ணெய்நல்லூர் ஊருக்கு வடமேற்கே 5 கி.மீ. தொலைவில், கடலூர் - திருக்கோவிலூர் மாவட்ட நெடும்பாதையில் இடையாறு என்னும் ஊர் இருக்கிறது. இந்த ஊருக்கு அருகில் மலட்டாற்றில் ஒரு சிறு அணைகட்டப்பட்டுள்ளது. இடையாறு அணை என்று இது அழைக்கப்படுகிறது. இப்படியாக மலட்டாறும் ஆற்றிற்குரிய இலக்கணங்களுள் பலவற்றைப் பெற்றுப் பயனளிக்கிறது.

மலட்டாற்றின் விருத்த பிளாகினி பெயர் சிறப்பு

மலட்டாறு என்றதும் ஒரு சிலருக்குக் குழப்பம் ஏற்படலாம். ஏனெனில், மலட்டாறு என்னும் பெயரில் மற்றும் ஓர் ஆறு உள்ளது. இந்த ஆறும் பெண்ணையாற்றிலிருந்து தான் பிரிகிறது.

ஆனால், இது கடலோடு சென்று கலக்கிறது. இந்த மலட்டாற்றைப் பற்றி மட்டும் தெரிந்து வைத்து, கெடிலத்தோடு கலக்கும் மலட்டாற்றைப் பற்றி அறியாதவர்கள் குழப்பம் அடையத்தானே நேரும்!

கடலோடு கலக்கும் மலட்டாறு, பெண்ணையாறு திருக்கோவிலூர் வட்டத்தைக் கடந்ததும், சிறிது தொலைவிலேயே விழுப்புரம் வட்டத்தில் அப்பெண்ணையாற்றின் இடப்பக்கத்திலிருந்து பிரிந்து, விழுப்புரம் வட்டம், கடலூர் வட்டம் முன்னாள் பிரஞ்சிந்தியாவாகிய புதுச்சேரி மாநிலத்தைச் சேர்ந்த சிறுசிறு திட்டுப்பகுதிகள் ஆகியவற்றின் வழியாக ஓடி கடலுருக்கு வடக்கே சில கல் தொலைவில் மதலப்பட்டு என்னும் ஊருக்கு அருகில் கடலோடு கலக்கிறது. இந்த மலட்டாற்றுக்கு 'விருத்தபிளாகினி' என்றும் ஒரு விருதுப் பெயர் உண்டு. பிளாகினி என்றால் பெண்ணையாறு. அதிலிருந்து பிரியும் மலட்டாறுவிருத்த பிளாகினி எனப்படுகிறது. எனவே, கெடிலத்தோடு கலக்கும் மலட்டாற்றைவிருத்த பிளாகினியினின்றும் வேறு பிரித்துணர வேண்டும்படிது.

மலட்டாறா? பெண்ணையாறா?

சுந்தரரின் திருவெண்ணெய் நல்லூர்த் தேவாரப்பதிகத்தைப் படிப்பவர்க்குக் கட்டாயம் ஓர் ஐயம் எழும் சுந்தரர் அப்பதிகத்தில்,

'வைத்தாய் பெண்ணைத் தென்பால் வெண்ணெய் நல்லூர் அருள்துறை ...'

என்று, திருவெண்ணெய் நல்லூர் பெண்ணையாற்றின் தென்கரையில் இருப்பதாகப் பாடியுள்ளார். ஆனால் ஊர் இப்போது இருப்பதோ மலட்டாற்றின் தென்கரையில்! இதற்கு என்ன பதில் சொல்லுவது?

திருவெண்ணெய் நல்லூருக்கு வடக்கே 5 கி.மீ. தொலைவில் பெண்ணையாறு ஓடுகிறது. இடையிலே ஊரையொட்டி மலட்டாறு ஓடுகிறது. பெண்ணையாற்றுக்கும் ஊருக்கும் இடையே 5 கி.மீ. தொலைவு இருப்பினும், பெண்ணையாற்றுக்குத் தென்திசையில் ஊர்

இருப்பதால் சுந்தரர் பாடியிருப்பது பொருத்தம் என்று சொல்ல முடியாது. பெண்ணையின் தென்கரைக்கு மிக அண்மையில் ஊர் இருந்தால் தான், சுந்தரர் பாடியிருப்பது பொருத்தமாகும். 5 கி.மீ. தொலைவுக்கு அப்பால் இருப்பதை ஆற்றங்கரையில் இருப்பதாகப் பாடமுடியாது. மேலும், மலட்டாறு என்னும் ஆற்றின் கரையில் இருப்பதைப் பெண்ணையாற்றின் கரையில் இருப்பதாக எவ்வாறு பாட முடியும்?

மலட்டாறு பெண்ணையாற்றிலிருந்து பிரிவதால் மலட்டாற்றையும் பெண்ணையாறாகவே கருதி, மலட்டாற்றங்கரையில் இருக்கும் ஊரைப் பெண்ணையாற்றங்கரையில் இருப்பதாகச் சுந்தரர் பாடிவிட்டார் என்று கூறுவதும் பொருந்தாது. அங்ஙனமெனில், எதுதான் பொருந்தும்?

இப்போது மலட்டாறு இருக்கிறதே, அதுதான் பெண்ணையாற்றின் பழைய பாதை என்று சொல்வதே பொருந்தும்.

சுந்தரர் திருத்துறையூர் இறைவனை வழிபட்டு, அங்கிருந்து தெற்கேயுள்ள, திருவதிகைக்குப் பெண்ணையாற்றைக் கடந்து சென்றார் என்று பன்னிரண்டாம் நூற்றாண்டில் சேக்கிழார் பெரிய புராணத்தில் தெரிவித்துள்ளார்.

‘திருத்துறையூர் தனைப்பணிந்து
..... பெண்ணையாறு கடந்தேறியபின்
..... திருவதிகைப் புறத்தனைந்தார்’

என்பது பெரிய புராணப்பாடற்பகுதி. இதிலிருந்து, திருத்துறையூருக்குத் தெற்கே பெண்ணையாறு இருந்திருக்க வேண்டும் என்பது புலனாகும். ஆனால், இப்போது திருத்துறையூருக்கு வடக்கே பெண்ணை ஓடுகிறது.

இடையாறு

இவ்வூர் திருவெண்ணைய் நல்லூர் (ரோடு) புகைவண்டி நிலையத்திற்கு வடமேற்கே 11 கி.மீ. தொலைவில் திருவெண்ணைய் நல்லூர் ஊருக்கு வடமேற்கே 5 கி.மீ. தொலைவில் மலட்டாற்றின் தென்கரையில் இருக்கிறது. இவ்வூருக்குத் தென்மேற்கே 6 கி.மீ தொலைவில் கெடிலம்

ஓடுகிறது. கடலூர்-திருக்கோவிலூர் மாவட்ட நெடும்பாதை வழியே செல்லும் பேருந்து வண்டியில் பயணம் செய்தால், மலட்டாற்றின் கரையில் அமைந்த சிவன் கோயிலின் வடக்கு மதிப்புறமாக இறங்கலாம். இவ்வூருக்கு ஏனாதிமங்கலம் என்னும் பெயரும் உண்டு. ஏனாதி பட்டம் பெற்ற ஒருவருக்கு அரசால் அளிக்கப்பட்ட ஊராக இருக்க வேண்டும். இங்கே மலட்டாற்றின் குறுக்கே சிறு அணை ஒன்ற உள்ளது. இடையாறு சுந்தரரி பாடல் பெற்ற பதியாகும். இறைவன் பெயர் இடையற்றீசன்; அம்மன் பெயர்; சிற்றிடைநாயகி இங்கே கல்வெட்டுக்கள் உள்ளன. கல்வெட்டில் கோயிலின் பெயர் மருதந்துறை எனச் சொல்லப்பட்டுள்ளது.

திருவெண்ணைய் நல்லூர்

திருவெண்ணைய்நல்லூர் (ரோடு) புகைவண்டி நிலையத்திற்கு மேற்கே 6 கி.மீ தொலைவில் மலட்டாற்றின் தென்கரையில் இருக்கிறது. இவ்வூருக்குத் தென்மேற்கே 8 கி.மீ தொலைவில் கெடிலம் ஓடுகிறது. திருவெண்ணைய்நல்லூர் திருக்கோவலூருக்குத் தென் கிழக்கே 22 கி.மீ தொலைவிலும் விழுப்புரத்திற்குத் தென்மேற்கே 19 கி.மீ தொலைவிலும் பண்டுட்டிக்கு வடமேற்கே 24 கி.மீ தொலைவிலுமாக உள்ளது. கடலூர் - திருக்கோவிலூர் மாவட்ட நெடும்பாதையில் செல்லும் பேருந்து வண்டியில் பயணஞ்செய்தால், சிவன் கோயில் அருகே இறங்கலாம் மக்கள்தொகை 4,350 இவ்வூரை 1760 இல் ஆங்கிலேயர் கைப்பற்றினர் என்பது வரலாற்றுச் செய்தியாகும்.

திருவெண்ணைய்நல்லூர் சிவன்கோயிலின் பெயர் ‘அருள்துறை’ என்பது ‘வெண்ணைய்நல்லூர் அருள் துறையுள் அத்தா’ என்னும் சுந்தரர்தேவாரப் பாடற்பகுதியால் இதனை அறியலாம்

முண்டிச்சுரம் (கிராமம்)

முண்டிச்சுரம் எனத் தேவாரத்தில் குறிப்பிடப் பட்டுள்ள இவ்வூர் இப்போது கிராமம் என்னும் பெயரால் அழைக்கப்படுகிறது. மக்கள்தொகை 1,650. திருவெண்ணைய்நல்லூர் (ரோடு) புகைவண்டி நிலையத்திற்கு மேற்கே ஒரு கி.மீ. தொலைவிலும் - திருவெண்ணைய்நல்லூர்

ஊருக்குக் கிழக்கே மூன்று கி.மீ. தொலைவிலுமாக மலட்டாற்றின் தென்கரையில் இக்கிராமம் இருக்கிறது.

முண்டீச்சுரம் எனப்படும் கிராமம் நாவுக்கரசரின் பாடல் பெற்ற பழம்பதி. சிவன் பெயர்: முண்டீசுரர், சிவலோகநாதர் அம்மன் பெயர்: கானார் குழலி. இங்கே முதற் பராந்தகனது கல்வெட்டு உட்படப் பல கல்வெட்டுகள் உள்ளன. முண்டீச்சுரம் கோயில் முதல் இராசாதித்த சோழனால் பத்தாம் நூற்றாண்டின் நடுப்பகுதியில் திருத்திக் கட்டப்பட்டது.

மலட்டாறு கெடிலத்தில் கலக்கும் இடத்தில் திருவாமூர் என்னும் வரலாற்று சிறப்புமிக்க ஊர் அமைந்துள்ளது. இங்கு பழமை வாய்ந்த கோவில் உள்ளது. அதன் சிறப்பு பின்வருமாறு

திருவாமூர்

திலகவதியாரும் திருநாவுக்கரசரும் பிறந்த பெருஞ்சிறப்பிற்குரியது திருவாமூர். கடலுருக்கு மேற்கே 35 கி.மீ. தொலைவில் பண்டிடீக்கு மேற்கே 9 கி.மீ. தொலைவில் கெடிலத்தின் வடகரையில் உள்ளது. இவ்வூருக்கு மேற்கே சிறிது தொலைவில் மலட்டாறு கெடிலத்தின் வடகரையில் கெடிலத்தோடு கலக்கிறது; சிறிது தொலைவில் 'நரியின் ஓடை' என்னும் பொணீய ஓடை தென்கரையில் கெடிலத்தோடு கலக்கிறது.

திருவாமூர்(திரு+ ஆம்+ ஊர்) என்றால், எல்லா வளங்களும் நலங்களும் ஆகின்ற ஊர்-வளர்ச்சி பெறுகின்ற ஊர் என்று ஒரு வகைப்பொருள் சொல்லப்படுகிறது. அதற்கேற்றார் போலவே இவ்வூர் நீர்வளமும் நிலவளமும் செறிந்து திகழ்கிறது. அப்பர் அடிகளின் காலத்தைத் தொடர்ந்து அறங்கள் பல நிகழ்ந்த ஊர் அல்லவா இது? இவ்வூர் பண்டிடீ ஊராட்சி மன்ற ஒன்றியத்தில் இப்போது சேர்க்கப்பட்டுள்ளது. சிவன்கோயிலின் பெயர் பசுபதிச்சுரம். சிவன் பெயர்: பசுபதிசுரர்; அம்மன் பெயர்: திரிபுர சுந்தரி.

முடிவுரை

மலட்டாறு பல்வேறு சிறப்புகளை உள்ளடக்கியது காரணம் தென்பெண்ணை மற்றும்

கெடிலம் இரு ஆறுகளை இணைக்கும் பாலமாகவும் உள்ளது. மற்றும் வரலாற்று சிறப்புமிக்க வழிபாட்டுத்தலங்கள் மலட்டாற்றின் கரையில் உள்ளன. இந்த ஆறு இரண்டிலிருந்து மூன்று மாவட்டமாக தற்போதைய வரைபடம் மாறும் நிலையில் உள்ளன என்பது சிறப்பு, தென்பெண்ணையாற்றின் வெள்ளப் பெருக்கை கட்டுப்படுத்தவும் மற்றும் நீர்ப்பாசன வசதிகளை மற்ற பகுதிகளுக்கு கொண்டும் செல்லும் வகையில் இந்த மலட்டாறு உள்ளது. இதன்மூலம் மலட்டாறு வழித்தடங்களில் மக்கள் நீர்பாசன வசதியுடன் ஏரிகள் மூலம் விவசாயம் செய்ய பயன்படுகிறது. மலட்டாறு தென்பெண்ணையின்கிளை ஆறாகவும் மற்றும் கெடில நதிகள் துணை ஆறாகவும் இருப்பதே சிறப்பான அமைப்பாகும்.

இத்தகைய சிறப்புக்களை உடைய மலட்டாறை மேலும் பராமரித்தால் இன்னும் பல்வேறு பகுதிகளில் நீர்ப்பாசன வசதி செய்வதன் மூலம் விவசாயம் வளர்ச்சி பெறமுடியும்.

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வெ. சேதுமாணிக்கம்*

சேஷையா சாஸ்திரியின் வாழ்க்கை வரலாறு :

சேஷையா சாஸ்திரி 1828 ஆம் ஆண்டில் சென்னை மாகாணத்தின் தஞ்சாவூர் மாவட்டத்தில் உள்ள அமராவதி என்ற கிராமத்தில் ஒரு ஏழை இந்து குடும்பத்தில் பிறந்தார். தனது ஒன்பது வயதில், இவர் தனது மாமா கோபால ஐயருடன் சென்னை நகரத்திற்கு குடிபெயர்ந்தார். சேஷையா சாஸ்திரி சென்னையில் தனது கல்வியை கற்றார். மேலும் 1848 இல் முதல் வகுப்பில் பட்டம் பெற்றார்.

1848 ஆம் ஆண்டில் இவர் வருவாய் அலுவலகத்தில் எழுத்தராக பணியில் சேர்ந்தார். பின்னர் வட்டாட்சியர், தலைமை சிரஸ்தார் போன்ற பணிகளை அடைந்தார். 1872 ஆம் ஆண்டில், இவர் திருவிதாங்கூரின் திவானாக நியமிக்கப்பட்டு 1872 முதல் 1877 வரை பணியாற்றினார். அப்போது அரண்மனை சூழ்ச்சிகள் இவரை வெளியேற்ற நிர்பந்தித்தன. இவர் 1878 முதல் 1886 வரை புதுக்கோட்டையின் திவானாகவும், 1886 முதல் 1894 வரை திவான்-அரசப் பிரதிநிதியாகவும் பணியாற்றினார்.

தொழில்

எழுத்தராக தனது பணியை ஆரம்பித்து இவரின் திறமையால் 1851 மே மாதம் மச்சிலிப்பட்டணத்தின் வட்டாட்சியராக நியமிக்கப்பட்டார். சாஸ்திரி 1853 இல் துணை சிரஸ்தராகவும், 1855 நவம்பர் 5, இல் தலைமை சிரஸ்தராகவும் பதவி உயர்வு பெற்றார். இவர் தஞ்சை துணை ஆட்சியராக நியமிக்கப்பட்டு 1858 நவம்பர் முதல் 1865 வரை பணியாற்றினார். மே 1872 இல் இவர் தனது வகுப்புத் தோழர் மாதவராவிற்குப் பின் திருவிதாங்கூரின் திவானாக நியமிக்கப்பட்டார்.

திருவிதாங்கூரின் திவானாக:

இவர் திவானாக இருந்த காலத்தில், வர்க்கலையில் இரண்டு ஏரிகளை இணைக்கும்

வர்க்கலை சுரங்கம் திருவனந்தபுரம் நகரத்திலிருந்து நாற்பது கிலோ மீட்டர் தொலைவில் போக்குவரத்திற்காக திறக்கப்பட்டது. 1875 மே 18 அன்று திருவிதாங்கூர் மாநிலத்தின் முதல் முறையான மக்கள் தொகை கணக்கெடுப்பு எடுக்கப்பட்டது.

புதுக்கோட்டையின் திவானாக

1878 ஆம் ஆண்டில், இராமச்சந்திர தொண்டைமான் புதுக்கோட்டையின் ஆட்சியாளராக இருந்தபோது, இவர் திவானாக நியமிக்கப்பட்டார். புதுக்கோட்டை அரசு பிரதிநிதியாக ஆட்சி செய்தார்.

சேஷையா சாஸ்திரி நீதி நிர்வாக முறை

நீதி நிர்வாகத்தில் பல சீர்திருத்தங்கள் மேற்கொள்ளப்பட்டன. ஆங்கிலேய அரசு நடைமுறையில் நீதிமன்றங்கள் மாற்றி அமைக்கப்பட்டன. சமஸ்தானத்தின் தேவைக்கு ஏற்ப சட்டங்கள் அவ்வப்பொழுது இயற்றப்பட்டன. சமஸ்தான காவல்துறை நவீனப்படுத்தப்பட்டது. சிறைச்சாலைகள் சுகாதாரமான முறையில் சீர்திருத்தி அமைக்கப்பட்டன. குற்றங்கள் குறைந்தன. சாஸ்திரியார் பதவியேற்ற போது சிறைச்சாலையில் இருந்த குற்றவாளிகளின் எண்ணிக்கை 150 ஆக இருந்தது. அவர் பதவி விலகும் பொது இவ்வெண்ணிக்கை 100 மட்டுமே என அரசின் குறிப்பொன்று கூறுகிறது.

விவசாயிகளின் நலன்களில்-சேஷையா சாஸ்திரி பங்கு:

விவசாயிகளின் நலனில் அக்கறை செலுத்துவதில் சாஸ்திரியார் சிறப்புடன் செயல்பட்டுள்ளார். இவரது காலத்தில் தான் உழுபவனுக்கு நிலம் சொந்தமாக்கப்பட்டது. நிலவரிகள் சீராக மாற்றி அமைக்கப்பட்டன. வறட்சி காலத்தில் வரிகள் தள்ளுபடி செய்யப்பட்டன. சேஷையா சாஸ்திரியின் ஆட்சி

* முனைவர் பட்ட ஆய்வாளர் (முழு நேரம்), வரலாற்றுத்துறை, குந்தவை நாச்சியார் அரசு மகளிர் கலைக்கல்லூரி, தஞ்சாவூர்

காலத்தில் மக்கள் சுபிட்சமாக வாழ்ந்தார்கள் என ஆங்கிலேயரின் பதிவேடுகள் புகழ்ந்துரைக்கின்றன.

இத்தகைய நிலங்கள் மீண்டும் அரசுக்குக் கையகப்படுத்தப்பட்டன. 1880 இல் தேவைப்பட்ட ராணுவ சேவை தற்போது (1887) தேவைப்பட்டதால் இராணுவ சேவை புரிந்தோருக்கு அளிக்கப்பட்டிருந்த நிலங்களுக்கு அமரம் என்ற நிலவரி விதிக்கப்பட்டது. இதன் மூலம் அரசுக்கு ஒரு லட்சம் ரூபாய் உபரி வருமானம் கிடைத்தது.

இதுபோன்ற சீர்திருத்தங்கள் செய்யப்பட்டபோது அதற்கு கடுமையான எதிர்ப்புகள் இருந்தப்போதிலும் அவற்றை பொருட்படுத்தாது சீர்திருத்தச் சட்டங்களை தீவிரமாக சேஷையா சாஸ்திரியார் செயல்படுத்தினார்.

இவ்வாறு புதுக்கோட்டையின் பன்முக வளர்ச்சியில் தன்னை முழுமையாக ஈடுபடுத்திக் கொண்டு 16 ஆண்டுகள் புதுக்கோட்டையை புதிய பாதைக்கு அழைத்துச் சென்ற சர்.சேஷையா சாஸ்திரியார் என்றும் நிலைத்து நிற்பவராவார்.

முடிவுரை:

பதினாறு வருடங்கள் புதுக்கோட்டையின் நிர்வாகப்பொறுப்பை வகித்து வந்த சேஷையா சாஸ்திரி புதுக்கோட்டை பலவகைகளிலும்

முன்னேற்றம் காண பெறும் முயற்சி மேற்கொண்டார். தற்போதைய புதுக்கோட்டை நகரின் புது அமைப்பிற்கும் தற்போது காணும் நேர்த்தியான எழில்மிகு கட்டிட அமைப்பு களுக்கும், நகரின் சுகாதார திட்டங்களுக்கும் இவரே காரணமாவார், இவரை 'புதிய புதுக்கோட்டையின் சிற்பி' என்று சொல்வது பொருந்தும். இவர் 1903 அக்டோபர் 29 அன்று இறந்தார்.

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சேந்தமங்கலம் வானிலைகண்டிசுவரர் கோயில்

ரா. சுகன்யா தேவி*

முன்னுரை

தமிழக வரலாற்றை ஆறிவதற்குக் கோயில்கள் பெரும் பங்கு வகிக்கின்றன. இக்கோயில்கள் இறைவழிபாட்டோடு அக்கால சமய சமூகப் பண்பாட்டு வரலாற்றையும், கலை அமைப்பையும் வெளிக்காட்டும் காலக்கண்ணாடியாக திகழ்கின்றன. தமிழகத்தை ஆண்ட மன்னர்கள்

தங்களுடைய இட்சிக்காலங்களில் தமிழகத்தில் பல இடங்களில் கோயில்களைக் கட்டி தமிழகத்தை கோயில் மிகுதியாகக் காணப்படும் பகுதியாக மாற்றியுள்ளனர். இவ்வகையில் மன்னர்கள் மட்டுமின்றி அம்மன்னர்கள் கட்டுப்பாட்டின் கீழ் குறுநில மன்னர்களாக இருந்த பலரும் கோயில்களைக் கட்டியுள்ளனர். இவர்களில்

* முனைவர் பட்ட ஆய்வாளர், முதுகலை வரலாறு மற்றும் ஆராய்ச்சித்துறை, திரு. இ. கோவிந்தசாமி ஆரக் கலைக் கல்லூரி, திண்டிவனம்

சோழர்களின் கீழ் குறுநில மன்னர்களாக இருந்த காடவராயர்கள் குறிப்பிடத்தக்கவர்கள். கலையார்வம் மிகுந்த காடவர்கள் ஆட்சிக் காலத்தில் பல கோயில்கள் கட்டப்பட்டுள்ளன. அவர்களின் தலைநகரான சேந்தமங்கலத்தில் சிறந்த கோட்டையினை அமைத்து அதற்குள் வானிலைகண்டிசுவரர் கோயில் எனப்படும் ஆபத்தக்காயீசுவரர் கோயிலையும் கட்டியுள்ளனர்.

அமைவிடம்

கள்ளக்குறிச்சி மாவட்டம், ஊளுந்தூர்பேட்டை வட்டத்தில் விழுப்புரம் - ஊளுந்தூர்பேட்டை தேசிய நெடுஞ்சாலையில் கெடிலம் பேருந்து நிறுத்தத்திலிருந்து சுமார் 1 கி.மீ. தொலைவில் கெடிலம் இவற்றின் தென்கரையில் சேந்தமங்கலம் என்னும் ஊர் அமைந்துள்ளது. இவ்வூர் திருக்கோயிலுருக்கு தென்கிழக்கே 30 கி.மீ. தூரத்திலும் விழுப்புரத்திற்கு தெற்கே 25 கி.மீ. தூரத்திலும் பண்ணுட்டிக்கு மேற்கே 20 கி.மீ. தூரத்திலும் ஊளுந்தூர்பேட்டைக்கு வடகிழக்கே 10 கி.மீ. தூரத்திலும் ஊள்ளது.

சேந்தமங்கலத்தின் சிறப்பு

கோப்பெருஞ்சிங்களின் தந்தை மணவாளப் பெருமாள் காலத்தில் தலைநகராக விளங்கிய கூடல் நாட்டிலிருந்து சேந்தமங்கலத்திற்குத் தலைநகரை மாற்றி இங்கு படைவீடு அமைத்த பெருமை கோப்பெருஞ்சிங்களையே சாரும். இவ்வூர் சேந்தமங்கலம், சேந்தவன் மங்கலம், செயந்தமங்கலம் என்று பல பெயர்களால் அழைக்கப்பட்டுள்ளது குறிப்பிடத்தக்கது. விசயநகர மன்னர்கள் ஆட்சிக்காலத்தில் இவ்வூர் மிலாடாகிய சனநாதவளநாட்டுக் குறுக்கை கூற்றத்தில் அமைந்திருந்தது. வீர பிரதாப தேவர் ஆட்சிக்காலத்தில், இவ்வூர் நடுவில் மண்டலத்திலுள்ள இராசராச வளநாட்டைச் சேர்ந்த திருமுனைப்பாடி நாட்டில் அமைந்திருந்தது. சேர்ந்தமங்கலம் பல பெருநகரங்களோடு தொடர்பு கொள்ளும் வகையில் பெருவழிகள் அமைக்கப்பட்டிருக்கின்றன. இவ்வூரிலிருந்து சென்ற பெருவழி ஒன்றுக்கு சேந்தமங்கலம்

பெருவழி என்று பெயர் வழங்கியுள்ளதை கல்வெட்டுகள் குறிப்பிடுகின்றன.

கோயிலின் தோற்றம்

கி.பி.13-ம் நூற்றாண்டில் சேந்தமங்கலத்தைத் தலைநகராகக் கொண்டு காடவராயர் வம்சத்தைச் சேர்ந்த காடவராயன் கோப்பெருஞ்சிங்கன் என்ற மன்னன் நடுநாட்டை ஆண்டு வந்தான். போரில் தான் பெற்ற வெற்றியை முன்னிட்டு அவன் தன்னுடைய தலைநகரில் கோட்டை போன்ற அமைப்பில் பெரிய மதில்சுவர் சூழ பிரமாண்டமான சிவன் கோயிலை அமைத்தான். இக்கோயிலில் ஏழுந்தருளியுள்ள இறைவன் ஆபத்துக்காத்தருளிய நாயனார் என்றும் சேந்தவன் மங்கலம் உடையார் என்றும் குறிக்கப்படுகிறார். இறைவி பிரசன்ன நாயகி ஏன்னும் பெயரில் அருள்புரிகிறாள்.

கோயிலின் சிறப்பு

கோயில் கட்டடக் கலையில் ஈதுவரை கையாளப் பெறாத ஒரு வகை கட்டடக் கலையைக் காடவர்கள் புதிதாக தோற்றுவித்துள்ளனர். கோயில் திருச்சுற்றில் உள்ள மதில்கள் கோயிலுக்கு அரணாக மட்டுமல்லாமல் போர் காலத்தில் பாதுகாப்பினையொட்டி கோட்டையாகவும் பயன்பட்டுள்ளது என்பது சிறப்புடையதாகும். இக்கோயில் இறைவன் வானிலைகண்டிசுவரர், ஆபத்தக்காயீசுவரர் என்றும் ஆழைக்கப்படுகிறார். கோப்பெருஞ்சிங்களை பல ஆபத்துகளிலிருந்து காத்ததால் உசனுக்கு இப்பெயர் அமைந்ததென்பர். தற்போதும் இத்தலத்து சிவபெருமான் தன்னை நாடிவரும் பக்தர்களின் ஆபத்துகளை நீக்கி திருவருள் புரிகிறார் என்று கூறப்படுகிறது.

கோயில் அமைப்பு

காடவர்களின் கட்டடக் கலைக்குச் சிறந்த எடுத்துக்காட்டாக இக்கோயில் விளங்குகிறது. சுமார் 6 ஏக்கர் பரப்பளவில் ஏடுப்பான தோற்றத்துடன் விளங்கிய இக்கோயில் தற்பொழுது சிதைந்து காணப்படுகிறது. கிழக்குப் பார்த்து அமைந்துள்ள இக்கோயிலில் இரண்டு திருச்சுற்றுகள் உள்ளன. முதல் திருச்சுற்றில் காணப்படும் திருமாளிகைப்பத்தியெனும்

திருச்சுற்று மாளிகை, இந்த ஆலயத்திற்கே ஆழகூட்டுகிறது. இம்மாளிகையில் ஏழுபது உருட்டுத் தூண்கள் உள்ளன. இக்கோயிலின் இரண்டாம் திருச்சுற்றுச் சுவரின் மீது வடமேற்கு மூலையில், இடைவெளிகளுடன் கூடிய தனித்தனி செங்கற்கட்டைகள் அமைக்கப்பட்டுள்ளன.

நுழைவு வாயிலில் கோட்டைக் கொத்தளங்களைச் சுற்றி அகழி இருந்த அடையாளங்கள் இன்றும் தெரிகிறது. முகப்பில் ஒரு மண்மேட்டில் ஆழகிய வேலைப்பாடமைந்த விநாயகர் தனிமையில் வீற்றிருக்கிறார். இது மன்னர் வழிபட்ட சிலையென்பதோடு இன்றும் மாறா நிலை பெற்றிருக்கிறது. கொஞ்சம் நகர்ந்து கோயிலின் முகப்புப்பகுதிக்குச் சென்றால் எதிரிகளின் படையெடுப்பால் தாக்கப்பட்டு, அரண்மனையின் ஒரு பகுதியில் இருந்த இக்கோயில் ஆழிந்தும் ஆழியாமலும் காட்சியளிக்கிறது.

ஆலால சுந்தரன் கூடம்

இரண்டாம் திருச்சுற்றில் நுழைந்தவுடன், வடபுறம் தெற்குப்பார்த்த நிலையில் ஒரு மண்டபம் உள்ளது. இம்மண்டபம் உருளைத் தூண்களால் கட்டப் பெற்றுள்ளது. இதுவே கல்வெட்டுக்களில் குறிக்கப்படும் ஆலால சுந்தரன் கூடமாகியிருக்கலாம் என வரலாற்றாய்வாளர்கள் கருதுகின்றனர். தற்பொழுது இக்கூடம் இடிந்த நிலையில் காணப்படுகிறது. இதனை அடுத்து, முதல் திருச்சுற்று நுழைவாயில் வழியாக உள்ளே செல்லலாம். நுழைவாயிலில் நிலைத்தூண்கள் பெரிய ஆளவில் ஆமைக்கப் பெற்றுள்ளன. இதன்மீது அமைந்துள்ள கோபுரமும் சிதைந்துள்ளது. இதனையொட்டி திருச்சுற்று மாளிகை அமைந்துள்ளது. இந்த மாளிகையை ஊருளைத் தூண்கள் தாங்கி நிற்கின்றன. திருச்சுற்று மாளிகைப் பகுதியும் இடிந்து காணப்படுகிறது.

ஆறுமுகன் சன்னதி

முகமண்டபத்தின் வடபுறம், ஆறுமுகனுக்கு சன்னதி ஏடுக்கப்பட்டுள்ளது. இங்கு ஆறுமுகப் பெருமான் மயில் வாகனத்தோடு காட்சியளிக்கிறார். ஆறுமுகத்துடனும் ஆறு கரங்களுடனும் முருகப் பெருமானின் சிலை இங்கு இருப்பது போல் தமிழகத்தில் காண்பது அரிது.

முருகன் சேவலைப் பிடித்திருப்பதும் அதிசயமான ஒன்றாகும்.

இச்சிலை வீரம் செறிந்த போர்க்கோலத்துடன் வெற்றிப் பெருமிதமாக காட்சியளிக்கிறது. இந்தச் சன்னதியின் நுழைவாயிலின் மேல்பகுதியில் பல்வேறு இசைக்கருவிகளை வாசிக்கின்ற உருவங்களும் நாட்டிய சிற்பங்களும் படைப்புச் சிற்பங்களாக பொறிக்கப்பட்ட கருங்கல் துண்களும் காணப்படுகின்றன. இது வேறு இடத்திலிருந்து கொண்டு வரப்பெற்று எந்தவித தொடர்புமில்லாமல் இச்சன்னதியில் வைத்து கட்டப்பட்டுள்ளது என்பதை அறியமுடிகிறது.

மகா மண்டபம்

முகமண்டபத்தை அடுத்து மகாமண்டபம் அமைந்துள்ளது. இம்மகாமண்டபத்தின் தென்பக்கச் சுவரில் பொறிக்கப்பட்டுள்ள கல்வெட்டு இம்மண்டபத்தை அலங்கார குட்டராயன் திருமண்டபம் என்று குறிக்கிறது. மகாமண்டபத்தின் தென்புறத்தில் விநாயகர் சிற்பமும் வடபுறத்தில் உமாமகேஷ்வரர், அம்மன், சண்டிகேஸ்வரர் ஆகிய சிற்பங்களும் தனித்தனியாக வைக்கப்பட்டுள்ளன. இம்மண்டபத்தின் வடகிழக்கு மூலையில் ஊள்ள காலபைரவர், சூரியன், சம்பந்தர் இகிய சிற்பங்கள் வழிபாட்டில் ஊள்ளன.

சண்டிகேஸ்வரர் சன்னதி

கோயிலின் வடக்குப்பக்கம் சண்டிகேஸ்வரர் சன்னதி அமைந்துள்ளது. இச்சன்னதி இராஜக்கணை என்ற பட்டப் பெயரை உடைய பாண்டிய மன்னனால் கட்டப்பட்டது என்பதை இங்குள்ள கல்வெட்டு ஊறுதிப்படுத்துகிறது.

அர்த்தமண்டபம்

தேவகோட்டத்தில் வைக்கப்பட வேண்டிய தஷ்ணாமூர்த்தி, பிரம்மா இகிய சிற்பங்கள் தற்பொழுது அர்த்த மண்டபத்தில் வைக்கப் பெற்றுள்ளது.

நூற்றுக்கால் மண்டபம்

கோயிலுக்குள் வடகிழக்கு மூலையில் நூற்றுக்கால் மண்டபம் ஓரளவு முழுமையாக இருக்கிறது. இதன் மையப்பகுதியின் மேல்

விதானம் சுதையும் செங்கல்லும் கொண்டு கட்டப்பட்டிருக்க வேண்டும். தற்பொழுது இடிந்து விழுந்து விட்டது. தற்போது பதினொரு கால்களே ஏஞ்சியிருக்கிறது.

திருச்சுற்று மண்டபங்கள்

கருவறைக்கு நான்கு பக்கங்களிலும் திருச்சுற்று மண்டபங்கள் இடிந்த நிலையில் காணப்படுகின்றன.

கருவறை

ஆர்த்த மண்டபத்தையடுத்து கருவறைப் பகுதியில் ஈலிங்கவடிவில் இபத்சகாயீசுவரர் காட்சியளிக்கிறார். கருவறையின் மீது ஆமைந்துள்ள விமானம் ஈரண்டு நிலைகளைக் கொண்டதாக விளங்குகிறது. ஆடி பீடத்திலிருந்து கொடுங்கை பகுதி வரை கருங்கல்லால் கட்டப்பட்டுள்ளது. ஆதன் மேல்பகுதி முழுவதும் செங்கல்லால் கட்டப்பட்டுள்ளது. திருக்காமக் கோட்டமுடைய நாச்சியார் கோயில்

அன்னைக்காக எடுக்கப்பெற்ற திருக்காமக் கோட்டமுடைய நாச்சியார் கோயிலும் இறைவனுக்கு கோயில் ஏடுக்கப் பெற்ற காலத்திலேயே ஏடுக்கப் பெற்றிருக்கலாம் ஏன வரலாற்றாய்வாளர்கள் கருதுகின்றனர். கோப்பெருஞ்சிங்கன் காலத்தில் ஆரையன் ஊதையப் பெருமாள் என்னும் தொண்டைமான் வானிலை கண்டிஸ்வரமுடையார் கோயிலுக்கும், திருக்காமக்கோட்டமுடைய நாச்சியார் கோயிலுக்கும் ஒரே சமயத்தில் விளக்கு அளித்துள்ளதிலிருந்து இந்த இரண்டு கோயில்களும் வழிபாட்டில் இருந்தமை தெரிய வருகிறது.

மழையம்மன்

தொன்மை வாய்ந்த இக்கோயில் மேற்கூறப்பட்ட சேந்தமங்கலக்கோட்டை கோயிலின் மேற்கில் நீராழிக் குளத்தின் அருகில் இருக்கும் சரித்திர முக்கியத்துவம் பெற்ற கோயிலாகும். சேந்தமங்கலம் ஏனும் நகரம் மணவாளப் பெருமானால் ஊருவாக்கப்பட்ட போதே இக்கோயிலும் ஏற்பட்டிருக்க வேண்டும். இது கோப்பெருஞ்சிங்கன் வழிபட்ட கோயிலாகும்.

இம்மன்னன் அரசியல் நெருக்கடி, பெரும் போர்மேகம் சூழ்ந்த போதெல்லாம் இந்த அம்மனை கண்டு, வணங்கி முடிவெடுத்து செயல்பட்டான். இந்த அம்மனுக்கு கொற்றவை, காடுகிழாள், கருக்கில் அமர்ந்த அம்மை, மழையம்மை எனும் பெயர்கள் வழங்கப்படுகிறது. இப்பெயர்களாலேயே இதன் தொன்மையையும் பெருமையையும் அறிய முடிகிறது.

துர்க்கை கோயில்

சேந்தமங்கலத்தின் தெற்குப்பக்க வாயிலின் அருகில் துர்க்கை கோயில் அமைந்துள்ளது. இக்கோயில் விஜயநகர மன்னன் வீரபிரதாப மகாராயர் காலத்தில் கி.பி. 1430 இல் புதுப்பிக்கப் பட்டதாகும். இதில் வைக்கப்பெற்றுள்ள துர்க்கைச் சிற்பம் கி.பி.14 இம் நூற்றாண்டைச் சார்ந்ததாகும்.

திருடன் கோயில்

மேற்குச் சுற்றில் ஊள்ள ஒரு பகுதி திருடன் கோயில் ஏனப்படுகிறது. இது திருடர்கள் சிறைச்சாலையாக இருந்திருக்கலாம் என்பது இய்வாளர்களின் கருத்தாகும். இடப்புறம் கிணறு ஒன்று உள்ளது. கோட்டையின் வெளிப்புற மதிலின் வடமேற்கு மூலையில் காவலர் மேடை காணப்படுகிறது.

வரலாற்று சிறப்பு மிக்க இத்திருக்கோயிலுக்கு எதிரில் பெரிய திருக்குளம் உள்ளது. நான்கு புறங்களிலும் ஆழகிய படிகளை அமைத்து வடகரையில் நிழல் தருவதற்கென ஒரே கல்லில் செதுக்கப்பட்ட இரண்டு குதிரைகள் பூட்டிய தேர் போன்ற வடிவமைப்பில் ஏழில் மிக்க கருங்கல் மண்டபத்தையும் கட்டியுள்ளனர்.

கல்வெட்டுச் செய்திகள்

சேந்தமங்கலம் கோயிலில் பல்வேறு கல்வெட்டுக்கள் காணப்படுகின்றன. அக்கல் வெட்டுகள், தென்னிந்திய கல்வெட்டுக்கள் தொகுதி III வரிசை ஏண். 344 முதல் 360 வரை தொல்பொருள் ஆய்வுத் துறையினரால் பதிவு செய்யப்பட்டுள்ளன. அக்கல்வெட்டுக்கள் மூலம் இக்கோயிலுக்கு மன்னர்களும் மக்களும் ஆளித்த தானங்கள் பற்றி நன்கு ஆறியமுடிகிறது.

கோயில் பூஜைகளும் திருவிழாக்களும்

முற்காலத்தில் இக்கோயிலில் விழாக்கள் மிகச் சிறப்பாக நடைபெற்றுள்ளன. இக்கோயிலில் தற்போது ஒரு கால பூசை மட்டுமே நடைபெற்று வருகிறது. தினமும் காலை 7.00 மணியளவில் கோயில் திறக்கப்படுகிறது. இக்கோயிலில் சித்திரை முதல் பங்குனி வரையிலான ஆனைத்து மாதங்களிலும் பெளர்ணமி மற்றும் பிரதோஷம் ஆகிய நாட்களில் சிறப்பு பூஜை நடத்தப்படுகின்றன. பிரதோஷ பூஜை வளர்பிறை நாட்களில் ஒரு பிரதோஷம், தேய்பிறை நாட்களில் ஒரு பிரதோஷம் என இரண்டு நாட்கள் நடத்தப்படுகின்றன.

கோயில் நிர்வாகம்

இக்கோயில் இந்து அறநிலையத்துறையின் கட்டுப்பாட்டில் பரம்பரை அறங்காவலர் சேந்தமங்கலம் திரு. சி.மோகனசுந்தரம் குருக்கள் என்பவரால் சிறப்பாக நிர்வகிக்கப்படுகிறது. மேலும் சேதமடைந்து காணப்படும் இக்கோட்டைக் கோயில் இந்தியத் தொல்லியல் துறையின் மூலம் திருப்பணிகள் மேற்கொள்ளப்பட்டு வருகிறது. இக்கோயிலுக்கு 28 ஐக்கர் நஞ்சை நிலமும் 3 ஐக்கர் 41 சென்ட் புஞ்சை நிலமும் என மொத்தம் 31 ஐக்கர் 41 சென்ட் நிலம் சொந்தமாக உள்ளது. அந்நிலம் இக்கோயிலுக்கு பூசை செய்வதற்கு எழிய மானியமாக அரசாங்கத்தால் பரம்பரை அறங்காவலரிடம் கொடுக்கப்பட்டு உள்ளது. இக்கோயிலில் பரம்பரை அறங்காவலரே அர்ச்சகராக இருக்கிறார்.

முடிவுரை

இவ்வாறு கோப்பெருஞ்சிங்களின் தந்தை மணவாளப் பெருமாள் காலத்தில் தலைநகராக விளங்கிய கூடல் நாட்டிலிருந்து சேந்தமங்கலத்திற்குத் தலைநகரை மாற்றி இங்கு படைவீடு அமைத்த பெருமை கோப்பெருஞ்சிங்களையே சாரும். இக்கோயில் இந்து அறநிலையத்துறையின் கட்டுப்பாட்டில் பரம்பரை அறங்காவலர் சேந்தமங்கலம் திரு. சி.மோகனசுந்தரம் குருக்கள் என்பவரால் சிறப்பாக நிர்வகிக்கப்படுகிறது. இக்கோட்டைக் கோயில்

இந்தியத் தொல்லியல் துறையின் மூலம் திருப்பணிகள் மேற்கொள்ளப்பட்டு வருகிறது. சேந்தமங்கலக் கோட்டையில் உள்ள வானிலை கண்டசுவரர் கோயிலின் பழம் பெருமையையும், தொன்மையையும் உணர்ந்த சிலரே இக்கோயிலுக்கு வருகின்றனர்.

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குடுமியான்மலைக் குடைவரையும் கற்றளிகளும் - ஓர் ஆய்வு

க. மதுபாலா*

குடுமியான்மலை புதுக்கோட்டை மாவட்டத்தில் அமைந்துள்ளது. இறைவன் குடுமிநாதசாமி, இறைவி அகிலாண்டேசுவரி அம்மன். மையக்கோயிலானது விமானம், முகமண்டபம், பெருமண்டபம், பெருமுன்றில் என அமைந்துள்ளது. இதை அடுத்து சிற்ப மண்டபமானது ஊட;த்தவதாண்டவர், நரசிம்மர், மன்மதன், இரதி, மோகினி போன்ற சிற்பங்களைக் கொண்டுள்ளது. இறைவன் திருமுன் போலவே இறைவி திருமுன்னும் பல்வேறு மண்டபங்களைக் கொண்டு அமைந்துள்ளது. இவற்றைச் செய்தளித்தவராகச் சோலைச்சி மகள் **அகிலிப் பல்லவரைய மாணிக்கத்ததைக்** குறிப்பிடுகின்றன. இங்கு பொ.கா. 12-13- ம் நூற்றாண்டு எழுத்தமைதியில் உள்ள கிரந்தக் கல்வெட்டு சுந்தரரேசன் என்பார் பார்வதிதேவிக்கு விமானம் எழுப்பியத் தகவலைத் தருகின்றது. இங்கு சவுந்தரநாயகி அம்மன் திருமுன் அமைந்துள்ளது. இதனைச் செய்தளித்தவர் **துக்கையாண்டாள் மகள் நாச்சி** என்பார். குடைவரைக்கு தெற்கில் காணப்படும் பாறைச்சரிவில் உலகப் புகழ் பெற்ற இசைக்கல்வெட்டானது வெட்டப்பட்டுள்ளது. இது பல்லவ கிரந்தத்தில் வெட்டப்பட்டுள்ளது. இந்த இசைக்கல்வெட்டில் குறிக்கப்படும் பரிவாதினி என்னும் சொல்லானது வீணையைக் குறிப்பதாக அமைந்துள்ளது. இதனருகில் காணப்படும் கற்றளியில் பிள்ளையார் சிற்பம் காணப்படுகின்றது. இதனைச் செய்தளித்தவர் **வயலகம் நமச்சிவாய தேவன்** என்பார். **நாழலைச்**

சேர்ந்த கொற்றந்தை என்பவர் செய்வித்த படுக்கை என்று வாசிக்கப்பட்டுள்ள இக்கல்வெட்டினை கி;பி.(பொ.கா) 3ம் நூற்றாண்டினதாக ஐராவதம் மகாதேவன் அவர்களும் கி.மு(பொ.கா) 3ம் நூற்றாண்டினதாக தமிழ்நாடு தொல்லியல் துறையினரும் குறிப்பிட்டுள்ளனர்;. குடைவரையில் மட்டும் நாற்பத்தைந்து கல்வெட்டுகள் இடம்பெற்றுள்ளன. இதன் பாடங்களைக் புதுக்கோட்டை மாவட்டக் கல்வெட்டுகள் தொகுதியிலும் தென்னிந்தியக் கல்வெட்டுத்தொகுதியிலும் காணலாம்.

புதுக்கோட்டை மாவட்டத்தைச் சேர்ந்த 20 ஊர்களில் 13 குடைவரைகள் அமைந்துள்ளன. அவையாவன:

1. திருமெய்யம் 3 குடைவரைகள்
2. குன்றாண்டார் கோயில் 3 குடைவரைகள்
3. மலையக்கோயில் 2 குடைவரைகள்
4. மலையடிப்பட்டி 2 குடைவரைகள்
5. நகரத்தார் மலை 2 குடைவரைகள்
6. திருக்கோகர்ணம் 1 குடைவரை
7. மாங்குடி 1 குடைவரை
8. தேவர்மலை 1 குடைவரை
9. பூவாலைக்குடி 1 குடைவரை
10. சிற்றண்ணல் வாயில் 1 குடைவரை
11. குடுமியான்மலை 1 குடைவரை

*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அண்ணாமலைப் பல்கலைக் கழகம், சிதம்பரம்.

12. குலாலக்கோட்டையூர் 1 குடைவரை

13. ஆயங்குடி 1 குடைவரை

மொத்தம் 20 குடைவரைகள்

குடுமியான்மலைக் குடைவரை:-

மூன்றாம் திருச்சுற்றினுடைய வெளிச்சுற்றில் காணப்படும் குடைவரைக் கோயில் உள்ளூர் மக்களால் **மேலைக்கோயில்** என்றழைக்கப்படுகிறது. குன்றின் கிழக்கு முகமாக உருவாக்கப்பட்டுள்ள குடைவரைக்கு முன் இரண்டு மண்டபங்கள் உள்ளன. குன்றின் பிற பகுதியிலிருந்து இது நன்கு தனிமைப்படுத்தப்பட்டுள்ளது. குடைவரைக்கு முன்பாக இரண்டு மண்டபங்கள் காட்டப்பட்டுள்ளன.

குடைவரை, முகப்பு, கருவறை பெற்ற செவ்வக மண்டபம் என மிக வலிமையுடன் அகழப்பட்டிருப்பதனைக் காணமுடிகின்றது. முகப்பிற்கு முன்னால் காட்டப்பட்டுள்ள பாறைத்தரையுடன் இணைப்பதற்கென்று முதல் மண்டபத் தரையினைப் பலகைக் கற்களைக் கொண்டு மூடியிருக்கின்றார்கள்.

பூதத்தோரணம்:

கருவறை வாயிலின் மேல்நிலையில் பக்கத்திற்கு ஒன்றெனப் பறக்கும் பூதங்கள் காட்டப்பட்டுள்ளன.¹ கருவறை வாயிலையடைவதற்கு வாய்ப்பாக வெட்டப் பட்டுள்ள மூன்று படிகளில் கீழ்ப்படி சந்திரசீலா என்னும் பெயரில் நிலாக்கல்லென வளைந்து அமைந்துள்ளது.

கருவறை

கருவறைத் தரையில் 81 செ.மீ உயரம் உடைய உருளைப் பாணம் எனப் பாறையிலே உருவாக்கப்பட்ட உருவம் உடைய இலிங்கத்திருமேனியினைக் காணமுடிகின்றது. ஆவுடையாடணீன் தென்பகுதி - தரையிலிருந்து கண்டக் கீழ்க் கம்புவரை 29 செ.மீ. நீளம், 32 செ.மீ அகலம், 15 செ.மீ. கனமுள்ள பாறைப்பகுதியுடன் சோந்துள்ளவாறுள்ள ஆவுடையாட; புறப்பகுதி -

பாதபந்தமென - ஜகதி, உருள்குமுதம், கம்புகள், பாதங்கள் பெற்ற கண்டம், பட்டிகை, மேற்கம்பு என உறுப்புகள் பெற்று விளங்க, மேற்கம்பினுடைய வடபுறநீட்டல் கோமுகமாக உள்ளது.

குடுமிநாதர் திருமுன்:

மையக்கோயில் விமானம், முகமண்டபம், பெருமண்டபம், பெருமுன்றில் - என அமைந்துள்ளது. இவ்வளாகத்தில் கல்வெட்டுகள் அதிகம் காணப்படவில்லை. விமானம், முகமண்டபம் இரண்டும் ஒரே கட்டுமானம் பெற்றமைந்தவையாகும். பெருமண்டபத்தில் உற்சவத் திருமேனிகள் இடம்பெற்றுள்ளன.

அகிலாண்டேசுவாணீ திருமுன்:

இரண்டாம் திருச்சுற்றின் வடமேற்கு மூலையில் இடம்பெற்றுள்ள அகிலாண்டேசுவாணீ குடுமிநாதாணீன் இறைவியாய்க் காட்சி தருகிறார். இறைவன் திருமுன் போலவே இத்திருமுன்னும் பல்வேறு மண்டபங்களைப் பெற்றிருக்கிறது. இதனை சோலைச்சி மகள் அகிலி பல்லவரைய மாணிக்கம் என்பார் செய்தளித்துள்ளார்.²

அத்திருமுன்னில் காணப்படும் தெலுங்குக் கல்வெட்டானது பொ.கா. 1866 பிப்ரவரணியில் இராமச்சந்திரத் தொண்டைமான் என்பாட; இறைவனுக்கும், இறைவிக்கும் உடனிய விமானங்களுக்குக் குடமுழுக்குச் செய்த தகவலைத் தருகிறது.³

சவுந்தரநாயகியம்மன் திருமுன்:

குடைவரையின் தென்புறத்தே வீரபாண்டியர் காலத்தில் தேவரடியார் துக்கையாண்டாள் மகள் நாச்சி என்பவரால் எழுப்பப்பட்ட சவுந்தரநாயகியம்மன் கோயில் அமைந்துள்ளது. பாதபந்தத் தாங்குதளம் கொண்டு விளங்கும் இக்கோயில் விமானத்தின் முதல் மூன்று உறுப்புகளான தாங்குதளம், சுவர், கபோதம் மட்டுமே பார்வைக்குக் கிடைக்கின்றன. மீதமுள்ள மூன்று உறுப்புகளும் சிதறிவிட்டன போலும். முன்றில் ஒன்றினை முகமண்டபத்திற்கு முன்பு காணலாம்.

சண்டேசுவரர்

சண்டேசுவரர் சுகாசனத்தில் காட்டப் பட்டுள்ளார். செவிகளில் பனையோலைக் குண்டலங்கள். வலக்கையில் மழு. இடக்கை தொடையின் மீது உள்ளது.

சோமாஸ்கந்தர்

இட முன் கை தொடையின் மீதிருக்க, வல முன் கை சிதைந்துள்ளது. இடக்கையை ஊன்றியவாறு இடப்புறமுள்ள இறைவியின் மடியில், தந்தையை நோக்கிக் கைகளை நீட்டித் தாவியவாறு கந்தன்.⁴ உத்குடியிலுள்ள இறைவியின் வலக்கையில் மலர் மொட்டு.

பூதத்தோரணம்

கருவறை வாயிலின் மேல்நிலையில் பக்கத்திற்கு ஒன்றெனப் பறக்கும் பூதங்கள் உள்ளன. தமிழ்நாட்டுக் குடைவரைகளிலேயே முதன்முதலில் கருவறை வாயிலில் பூதமாலை இடம்பெற்று ஓர் உன்னத இடத்தினைப் பெறுகிறது.

தெற்குப்பூதம்

பூதம் தன் தலையாலும் இடக்கையாலும் வாஜனத்தினைத் தாங்கியவாறு, நன்றாக வளைத்துத் திருப்பிய இடக்காலால் உத்திரத்தினைத் தொட்டபடி காட்டப்பட்டுள்ளது. அதன் வலக்கையும் மடக்கிய வலக்காலும் போதிகையில் ஒன்றியுள்ளன. தலைமுடி சடைப்பாரமாகக் காட்டப்பட்டுள்ளது. கழுத்தில் ஆரம், கைகளில் வளை என அணிகலன்கள் அமைந்துள்ளன.

வடக்கு பூதம்

சிதைந்துள்ள வடக்குபூதம் தலை, வலக்கையினால் வாஜனத்தினைத் தாங்கி, வலக்காலால் உத்திரத்தினைத் தொட்டவாறுள்ளது. இடக்கையினை முழங்காலின் மேல் வைத்தவாறு இடக்காலானது மடங்கிய நிலையில் அரைத்தூண் போதிகையில் ஒன்றுமாறு சிற்பிகள் காட்டியுள்ளனர்.

காவலர்கள்

வடக்கர் முகப்புகளுடன் திகழும் நெற்றிப்பட்டம், நெற்றிக்கண்⁵ கொண்டு தலையில் சக்கரத்துடன்⁶ விளங்கும் சடைமகுடம் வடக்கரின் மகுடமுகப்பில் மண்டையோடு உள்ளது.

இசைக்கல்வெட்டு

குடைவரைக்குத் தெற்கில் காணப்படும் பாறைச்சரிவில்தான் உலகப்புகழ்பெற்ற இசைக்கல்வெட்டானது அமைந்துள்ளது. இதன் அருகில் கற்றளியில் பிள்ளையார் சிற்பம் காட்டப்பட்டுள்ளது. இக்கற்றளியை வயலகம் நமச்சிவாய தேவன் என்பார் அமைத்துத் தந்த தகவலைத் தருகிறது.⁷

பரிவாதினி

பரிவாதினி பற்றிய குறிப்புகள் அமரகோசத்திலும் புத்தசரிதத்திலும் காளிதாசரின் இருக வம்சத்திலும் காணப்படுகின்றன. ஏழு தந்திகள் உள்ள வீணையாக அமரகோசம் அதைக் குறிப்பிடுகிறது.⁸

பிராமிக் கல்வெட்டு

இயற்கையான குகைத்தளத்தில் குடுமியான் மலைக் குன்றின் தென்மேற்குப் பகுதியில் படுக்கைகள் வெட்டப்பட்டுள்ளன. பழந்தமிழ்க் கல்வெட்டொன்று அகலமான பெரிய படுக்கையின் தலையணைப் பகுதியில் இடம் பெற்றுள்ளது. "நாழன் கொற்றந்தப் பளிய்" என்று வாசிக்கப்பட்டுள்ள இக்கல்வெட்டு, நாழலைச் சேர்ந்த கொற்றந்தை செய்வித்த படுக்கை எனும் பொருளைத் தரும். இக்கல்வெட்டினை கி.பி.(பொ. கா) மூன்றாம் நூற்றாண்டினதாக ஐராவதம் மகாதேவன் அவர்களும் கி.மு.(பொ. கா) மூன்றாம் நூற்றாண்டினதாக தமிழ்நாடு அரசு தொல்லியல் துறையினரும் குறிப்பிட்டுள்ளனர்.⁹

குடைவரை, மேற்றளி வளாகத்தில் காணப்படும் கல்வெட்டுகள்

குடுமியான்மலைக் குடைவரையில் நாற்பத்தைந்து கல்வெட்டுகள் இடம்பெற்றுள்ளன. படியெடுக்கப்பட்ட¹⁰ இதில் முகப்புத்தூண்களில் இருபத்தாறும், முகமண்டபச் சுவரில் பதினெட்டும்

அமைய ஒன்று கருவறை வாயிலை ஓட்டிய வடக்கு அரைத்தூணில் பொறிக்கப்பட்டுள்ளது. தமிழ் நாட்டுக் குடைவரைகளில் குடைவரைக்குள்ளேயே அதிக எண்ணிக்கையில் கல்வெட்டுகளைப் பெற்றிருக்கும் குடைவரை வளாகமாகக் குடுமியான்மலைக் குடைவரையினைக் குறிப்பிட்டுக் கூற இயலும்.

காலத்தால் முற்பட்ட கல்வெட்டாகக் கொள்ளத்தக்க பாண்டியர் கல்வெட்டுகள் இரண்டு பதினான்காம் தொகுதியில் உள்ளன. மூன்று கல்வெட்டுகள் கல்வெட்டின் அடிக்குறிப்புப் பகுதியில் இடம்பெற்றுள்ளன. மதுரை கொண்ட பரகேசரிவர்மா என்றழைக்கப்படும் முதலாம் பராந்தகரின் பதினைந்தாம் ஆட்சியாண்டில் வெட்டப்பட்டிருக்கும் கல்வெட்டின் பாடத்தினைத் தொகுதி மூன்றில் காணலாம். எட்டுக் கல்வெட்டுகளினுடைய பாடங்களைக் தொகுதி பதினெழில் காணமுடிகிறது.

புதுக்கோட்டைத் தொகுதியினுடைய பதிவிற்கும் தென்னிந்தியத் தொகுதியினுடைய பதிவிற்கும் இடையில் குறிப்பிடத்தக்க பாடவேறுபாடுகள் கல்வெட்டுப்பாடங்களில் உள்ளன. குடைவரை வளாகத்தில் இடம்பெற்றுள்ள இருபத்து மூன்று கல்வெட்டுகள் முகப்பு முழுத்தூண்களின் நான்கு முகங்களிலுமாய் வெட்டப்பட்டுள்ளன.

இதில் மூன்று கல்வெட்டுகள் தவிர ஏனைய அனைத்து இருபது கல்வெட்டுகளும் சோழர்க்குரியன. முப்பத்து மூன்று கல்வெட்டுகள் வழி விளக்கறம் பற்றிய தரவுகளைத் தருகின்ற காரணத்தினால் அதிக அளவிலான விளக்கறக் கல்வெட்டுகள் கொண்டொளிரும் ஒரே தமிழ்நாட்டுக் குடைவரையாய் குடுமியான்மலை குடைவரைப் பொலிகிறது.

புதுமண்டபம்

கோயிலின் இரண்டாம் சுற்று வாயில் இடையூறாக இருந்தமையால், அதை மாற்றிப் பெரிய வாயில் அமைக்கப்பட்டது. காங்கேயர் ஆணைப்படி இம்மாற்றத்தைச் செய்தவர்கள்

அங்கிருந்த கல்வெட்டுகளைப் படியெடுத்து வேறிடத்தில் வெட்டச்செய்தனர். கல்வெட்டுகளைப் படியெடுத்தவர்கள் அவற்றில் தமக்குப் புரியாதிருந்த எழுத்துக்களைப் புதிய பொறிப்பில், 'இதுக்குப் பின்பு இருபதெழுத்துத் தெரியாதது' எனச் சுட்டியுள்ள நேர்மை போற்றுதலுக்குரியது.¹¹

செருந்திவனநாயகர் திருத்தோப்பு

இறைவனுக்குத் திருத்தோப்புச் செய்யத் தேவன் கிழவனான சோழ திவாகர மூவேந்த வேளார் நிலம் தேட, கடலடையாதிலங்கை கொண்ட சோழ வளநாட்டு நாட்டாரும் கோயில் தானத்தாரும் இறைவன் திருநாமத்துக்காணியில் 320 குழிப் புன்செய் நிலத்தை 1260 அன்றாடு நற்காசுகளுக்கு விற்றனர். புதினாறடிக் கோலால் அளக்கப்பட்ட அந்நிலத்தின் எல்லைகளில் திருச்சூலம் பொறிக்கப்பட்டுச் செருந்திவன நாயகர் திருத்தோப்பு என்று பெயரிடப்பட்டது.¹²

களவும் தண்டனையும்

வீரபாண்டியரின் இரண்டாம் ஆட்சியாண்டுக் கல்வெட்டு இக்கோயிலில் நிகழ்ந்தக் களவை வெளிச்சத்திற்கு கொணர்கிறது.¹³ கோயில் பண்டாரத்திலிருந்த நகைகளையும் பொன்னையும் கோயில் சிவஅந்தணர்கள் திருடி விற்றனர். குன்றன் செருந்திவனப் பெருமானான எதிரிலிச் சோழப்பட்டன், தானும் கோயில் தச்சரும் இணைந்து அறுபது பொன் களவாடியதாகவும் எஞ்சிய பொன்னைப் பிற சிவஅந்தணர்கள் எடுத்துக் கொண்டதாகவும் கூற, அவையார் அவ்வந்தணர்களை விசாரிக்க, அவர்கள் தாங்கள் திருடவில்லை என்றனர்.

ஊர் இரண்டாம் அடைவைச் சேர்ந்த கைக்கோளர் நித்தியாண்டிச் சிலம்பன், அம்மைச்சியார் அகலமீற்ற நாயகியின் பட்டைக்காறையினைத் திருடி விற்றார். களவு கண்டறியப்பட்டு அவர் கையை வெட்டியதுடன் காணியாட்சியையும் இழக்கச் செய்து ஊரை

விரட்டினர். பட்டைக்காறைக்கான விலைக்கும் குறையைப் பணத்துக்கும் (தகாது ஈட்டிய பணம்) ஈடாகப் பத்துப் பொன் அளிக்குமாறு சிலம்பனின் பங்குகாரருக்குக் கோயிலார் உத்தரவிட, அவர்கள் அப்பொன்னைத் தர இயலாத நிலையில் சிலம்பனின் காணியாட்சியை விற்றுப் பணம் கொள்ளுமாறு தெரிவித்தனர். அதனால் கோயில் பரிகலத்தார் சோலைச்சி மகள் பல்லவராய மாணிக்கத்தானுக்கு வழங்கப்பட்டன. பொ. கா. 1616ல் உருவாக்கப்பட்ட இவ்ஆவணத்தை எழுதியவராகக் கோயில் கணக்கு நல்லதம்பி கோனாட்டு வேளான் குறிக்கப்பட்டுள்ளார். இதற்குச் சான்றாளர்களாகப் பரமேசுவரப்பட்டனும் சிவப்பிரகாசப்பட்டனும் இருந்தனர்.¹⁴

கோயில்கள்-மடங்கள்

சிகாநல்லூர்க் கோதண்டன் மேல்மணநல்லூர் ஊரவரிடம் அன்றாடு நற்காச இருபத்தைந்துக்கு நிலத்துண்டொன்றை விலைக்குப் பெற்று, அதை குடிநீங்காத் தேவதானமாக உடைய கோவன் சோழன் பொறுப்பில் விக்கிரம சோழீசுவரம் உடையாருக்கு அளித்தனா; குடிமை, கீழிறை கோயிலுக்கு இறுத்து ஏஞ்சிய விளைவைச் சோழன் கொள்ள முடிவானது.¹⁵

அகிலாண்டேசுவாணீ திருமுன் மண்டபங்களுக்கு வெளிப்புறத்தே உள்ள கற்பலகையில், திருநலக்குன்றத்து இராகுத்தராயன் ஆனாயம் அஞ்சினான் புகலிடம்' என்று எழுதப்பட்டுள்ளது. கல்வெட்டு வரிகளுக்கு கீழே முக்காலியின் மேல் நிறைகுடமும் அதன் இருபுறத்தும் பக்கத்திற்கொரு குத்து விளக்கும் செதுக்கப்பட்டுள்ளன.¹⁶

பாடல் கல்வெட்டுகள்

இக்கோயில் வளாகத்திலிருந்து ஒன்பது பாடல் கல்வெட்டுகளும் ஊரின் பிற பகுதியிலிருந்து ஏழு பாடல் கல்வெட்டுகளும் படியெடுக்கப்பட்டுள்ளன. கோயில்

வளாகத்திலிருந்து படியெடுக்கப்பட்ட கல்வெட்டுகளுள் எட்டு, இரண்டாம் கோபுர வாயிலில் இடம்பெற்றுள்ளன. இப்பாடல் கல்வெட்டுகளுள் பெரும்பான்மையன பொன்பரப்பின மகதைப் பெருமாள், வடுகெறிந்த மகதேசன், இராஜராஜதேவன் பொன்பரப்பினான் எனும் பெயர்களில் அமைந்த வாணாதராயரைப் போற்றுகின்றன.

பெண்பாற் சொற்கள்

இக்கோயில் கல்வெட்டுகளில் இடம்பெற்றுள்ள கூத்தி, 17 அணுக்கி, 18 தேவரடியாள், 19 போகியார் 20 எனும் நான்கு பெண்பாற் சொற்களுள் ஆண்பால் இணையற்ற சொல்லாக போகியார் மட்டுமே அமைந்துள்ளது. கூத்தி எனும் சொல்லாட்சி ஆடுமகளைக் குறிக்கத் தேவரடியாள், கோயிற் பணிமகளைச் சுட்டப் பயன்பட்டது. தேவரடியாள் என்ற சொல் வழக்கத்திலிருந்த காலத்திலேயே தேவடிமை என்ற சொல்லும் வழங்கியது. இவ்விரு நிலைகளுக்கும் இடையில் உள்ள வேறுபாட்டை அறிய இயலவில்லை. சிவன்கோயில் எல்லைகளைக் குறிக்கச் சிவபெருமான் கருவிகளுள் ஒன்றான முத்தலை ஈட்டி பொறிக்கப்பட்ட பலகைக் கற்கள் பயன்படுத்தப்பட்டன. கல்வெட்டுகள் இவற்றைத் திரிச்சூலத்தேவர்களுக்கு உட்பட்ட நிலம் என்கிறது.

முடிவுரை

இங்கு காணப்படும் குடைவரையின் காலத்தினை பொ.கா. ஏழாம் நூற்றாண்டினதாகக் கொள்ளக் காரணம் பரிவாதினி கல்வெட்டின் காலத்தினை பொ.கா. ஏழாம் நூற்றாண்டாக கருதுவதாகும். இக்குடைவரையில் கல்வெட்டுகள் மிகுந்து காணப்பட்ட போதும் இவை இன்ன அரசர் காலத்திலதான் கட்டப்பட்டது என்பதற்கு உரிய சான்றுகள் இல்லாமை வேதனைக்குரிய ஒன்றாகும்.

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System of Tamil Numerical, Time and Measurements Mapping from Pinkalandai and Inscriptions

K. Vengatesan*

The measurement methods of the ancient Tamils are very strange. Many scholars and scholars say that the Tamils in those days did mental calculations. You can see that the method used by the size of the elongated elbow when buying plasters is still the case today. In ancient architecture, the Tamils have followed the measure of the elbow. Researchers have found that many elbows (one or two inches long) were used as evidence of this. So we can say conclusively that the length measurement methods of Tamils are standardized. The science of South India as a whole is

not yet fully known, as a large number of inscriptions in Tamil Nadu and Kerala have not yet been read or officially published. Tamils have developed a plow to measure milk and oils (liquid). Evidence of this can be seen in the use of one plow, two plow sized copper, brass and silver utensils in the daily life of the Tamils even today. Plows are also sometimes used to measure goods. Therefore the measurement methods of Tamils are unique. According to Thirukural...If you explore the right time and do it in the right place, even if you want to reach the world, it will help.

Temple Entry Movement of Nadars in Sivakasi – A Study

V. Kumar* and S. Sundaravel**

Untouchability is unique to Hindus community. Although everyone outside had to deal with this intolerance worse, parayas and Arunthathiyar were the biggest victims of this social disease. Impact was a negative aspect of a caste system that created a barrier between performances once and for all man. In fact the strength of the caste system makes it great the number of people as untouchables, inaccessible and unseen in

the privileged classes of South Travancore. The culture of indifference shakes the first person the rights of the lower classes and prevent them from being organized from entrances to markets, cities, offices and temples. Entering the temple also posed a serious problem for the lower classes. These people were not allowed on the road in the temple and in the temple. Here many social reform activists are fighting against those social norms.

Historical and Tourist Importance of North Arcot District in Tamil Nadu – A Study

Mohammad Osman Pasha* and K. Murugan******

The North Arcot District was established by the British in the 19th Century. Chittoor was its headquarters. On 15 April 1911, district was split into Chittoor district and North Arcot district. The famous

Palar River intersects the region and a portion of Arcot to the North of the Palar came to be known as North Arcot. It is described as an inland district on the eastern side of the Madras Presidency laying between 12

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degrees 20 ins and 13 degrees and 55 minutes North and 78 degrees and 14 minutes and 79 degrees and 59 minutes East, with an area of 7,386 square miles. On the North, the district is separated from Cuddapah by a portion of the Eastern Ghats and locally known as the Tirupati Hills, from the town of that name which lies at their foot. The range is broken by a long valley running northwards into the Cuddapah district.

On the west of the District runs up to Eastern the Mysore plateaus. In the South – West separated Ghats by the fertile valley of the Palar, is the detached group of the Javadu Hills. Which divides the district from

Salem and part of South Arcot. Along the Southern and eastern borders, adjoining South Arcot and Chengalpet the terrain is flat and uninspiring. From all the hill ranges, numerous small boulders – covered. Spurs branch off towards the centre of the district and combine to render it one of the most varied and picturesque areas in the region¹. Tamil Nadu in general and Vellore district in particular known for movements, historical sites, Pilgrim centres. So present study throws light on significance of North Arcot district in Tamil Nadu.

An Overview of the Karthika Deepam Festival's and its Impact on Cultural Heritage in Tamil Nadu

K. Karthikeyan^{*} and G. Magesh^{}**

Karthikai Deepam is one of our country's oldest holidays, maybe dating back to when people started celebrating Deepavali or Navarathri. This is also one of the largest festivals since the entire South Indian region takes part in this gigantic event. Outside of Tamil Nadu, Tiruvannamalai, also known as Arunachala, is a terrifying town, some 180 kilometers from Chennai, where this celebration has been observed since time immemorial. Historians have been unable to pinpoint exactly when this celebration began. Thirugnana Sambandar, a 6th century Saiva saint-poet, describes this event as the oldest of all the festivals in the decade (a collection of 10 poems) he performed at

Kapaleeswarar temple in Mylapore. This event is mentioned in the "Ahananuru" of ancient Sangam Tamil literature, which dates from 200 B.C. to 300 A.D. In her poetry, Avaiyyar, a well-known Sangam Tamil poet, also references it. This event is also mentioned in Natrinai, a Sangam Tamil literary work. This is also mentioned in the post-Sangam literature by Kar Narpadu and Jeevaka Chintamani. The celebration lasts 10 days in the famed Arunachaleswara temple, with the last day being the most important. It coincides with the full moon day (Pournami) and the Krithika star. This day is also known as "Thri Karthika" in Kerala

The Pallavas of Kanchi – An Analytical Study

Jalbeem Rani, J.P^{*}**

The Pallavas rose to power at Kanchi in South – India between 3rd and the 9th Century A.D. Pallavas rule lasted for about 375 A.D. to 575 A.D, to 800 A.D Siva Skandavarman was the earliest Pallava King.

Mahendravarman and Nadhivarman were the important rulers of this dynasty. Kanchi, the capital of the Pallava rulers became a famous seat of education and learning. Hiuen – Tsang, the renowned Chinese, Pilgrim visited

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Kanchi in 640 A.D. University of Kanchi was a great center of the Vedic, Buddhist and Jain learning in South India. Buddhist School Dharma pala who was the Chancellor or Nalandha University was trained in the University of Kanchi. The educational centres at Kanchi highly trained the students in architecture. The Academy of Kanchi attracted scholars and students

from the different parts of the country. The Pallava rulers were great patrons of learning. The scholarly activities of the Pallavas travelled far and wide. The King Mahendravarman I himself was a great poet. The Pallavas were great patrons of art especially in cave and temple architecture, Pallavas constructed several structural Temples.

Later Pandya Collapsed Adinarayana Perumal Temple in Madurai - A Ground Report

R. Praiya, Lt.* and S. Rajagopal*

Search and research are the basic ideology of researchers. During the field survey at cultivated paddy land by authors have found a collapsed later Pandya period 'Adi Narayanaperumal' temple at Kovilur village in Alanganallur of Madurai district. This temple was called by local as 'Otta Kovil' and the temple was constructed with a double stone wall structure in a single beam. Temple front entrance hall has embossed a Karudalvar and Hanuman standing posture sculpture, Vaishnava symbol, Conch, Chakra, later Pandya

symbol a cendu between the two fishes. The collapsed temple engraved women fetus structure, pregnant woman various posture, and broken male and female idols. This temple functioned as medical institution because here found medicare remain pits. 'Adi Narayanaperumal' and 'Alagar' two-word inscriptions are also found. Some evidences sculpture visible that repair/renovation work done by Nayaka ruler under supremacy of Vijanagara rulers. Regarding this new finding we discuss the succeeding paragraph with detail.

Lord Muruga Temple at Tiruchendur as a Spiritual Tourist Centre a study

E. Siva**

Spiritual involves the recognition of a feeling or sense or belief that there is something greater than myself something more to being human than sensory experience and that the greater whole of which we are part is cosmic or divine In nature

Spirituality is a broad concept with room for many perspectives. In general. it includes a sense of connection to something bigger than our selves for meaning in life. As such, It is a universal human experience something that touches us all,

The meaning of spirituality has developed and expanded over time, and various meanings can be found alongside each other in modern time, the term both spread to other religious traditions and broadened to refer to a wider range of experience. Including a range of esoteric and religious traditions. This many involve belief in a supernatural realm beyond the ordinarily observable world.

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The Danish Settlement in Tranquebar

E. Renuka***

The Danish East India Company was founded on the initiative of two Danish citizens who had emigrated from Amsterdam and Rotterdam. The regulations of the Company were confirmed by Christian IV, the King of Denmark. The Company was founded in 1616 for the purpose of establishing economic relations with India and neighbouring Asian countries. The King of Denmark wished to claim equality with England and Holland. The circumstances and time were favourable for the Danes. The Dutch sailors and merchants were

quite ready to enter the Danish service. Unlike the other powers, the Danish people came only on the invitation of native prince, who wanted their help against the Portuguese. We are sending with this, garment, two big *pitambarams*, (silk garments) a male garment, two upper garments, four painted carpets, two jamutad swords, a dagger with lion handle, another dagger and four singarams (bows). This paper portrays activities of the Danish Settlement.

An Analytical Study of the Jambukeswarar Temple with Special Reference to its Art and Architecture

Rashid Manzoor Bhat**

In this study an attempt has been made to explore and analyse the Jambukeswarar temple in which the main deity is Jambukeswara representing the water element. The temple is also an abode to goddess Akilandeswari, one of the forms of goddess Parvati. This study specially explores the architectural

techniques of the temple and in the expansion of the temple the role of Hosyala king Someswara, son of Vir Narsimha has been analysed. The study also highlights the importance of the temple as being subject to the conquest between the French and the English forces between 1751-55 CE.

Kizhvelur Kedilippar Temple Idolize Model of Chola Architecture

B. Vanaja***

Kizhvelur is a turning point depository. Here Murugapperuman, Balasubramaniyarai has risen in towards the north with a Thirumugam and four Thirukkarakas. Thiruchendur Murugan and stalam Murugan were both made by the same sculptor. In his entry, Thirugnanasambandar mentions that “the afflictions and reactions of those who worship Lord Itala will go away, the worshipers will attain eternal

blissful life, the deeds of those who remember Aesan with love will go away, and if we worship Lord stalam, we will not suffer, and the one recites the hymns inspired by Gnanasambanthan will receive Sivagati Lord Kediliappar is the one who removes the evils of the monitors, removes the reactions and gives a life free from suffering.

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Analysis of the Tanjore Marathas' Paintings

S. Vimala*

Tanjore. Tamil Nadu's rice bowl, is also home to the arts. The king's paintings are excellent examples of their Maratha painting abilities during their rule in the Tanjore Maratha era. These are pieces of art that will not deteriorate with the passage of time. Tanjore style of painting is a style that flourished in Tamil Nadu from 16th to 18th century. It was influenced by the Andhra style of the Nayaks, Maratha and Mughal style and English Manatee style. Tanjore paintings adorned the

interiors of the palaces. These style paintings were created by them as a clan profession. The Tanjore Brihadisvara Temple is the only temple in the world with a thousand-year-old artwork as well as a range of subsequent works. The art that grew up in this temple eventually gave birth to a new painting style known as Tanjore style painting. That is the current depiction of Tanjore artwork.

Archaeological Studies in Adhichanallur: A Historical Perspective

M. Selvakumar** and V. Deepthi***

Tirupati hills on north side, seas in south side serve as the boundaries in Tamil Nadu as said in the *Tholkappiyam*, which is a work on the grammar of the Tamil language and the earliest extant work of Tamil literature and linguistics. Like India has been surrounded on three sides by seas, Tamil Nadu also surrounded by seas on east and west side. Though Kanyakumari decides the Tamil Nadu's south side boundary its area border differs from period to period. This is the place which is considered as 'The Cradle of Civilization' and also where the First Tamil Sangam

started. "Indian history has some interval before it gets started with Indus Valley Civilization". This gap in the history of Indian archeology where there is a vacuum in the northern part at the same time in the southern part, the river of Obad has been in the excellent condition. Adhichanallur is situated in the highways of Tirunelveli Thiruchendur which is 5km from the west of Thiruvaiyandam in the Tuticorin District. The aldermen's urns, human bones, skulls, iron products, darts and ornaments are found in this place which are considered as the forerunner of Indian civilizations.

The Shiva Idolize Signifier is the Sri Veerattaneswarar Temple A Historical Study

G. Nilavazhagi****

Hinduism is the best and generally particular of the worldwide religions. In the first place, it is humanity's genuinely God-fearing's, earliest profound declaration, and the planet's fundamental wellspring. The long history of Hinduism has prepared it to development. It is the main religion that originates

before written history and isn't set up on a solitary notable occasion or prophet. In Hindu folklore, Shaivism is a critical strict gathering. In other words, Lord Shiva dedication in general contrasts from Lord Shiva love independently.

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The Temple Culture Centre in Tamil Nadu

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The Hindu temple, like the religion which it represents, has had a long history. Its genesis has been a matter of controversy, some tracing it to the burial site, others to the hero-stones of old, and so on. There is no doubt that in pre-historic times the worship of images in the open, possibly under trees, preceded the erection of temples. Though image worship was common among the people of the Indus valley culture of old, and though they had attained a remarkable measure of progress in the art of building, there is little evidence to show that temples as such had been erected by them. The worship of Mother Goddess, of a male God seated in a yoga-posture, probably the proto-type of the later Siva, as well as the worship of the phallus seems to have been in vogue. But the relics in the sites in which they were discovered do not suggest that they had been enshrined. However, the very fact that they were found among the ruins of destroyed cities does not warrant a definite conclusion as to whether they had been enshrined or not. Again, during the Vedic period, temples are not known to have existed; there is no reference in the Vedas to worship in temples. Nature worship and adoration of personified elements of

Nature, with or without the accompaniment of sacrifices, must have taken place in the open for quite a long time. With the development of settled life and progress in the arts and crafts, temples might have appeared in the age of the Mantras and of the Epics. By the 4th century BC, the cults of Siva and Vishnu, and particularly of Krishna, had taken distinct shape and worship in enshrined temples to have become popular in and around Mathura. An inscription near Udaipur in Rajputana, belonging to about 150 BC, must have served as models for the Hindus to construct their own shrines. We have specific mention of Hindu temples in the 1st century AD. Temples to Gauri are mentioned in the Saptasati, compiled by Hala, the 17th Satavahana king who ruled in the first quarter of the first century AD. In the extreme south of India temples are known to have existed in the Sangam age, commonly assigned to the early centuries of the Christian era. The reference to the shrine of 'Mukkatchelvan' is unquestionably to that of Siva, notwithstanding the doubts expressed by some. Senganan, who lived towards the close of the Sangam epoch, is reputed to have built 70 temples of Siva

The Historical Study of Thiruvankadu Swetharanyeswarar Temple

B. Sivagnana Sundari*** and B. Perundevi****

The temples in South India, especially in Tamil Nadu, have a long history and antiquity. Temples in Tamil Nadu will always attract the attention of students, researchers and historians. because these temples are carry many messages of tradition, antiquity, artistic beauty and historical significance. thus many specialties and a very long historical antiquity have in the Thiruvankadu swetharanyeswarar temple. In this article we will explores the Thiruvankadu

Swetharanyeswarar Temple. This temple is a famous Shiva shrine and a Navagraha shrine. We will see the temple location, history of the temple, other specialist and important features of this temple. The temple is an ancient temple built during the Chola period. And is one of the best works of the Cholas. We will also look in detail at the deities, sculptures, inscriptions and major festivals in this temple.

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Fishermen in Kaynakumari District of Tamil Nadu Fish According to Traditional and Modern Methods

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This paper is an attempt has been made to describe and also discuss about. Fishermen in Kanyakumari district of tamilnadu according to traditional and modern methods. The length of the coastline of tamilnadu is about 1000 km and this distance stretches from Palaveerkadi Lake in the north to the end of Kanyakumari district in the south. Of these, Kanyakumari district covers an area of 1648 sq.km and is rich in various resources such as forest resources, fresh water bodies and marine resources. The coastline of the district is 68 km long. There are 44 fishing villages along the present coastline. Humans

have been associated with the coast since time immemorial. The sea and the marine environment meet the biological and social needs of the people. I would like to tell you about the traditional and modern way of fishing by the fishermen of Kanyakumari district southern tip of tamilnadu. The fishermen of Kanyakumari district are uniquely skilled in launching vessels and fishing in various modes. And the fish get using their traditional knowledge is unmatched anywhere else. According to one estimate the following nets are used for fishing.

Art and Architecture of Sri Sugriveswara Temple, Tiruppur – A Study

D. Gandhimathi^{*}**

The Sugriveswara Temple located in Tirupur is one of the rich architectural heritage temples in Tamil Nadu. The structure of the temple exhibits the historical

and cultural importance of the Kongu region. This article gives a vivid description of the temple.

Kuthiyottam: An Agrarian and Ritualistic Performance

S. Sreekala^{**}**

Kuthiyottam is a ritual seen in Southern parts of Kerala. It is mainly observed in Bhadrakali temples. It is being performed to gratify the Goddess and to get protection from infectious/epidemic diseases like Smallpox, Chicken pox, Cholera etc.

Kuthiyottam is a Ritualistic symbolic representation of human sacrifice (Nara bali). It an offering of human blood to Goddess, prevailed in ancient societies. This was done to gratify the Goddess concerned and to cure the diseases. A symbolic representation of this is done in Kuthiyottam by offering

blood to Devi (Goddess). Thus it represents human sacrifice. The devotees perform Kuthiyottam vow to fulfill their desires and to gratify the Goddess.

The term Kuthiyottam comes from the word 'Kuthuka' and 'oduka'. 'Kuthuka' means piercing the side of belly of the male child with a thin silver or gold wire of about 2m length. 'Oduka' means quick run /brisky movement of the child from the house where rituals are performed to the temple with the accompaniment of musical instruments, beating drums, thalapoli, dance etc.

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Thanthonisvarar Temple at Uraiyur - A Study

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Thanthonisvarar temple is situated in Uraiyur, Tiruchirappalli, Tamil Nadu. Uraiyur is the well known historical place, the capital city of Sangam Cholas, now forms part of the city Tiruchirappalli. Thanthonisvarar temple is rich in architecture and inscriptions to bring out the ancient glory. It is a single prakara complex consists of a vimana, mukha mandapa and a maha mandapa. Lord Siva, the presiding deity is known in the name Thiru Thanthonisvarar and the goddess in the name Sri Kunkumavalli Thayar. Eighteen Inscriptions are found in the temple complex, among this sixteen inscriptions were copied by the ASI in the year 1972-1973 and two more inscriptions were found by the scholars of Dr. M. Rajamanikannar centre for Historical

Research. The inscriptions of this temple gleans the various achievements and endowment activities done by Aditya Chola I, Parantaka Chola I, Rajaraja I, Rajendra I and Kulottunga II. Besides, the temple has additional credit of having elegant early Chola sculptures especially the elegance of Ammaiappar, Dvarapalas and Chandeswara sculptures preserves and clearly denotes the antiquity of this temple.

In the present work, an attempt is made to study the architecture and inscriptions of this temple complex to bring to lime light the history and architectural excellence of the temple. Data collected in the field visits forms the prime source for this study.

The Auspicious Ceremonies of the Shevaroy Hills Tribes in Salem District

M. Prabu^{**}

The purpose of this paper is to examine the Auspicious Ceremonies of the Shevaroy hills tribes because of their extreme level of social backwardness and they reside in remote isolated areas away from any other kind of human interaction. Shevaroy hills is situated in the Eastern Ghats of Salem district in Tamil Nadu State, Shevaroy is the anglicized name for Servarayan, and is a detached hill range, covering an area of 50 sq. m. The original inhabitants of this picturesque hill station are the Malayalis, a Scheduled

Tribes community. They are performing in marriage ceremony, childhood rituals of tonsure, ear piercing and puberty in distinctive cultural manners. Their cultural habits are also revealed when they sing common 'Kummi'(clap tune with dance), old songs, lullabies, famine songs, love songs, work songs, melancholic songs etc. The tribes are culturally backward, yet they contribute more to nation by giving importance to their culture.

Highlighting the Contributions of the Trinity Mummoorthigal

P. Vijayalakshmi^{***}

Tamilnadu is rich in its culture and heritage. The revival of fine arts is the true index of cultural regeneration. The spirit of Tamil Renaissance which manifested itself since the end of the nineteenth century began to influence every aspect of Tamil language,

literature and culture. In this course, the last to be affected was music. Remarkable developments were seen in the popularisation of Tamil Music. The contribution of Tamil Mummoorthigal in the promotion of Tamil Music was remarkable.

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Local Government and Cultural Life under South India Chola Empire – A Historical Study

C.R. Rathika * and S. Natarajan **

Powerful kingdoms had risen in south India during the sixth and eighth centuries. The most important among them were the Pallavas and the Pandyas who dominated modern Tamil Nadu, the Cheras of modern Kerala, and the Chalukyas who dominated the Maharashtra area or the Deccan. It was the Chalukyan king, Pulakesin II, who had defeated Harsha and not allowed him to expand his kingdom towards the Deccan. Some of these kingdoms, such as the Pallava and Pandya, had strong navies. They also played an important role in strengthening economic,

religious and cultural relations with the countries of Southeast Asia, and with China. Their navies enabled them to invade and rule some parts of Sri Lanka for some time. The Chola Empire which arose in the ninth century brought under its control a large part of the peninsula. The Cholas developed a powerful navy which enabled them to conquer Sri Lanka and the Maldives. Its impact was felt even by the countries of Southeast Asia. The Chola Empire may be said to mark a climax in south Indian history.

தென் தமிழகத்து பிறப்புச் சடங்கு நம்பிக்கையில் பௌத்த தொன்மத்தின் தாக்கம் – ஓர் ஆய்வு

ஈ. தேவகி***

ஒரு தனிமனிதனின் தனித்துவமிக்க செயல் பழக்கமாக மாறி பின்னாட்களில் அம்மனிதன் சார்ந்த சமூகத்தில் பின்பற்றப்பட்டு மரபாக தொடர்கிறது. அதுவே அச்சமூகத்தின் தனித்த பண்பாட்டு அடையாளமாக பரிமளிக்கிறது. ஒரு சமூகத்தின் கட்டமைப்பில் பண்பாடு முதன்மையான காரணியாக விளங்குகிறது. ஒவ்வொரு சமூகத்திற்கும் தனித்த பண்பாட்டு அடையாளங்கள் இருப்பினும் கால ஓட்டத்தில் பண்பாட்டு பரிமாற்றங்கள் சமூகத்திற்குள்

பிணைப்பை ஏற்படுத்துகிறது. பண்பாட்டு பரிமாற்றம் என்பது ஒரு வழிப் பாதையாக அமைவதில்லை.

இந்திய நீரேட்டத்தில் வடகிழக்குப் பகுதியில் தோன்றிய பௌத்த மதத்தில் உள்ள தொன்மம் தென் தமிழகத்தில் சில சமூகத்து மக்களின் பிறப்புச் சடங்கில் பின்பற்றப்படும் நம்பிக்கைகளில் காணப்படுவதை மானிடவியல் நோக்கில் இக்கட்டுரை விளக்க இருக்கிறது

கோயில்களில் சிற்பக் கலை மற்றும் கட்டிடக்கலை

செ.ரேணுகாதேவி**** மற்றும் க. சந்திரசேகர்*****

மனிதன் நாகரிக உணர்வினை வாழ்க்கைச் செந்நெறியின் அடித்தளமாகக் கருதிய அன்றே, மனிதன் கல்லைக்கொண்டு கட்டிடம் கட்டும் கட்டிடக் கலைக்கு வித்திட்டு விட்டான்.

அத்தகைய கட்டிடக்கலைத் தொழில் நுட்பங்களைக் கண்டு, குறித்து, ஆய்ந்து அதன் முடிவாக நாம் பெருமிதம் கொண்டுள்ளோம். அன்று விண்ணாய்ந்து நின்று, இன்று சிதைந்து

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காணப்படும் கட்டிடக் கலையின் சிந்தனை எச்சங்களை ஒன்று திரட்டி வாழ்வாங்கு வாழ்ந்த நம் முன்னோர்தம் கலைநுணுக்க அறிவை எண்ணி எண்ணி வியக்கிறோம்.

சிற்பக்கலை திருக்கோயில்களில் கட்டடங்களையும், எண்ணற்ற சிற்பங்களையும் நாம் இன்றும் காணலாம். அவை எல்லாம் நமது தமிழ்ச் சமுதாயத்தின் உயர்ந்த லட்சிய வாழ்க்கையை, பண்பாட்டுச் சிறப்புகளை, கலை நுட்பங்களைப் புலனாக்குகின்றன.

அத்தகைய அரிய கலைச் செல்வங்களை இந் நாட்டிற்கு வழங்கியவர்கள் இந்தத் தமிழ் மண்ணிலே தோன்றி, மதி நுட்பமும், செயலாற்றும் திறனும் வாய்க்கப் பெற்ற சிற்பக் கலைஞர்கள் ஆவார்கள்.

இயல், இசை, நாடகம் ஆகிய முத்தமிழுக்கு இலக்கணம் கண்ட தமிழா;கள் சிற்பக் கலைக்கும், கட்டிடக் கலைக்கும் இலக்கணம் வகுத்துள்ளார்கள்.

கோயிற் கட்டிடக்கலை, கோயிற் கட்டிடக்கலை வளர்ச்சி, கோயிற் கட்டிடக்கலையும் தத்துவ இலக்கியங்களும் எனக் கட்டிடக்கலையின் தமிழகத்துப் பாணீணாம வளர்ச்சியின் ஒரு பகுதியாக விளங்கும் கோயில் சார்ந்த கட்டிடக்கலையைச் சிறப்புற எடுத்துக் கூறுகிறது.

அவற்றுள் சைவ, வைணவக் கோயில்களுள், பல, காலத்தாலும், சமயத்தாலும் உயர்; சிறப்புடையவனவாகும்.

சமண சமயத்தில் காணப்படும் அறக்கோட்பாடுகள்

த.மேரி ஜான்சிராணி*

மக்களினத்தின் இளமையின் தொடக்கம் அறிவு வளர்ச்சியின் ஆரம்பம், ஒழுக்க முன்னேற்றத்திற்கான அஸ்திவாரம் என்றும் கூறப்படுவதற்கு முக்கிய காரணம் வட இந்தியாவில் சமணசமயத்தின் எழுச்சியே ஆகும். கி.மு. ஆறாம் நூற்றாண்டு ஒரு வியப்புக்குரிய நூற்றாண்டு என்று சொல்வதற்கு முக்கிய காரணமாக இருந்தவர்; மகாவீரர்; ஆவார். இவர் நவீன முறையில் இனத்தையும் சமயத்தையும் மாற்றியமைத்துக்கொள்ள புதிய கொள்கைகளை உருவாக்கினார். கி.மு. ஆறாம் நூற்றாண்டில் இந்தியாவில் சமயத்தொடர்பான வேள்விகளை மக்கள் அதிகம் செய்தனர். 62 வகையான சமயக்கோட்பாடுகளை மக்கள் பின்பற்றினர். மகாவீரர் தன்னுடைய சமணசமயத்தின் மூலம் மூட நம்பிக்கைகள் அனைத்தையும் ஒழித்து சமண சமயக்கொள்கைகள் மற்றும் சமயக்கோட்பாடுகள் அனைவராலும் ஏற்றுக்கொள்ளப்பட்டு அவை அனைத்தும் அறநெறிகளாக போதிக்கப்பட்டு

வருவதற்கு காரணமானவர் மகாவீரர் ஆவார். உலக மக்கள் ஒவ்வொருவர்; மனதிலும் சமண சமயம் சிறந்து விளங்குவதற்கு காரணமே மகாவீரர் தான். அத்தகைய உலக பெரியார்களில் ஒருவராக சிறந்து விளங்குகின்ற மகாவீரரைப் பற்றியும் அவரது அறக்கோட்பாடுகள் பற்றியும் அறிந்து கொள்வதே இக்கட்டுரையின் நோக்கமாகும்.

சமண சமயத்தை தோற்றுவித்த வர்த்தமான மகாவீரர் கி.மு.539-ல் வைசாலிக்கு அருகிலுள்ள குந்த கிராமத்தில் பிறந்தார். இவர் தந்தை சித்தார்த்தர், தாய் திரிசலை ஆவார். மகாவீரர் யசோதரையை திருமணம் செய்து கொண்டு அனோஜா என்ற பெண் மகளை பெற்றெடுத்தார். மகாவீரர் தனது 30வது வயதில் வீட்டை துறந்தார். 42 வது வயதில் மெய்யறிவு பெற்றார். பின்னர் இவர் ஜூனர் என்றும் அழைக்கப்பட்டார். தம்முடைய கருத்துக்களை பரப்பிய வண்ணம் 30 ஆண்டுகள் பல இடங்களிலும் சுற்றி திரிந்தார். இவர் தன் 72வது வயதில் கி.மு.467-ல்

*கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, அரசினர்; மகளிர்; கல்லூரி (த) கும்பகோணம்.

இராஜகிருகத்திற்கு அருகேயுள்ள பாவா என்ற இடத்தில் உயிர் நீத்தார். மகாவீரர் போதித்த கொள்கைகள் திரிரத்தினங்கள் அல்லது மூன்று கொள்கைகள் என்று கூறப்படுகிறது. சரியான நம்பிக்கை, சரியான அறிவு, சரியான ஒழுக்கம்

ஆகியவைகளை மக்கள் பின்பற்ற வேண்டியவையாகும். உயிரற்ற பொருள்களுக்கும் எவ்வித கெடுதலையும் செய்யலாகாது என்றது ஜைன மதம்.

சித்தாத்தூர் அருள்மிகு சுயம்புநாத ஈஸ்வரர் ஆலயச் சிறப்பு - ஒரு பார்வை

திருஞானசம்பந்தன்*

சங்க இலக்கியங்களின் மூலம் ஆலயங்கள் சமய மையமாகவும், பண்பாட்டு மையமாகவும், கலாச்சார மையமாகவும் இருந்து வந்துள்ளன. பண்பாடு மற்றும் கலாச்சாரத்தை தாங்கி நிற்கும் கோயில்கள் மூலம் தமிழக பண்பாட்டையும் பாரம்பரியத்தையும் அறிய முடியும். அந்த வகையில் சிவத்தலங்கள் மற்றும் வைணவ தலங்கள் அதிகம் உள்ளன தொண்டை நாட்டில் திருவண்ணாமலை மாவட்டம் வெம்பாக்கம் வட்டத்தில் உள்ள சித்தாத்தூர் கிராமத்தில் எழுந்தருளியுள்ள அருள்மிகு சுயம்பு நாதர் ஈஸ்வரர் ஆலயம் சிறப்பு பற்றி இக்கட்டுரை தெளிவுபடுத்துகிறது. மேலும் இவ்வாய்வுக் கட்டுரையில் தொண்டைமண்டலம் பற்றிய

குறிப்புகள் இடம்பெற்றுள்ளன. மேலும் சித்தாத்தூர் கிராமத்தின் சிறப்பு மற்றும் அங்கு அமைந்துள்ள ஆலயங்கள் பற்றி விவரிக்கப் பட்டுள்ளன. மேலும் சுயம்புநாதர் ஈஸ்வரர் ஆலய அமைப்பு பற்றியும் அதன் கட்டிடக்கலை முறை பற்றியும் இவ்வாய்வில் விளக்கப்பட்டுள்ளது. மேலும் இவ்வாலயத்தில் உள்ள சிறு தெய்வங்கள் பற்றியும் அவற்றின் வழிபாடு பற்றியும் திருவிழா தொடர்பான பல்வேறு செய்திகளும் இவ்வாய்வுக் கட்டுரையில் கூறப்பட்டுள்ளது. எனவே சித்தாத்தூர் கிராமத்தில் எழுந்தருளியிருக்கும் அருள்மிகு சுயம்புநாத ஈஸ்வரர் ஆலயச் சிறப்பு - ஒரு பார்வை என்ற தலைப்பில் இவ்வாய்வுக் கட்டுரை அமைக்கப்பட்டுள்ளது.

கொற்றவை

கி. பாக்கியலட்சுமி**

தாய்த் தெய்வ வழிபாடு உலகினர் அனைவரும் ஏற்றுக்கொண்ட ஒன்றாகும். வளமை, மகப்பேறு, வேளாண்மை, செல்வம் போன்றவற்றை வேண்டி தாய்த் தெய்வ வழிபாடு தோன்றியது. இந்தியாவில் நடைபெற்ற சிந்துவெளி அகழாய்வு முதல் தமிழகத்தின் நாகரிகத் தொட்டிலாக விளங்கும் ஆதிச்சநல்லூர் அகழாய்வு என இன்றளவும் கிடைக்கப்பெற்ற பெண் உருவங்கள் அனைத்தும் தாய்த் தெய்வ வழிபாட்டின் சான்றுகளே ஆகும்.

மாயோன் மேய காடுறை யுலகமுஞ்

சேயோன் மேயமைவரை யுலகமுங்

வேந்தன் மேய தீம்புண லுலகமும்

வருணன் மேய பெருமண லுலகமும்

முல்லை குறிஞ்சி மருத நெய்தலெனச்

சொல்லிய முறையால் சொல்லவும் படுமே

(தொல், பொருள், 1-5)

என்ற தொல்காப்பியச் செய்யுளால் முல்லை நிலத்தில் திருமாலும் குறிஞ்சியில் முருகனும் மருத நிலத்தில் இந்திரனும் நெய்தல் நிலத்தில் வருணனும் கடவுள்களாக வணங்கப்பட்டனர் எனத் தெரியவருகிறது. இந்த மாநிலம் வறண்டு போனால் அது பாலை நிலம் எனப்படும். பாலை

*கௌரவ விரவுரையாளர், முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலைக்கல்லூரி, செய்யாறு.

**தொல்லியல் அலுவலர், தமிழ்நாடு அரசு தொல்லியல் துறை, சென்னை

நிலத்தில் வெற்றித் தெய்வமான கொற்றவை வணங்கப்பட்டதாக இலக்கியங்கள் மூலம் தெரிய வருகின்றது.

பாலை நிலத்தின் தெய்வமாக கருதப்பட்டாலும் ஐந்திணைக்கும் முதன்மைத் தெய்வமாக கொற்றவையே விளங்கினாள் எனப் பண்டைத் தமிழ் இலக்கியங்கள் இயம்புகின்றன.

இவள் சில சமயங்களில் தமிழ் மரபில் வேறு பெயர்கள் மற்றும் அடைமொழிகளில் குறிப்பிடப்படுகிறாள். வேட்டையாடுபவர்களின்

தெய்வமாக இவள் கருதப்பட்டாள் என்கின்றது சிலப்பதிகாரம், கொற்றவை = கொல் + தவ்வை = கொல்லுதலை = வேட்டையாடுதலைத் தொழிலாகக் கொண்டவள். கொற்றவைக்கு மான் வாகனம் என்ற குறிப்பு சிலப்பதிகாரத்தில் வருகிறது. கொற்றவையின் உருவம் சிலப்பதிகாரத்தின் வேட்டுவாரி பாடல்கள் மூலமாகத்தான் முதன் முதலில் நம் மனக்கண்முன் காட்சிப்படுத்தப்படுகிறது.

மூவேந்தர்களின் தலைநகரின் கட்டமைப்பு

ரா. மோகனராஜ்* மற்றும் ச. சுடர் கொடி**

பண்டைய தமிழகத்தை ஆண்ட சேர, சோழ, பாண்டிய மன்னர்கள்தான் மூவேந்தர்கள் என்று வரலாற்றில் அறியப்படுகிறது. சேரர் தலைநகராய் இருந்த வஞ்சி, முற்கால சோழர் தலைநகராய் இருந்த உறையூர் மற்றும் பாண்டிய தலைநகராய் இருந்த மதுரை ஆகிய நகரங்களின் கட்டமைப்புகளைப் பற்றி இக்கட்டுரையில் காணப் போகிறோம். சேர தலைநகராக இருந்த வஞ்சி பற்றிய கருத்து வேறுபாடு நிலவுகிறது. முற்கால சோழர்களின் தலைநகராக இருந்த உறையூர் திருச்சி அருகே ஒரு சிற்றூராக மட்டுமே இருந்தது. மதுரை பாண்டியர்களின் பெரு

தலைநகராக விளங்கியது. இயற்கை வளம் செறிந்தது சேர நாடு, குறிஞ்சி, நெய்தல், முல்லை, மருதம் ஆகிய நான்கு வகை நிலங்கள் சேரநாட்டில் உள்ளன. சோழர்களின் கட்டுப்பாட்டின் கீழ் உறையூர் தொடர்ந்து இருந்ததற்கான இலக்கிய ஆதாரங்கள் உள்ளன. பாண்டியர்களின் தலைநகரான மதுரை சங்ககாலத்தில் தமிழ் சங்கங்கள் அமைத்து தமிழை வளர்த்த பெருமையுடையது. இச்சிறப்பு மிக்க தலைநகரங்களின் கட்டமைப்புகளைப் பற்றி இக்கட்டுரையில் காண்போம்.

காணநங்கை என்னும் தொண்டைமானார் காளி

வே. நெடுஞ்செழியன்***

தமிழ்நாட்டின் வடமாவட்டங்களுள் ஒன்று திருவண்ணாமலை, கிழக்குத் தொடர்ச்சி மலைக்குன்றுகள் சிதறலாக விளங்கும் மலைசார்ந்த காடுகளும் மேய்ச்சல் நிலங்களும் நிறைந்த பகுதி. தென்பெண்ணையாறும் சேயாறும் வளம் பெருக்கும் இம்மாவட்டத்தில், சங்க காலந்தொட்டு குறுநிலை மன்னர்கள், பல்லவர், சோழர் காலங்களில் ஏரிகள் குளங்கள்

உருவாக்கப்பெற்று வேளாண்மைத் தொழில் வளப்படுத்தப்பட்டது. எனவே, வேளாண் சார் மருத வாழ்வியல் வளர்ந்து விளங்கினாலும், பெரிதும் மேய்ச்சலை மையமிட்ட முல்லை சார்ந்த இனக்குழு வாழ்வியல் ஒரு பகுதியும் வணிகம் சார்ந்த வாழ்வியலும் இணைந்த தன்மையில் இம்மாவட்ட வாழ்வியலில் முதன்மையாக விளங்கியது. அதன் அடிப்படையில் வெட்சி

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** உதவி பேராசிரியர், அறிஞர் அண்ணா அரசுக் கலை கல்லூரி விழுப்புரம்

*** உதவி பேராசிரியர், அரசு கலை மற்றும் அறிவியல் கல்லூரி, ஐம்புகுளம், சோளிங்கர், ராணிப்பேட்டை

கரந்தை ஆகிய ஆநிரைப் போர்கள் மற்றும் இனக்குழு, அரசுகளுக்கிடையிலான போர்களின் களமாக விளங்கியமைக்குச் சான்றுகளாக ஏராளமான நடுகற்களையும் வேடியப்பன் என்னும் நடுகல் வழிபாட்டு மரபையும், போர்க்கடவுளான கொற்றவை வழிபாட்டு மரபையும் இம்மாவட்டம் பெற்று விளங்குகிறது. இவ்விரு வழிபாட்டு மரபுகளையும் பெற்று விளங்கும் ஊராக விளங்குவது ஊராக விளங்குவது தொண்டைமானூர் ஆகும்.

திருவண்ணாமலை மாவட்டத்தின் மேற்கே செங்கம் பகுதி, பல்குன்றக்கோட்டம் எனும் சவ்வாது மலைத்தொடரின் தொடர்ச்சியாக

வட்டாரம் முழுதும் குன்றுகளும் பாறைகளும் கொண்ட மேய்ச்சல் காடுகளும் நிறைந்து குன்றுகூழ் இருக்கையாக விளங்குவது. முன்பு ஒருங்கிணைந்த செங்கம் வட்டத்தில் இருந்து பின், நிர்வாக வசதி கருதி தனி வட்டமாகப் பிரிக்கப்பட்டது தண்டரம்பட்டு. வட்டம் தென்பெண்ணை ஆற்றுப் படுகையில் அமைந்த மேட்டுப்பாங்கான பல மலைக்குன்றுகளையும் கல்லாங் குத்துகளையும் கொண்ட ஊர்கள் நிறைந்தது. இவ்வட்டத்தில் வளம் பெருக்கும் தென்பெண்ணை ஆற்றங்கரையில் மலைப்பாகங்கான மேட்டுநிலப்பகுதியாக தொண்டமானூர் விளங்குகிறது.

தமிழர்களின் கட்டிடக்கலை மரவு அறிவு

க. கிருஷ்ணமூர்த்தி*

தமிழர்கள் மிக நீண்ட காலமாகவே ஒரு குறிப்பிட்ட நிலப்பகுதியில் நிலையாக வாழும் தன்மையைப் பெற்றவர்கள். இதனால் மொழி, இலக்கியம், கலை போன்ற துறைகளில் கிறிஸ்துவுக்கு முந்தைய நூற்றாண்டுகளிலேயே உச்சநிலையில் விளங்கினர். பண்டைத் தமிழர்கள் வாழ்ந்த இல்லங்கள், அரசர்களுக்கான மாளிகைகள், வணங்குவதற்குரிய இடங்கள் மற்றும் பொதுவான கட்டடங்கள் போன்றவை தமிழர்களின் செம்மாந்த வாழ்வியலைப் புலப்படுத்துகின்றன.

தமிழகமெங்கும் வானுயர உயர்ந்து ஓங்கி நிற்கும் கோயில்களும், அவற்றின் விமானங்களும், கோபுரங்களும் தமிழர்களின் கட்டுமானக் கலையின் சிறப்பை இன்றளவும் எடுத்தியம்பும் சான்றாக உள்ளன.

பிரான்சு நாட்டு வரலாற்று அறிஞரான மிச்செல்டானினோ, சென்னையில் உள்ள ஐ.ஐ.டி. தொழில் நுட்பக் கல்லூரியில் 28.04.2014 அன்று தம் உரையில்

“இந்தியாவில் உள்ள நவீன நகரங்களைக்காட்டிலும் சிந்து சமவெளி நகரங்கள் மிகவும் முன்னேறியவை. இந்நகரங்கள் நன்கு திட்டமிட்டுக் கட்டப்பட்டவை. அக்காலத்தில் நிலவிய மற்றைய நாகரீகங்களைக் காட்டிலும் மிகவும் முன்னேறிய நாகரீகமாகச் சிந்துசமவெளி நாகரீகம் விளங்கியது. அரப்பா-மொகஞ்சதாரோவில் பல குறிப்பிடத்தக்க சிறப்புக்கள் இருந்தன. குறிப்பாக மக்கள் கூடுவதற்கான மண்டபங்களும், பல்வேறு பொருட்களை உற்பத்தி செய்யும் தொழிற்சாலைகளும் அமையப்பட்டிருந்தன.

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போளூர் கோட்டை

எஸ். சதிஷ் குமார்*

தமிழ் மண்ணில் தமிழனால் கட்டப்பட்ட 800 ஆண்டுகள் பழமைவாய்ந்த பிரமாண்ட கோட்டை ஒன்று திருவண்ணாமலை மாவட்டம், போளூரில் உள்ளது. இக்கோட்டை சம்புவராயர் மன்னர்களால் கட்டப்பட்டது என்பது தெரியவருகிறது. சம்புவராயர்கள் கிபி.11 ஆம் நூற்றாண்டிலிருந்து கிபி.14 ஆம் நூற்றாண்டு வரை பிற்கால சோழ, பாண்டிய, விஜயநகரப் பேரரசர்களின் ஆட்சியை

ஏற்று தொண்டை மண்டலத்தின் ஆட்டித் தலைவர்களாகவும், குறுநிலை மன்னர்களாகவும் இருந்து வந்தனர். வேலூருக்கு அருகிலுள்ள விரிஞ்சிபுரமும், காஞ்சிபுரமும் சம்புவராயர்களின் தலைநகரங்களாக இருந்தன. போளூருக்கு அருகிலுள்ள படைவீடு (படவேடு) சம்புவராயர்களின் கோட்டை நகரமாக விளங்கியது.

பூரீபாலகுருநாத அங்காள பரமேஸ்வரி திருக்கோவில் மகாசிவராத்திரி வழிபாடுகள் - ஒரு ஆய்வு

இரா. இராமசுப்பிரமணியன்**

வழிபடு என்ற சொல்லே காலப்போக்கில் வழிபாடு என்று மாறியது. இச்சொல்லுக்கு வழிபாடு, வணக்கம், கோட்பாடு, பூசனை, பின்பற்றுதல், வழக்கம் என பல பொருள்கள் உண்டு. வழிபாடு என்பது மனித வாழ்வில் ஒரு முக்கிய அங்கமாக விளங்குகின்றது. இவ் வழிபாடுகள் சிறு, குறு, காவல் தெய்வங்கள், பெரு தெய்வ வழிபாடுகள், இயற்கை வழிபாடுகள், முன்னோர் வழிபாடுகள் என வகைப்படுத்தப்படுகின்றன. இவ்வகை வழிபாடுகள் மனிதனை பண்புற. மாண்புறச் செய்வதிலும், அக இன்பத்தை வழங்குவதிலும்

முக்கிய பங்காற்றுகின்றன. திருநெல்வேலி மாவட்டத்தில் பெரும்பான்மையான மக்கள் சிறு, குறு காவல் தெய்வங்களை வழிபடுகின்றனர். பூரீ பாலகுருநாத அங்காள பரமேஸ்வரியை இம்மாவட்ட மக்கள் தங்கள் குல தெய்வமாகவும், காவல் தெய்வமாகவும், விருப்ப தெய்வமாகவும் வழிபடுகின்றனர். இதன் அடிப்படையில் இத்திருக்கோவிலில் பல்வேறுவிதமான வழிபாடுகள் நடைபெற்றாலும் ஆண்டிற்கு ஒருமுறை நடைபெறும் மகா சிவராத்திரி வழிபாடுகள் பற்றி இவ்வாய்வுக் கட்டுரையில் காண்போம்.

தருமபுரி மாவட்ட பெருங்கற்கால நினைவுச்சின்னங்கள் - புதிய கண்டுபிடிப்புகள்

அ. தேவராஜ் *** மற்றும் கு.ஆனந்தன் ****

200 ஆண்டுகளுக்கு முன்னரே இந்தியாவில் இருந்த ஆங்கிலேயே அதிகாரிகள் பல பெருங்கற்காலச் சின்னங்களை அடையாளம் கண்டு அதன் தன்மைகளைக் கொண்டும் அமைக்கப்பட்டிருந்த காரணத்தால் இதனைப்

பெருங்கற்காலம் என்று அழைக்கப்பட்டது. கற்கால மனிதனின் வாழ்க்கைக் காலம் அன்று நன்கு முதிர்ச்சி அடைந்த வளர்ந்த சமூக மனிதனின் ஈமக்காடுகளை ஆகும்.

* உதவி பேராசிரியர், வரலாற்றுத்துறை, சரஸ்வதி கலை அறிவியல் கல்லூரி, ஓலக்கூர், திண்டிவனம், விழுப்புரம்.

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*** உதவிப்பேராசிரியர், வரலாற்றுத் துறை காமராசர் கல்லூரி, தூத்துக்குடி

**** முதுகலை வரலாறு, இரண்டாமாண்டு, அரசு கலைக் கல்லூரி, தருமபுரி

தொல்பழங்கால இனக்குழு சமுதாயத்தில் பிறப்பு, இறப்பு ஆகிய இரண்டும் புனிதமானதாகக் கருதப்பட்ட நிகழ்வுகள் இதைப் போன்று பிறப்பு, இறப்பு ஆகியவை வளமையை அடிப்படையாகக் கொண்டவை. இனக்குழு அமைப்பில் ஒருவர் உயிர் நீத்தால் அவருடைய உயிர் அல்லது ஆவி மட்டும் பிரிகிறது என்பதாலும், அவரது உடல் இங்குள்ளதால் அதை அடக்கம் செய்யவேண்டும் என்ற எண்ணம் தோன்றியதாலும் ஈமச்சின்னங்கள் கண்டுபிடிக்கப்பட்டுள்ளது. இறந்தவர்களை அடக்கம் செய்யும்முறை முதன்முதலில் புதிய கற்கால மக்களிடையே ஏற்பட்டது. ஆனால் தமிழகத்தில் புதிய கற்காலத்திற்குப்பின் வந்த பெருங்கற்கால மக்களிடத்தில் நிலைப்

பெற்றுள்ளது. பெருங்கற்கால சின்னங்கள் முதன்முதலில் வெளிநாட்டில் கண்டிபிடிக்கப் பட்டுள்ளன. வெளிநாட்டில் முதன் முதலில் பெரியப்பெரிய ஈமச்சின்னங்கள் கண்டுபிடிக்கப் பட்டன. அங்கு இதற்கு மெகாலித்திக் (Megalithic) என்று பெயரிட்டனர்.

மெகாலித்திக் என்ற சொல் கிரிக் மொழியிலிருந்து பெறப்பட்டது. கிரிக் மொழியில் மெகா என்றால் பெரிய என்றும், லித்திக் என்றால் கல் என்றும் பொருளாகும். அதனுடைய தமிழ் வடிவமே பெருங்கல் சின்னம் என்பதும், உலகிலுள்ள பல நாடுகளில் இத்தகைய ஈமச்சின்னங்கள் காணப்படுகின்றன.

சோழர் கால கல்வெட்டுக்களில் வளநாடுகள் ஓர் பார்வை

M. கலைவாணி*

இடைக்காலச் சோழ அரசர்களின் நிர்வாகத்தை அறிவதற்கு அக்காலத்தில் பொறிக்கப்பட்ட கல்வெட்டுகள் மற்றும் செப்போடுகள் பெரிதும் துணைபுரிகின்றன. இக்கல்வெட்டுகளை மையமாகக் கொண்டு சோழர் கால நிர்வாகப் பிரிவுகளையும், நிர்வாகத் திறமைகளையும் அறிய முடிகிறது. சோழ நாட்டை காவிரி நாடு என்றும், சோழனைக் காவிரி நாடார் என்றும் போற்றுவதற்கு முக்கியக் காரணம் காவிரி நதியே ஆகும். இந்த காவிரி நதியை மையமாகக்

கொண்டு வளநாடுகள் உருவாக்கப்பட்டுள்ளன. முதலாம் இராஜராஜன் (பொ.ஆ.1014) காலம் முதல் நிர்வாகப் பிரிவில் வளநாடுகள் மிகமுக்கியப் பங்கு வகித்துள்ளது.

முதலாம் இராஜராஜன் நிர்வாக வசதிக்காக சோழநாட்டை சோழ மண்டலம் என்றும், சோழ மண்டலத்தை வளநாடு என்றும் மாற்றியமைத்துள்ளான். வளநாடுகள் அனைத்தும் முதலாம் இராஜராஜனின் சிறப்புப் பெயர்களிலேயே உருவாக்கப்பட்டுள்ளது.

புரீ வாமனபுடகஸ்வரர் கோவிலின் இலக்கியச் சான்றுகள் - ஓர் ஆய்வு

சு. பாலமுருகன்** மற்றும் மு.ஆ.சுப்ரமணியன்***

தமிழகத்தின் தென்னாற்காடு வள்ளலார் மாவட்டத்தின் தலைநகரமான கடலூர் நகரத்தின் மேற்கே 12 கி.மீ. தொலைவில் திருமாணிக்குழி என்ற சிற்றூர் அமைந்துள்ளது. திருமாணிக் குழியினை அடைய திருப்பாதிடணீப்புலியூர் என்ற

புகைவண்டி நிலையத்தில் இறங்க வேண்டும். அங்கிருந்து தடம் எண். 14, 16 ஆகிய எண்ணுள்ள பேருந்துகளில் பயணித்தால் அவ்வூரை அடையலாம். இவ்வூருக்கு வடக்கில் கெடில நதியும் கிழக்கில் கேப்பர் மலையும் எல்லைகளாக

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*** உதவி பேராசிரியர், வரலாற்றுத்துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர், சிதம்பரம்.

உள்ளன. இவ்வூரில் இயற்கை அரணாகத் திகழ்கின்றன. கி.பி. 1104 முதல் 1773 ஆண்டு வரை சங்க காலத்தில் 7 மற்றும் 15ஆம் நூற்றாண்டுக்குட்பட்ட முதலாம் குலோத்துங்க சோழன், விக்கிரம சோழன், மூன்றாம் இராஜராஜ சோழன், மூன்றாம் குலோத்துங்க சோழன்,

மூன்றாம் விக்கிரம பாண்டியன். இரண்டாம் தேவராயர் விஜயநகர காலத்தில் இலக்கியச் சான்றுகள் பழந்தமிழர்களின் வாழ்வியல் சாட்சிகள் என்பதற்கான ஆதாரமாக உள்ளன. அதைப்பற்றிக் கூறுவதே இக்கட்டுரையாகும்.

கல்வராயன்மலை சுற்றுலாத் தலம் - ஓர் ஆய்வு

க.சரண்யா* மற்றும் வே.விஜயரங்கம்**

ஊலக ஆரங்கில் சுற்றுலா என்று மாபெரும் ஈடத்தைப் பெற்று, வருமானம் மிகுந்த தொழிலாக வளர்ச்சியடைந்துள்ளது. நம் நாடு பழமைச் சிறப்பும் பண்பாட்டுப் பெருமையும் புதுமைப் பொலிவும் வனப்பும் மிக்க பல சுற்றுலாத் தலங்களைத் தன்னிடத்தே கொண்டுள்ளது. ஆதில் தமிழகம் ஆழகிய கடற்கரைகள், கலைநயமிக்க திருக்கோயில்கள், சிற்பக் கூடங்கள், வனவிலங்குகள் மற்றும் பறவைகள் புகலிடங்கள், பாரம்பரியமிக்க வரலாற்றுச் சிறப்பிடங்கள், மலைவாழிடங்கள், நீர்வீழ்ச்சிகள், ஆரங் காட்சியகங்கள், பொழுது போக்குப் பூங்காக்கள், கலை, ஃவியங்கள், ஈசை, நாட்டியக் கலைகள், கைவினைப் பொருட்கள், கண்காட்சிகள், விழாக்கள் போன்ற பல்வேறு சிறப்புகள் ஒருங்கே ஆமையப் பெற்ற மாநிலமாகத் திகழ்கிறது.

கண்ணுக்கும் கருத்துக்கும் குளிர்ச்சியான கவர்ச்சிமிகு சுற்றுலாத் தலங்கள் நிறைந்த ஆழகுத் தமிழகத்தில் கள்ளக்குறிச்சி மாவட்டமும் பல சிறந்த சுற்றுலாத் தலங்களைப் பெற்றுத் திகழ்கிறது. ஈங்கு ஊல்லாசப் பயணிகளுக்கு ஊற்சாகத்தையும் மனத் திருப்தியையும் வழங்கும் சுற்றுலாத் தலங்கள் பரவிக் கிடக்கின்றன. ஆவை காண்பவர் மனதை கவரும் வண்ணம் ஆமைந்துள்ளன. ஆவற்றுள் குறிப்பிடத்தக்கது கல்வராயன்மலை சுற்றுலாத் தலமாகும். குறிப்பாகக் கல்வராயன்மலையில் பார்க்க வேண்டிய ஈடங்களில் குறிப்பிடத்தக்கவை கல்வராயன்மலையின் ஈயற்கையமைப்பு, கோமுகி ஆணை, பெரியார் ஆருவி, மேகம் ஆருவி போன்றவைகளாகும்.

அனந்தமங்கலம் ஆனந்தவல்லி உடனுறை அகத்தீசுவரர் திருக்கோயில்

ந. சத்யா*** மற்றும் வே. விஜயரங்கம்****

கோயில் இல்லா ஊரில் குடியிருக்க வேண்டாம் என்பது நம் முன்னோரின் முதுமொழி. அதற்கேற்ப இன்று கோயில் இல்லாத ஊரே இல்லை என்று கூறுமளவிற்கு அனைத்து ஊர்களிலும் கோயில்கள் உள்ளன. அவற்றுள்

குறிப்பிடத்தக்க ஒன்று செங்கல்பட்டு மாவட்டம், மதுராந்தகம் வட்டம் அனந்தமங்கலம் என்னும் ஊரில் சிறு குன்றின் மீது முதலாம் குலோத்துங்க சோழனால் கி.பி. 1097 ஆம் ஆண்டு கட்டப்பட்ட ஆனந்தவல்லி உடனுறை அகத்தீசுவரர்

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*** முனைவர் பட்ட ஆய்வாளர், முதுகலை வரலாறு மற்றும் ஆராய்ச்சித்துறை, அறிஞர் அண்ணா அரசு கலைக் கல்லூரி, விழுப்புரம்

**** உதவிப் பேராசிரியர், முதுகலை வரலாறு மற்றும் ஆராய்ச்சித்துறை. அறிஞர் அண்ணா அரசு கலைக் கல்லூரி விழுப்புரம்

திருக்கோயில் ஆகும். இக்கோயிலில் கருவறையில் லிங்கத்திருமேனி கொண்டவராக இறைவன் கிழக்கு நோக்கி காட்சி தருகிறார். கருவறையின் தேவ கோட்டங்களில் தெற்கே தட்சணாமூர்த்தி, மேற்கே திருமால், வடக்கே பிரம்மா, தூர்க்கை சிற்பங்கள் காணப்படுகின்றன. கோயில் திருச்சுற்றில் தெற்கு நோக்கி அமர்ந்த நிலையில் காணப்படும் ஆனந்தவல்லி அம்பாளின் சன்னதி உள்ளது. இக்கோயிலில் தினமும் காலையில் மட்டுமே பூஜை நடைபெறுகிறது. பிரதோஷ நாட்களில் மட்டுமே நான்கு கால பூஜை நடைபெறுகிறது. ஆண்டு தோறும் சிறப்பு பூஜைகளும், திருவிழாக்களும் தவறாமல் நடத்தப்பட்டு வருகிறது. இக்கோயில் திரு.ஆர். ரவிச்சந்திரன் மற்றும் திரு.பி. ரங்கநாதன் ஆகியோர் கொண்ட அறங்காவலர் குழுமால் நிர்வகிக்கப்படுகிறது. இக்கோயிலில் காணப்பட்டதாக கூறப்படும் 4 கல்வெட்டுக்களின் வாயிலாக சோழ

அரசர்களின் காலத்தில் கோயிலுக்கு நிலக்கொடையும் சந்தவிளக்கு வைக்க கொடையும் கொடுக்கப்பெற்றுள்ளன என்று அறிய முடிகிறது. மேலும் கல்வெட்டுக்களில் இவ்வூர் அரங்கமங்கலம் என்று குறிப்பிடப்பட்டிருந்ததாகவும் அறிய முடிகிறது. பல வருடங்களாகத் திருப்பணியற்ற நிலையில் காணப்பட்ட இக்கோயில் பின்னர் அனந்தமங்கலத்தைச் சேர்ந்த சென்னையில் வசிக்கும் திரு.ஆர்.ரவிச்சந்திரன் அவர்களின் பெருமுயற்சியால் திருப்பணி மேற்கொள்ளப்பட்டு கும்பாபிஷேகம் நடைபெற்றது. கடந்த சில வருடங்களாக மீண்டும் திருப்பணி நடைபெற்று வரும் இக்கோயிலுக்கு விரைவில் கும்பாபிஷேகம் நடைபெறவுள்ளது. இத்தகைய பழமை வாய்ந்த கோயிலைத் தரிசித்து சிவனின் அருளைப் பெறுவதோடு இக்கோயிலைப் போற்றிப் பாதுகாப்பதும் தலையாயக் கடமையாகும்.

நந்தன் கால்வாய் திட்டம் - ஓர் ஆய்வு

கவிதா சௌந்தரராஜன்* மற்றும் பா. கார்த்திகேயன்**

காவிரி, முல்லை பெரியாறு, பாலாறு ஏன பல்வேறு நதிநீர் பிரச்சனைகள் தமிழகத்தை ஆச்சுறுத்தி வருகின்றன. ஈது மட்டுமில்லாமல் மணற்க்கொள்ளைகள் மூலம் தமிழக இறுகள் மலட்டாக்கப்படும் கொடுமைகளும் ஆரங்கேறி கொண்டிருக்கின்றன. நமது தண்ணீர் தேவைக்காக, நம்முடைய ஜீவதார ஊரிமைகளுக்காக ஆண்டை மாநிலங்களுடன் தொடர்ந்து போராடி வரும் ஆதே வேளையில், நமது வசிப்பிடங்களில் நிலத்தடி நீர்மட்டம் என்பதும் ஆபாயகரத்துக்கும் கீழே சென்று கொண்டிருக்கிறது. நம் முன்னோர் விட்டுச் சென்ற ஈயற்கை வளங்களை பாதுகாக்க தவறிய பெரும் பழிக்கும் நாம் இளாகி ஈருக்கிறோம். ஈதற்கு ஏடுத்துக்காட்டாக ஈருப்பது நாள் தான் காணவிருக்கும் 'நந்தன் கால்வாய்' விழுப்பரம் மாவட்டத்தில் நீண்டகாலமாக பேசப்பட்டு வரும்

பிரச்சனை நந்தன் கால்வாய் விவகாரம், ஈது பற்றி பேசாத ஆரசியல் கட்சிகள், விவசாய ஆமைப்புகளே கிடையாது என்று சொல்லாம்.

பள்ளி கொண்டப்பட்டு

திருவண்ணாமலை தலைநகரமாக கொண்டு இட்சி செய்த மன்னன் வல்லாளன் பதினாறாம் நூற்றாண்டில் ஏல்லப்ப நாவலார் என்பவரால் ஏழுதப்பட்ட ஆருணாச்சல புராணத்தில், வல்லாளனுக்கு காட்சியளித்த சிவபெருமான் 'நானே ஊனக்கு மகனாக ஈருக்கிறேன் நான் ஊனக்கு மகனாக ஈருக்கிறேன். நான் ஊனக்கு உமக்காரியங்களை செய்வேன்' என வாக்குறுதி ஆளித்ததாக தெரிவிக்கப்படுகிறது. ஈதன் தொடர்ச்சியாக, மாசிமகத்தன்று ஆருணாச்சலேசுவர் சன்னதியில் வல்லாள மன்னன் மரணம் ஆடைந்திர செய்தி படிக்கப்படுகிறது.

* முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத் துறை அறிஞர் அண்ணா அரசு கலைக் கல்லூரி விழுப்புரம்.

** உதவி ப் பேராசிரியர், வரலாற்றுத்துறை தலைவர் அறிஞர் அண்ணா அரசு கலைக்கல்லூரி விழுப்புரம்.

ஆவனது சிலை திருவண்ணாமலை ஆருகில் துரிஞ்சல் இற்றின் கரையோரம் ஆமைந்துள்ள பள்ளிகொண்டாப்பட்டு கிராமத்திற்கு ஏடுத்து செல்லப்படுகிறது.

ஆப்போது ஆங்கு ஏழுந்தருளும் ஆண்ணாமலையார் தந்தைக்கு தேவையான ஊத்திர கிரிகைகளை வல்லாளனுக்கு செய்வது என்பது ஈன்னும் நடைமுறையில் ஈருக்கிறது. துரிஞ்சல் ஈவற்றின் கரையோரம் ஈந்திகழ்வு

நடைபெறும் மணியம், வல்லாறை மணியம் ஏன்று ஆழைக்கப்படுகிறது. ஈப்பகுதியில் துரிஞ்சல் இற்றின் குறுக்கே ஆணை கட்டப்பட்டு, ஆங்கிருந்து கால்வாய்மூலம்,

பனமலைக்கு தண்ணீர் ஏடுத்து செல்லப்படுகிறது. திருவண்ணாமலையின் கிழக்கில், வேட்டவலம் ஆருகில் பனமலை ஆமைந்துள்ளது.

சேந்தமங்கத்தை இண்ட கோப்பெருஞ்சிங்கன் - ஒரு ஆய்வு

ப. கார்த்திகேயன்* மற்றும் பா. கார்த்திகேயன்**

தென்னார்க்காடு மாவட்டத்தில் திருக்கோவிலூர் வட்டத்தில் கெடிலத்தின் தென் கரையில் ஊள்ள சேந்தமங்கலம் ஏன்ற எரை தலைநகராக கொண்டு கி.பி 1243 முதல் 1279 வரை சிற்றரசாக இட்சி புரிந்தான். ஈவன் காடவர் ஆல்லது காடவராயர் ஏன்று ஆழைக்கப்படும் குல மரபைச் சேர்ந்தவர். ஈம்மரபினர் சம்பு குலக்கடவராயர் ஏன்றும் ஆழைக்கப்படுவர். காடவர் ஆல்லது காடவராயர் என்பது பல்லவ மன்னரைக் குறிக்கும் பட்டப்பெயர் இகும். ஈவன் வீரத்துடன் சூழ்ச்சியும் மிக்கவன். தன்னை வலுப்படுத்திக் கொள்ள சோழப்பேரரசின் வீழ்ச்சியை ஏதிர்நோக்கி கொண்டிருந்தான். சிற்றரசனாகிய தனக்கு மேல் பேரரசனாக மேலாட்சி செய்து வந்த மூன்றாம் ராஜராஜசோழனிடம் ஆச்சமும், பணியும் கொண்டவன் போல் நடத்துக் கொண்டே பாண்டிய பேரரசுடன் கல்ல நட்பு கொண்டிருந்தான். உழுத்து ஈளவரசன் ஒருவனையும் தனக்கு துணைவனாக வைத்திருந்தான். ஈச்சிற்றரசனை பற்றி ஈவ்வாய்வில் காண்போம்.

மூன்றாம் நூற்றாண்டுக்கு மேல் ஓன்பதாம் நூற்றாண்டு வரை தமிழகத்தில் பல்லவ பேரரசர்கள் பெருஞ்செல்வாக்குடன் இட்சி புரிந்து வந்தனர். ஓன்பதாம் நூற்றாண்டு ஈறுதியில் ஆபராஜித பல்லவனோடு பல்லவ பேரரசு வீழ்ச்சி ஆடைந்தது. பின்னர் சோழபேரரசு தலையெடுத்து, பல்லவரது தொண்டை நாட்டையும் சேர்ந்து விழுங்கி கொண்டது. பல்லவ மரபு சிதைந்து

பல்வேறு ஊருவம் ஏடுத்தது. பல்லவ மரபினர் சிலர் சோழ பேரரசர்களின் ஆமைச்சர்களாகவும், சில படைத்தலைவர்களாகவும், ஆரசாங்க ஆலுவலராகவும் பணிபுரிந்தனர். சிலர் சோழவேந்தர்களுக்கு ஊட்பட்டு சிறு சிறு பகுதிகளில் இணையர்களாகவும், சிற்றரசர்களாகவும், குறுநில மன்னர்களாகவும் ஈருந்து வந்தனர். ஈவர்கள் பிற்கால பல்லவர்கள் ஏன்று வரலாற்றில் ஆழைக்கப்பட்டனர்.

தென்னார்க்காடு மாவட்டத்தில், பன்னிரண்டு, பதின்மூன்றாம் நூற்றாண்டு கால ஆளவில் பிற்கால பல்லவர்கள் சிலர் சோழபேரரசர்களின் சிறந்த சிற்றரசர்களாக விளங்கினர். மேலும் பகை சிற்றரசர்களை முறியடித்து சோழ பேரரசுக்கு வெற்றி தேடி தந்தனர். விக்கரம சோழன் (1120-1135) காலத்தில் ஈவர்கள் மிக்க பெருமைகளையும் செல்வாக்கையும் பெற்றிருந்ததாக சொல்லப் படுகிறது. 12-ம் நூற்றாண்டின் தொடக்கத்தில் கெடிலத்தின் தென் கரையில் ஊள்ள திருமாணிக்குழி வட்டாரத்தில் வளந்தானார் ஏன்ற காடவர் சோழரின் இணையராய் இட்சி செய்து வந்தார். ஆவரை ஆடுத்து ஆவர் மரபை சேர்ந்தவர்களான இட்கொல்லி, ஆரசநாராயனன், கச்சிராயன், வீர சேகரன், சீயன் ஏன்பவர்கள் இட்சி செய்து வந்தனர். ஈறுதியில் குறிப்பிட்ட சீயன் ஏன்ற காடவ வம்சத்தை சேர்ந்தவனின் மகன் தான் சீயன் கோப்பெருஞ்சிங்கன்.

* முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத் துறை, அறிஞர் அண்ணா அரசுக் கலை கல்லூரி, விழுப்புரம்.

** உதவிப்பேராசிரியர், வரலாற்றுத் துறை, அறிஞர் அண்ணா அரசுக் கலை கல்லூரி, விழுப்புரம்.

திருத்தணிகை - ஒரு வரலாற்றுப் பார்வை

ம. சரவணபவன்*

முருகப்பெருமானின் சிறப்பும், கீர்த்தியும் பெற்ற ஆறுபடைவீடுகளில் திருத்தணி அய்ந்தாம் படைவீடாகத் திகழ்கிறது. திருவள்ளூர் மாவட்டத்தில் அமைந்துள்ள திருத்தணி அரக் கோணத்திலிருந்து வடக்கை 13 கி.மீ. தொலைவிலும், சென்னையிலிருந்து வடமேற்கு திசையில் 84 கி.மீ. தொலைவிலும் சென்னை - மும்மை ரயில் பாதையில் அமைந்துள்ளது.

“வடவேங்கிடம், தென்குமரி ஆயிடைத்தமிழ் கூறும் நல்லுலகம்” என்று தொல்காப்பியம் சிறப்புப்பாயிரத்தில் குறிப்பிடப்பட்டுள்ளது. இவ்வரிகள் தமிழ்நாட்டின் எல்லைகளைக் குறிப்பிடுகின்றன. திருப்பதி தொடங்கி கன்னியாகுமரி உள்ளடங்கிய நிலப்பரப்பில் தமிழ்ப்பேசும் மக்கள் வாழ்ந்தார்கள் என்பதைத் தெரிவிக்கிறது.

வடவேங்கிடம் என்பது தமிழ் நாட்டின் வடக்கு எல்லையாக இருந்தது. ஆனால், இன்று தமிழ்நாட்டின் வடக்கு எல்லையாக திருத்தணியைக் குறிப்பிடுகின்றோம்.

“மலைகளிலெல்லாம் சிறந்தோங்கித்திகழும் திருத்தணிகை” என்ற புகழுடன் விளங்கும் திருத்தணிகை மலையினேயே முருகன் பெரிதும் விரும்பி மகிழ்வுடன் வீற்றிருக்கிறான் என்று புகழ்கிறது கந்தப்புராணம், கல்மலிந்து ஓங்குகழுநீர்க்குன்றம் என்று திருவநாவுக்கரசர் இத்தலத்தைப் பற்றிப்பாடியுள்ளார். முருகப் பெருமான் வள்ளியம்மையை மணம் புரிந்து சினந்தணிந்து அமைந்துள்ளதலமாதலால் தணிகை எனப் பெயரமைந்தது.. இத்தகைய, தணிகை வரலாறு விரிவாகக் கட்டுரையில் விவரிக்கப் பட்டுள்ளது.

தூங்காணை மாடக் கோயில்

எஸ்.வெங்கடேசன்**

பண்டைக் காலத்தில் தமிழகத்தில் வாழ்ந்த நம் முன்னோர்கள் ஆகிய தமிழ் மக்கள் பெரும் தெய்வங் கொள்கையுடையவர் ஆவர் என்பதை தமிழ் நூல்களுள் மிகப் பழமையான நூலான தொல்காப்பியத்தில் காணப்படும் சில சூத்திரங்களாலும் இவ்வுண்மை வலியுறுத்துகின்றன. கடவுள் கொளியினராய் வாழ்ந்து வந்து அன்னோர் நம் கடவுளுக்குக் கோயில்கள் அமைத்து நாள் வழிபாடும், திங்கள் வழிபாடும், ஆண்டு விழாக்களும் மிகச் சிறப்பாக நடத்தினர் என்பதை பத்துப்பாட்டு, சங்கப்பனுவலாகிய புறநானூறு, சங்கம் மருவிய நூலான இரட்டைக் காப்பியங்களில் தாய் நூல்

சிலப்பதிகாரம் முதலான சங்க காலத்து நூல்களில் காணலாம். ஆனால், அத்திருக்கோயில்களின் அமைப்பும் சிறப்புத்திறனும் எத்தகையானது என்பதை இக்காலத்தில் ஆராய்ந்தறிந்து கொள்வது இயலாததொன்றேயாம். எனினும் அக்கோயில்கள் எல்லாம் செங்கற்களாலும் சுண்ணாம்புகளாலும் மரங்களாலும் கட்டுமானம் செய்யப் பெற்றவை. என்பதை மாத்திரம் உறுதியாகக் கூறலாம். இவ்வுண்மையினைச் சுருமண் ஓங்கிய நெடுகள் வரைப்பு எனவும், இட்டிகைப் புரிசை எனவும் போதரும் சங்கத்துச் சான்றோர் பாடல்களில் உள்ள தொடர்களில் அறிந்து கொள்ளலாம்.

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**முழுநேர முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, மாநிலக் கல்லூரி, சென்னை.

HISTORIOGRAPHY

ADDRESS OF THE SECTIONAL PRESIDENT

Subaltern Historiographers

S. Kuppusamy*

Introduction

The post independent years exhibit three dominant trends in Indian historiography, representing three major aspects of thought (i) Imperialist, (II). Nationalist,

Marxist. These three aspects influenced so many disciplines such as history, economics, sociology, anthropology, psychology etc. Between 1982 and 1996 under the efficient editorship of Ranajit Guha, a talented team of twenty-three scholars including Ranajit Guha himself, have produced nine volumes entitled subaltern studies: writings on south Asian history and society of the nine volumes the first six volumes have been ably edited by Ranajit Guha himself.

The terms subaltern is a German word meaning inferior rank or of secondary importance. This term first used received a wide currency after Antonio Gramsci, Italian Communist thinker and writer used this word in his Prison Notes, written between 1929 and 1936 as well as in an article entitled notes on Italian History. Gramsci believed that the revolutionary movement should start with the everyday life of the working masses. His integrative interpretation and vision of the mass movement led to the emergence of the subaltern studies. In India, such efforts were intensified by the Naxal uprisings from 1968 to 1971, border wars with China and the deep influence of Chinese communism upon a section of Indian youth and intellectuals. The imprint of these influences was registered overtly or indirectly in historical writings by Majid Siddiqi, Gyanendra Pandey, Kalyan Sengupta, D.N. Dhanagare and others.

Subaltern Studies (1978-2008), a research collective and series of publications, is not typically associated with history-writing on social movements in

India. The stated aim of the group was to document the politics of the people during the era of British colonial rule in the subcontinent. Ranajit Guha, the founder of the collective, underscored the importance of popular mobilisations to the project when he wrote: ...parallel to the domain of elite politics there existed throughout the colonial period another domain of Indian politics in which the principal actors were not the dominant groups of the indigenous society or the colonial authorities but the subaltern classes and groups constituting the mass of the labouring population and the intermediate strata in town and country—that is, the people.

Objective

The subaltern studies were proclaimed by its adherents as a new school in the field of Indian history writing. In the early 1980s, there emerged in India a 'school' of history that goes by the name of 'Subaltern Studies'; this 'school' has now gained a world-wide reputation, and 'Subaltern Studies' is beginning to make its influence felt in Latin American Studies, African Studies, 'cultural studies' and other arenas. Subalternity manifests itself in the form of revolt or outburst of more spontaneous nature against conditions of exploitation. These subaltern insurgencies could be expressed by the poor and the persecuted low caste people and those discriminated against on the basis of age and gender and even by the exploited and ill-treated state officials. But their reaction is said to undergo three stages of opposition dissent, protest and struggle which are the characteristic features of Subaltern revolts.

Ranajit Guha, perhaps the most influential figure in postcolonial and Subaltern studies, taught history for many years at the University of Sussex, England and also served as Professor of History, Research School of Pacific Studies. Australian National University

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Canberra Guha's works have influenced not only the writing of Sub-continental history but also historical investigations elsewhere as well as cultural studies literary theories and social analyses across the world.

First, Writing in the first essay of the first volume of the Subaltern studies (1982), Guha states the historiography of Indian nationalism has for a long time been dominated by elitism, colonialist elitism and bourgeois nationalist elitism.

Secondly, the elitist historiography has concentrated mostly on the achievement of the ruling class ideas, institutions and personalities neglecting or marginalizing the politics of the people. The politics of the subaltern classes and groups that constitute the mass of the exploited and the intermediate strata in the urban and rural areas.² In other words the elitist historiography has completely ignored the political consciousness of the vast masses at the grass root level. Ranajit Guha asserted states that vast areas in the life and consciousness of the people were never integrated into their hegemony. This mistake of grave nature was to be corrected.

Thirdly, Ranajit Guha is of the opinion that the elitist historiography has examined only vertically the political consciousness of the super-ordinate groups placed at the upper start of the social pyramid. Importance has never been attached to the cultural dimension of working class history. The restoration to Subaltern groups of their agency their role in history as subjects with an ideology and political agenda of their own is the need of the hour. To Ranajit Guha and his colleagues, besides problems of political and economic nature, even the beliefs thoughts and traditions of the people at the bottom line should become object of their Subaltern studies. Guha says: Do not tend to think that the violent revolts organized by the tribals and peasants as same isolated peripheral events that have no historical significance: make your literary productions with the clear idea that the Subalterns too are people capable of making lasting contribution to history.

Guha focuses on the following aspects of the Subaltern perspective:

- i. Defining the Subaltern perspective through Subaltern Studies.
- ii. How did Subaltern studies got to be recognized?
- iii. The idea of Subaltern perspective.
- iv. The emerging Subaltern perspective.
- v. The inchoate quality associated with the subaltern perspective
- vi. Peasant insurgency.

In 1982, a collection of articles edited by Dr. Guha "Subaltern studies" was published. This first issue of Subaltern studies can be called a concrete invention of the new trend of thoughts. Guha tried to write history of subaltern from the subaltern perspective and this alone would recognize the kind of role that the majority of the population, the silent majority if you wish, played in directing the course of history. Inevitably, the issue is who was dominating whom and who revolted against the domination and in what kind of manner came to be central importance in these studies. The philosophical base (foundation) of Dr. Guha's 'Subaltern studies' is found in the Writing of Gramsci. Later on, eight issues of 'Subaltern studies' were published. Through these issues he gave an outline of common people's history. He also wrote "Elementary Aspects of Peasant Emergency in Colonial India" In this book he wrote about the main parts of peasant's revolt "A farmer is the creator of his own history", says Dr. Guha.

The Subaltern Studies collective shared in many of the same concerns and, indeed, several founding members of the collective had already published monographs on the insurgent peasantry in different regions in colonial India. As a collective, however, especially with the publication of Ranajit Guha's Elementary Aspects of Peasant Insurgency in Colonial India (1983), there was a conscious attempt to understand the grammar of peasant uprisings as something that was distinct from the mainstream politics of Indian nationalism in complex and conflicting ways.

This slant in Subaltern Studies writings also illuminates certain continuities between the colonial past and post-colonial present. The choice of popular mobilisations in the historical works under consideration here, it can be argued justifiably, adhered to a classical notion of popular unrest. Visible and urgent social movements of our times such as struggles for rights by sexual minorities, disabled peoples, movements against the proliferation of nuclear weapons or even the language movements of the early to mid twentieth century did not enter the ambit of their analysis. One explanation for prioritising ‘older’ or more ‘classical’ mobilisations may be found in Ranajit Guha’s claim that ‘[p]opular mobilization in the colonial period was realized in its most comprehensive form in peasant uprisings...in many historic instances involving large masses of working people and petty bourgeoisie in the urban areas too the figure of mobilization derived directly from the paradigm of peasant insurgency’

Related to the above is another issue. The historian of social movements in India is often faced with a persistent, if somewhat problematic, dichotomy between movements for ‘political’ change versus those focused on the ‘social’. Gyanendra Pandey, a founding member of the collective, emphasised the strength of such perceptions when he noted ‘...it (such perception) remains dominant in the universities and among others interested in the recent history of the subcontinent, finding expression for instance, in the common equation of the Congress movement with the “political” movement and of workers’ and peasants’ struggles with a “social” one’. Such a distinction between social movements and political ones has epistemological consequences. It produces a specious hierarchy between social and political movements by deeming the latter more important since its logical culmination is seen in the independence of the subcontinent from British rule. Pandey rues the fact that such positions reduced the movements by ‘peasants, workers, and other labouring and exploited classes’ into ‘sectional struggles’ that were ‘out of step with the primary need of the “nation” at that stage in its history—the need to advance the anti-imperialist movement’.

Ranajit Guha’s seminal volume, *Elementary Aspects of Peasant Insurgency in Colonial India*, published in 1983, and a related essay, ‘The Prose of Counter-Insurgency’, were the founding and foundational texts of Subaltern Studies scholarship. Both works take as their point of departure the 110 or so peasant uprisings that occurred in colonial India during the late eighteenth and nineteenth centuries. Guha’s study, it is important to note, was not a close analysis of the discrete uprisings that occurred during the period covered in his texts. His goal was to outline the ‘general form’ of peasant insurgencies that, he argued, derived from a long history of mobilisation by the peasantry and their desire to put an end to their condition of subalternity. In arguing thus for a general form, Guha drew on Marx’s famous formulation about ‘common forms and general ideas’ that characterise class antagonisms in all past societies despite their internal differences. The idea was further refined through his engagement with Levi-Strauss and Gramsci, especially the latter’s reflections about ‘the first elements’ that constituted ‘the pillars of politics and of any collective action whatsoever’.

Guha’s insights were developed and carried forward in important ways by other scholars associated with Subaltern Studies. Where they differed from Guha was in the close attention they paid to particular local contexts and archives. Unlike Guha, whose canvas was constituted by numerous peasant uprisings sketched out in broad brushstrokes, his colleagues focused on particular movements that occurred during the period of high nationalism in India. Their point, however, was to highlight the autonomy of these movements, indeed their divergence from the mainstream struggle for national independence and to delineate something like a ‘peasant-communal ideology’.

The collective yield of their studies was to highlight the meaning of what Guha called ‘the rebel consciousness’. Animating this consciousness was a belief in the collective political authority of the community and its rights to the land that were prior to those of an individual. ‘[R]eligious beliefs—origin myths, sacred histories, legends—which laid down principles of political ethics and were coded into a

series of acts and symbols denoting authority and obedience, benevolence and obligation, or oppression and revolt' were the stuff that peasant consciousness was made up of.

A few salient points about *Elementary Aspects of Peasant Insurgency* are in order as we analyse the centrality of peasant insurgencies in the historiographical intervention made by *Subaltern Studies*. In the Introduction to *Elementary Aspects of Peasant Insurgency*, Guha makes a provocative observation about the 'redundancy' of peasant insurgencies in the historiography of colonial India. What he implies is that given how commonplace peasant rebellions were in colonial India, they generated a massive amount of writing by the law and order arms of the state. Hence, Guha's claim that the 'historiography of peasant insurgency in colonial India is as old as colonialism itself'.²⁵ The documentation on insurgencies, namely law reports, police files, testimonies by rebel leaders, accounts by lower-order stooges and spies of the district administration, comprises the 'sources' for the historian of subaltern life.

The frequency of uprisings, however, also accounts for these events being overlooked in the grand narrative of Indian nationalism. Meticulously recorded by the colonial administration, peasant insurgencies were reduced to law and order nuisances that colonial and indigenous authorities handled expeditiously. To liberate historiography from the thrall of nationalism and colonialism, Guha sought to find traces of rebel consciousness in the prose of officialdom.

It was the task of the radical historian, he argued, to read the discourse of the state or of the indigenous elite as 'writing in reverse', thereby finding in official accounts 'the prose of counter-insurgency'. To make sense of how the insurgent turned the universe that was antagonistic to his existence, the historian perforce had to turn the documentation on insurgency upside down.

Second, in *Elementary Aspects of Peasant Insurgency*, Guha deliberately focuses on peasant movements from the period before the rise of Gandhian mass nationalism. His aim is to trace a continuum in the

'elementary aspects' of insurgencies from the earlier period into those of latter-day movements. This is to call into question the overwhelming tendency in nationalist histories to credit the mass mobilization of common people to a well-known leader's charisma. It is also a critique of historians of a socialist bent who regarded peasant insurgencies as harbingers of a socialist- or communist-type revolution on the subcontinent. Both nationalist and socialist-minded historical works were informed by a teleological perspective where the Santal uprisings, the revolt of Titu Mir, the Birsait ulgulan and the hundreds of other insurgencies that Guha refers to are seen as the precursors of the socialist Kisan Sabhas (peasant associations), post-Independence struggles in Tebhaga and Telangana, and even the Naxalite movement of the late 1960s.

While the peasantry continued to be the subject of studies by Shahid Amin, Partha Chatterjee, Gautam Bhadra and Gyanendra Pandey, others like Dipesh Chakrabarty and Gyanendra Pandey turned their attention to other social groups such as factory workers and dominant religious and ethnic groups. David Hardiman focused on tribal populations, while David Arnold looked at the medicalised subaltern body in the context of plagues and colonial prisons as well as tribals and dacoity in the Madras Presidency.

One scholar who deserves our attention is Gyanendra Pandey who has written on the peasantry from the Subaltern perspective. He was born in 1949. After his schooling in Sherwood Nainital, he completed his B.A. (Hons.) in History at St. Stephen's College Delhi, ranking first in the class. He completed his D.Phil in South Asian History under the supervision of Tapan Ray Chaudhery as Rhodes Scholar at Nuffield College, Oxford. He was a research fellow of Lincoln College of and later at Wolfson college, Oxford from 1994-98. He was a professor of anthropology and history and chair of the Department of Anthropology at Johns Hopkins University. Presently he is a Professor of history at Emory University Atlanta Georgia.

Pandey has written widely on the subjects of South Asian and African – American history on colonial and post-colonial themes and on matters relating to

Subaltern studies. He recently started a course at Emory University combining Dalit History with that of African Americans. He is known for his proposition that all racism is upper caste racism. Upper caste because of ruling and dominance across the globe belief it is their inherited right to rule and to live in special comfort and prosperity. Though they constitute minorities in their they exercise control once the majority, which leads to the segregation and subordination of those without privileged access to property and subsequently these and to their denigration, castigation and even expulsion at time, when they are seen as challenging the existing order of caste and race Black and White.⁶

Another notable scholar of repute is Partha Chatterjee, subaltern political theorist. He was a Professor of Anthropology at Columbia University and a professor of political science at the Centre for Studies in Social Sciences in Calcutta, India. A major focus of Partha Chatterjee's work is an nationalism but in order to follow his thoughts on this topic, one most simultaneous with that cluster of concepts, not nationalist and counter- colonial view point about what these terms actually represent with special reference to India One of Chatterjee's basic argument is that the concept of nation state is one formed in western social scientific tradition thought and this it may not even work for all states as the given, it is often taken to be. The paradigm of nation - state and thus blinded themselves to new possibilities of thinking outside western categories.

These new possibilities are what Chatterjee is striving for. Chatterjee also studied issues of national borders, sovereignty, citizenship, welfare and democracy. Chatterjee was a founding member of the Subaltern studies collective Began as a radical agenda in the early 1980, that Indian history adopted nationalist narrative subaltern School took the unique of what it called the bourgeoisie perspective and took notice of voices of those outside the centers of power like workers, tribal people, and women – were interest of these classes that neglected. The Subaltern studies collective attempted to list Subaltern voices and utilize the radically different ways of seeing history they represented.

There has been wide-ranging criticism of the Subaltern Studies from many quarters. Right from the beginning the project has been critiqued by the Marxist, Nationalist and Cambridge School historians, besides those who were not affiliated to any position. Almost all positions it took, ranging from a search for autonomous subaltern domain to the later shift to discourse analysis, came under scrutiny and criticism. Scholars criticized Subaltern Studies for its insistence on an autonomous domain of the subaltern. The autonomy of the subaltern politics is predicated on perpetuity of rebellious action, on a consistent tendency towards resistance and a propensity to rebellion on the part of the peasant masses. Whether this autonomous action is positive or negative in its consequences is of not much concern to the Subalternists: 'the historical direction of militancy is of secondary consideration. What is primary is the spontaneity and an internally located self-generating momentum. Extending the implications of the inherent logic of such a theoretical construction, it is a matter of indifference if it leads to communal rioting or united anti-feudal actions that overcome the initial limitations. All of these scholars have enriched our understanding of the modern state and it's working vis-a vis the working classes, the marginalized communities in the society.

Conclusion

Subaltern studies became an original site for a new kind of history from below, a people's history free of national constraints, a post-nationalist reimagining of Indian nation, on the other side, at the margins, outside nationalism. As Subaltern historians they raised their voice in favour of the inarticulate masses of people on proper fora. Hence they deserve our commendation. Some of the characteristic features of the Subaltern studies are now identifiable: their identity. Finding the present oppressive and exploitative situation unbearable, they want to negate the unpleasant existing condition. They are bent upon changing or negating the status quo for the better. The Subaltern people never the less are ambiguous and uncertain about the positive outcome of their actions. They are not much bothered whether their actions would succeed. Since most of their revolts are of spontaneous nature, they do not have any properly spelt-out guidelines or a well chalked out

programme of action or clearly perceived modus operandi.

These revolts are not organized, premeditated ones but spontaneous outbreaks. The Subalterns display a strong sense of solidarity; they put-up a sort of united fight. By making use of traditional methods for transmitting ideas, these Subaltern groups gather people and enlist their support for united action. They put into use their traditional belief systems also for transmitting their message. Subaltern revolts are and were confined to certain territorial pockets, chiefly to the place of their living, i.e. some remote comers of this vast land of ours.

In other words their actions are highly localized events and yet they have the potential to become historical events, demanding the respect and recognition of the professional historian.

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Social Works of Christian Missionaries in Tamilnadu - An Overview

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Catholic Missionaries

Christianity in India dates back to the first century. According to local tradition, St.Thomas, one of the twelve Apostles of Jesus Christ, Preached Christianity and became a martyr at Thomas Mount in 68 A.D. He was buried in Mylapore.¹ In the Sixteenth Century, the Portuguese missionaries preached Christianity to the fisher folk on the coast of Tuticorin. The advent of Francis Xavier (1506-1552) in the Southern region, Created a new and powerful influence.² Francis Xavier was the first Jesuit Missionary to reach India in 1542.³ He moved from village to village, converting thousands of people to his faith and maintained a closest contact with them, and won their hearts. The motto of Xavier was the convert them, ameliorate their social condition and raise their standard of life. He converted fishermen of the coastal region of the south Tamil Nadu besides founding many schools at Kottar in Nagercoil.⁴

In Madurai, a Jesuit missionary Robert de Nobili (1577-1656) preached Christianity during the time of the Nayak rulers. He assumed Hindu name and

proclaimed himself as a Roman Brahmin and adopted the dress of Hindu ascetics. Thousands of the Native people embraced Christianity.⁵ In 1606 he founded the Madura mission. The Mission carried on its work in Tiruchirappalli, Tanjore, Madurai and Tirunelveli.⁶ Towards end of the Seventeenth century, Robert de Nobili Spread Christianity in the Kongu region. The Madura Mission established churches in Erode, Satyamangalam, Dharpuram and Coimbatore. Their successors Constantine Beschi and John De Britto of the Jesuit Madura Mission converted people from higher, **lower and outcastes. By the end of the seventeenth century, the Madura Mission was said to have made 1,50,000 converts.⁷ However, the catholic Mission received a setback with the abolition of society of Jesus by Pope clement XIV in 1773. The Jesuits were re-established in 1814.⁸

The different religions orders of the Catholic Missions spread Christianity in Various places. The Contribution of Catholic Missions in the field of education became notable and private interest promoted the cause of education.⁹

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Protestant Missionaries

The Protestant Missionary activity commenced in the Danish settlement at Tranquebar in 1706. The first missionaries of the Royal Danish mission, Ziegenbalg and Plütschau, both Germans, came from Halle in Germany. In 1719 Ziegenbalg built a beautiful church and translated the New Testament into Tamil. He was the real founder of the protestant church in south India.¹⁰ The mission was gradually developed and extended to Tanjore, Tiruchirappalli, Tirunelveli and Madurai.¹¹ When he died in 1719, his work was carried on by Benjamin Schultze – In 1728 he moved to Madras and started a new mission there. Thousands of people became his converts. The Anglican church men who were responsible for the foundation of the society of Propagation of Christian Knowledge (S.P.C.K) undertook responsibility for the new mission.

Schultze returned to Germany in 1743 and he was succeeded by another German missionary Fabricius of Madras Mission. His name is chiefly associated with the translation of the whole bible into Tamil, the translation of the whole Bible into Tamil, the first to be made in any Indian language. He continued his service till his death in 1791. The most famous of the society of Propagation of Christian knowledge was Schwartz (1724-1798), mother German missionary. He arrived in 1751 and served for a long period till his death in Tanjore in 1798. In 1762, he began visiting Tiruchirappalli and spread Christianity. In 1777, Schwartz came to live permanently in Tanjore and built two churches. He played distinguished role in politics and religion. Affectionately called Father Schwartz, he was the priest king of the Marathas of Tanjore.¹²

Schwartz first worked with Danish Royal Mission at Tranquebar and then with the society of Propagation of Christian knowledge in Tiruchirappalli and Tanjore. After the death of Schwartz, Lutheran Mission in South India began to decline. In 1837, the Anglican church absorbed the old Lutheran Mission. During the nineteenth century, the Protestant missionaries involved themselves in organisation and building churches. Their Mission took active interest in propagating protestant faith and converted a large number of people from

lower classes. The London mission society, the church Missionary society, the Wesleyan mission, the free church of Scotland mission and several other missionaries were established for missionary work in Tamil Nadu.

Meanwhile the American Board of Commissioner for Foreign Mission was formed in 1810. In 1834, it began to work in Madurai and its neighbourhood and in 1851 extended its activities in Madras.¹³ After 1851, Henry Mr. Scudder, Missionary of American Madras Mission worked hard at North Arcot district for the poor people and established Arcot as an out – station. The missionaries scattered in different places laboured for their welfare and spread Christianity among the Hindus. Their high character attracted even the support of the native princess. They gave protections and extended full liberty to preach their religion.

The division of church into several divisions and sects caused dissatisfaction on forward thinking Christians. Enlightened Christian wanted the union of different protestant churches. Hence, closer relations were established among the protestant churches of south India. It resulted in the formation of the south Indian church in 1908. After independence, on 27 September 1947, the Union of Methodist Church, Congregationalist, Presbyterian churches and the church of England¹⁴ and several other missionary societies at work in south India merged themselves as the newly formed church of south India (C.S.I). It was the dawn of new era in church history. At present, the Roman catholic and church of south India are the two main divisions of Churches in Tamil Nadu. Both these Missions made sustained efforts at winning over Indians to their faith. The Social upliftment measures as education and medical care ultimately resulted in getting more adherents to work for Christian values and doctrines.¹⁶

Social Transformation

The advent of the Christian missionaries from the west and the establishment of the British rule led to several revolutionary changes of far reaching consequences.¹⁷ The contribution made by the Christian communities to the cause of education and health care

by establishing the first batch of schools and hospitals in Tamil Nadu was praise worthy. By establishing a network of institutions, they offered an entirely different method of education which appeared beneficial to the deprived people. They extended social service to the poor and the destitutes irrespective of caste, religion, race, etc.¹⁸ The vigorous and continuous attack on degenerated traditional social taboos and Hindu institutions such as caste, evil practices like sati, chixa marriage and denial of equal status to women had a tremendous impact. They played a catalytic role in bringing about Social changes in the indigenous system which acted as a powerful agent. It resulted in the revival of the reformed Hindu society.

Education and Social Change

The most important of all that brought a mighty transformation over traditional Indian society, was the introduction of western education through English. The missionaries found in education a valuable ally to their evangelistic propaganda. In the absence of widespread government provisions for the education of the people in the eighteenth and nineteenth centuries, an initiative was taken by the foreign missionaries. They were instrumental in providing enlightenment to the illiterate and the poor before the government had taken up to task.¹⁹

The Catholics as well as the protestants were pioneers in the field of education. The missionaries effected a big change in the education. Social and cultural condition of south India. Among them, the protestant missionaries took a very keen interest in the introduction and diffusion of English education. They felt the need for and importance of educating the local people through which to impart the tenets of the Bible. The founded schools, seminaries and colleges as adjuncts to churches. The seminary at scott Christian college in Nagercoil was the first institution in south India where English was taught systematically. The missionaries admitted students in the educational institution regardless of caste and creed.²⁰ They made efforts to promote education through vernacular languages too. They started boarding and training schools and also technical educational institutions.²¹

The Christian missionaries were the pioneers of female education and their emancipation and founded schools exclusively for them. This contributed a great deal to the spread of education among women. They made the first attempt to open schools for women in Madras in 1845. In the Madras presidency, at the close of 1850, 222 schools and forty one boarding schools were maintained by the missionaries for girls. In these schools, 6929 students studied while in boarding schools 1101 students were admitted. The bulk of girls were drawn from the lower classes.²² The Christian missionaries also fought against the traditional symbols of inequality such as cloister and purdah. The women's Christian college in Madras, sarah Tucker college at palayamkottai, Lady Doak college, Madurai etc, played a vital role in promoting enlightenment amount women.²³

The English education gave a sense of freedom to the masses. Among the important colleges, St.Xaviers college and St.John's college at Palayamkottai, St.Joseph's College and Bishop Heber college at Tiruchirappalli, Loyala college and Madras Christian college in Madras imparted higher education and shaped the character of many prominent Indians. The part played by the Christians in the removal of untouchability is very well acknowledged. The low caste people, who were denied admission in schools were given education and financial assistance by the missionaries. Even those who belonged to forward communities were benefited by these institutions.²⁴ Special care was given to poor students by offering scholarship and accommodation in hostels. Even today parents are eager to admit their children in Christian educational institutions as they maintain a high standard of excellence on the cognitive side and high value of human formation on the effective side. The products of Christian institutions came out with a stamp of devotion, dedication and discipline in addition to their level of academic excellence.²⁵

Medical Service of Missionaries

Medical mission had been recognised as a powerful adjunct to missionary work the Christian missionary strategy was to uplift those neglected in health care through medical service and treatment. They

ran medical institutions which played a vital role in the health care and mitigated the sufferings of people. Human sufferings moved the tender hearts of the missionaries who extended medical mission to the non-Christians too. They established dispensaries and hospitals in different towns and major cities. In 1836 an American medical Practitioner, John Scudder extended medical mission to the non – Christian too. They established dispensaries and hospitals in different towns and major cities. In 1836 an American medical practitioner, carried out medical work in Arcot region. In 1896 Louisa H.Hart, a lady doctor, did medical surgical work in Ranipettai General Hospital. In 1899 the American Arcot Mission Opened a Mission Hospital at Ranipettai.

In Madurai since 1837, Medical works had been initiated by the missionaries of American Madura mission which rendered a great service to the poor people. In 1877 Capron, an American lady who was trained as a nurse initiated medical work for women in Madurai. She also extended her medical work to manamadurai and Aruppukottai. In 1886 a women dispensary was opened under the care of a doctor, Pouline Root. In 1895, a women hospital was opened with fifty beds in which Harriet E.Parker served as a doctor. In 1953 the general hospital and hospital for women and children were amalgamated under the name Christian Mission Hospital in Madurai.

In the erstwhile south Travancore which formed a part of the Kanyakumari district, a famous medical centre was started by the missionaries. In 1838 the London Mission society founded south Travancore Medical Mission at Neyyoor. They rendered medical services to the high, the low and outcaste people. In 1892, the hospital had 100 beds. Every year, the hospital treated 1400 inpatient and 50,000 outpatients. The hospital was equipped with all modern facilities and it still continues its medical service.

In 1888 the first protestant Medical missionary was appointed under Henry S.Lunn who started medical work in Tiruvarur and Mannargudi. In 1889 Henry Hudson carried out medical service in these places and named the medical centre at Mannargudi as Hudson

Hospital. In 1902 the Medical team of Elias Daniel treated 32,314 patients. Every day 200 patients including Brahmin women were treated. The United Free Church of Scotland had its hospital for women, established in Rayapuram in 1889. In 1913 the government gave a grant to build a big hospital there for women. It was named Christian Rainy Hospital. In 1915 the Governor of Madras and Lady Pentland opened the hospital. A branch hospital for women was also established at Kanchipuram. The Medical work at Thiruchirappalli was started in 1917. In 1923 it was carried on for many years most efficiently by a women doctor named Sanford who treated women patients and children. In 1926 a lady doctor Edith Little started medical work at Dharapuram. In 1931 a mission hospital at Dharapuram was built to meet the health needs of the people there.

In the Tamil Society, male doctors were not allowed to treat women patients. The native ladies of high position would rather die than being treated by male doctors even during child birth. In an attempt to find a remedy Ida Scudder of the American Arcot Mission rendered medical service and education in Vellore. Finding no lady doctor to help America and took a medical degree in 1899 and started a medical centre at Vellore in 1900. Women patients began to throng the hospital every day and over 5000 patients were treated in the year 1901. In 1909, it became a school of nursing. In 1918, she started a medical school for women. In 1942 it was upgraded as a Medical college for women and was affiliated to Madras university. At present Vellore medical college is providing world class treatment. The medical missions carried on by missionary societies at different centres in Tamil Nadu provided medical relief to patients affected by tuberculosis and leprosy besides offering asylum to the mentally retarded patients. The usefulness of the medical work in the hospital has been gratefully acknowledged by the Hindus with gratitude and their services are ever remembered by people.²⁷

Uplift of the Depressed Classes

The Christian missionary movement was able to shake off the shackles of slavery and bondage of the

lower ranks to attain freedom. It liberated the oppressed people and gave them a new lease of life through literary and social education.²⁸ Christianity condemned the exploitation of the poor and depressed and protected their rights.²⁹

Slavery formed one of the Socio – economic institutions of Tamil Nadu. The Christian missionaries contributed greatly to assuage the feelings of the afflicted and helped them to lead a life of dignity. people were reduced to the level of slavery and denied all rights and even basic comforts. They were punished and sold like animals.³⁰ In England, Evangelicals acted very strong in demonstrating the evil of slavery. They started Anti-Slavery society headed by William Wilberforce in British colonies. They considered that slavery was against the nature of man.³¹ In the early part of the British rule, the British authorities took little or no interest in the lives of the slave communities. When the problem of slavery was spearheaded by the Evangelicals in England, the Government of India enacted slavery Abolition Act V of 1843 which was followed by the Indian Penal code 1861. This Act liberated the depressed classes.³²

The Christian missionaries accommodated slave children in their schools. Educational opportunities made the unprivileged classes advance and created in them a desire to live better. It led to social awakening and a realisation of a new sense of individuality and self respect. The lower classes were made conscious of their position. To a great extent the missionaries achieved the social uplift of the under privileged classes. Their work made the caste Hindus also conscious of their duty to serve the depressed classes and it resulted in the launching of a new movement for social reform in the traditional society.³³ conclusion.

The Christian missionaries organised social service centres such as orphanage, destitute homes, maternity and child welfare centres and quarters for the poor. The greatest merit was that in an age of caste discrimination and ostracisation they mingled with all castes and communities without any inhibition. Besides relieving human suffering and removing the evils of society, the church was interested in solving problems of unemployment and poverty in the country. The social activities of the church led to a social ferment within

Tamil Society. Missionaries worked among the weaker sections of the society. The poor were the ignored victims of ignorance, ill health, poverty, social injustice and inequality. The concept of social service was the means for remedying evils that affected the unprivileged section of the society. The impact of western ideas among the poor and the illiterates created a new type of social class. The Christian churches are currently engaged in running technical and industrial schools, Cooperatives and several village projects provide employment to the unemployed. The missionaries as lovers of humanity strived to achieve something more than enduring.³⁴

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Why Should We Talk About Periyar Persistently in Scholarly Seminars: the Need for HIM in Tamil Nadu?

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Introduction

Why should we talk about Periyar Persistently in Scholarly Seminars: The need for him in Tamil Nadu? is a study that explains the need of Periyar's Principles in the current scenario. Periyar wanted the people to realize that their society was far from perfect and that it is in urgent need of reform. Periyar wanted the Government, the political parties and social workers to identify the evils in society and boldly adopt measures to remove them.

It was disheartening to see that social issues continued in the country, though it had grown economically in 75 years of Independence, many people still not having access to the clean drinking water, Crimes against Women, Sexual Abuse, Dowry deaths, Corruption are still continuing to prevail in the country. Let us list out the forms of social evils still in the society, which was identified by Periyar himself.

Social Evils Still In Societies Identified By Periyar

Alcoholism

Alcoholism is becoming widespread problem in the Indian society and Tamil Nadu is no exception. The age of first exposure to alcohol in the state has dropped to 15 years. Added concern is the increasing numbers of

women specially girls becoming addicted to alcohol. This trend is causing socio-economic problems but little is being done to arrest this social trend.

1. Effects of Alcoholism

Alcoholism is a broad term for any drinking of alcohol that results in mental or physical health problems.¹ Usage of Alcohols results in not fulfilling responsibilities, social problems, health problems, Risky situations include drinking and driving or having unsafe sex etc.² Alcohol use can affect all parts of the body, but it particularly affects the brain, heart, liver, pancreas and immune system.³ This can result in mental illness, Wernicke-Korsakoff syndrome, irregular heartbeat, liver cirrhosis and increased cancer risk, among other diseases. Drinking during pregnancy can cause damage to the baby resulting in fetal alcohol spectrum disorders. Women are generally more sensitive than men to the harmful physical and mental effects of alcohol.⁴

2. Tamil Nadu state policy on Alcohol

On the contrary, the state government of Tamil Nadu is encouraging alcoholism to gain revenue. Tamil Nadu State Marketing Corporation (TASMAC) is a company owned by the Tamil Nadu government which has a monopoly over wholesale and retail vending of alcoholic beverages in the state.⁵

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3. Social Problems of Alcoholism

Serious social problems arise from alcoholism; these dilemmas are caused by the pathological changes in the brain and the intoxicating effects of alcohol.⁶ Alcohol abuse is associated with an increased risk of committing criminal offences, including child abuse, domestic violence, rape, burglary and assault. Alcoholism is associated with loss of employment, which can lead to financial problems. Drinking at inappropriate times and behavior caused by reduced judgment can lead to legal consequences, such as criminal charges for drunk driving or public disorder, or civil penalties for tortious behavior, and may lead to a criminal sentence. An alcoholic's behavior and mental impairment while drunk can profoundly affect those surrounding him and lead to isolation from family and friends. This isolation can lead to marital conflict and divorce, or contribute to domestic violence. Alcoholism can also lead to child neglect, with subsequent lasting damage to the emotional development of the alcoholic's children. For this reason, children of alcoholic parents can develop a number of emotional problems. For example, they can become afraid of their parents, because of their unstable mood behaviors. In addition, they can develop considerable amount of shame over their inadequacy to liberate their parents from alcoholism. As a result of this failure, they develop wretched self-images, which can lead to depression.⁷

4. Prevention of Alcoholism

The World Health Organization, the European Union and other regional bodies, national governments and parliaments have formed alcohol policies in order to reduce the harm of alcoholism.⁸ Targeting adolescents and young adults is regarded as an important step to reduce the harm of alcohol abuse. Increasing the age at which licit drugs of abuse such as alcohol can be purchased, the banning or restricting advertising of alcohol has been recommended as additional ways of reducing the harm of alcohol dependence and abuse. Credible, evidence based educational campaigns in the mass media about the consequences of alcohol abuse have been recommended. Guidelines for parents to prevent alcohol abuse amongst adolescents, and for helping young people with mental health problems have also been suggested.⁹

Caste Discrimination

Issues like untouchability and casteism are still common in rural areas. The reason for this is the deep-rooted traditions of casteism. Not just adults, even children are subjected to this form of discrimination. Be it in the community, schools or even the playground, many children face humiliation because of caste discrimination.

1) Caste related Violence's in Tamil Nadu

Caste-related violence has occurred and occurs in India in various forms. According to a report by Human Rights Watch, "Dalits and indigenous people (known as Scheduled Castes and Scheduled Tribes or Adivasi's) continue to face discrimination, exclusion, and acts of communal violence. Laws and policies adopted by the Indian government provide a strong basis for protection, but are not being faithfully implemented by local authorities. Here are some of the Examples:

A) 1968 - Kilvenmani Massacre

December 25, 1968 in which a group of c.44 striking Dalit (untouchable) village laborers were murdered by a gang, allegedly sent by their landlords, as they were demanding higher wages.¹⁰

B) 1996 – Melavalavu Murders

In the village of Melavalavu, in Tamil Nadu's Madurai district, following the election of a Dalit to the village council presidency, members of a higher-caste (Kallar) group murdered six Dalits in June 1996.¹¹

C) 2012 – Dharmapuri Violence

In December 2012 approximately 268 dwellings – huts, tiled-roof and one or two-room concrete houses of Dalits of the Adi Dravidar community near Naikkankottai in Dharmapuri district of western Tamil Nadu were torched by the higher-caste Vanniyar. The victims have alleged that 'systematic destruction' of their properties and livelihood resources has taken place.¹²

D) 2013 – Marakkanam Violence

In April 2013, violence broke out between the villagers along East Coast Road near Marakkanam and those travelling to Vanniyar dominant caste gathering at

Mamallapuram. A mob indulged in setting fire to houses, 4 buses of TNSCT and PRTC. 3 people were injured in police firing. Traffic was closed in ECR for a day.¹³

E) 2018 – Kachanatham, Sivagangai

Dominant caste Hindus were “enraged” that Dalits did not present temple honours to an upper-caste family, and a Dalit man sat cross-legged in front of upper-caste men. Dominant caste members also were enraged when Dalits protested the sale of marijuana in the area by people from a neighboring village and intimidated and threatened the Dalits.¹⁴

When the Dalit caste protested the intimidation and threats from the dominant castes in the village with the local police in retaliation a gang of 15 dominant caste members raided the Dalit village at night attacking people indiscriminately killing three and injuring six.

Crimes against Women

Crime against women such as rape, acid throwing, dowry killings, honour killings, and the forced prostitution of young girls has been reported in India. Police records in India show a high incidence of crimes against women. The National Crime Records Bureau reported in 1998 that by 2010 growth in the rate of crimes against women would exceed the population growth rate. Earlier, many crimes against women were not reported to police due to the social stigma attached to rape and molestation. Official statistics show a dramatic increase in the number of reported crimes against women.

Violence against women and girls is a problem of pandemic proportions. At least one out of every three women around the world has been beaten, coerced into sex, or otherwise abused in her lifetime with the abuser usually someone known to her.¹⁵

1) Acid Throwing

A Thomas Reuters Foundation survey says that India is the fourth most dangerous place in the world for women to live in. The survey itself has been criticized for bias. Women belonging to any class, caste, creed or religion can be victims of this cruel form of violence and disfigurement, a premeditated crime intended to kill

or maim permanently and act as a lesson to put a woman in her place. In India, acid attacks on women who dared to refuse a man's proposal of marriage or asked for a divorce are a form of revenge. Acid is cheap, easily available, and the quickest way to destroy a woman's life. The number of acid attacks has been rising.¹⁶

2) Child Marriage

Child marriage has been traditionally prevalent in India but is not so continued in Modern India to this day. Historically, child brides would live with their parents until they reached puberty. In the past, child widows were condemned to a life of great agony, shaved heads, living in isolation, and being shunned by society. Although child marriage was outlawed in 1860, it is still a common practice. The Child Marriage Restraint Act, 1929 is the relevant legislation in the country.

According to UNICEF's "State of the World's Children-2009" report, 47% of India's women aged 20–24 were married before the legal age of 18, rising to 56% in rural areas. The report also showed that 40% of the world's child marriages occur in India.¹⁷

3) Domestic Violence

Domestic violence in India is endemic. Around 70% of women in India are victims of domestic violence, according to Renuka Chowdhury, former Union minister for Women and Child Development. Domestic violence was legally addressed in the 1980s when the 1983 Criminal Law Act introduced section 498A "Husband or relative of husband of a woman subjecting her to cruelty". The National Crime Records Bureau reveal that a crime against a woman is committed every three minutes, a woman is raped every 29 minutes, a dowry death occurs every 77 minutes, and one case of cruelty committed by either the husband or relative of the husband occurs every nine minutes. This occurs despite the fact that women in India are legally protected from domestic abuse under the Protection of Women from Domestic Violence Act.¹⁸

In India, domestic violence toward women is considered as any type of abuse that can be considered a threat; it can also be physical, psychological, or sexual

abuse to any current or former partner. Domestic violence is not handled as a crime or complaint, it is seen more as a private or family matter. In determining the category of a complaint, it is based on caste, class, religious bias and race which also determines whether action is to be taken or not. Many studies have reported about the prevalence of the violence and have taken a criminal-justice approach, but most women refuse to report it. These women are guaranteed constitutional justice, dignity and equality but continue to refuse based on their sociocultural contexts. As the women refuse to speak of the violence and find help, they are also not receiving the proper treatment.

4) Dowry

In 1961, the Government of India passed the Dowry Prohibition Act, making dowry demands in wedding arrangements illegal. However, many cases of dowry-related domestic violence, suicides and murders have been reported. In the 1980s, numerous such cases were reported.

In 1985, the Dowry Prohibition (maintenance of lists of presents to the bride and bridegroom) Rules were framed. According to these rules, a signed list should be maintained of presents given at the time of the marriage to the bride and the bridegroom. The list should contain a brief description of each present, its approximate value, the name of who has given the present, and relationship to the recipient. However, such rules are rarely enforced.

A 1997 report claimed that each year at least 5,000 women in India die dowry-related deaths, and at least a dozen die each day in 'kitchen fires' thought to be intentional. The term for this is "bride burning" and is criticized within India itself. Amongst the urban educated, such dowry abuse has reduced considerably.

In 2011, the National Crime Records Bureau reported 8,618 dowry deaths. Unofficial estimates claim the figures are at least three times as high.¹⁹

5) Female Infanticide

In India, the male-female sex ratio is skewed dramatically in favour of men, the chief reason being the high number of women who die before reaching

adulthood. Tribal societies in India have a less skewed sex ratio than other caste groups. This is in spite of the fact that tribal communities have far lower income levels, lower literacy rates, and less adequate health facilities. Many experts suggest the higher number of men in India can be attributed to female infanticides and sex-selective abortions. The sex ratio is particularly bad in the north-western area of the country, particularly in Haryana and Jammu and Kashmir.²⁰

Ultrasound scanning constitutes a major leap forward in providing for the care of mother and baby, and with scanners becoming portable, these advantages have spread to rural populations. However, ultrasound scans often reveal the sex of the baby, allowing pregnant women to decide to abort female foetuses and try again later for a male child. This practice is usually considered the main reason for the change in the ratio of male to female children being born.

In 1994 the Indian government passed a law forbidding women or their families from asking about the sex of the baby after an ultrasound scan (or any other test which would yield that information) and also expressly forbade doctors or any other persons from providing that information. In practice this law (like the law forbidding dowries) is widely ignored, and levels of abortion on female foetuses remain high and the sex ratio at birth keeps getting more skewed.²¹

Female infanticide (killing of infant girls) is still prevalent in some rural areas. Sometimes this is infanticide by neglect, for example families may not spend money on critical medicines or withhold care from a sick girl.

Continuing abuse of the dowry tradition has been one of the main reasons for sex-selective abortions and female infanticides in India.

6) Honour Killings

Honor killings have been reported in northern regions of India, mainly in the Indian states of Tamil Nadu, Punjab, Rajasthan, Haryana and Uttar Pradesh, as a result of the girl marrying without the family's acceptance, and sometimes for marrying outside her caste or religion. Haryana is notorious for incidents of honour killings, which have been described as

"chillingly common in villages of Haryana". In contrast, honor killings are rare to non-existent in South India and the western Indian states of Maharashtra and Gujarat. In some other parts of India, notably West Bengal, honor killings completely ceased about a century ago, largely due to the activism and influence of reformists such as Vivekananda, Ramakrishna, Vidyasagar and Raja Ram Mohan Roy. In 2010, the Supreme Court of India issued notice in regard to honor killings to the states of Punjab, Haryana, Bihar, Uttarpradesh, Rajasthan, Jharkhand, Himachal Pradesh and Madhya Pradesh.²²

7) Rape

Rape in India has been described by Radha Kumar as one of India's most common crimes against women and by the UN's human-rights chief as a "national problem". Since the 1980s, women's rights groups lobbied for marital rape to be declared unlawful, but the Criminal Law (Amendment) Act, 2013 still maintains the marital exemption by stating in its exception clause under Section 375, that: "Sexual intercourse or sexual acts by a man with his own wife, the wife not being under fifteen years of age, is not rape". While per-capita reported incidents are quite low compared to other countries, even developed countries, a new case is reported every 20 minutes.

New Delhi has one of the highest rate of rape-reports among Indian cities. Sources show that rape cases in India have doubled between 1990 and 2008.²³

8) Sexual Harassment

Eve teasing is a euphemism used for sexual harassment or molestation of women by men. Many activists blame the rising incidents of sexual harassment against women on the influence of "Western culture". In 1987, The Indecent Representation of Women (Prohibition) Act was passed to prohibit indecent representation of women through advertisements or in publications, writings, and paintings or in any other manner. The total number of crimes against women reported in 1990, half related to molestation and harassment in the workplace. In 1997, in a landmark judgement, the Supreme Court of India took a strong stand against sexual harassment of women in the

workplace. The Court also laid down detailed guidelines for prevention and redressal of grievances. The National Commission for Women subsequently elaborated these guidelines into a Code of Conduct for employers.[33] In 2013 India's top court investigated on a law graduate's allegation that she was sexually harassed by a recently retired Supreme Court judge. The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act came into force in December 2013, to prevent Harassment of women at workplace.²⁴

A study by ActionAid UK found that 80% of women in India had experienced sexual harassment ranging from unwanted comments, being groped or assaulted. Many incidents go unreported as the victims fear being shunned by their families.

9) Trafficking

The Immoral Traffic (Prevention) Act was passed in 1956. However, many cases of trafficking of young girls and women have been reported. These women are forced into prostitution or domestic work or child labour.²⁵

Sadly...!!!we are in 21st century was an education, technology reaches in heights or spreading at large extence but still, negativity, crime is exploits specially against girls and women.

As we observe day by day were, as it's become a compulsory duty or habit to listen as a women get rape or molest a crime is surfing around society as usual. So, we have to eradicate evil stuff from society while introducing "tough punishment" by the constitution because constitution of India is only source of power, who makes the country run smoothly with progress.

Conclusion

We can't have a society completely free from all the social evils. Until we choose a right one to rule the country.

Nowadays, the principles of Periyar E. V. R have been diluted by the cheap politics of present Political Parties. The greatest leader of India has been showed as the separatists for the benefits of the individuals. His Name and Idols are used only to collect votes. This kind of situation is a great curse of our country. Idols are

becoming so sensitive nowadays. Instead, of fighting for idols we have to learn the thoughts and the principles of the leaders.

According to Periyar, **you cannot expect any rational thought from a religious man. He is like a rocking log in water.** Similarly, we can't teach a person with a Reactionary mindset.

We need an alcohol-free state,

We need a Nation without Terrorism,

We need a Nation with the Equality,

or that, We Need to think before Vote.

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Historiography on Women in Medieval India Trends and Prospects

K. Suja*

Historical investigation into a plethora of aspects pertaining to women has become a new area of research since last decade. Globally this has been a fertile ground for new methodologies, field studies, theories and perspectives. Indian historiography, especially that of the medieval period is not far from this trend and has been marked by a range of researches and studies on Women in Medieval Indian history. The present paper, “Historiography on Women in Medieval India – Trends and Prospects” attempts at evaluating broad contours of these writings while fathoming new depths of women’s lives which still remain unexplored.

The main feature of writings on women is that they focus on few stereotyping of women such as their role in society, her position, privileges and marginalized roles such as dancing girls and concubines. An important influencing factor in Medieval India is the cultural impact of the mutual interaction of Islamic and Hindu Civilizations and the resultant influence on women of medieval India in the Hindu/Rajput society as well as, the Islamic society. Some key aspects such as their tastes and preferences, centrality and marginality to various social and economic processes and their objectification as objects to enjoyment and procreation still need to be seen. The paper raises these unanswered questions and takes up fresh investigations.

Here are few trends on writings on Women’s History. For instance Sudha Sharma in her book “The Status of Muslim Women in Medieval India” examines the economic, cultural, 892 political and social positions of Muslim women in medieval India. It explores the changes that took place with the advent of Arabs, Turks, Mongols, Tartars, Afghans and Persians whose customs and traditions influenced the existing Islamic society. Though Islam improved the position of women by instituting many reforms, the Islamic religious texts laid down the minutest code of conduct for women, the slightest deviation from which was considered irreligious. Such rigidity, coupled with the apathy of the ulemas, led to the weakening of position of women. The

work goes on to show how the diktats of the Quran were subjected to many interpretations down the ages, affecting the status of women in various ways. The book also highlights the economic, cultural, political and social positions of Muslim women in medieval India. It explores the changes that took place with the advent of Arabs, Turks, Mongols, Tartars, Afghans and Persians whose customs and traditions influenced the existing Islamic society.¹

For instance though Islam improved the position of women by instituting many reforms, the Islamic religious texts laid down the minutest code of conduct for women, the slightest deviation from which was considered irreligious. Such rigidity, coupled with the apathy of the ulemas, led to the weakening of position of women.

In another interesting work of Anjali Verma on “Women and Society in Early Medieval India: Re-interpreting Epigraphs” examines women and society in India during 600–1200 CE through epigraphs. It offers an analysis of inscriptional data at the pan-India level to explore key themes, including early marriage, deprivation of girls from education, property rights, widowhood and sati, as well as women in administration and positions of power. The volume also traces gender roles and agency across religions such as Hinduism and Jainism, the major religions of the times, and sheds light on a range of political, social, economic and religious dimensions.² A panoramic critique of contradictions and conformity between inscriptional and literary sources, including pieces of archaeological evidence against traditional views on patriarchal stereotypes, as also regional parties and disparities, the book presents an original understanding of women’s status in early medieval South Asian society. It will be immense useful to the researchers and scholars, as it throws light on ancient and medieval Indian history, social history, archaeology, epigraphy, sociology, cultural studies, gender studies and South Asian studies.

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Another important work of Bhuvan Chandel and Shubhada Joshi, "Women in Ancient & Medieval India (History of Science, Philosophy & Culture in Indian Civilization)" looks at the role played by women in different ages of History.³

The work on "Role of Women in Medieval Indian Politics" by Poonam Pant project effectively the role of women in the early Turkish period, under the Khiljis and under the Mughal Emperors from Babur to Jahangir. The role of Shah Turkan and Raziya in the background of initial simmering political discontent leading to major political consequences in the court politics have been assessed with necessary details. The contribution of women in court politics from Khilji to Lodi rule has been properly analyzed.⁴ The position of women in politics has been examined throwing fresh light on the existing political development and cultural life of the region.

Professor S.N. Sinha, remarked that during the period from Babur to Akbar, the role of royal women became more prominent. The high water mark of influence of royal women was reached in the reign of Jahangir with Nurjahan often directing the imperial politics. The work also deals with royal harem which by and large acted as a centre of manipulation and intrigues in politics.

Devika Rangachari work on "Invisible Women, Visible Histories: Gender, Society and Polity in North India, 7-12th Century AD, examines certain gendered aspects of the early medieval period in north India (between the seventh and twelfth centuries A.D) through a study of prominent but representative regional kingdoms located in Kashmir, Kanauj, and across Bengal and Bihar. By examining important epigraphic and literary sources pertaining to these polities in as comprehensive a manner as possible, it shows that gender is a cardinal angle from which to view this period 893 and, additionally, that the same set of sources can yield differing interpretations. It also highlights the indifference of most secondary sources towards gender and related issues. The book, therefore, strives to address a lacuna in the historical reconstruction of the society and polity of this time-

span. Although early medieval Kashmir, Kanauj and Bengal-Bihar are linked by their status as important regional powers in this period and by their close political interactions, the book shows that the role and status of women differed considerably according to their regional contexts. The picture, therefore, is not a unified one, thereby stressing the fact that sweeping statements on women cannot be made to apply to early medieval north India as a whole as has hitherto been the trend. The problems and possibilities involved in a gender analysis of this sort that examines the role and presence of women vis-e-vis men is highlighted, in the process. Areas with the potential for future investigation are also indicated. The pivotal importance of gender in any historical reconstruction of the early medieval period in north India is thereby underscored.⁵

The book aims to bring "a gendered perspective" to the social and political history of North India in the early medieval period, "not merely to locate important women figures in Indian history but to acknowledge the agency of women in any context."⁶

Rangachari seeks to challenge "the apparent irrelevance of women to the political and social order" of medieval times.⁷

Another important work on "Devdasis in South India a Journey from Sacred to a Profane Spaces" by Rekha Pande S. Jeevanandam traces the gradual transition of the devadasi system from the early medieval to the modern society from sacred to profane spaces. In early medieval period these were women with a lot of wealth and standing dedicated to temples. The intervention of the colonial power introduced new economic patterns that influenced new kinds of social structure. The nation building process of the 19 century C.E. was largely constructed on female sexuality that brought concepts such as 'social purity', 'good women', and 'motherhood' to the forefront. This further weakened the social acceptance of the devadasi women. In the early 20 century C.E., devadasi lost both their social and economic base and became common prostitutes and eventually the devadasi institution faded away. This study uses qualitative methods, especially the methodologies of History and Gender Studies.

Besides archival research, this research also carried out unstructured interviews with the last surviving devadasis. This book would be a very valuable resource for students and researchers of History, Women's history, Women's studies and Religion.⁸

Shalini Bharti's work on "Women Attire in Miniature Painting: With Special Reference of Rajasthan deals with the gradual development of Rajasthani Miniatures and dress trends of women in Rajasthani Painting."⁹

Another interesting article on "Rebels Conformists? Women Saints in Medieval South India" by Vijaya Ramaswamy brings to light on the bhakti or devotional movements in medieval South India, which witnessed the emergence of Sutra saints, anti-caste leaders, and women saints. Given a patriarchal social set-up which denied freedom to women, spirituality provided the only means of self-expression. Women saints ranged from the conformists who were either the wives, daughters, or sisters of male saints and the rebels who broke every social norm including the discarding of clothes. Some of the saints looked upon themselves as brides of the Lord. The compositions of rebel saints use mystic imagery and reflect their social alienation. It is interesting that not only the conformists but also the rebels have found acceptance in the modern Hindu pantheon.¹⁰

Agency is hardly so simple, as most forms of oppression sustain themselves by actually bestowing certain types of agency to their victims. This is precisely how ideas of servitude and bhakti in medieval India functioned at once to 'empower' subaltern classes and compromise their autonomous agency — making bhakti perennially availability for both elitist and subaltern agendas. The complexity of the temple woman's position, one feels, is missing from this book.¹¹

The work on "Status of Women in India" Status of Ancient, Mediaeval and Modern, by Chandrakala. S. Halli, Dr. Shridhar. M. Mullal highlights Leslie Orr work on "Donors, Devotees, and Daughters of God: Temple Women in Medieval Tamilnadu" observes that, the figure of the devadasi, or 'temple-woman', who entertained Hindu gods at festivals, hardly needs an

introduction. Because of her supposed sexual availability, the devadasi became a potent and notorious symbol of the corruption of Hindu society. Together, colonial officials and Indian reformers legislated the devadasi out of existence and sanitized her dance traditions. More recently, scholars have reacted to this legacy by stressing the importance of the devadasi's ritual dance and sexuality in royal and temple ritual. What unites both of these interpretations is their assumption that the devadasi institution as 'discovered' 894 during the colonial period reflects an India-wide tradition that stretches back to the early reaches of Indian history.

This book, through an exhaustive and detailed study of medieval inscriptions, effectively challenges the image of the devadasi inherited from modern reform and recent scholarship. Orr maintains that inscriptions, unlike literary texts and normative representations, reveal the actuality of temple women's lives, as they record specific events involving real people. Orr has examined the entirety of the Chola (c. 950-1250) inscriptional corpus (and a good deal more). The choice justified by the evidence itself, since the Chola records give a more complete profile on 'temple women' than north Indian inscriptions, (though other south Indian languages have rich stores of evidence which remain to be tapped).

The book places the history of temple women within the context of temples emerging as the dominant centres of economic and political power as the Chola state declined. The 'gender' perspective claimed by the book seems to amount to little more than comparing demographic profiles of men and women in inscriptions, rather than seeing gender as a set of ideologies and practices that form subjectivities and agencies. Orr's indifference to the more 'symbolic' or 'discursive' elements of gender and dismissal of textual evidence has sadly handicapped a study which otherwise may have added something to what most accounts of women in medieval India are vitally missing. It is healthy to use inscriptions as a corrective to the idealizing and unrooted nature of textual analysis, but it is hardly adequate to ignore such sources altogether. What the inscriptions can tell us is in many ways as fragmentary as the literary sources. Even more fundamental is Orr's

seeming understanding of 'agency' and disempowerment as mutually exclusive categories, in a sort of statistical zero-sum game. The overarching theoretical framework of the book, to demonstrate that women exercised agency, is pursued at the cost of theorizing their oppression. that the most of the social reformers tried to uplift and restore the women's glory through preaching, press and platform. Among them a few notable reformists Are Raja Ram Mohan Roy, Iswarachandra Vidya Sagar, Swami Dayanad, Kandukuri Veersalingam, Duragabai Deshmukh, Jyotiba Phule and Ramaswami. Raja Ram Mohan Roy succeeded in making Viceroy Lord William Bentick, to declare the sati system illegal. In the patriarchal family and society of our country for centuries, the law of manu in regard to the role and behavior of women have been rigidly adhered. The state never set out to restructure fractious of authority within the family or other resources .for many political and academic reasons the specificity of women's oppression and exploitation and role of the state remained substantially unexamined to bring an end to the oppression of women in our country , several reformers tried their best to influence the state.¹² Nevertheless, it was Dr B.R.Ambedkar who had been successful to influence the state to come the rescue of the women of our country. The purpose of the present chapter is to examine that Dr. B.R Ambedkar's efforts in understanding the complete reality about the status of women in India through a comprehensive Hindu code bill was on his pragmatic approach to recognize, restructure and reform the patriarchal family for repairing the dilapidated component of Indian society, namely, the women.

With the coming of Muslim rule, medieval India witnessed enhanced dependency of women on men. The Islamic custom of Purdah (veiling of women) forced the public world to be separated from the private world, with women confined to the latter. Following its subjugation by the Muslims, and fearing adverse outcomes for its women, a large part of the Hindu India accepted the practice of veiling. Through this privatization, Indian women were forced to trade their mobility for safety. Repeated invasions by the Muslims further pushed the Indian women towards inhuman "traditions" such as child marriage, the dowry system, purdah and sati (the immolation of the widow

on the dead husband's pyre). The challenge of Islamic aggression also made Hindu India defensive and introverted causing a desperate return to orthodox Hindu beliefs and practices and further constraining the status of Indian women. Thus, during the medieval period, Indian women lost their earlier status and were at the lowest ebb. However, women like Razia Begum rose to become a ruler, Chand Bibi, Tara Bai and Ahaliya Bai Holker, left their great imprints for their ruling capabilities. In Bhopal also, Begums or princesses ruled. With the advent of Islam, once again, women like Jahanara, Begum Mumtaz and Noor Jahan enjoyed respectable positions in the country. These remarkable ladies though strict Muslims, publicly administered justice with their faces covered by veils or burkas.

Menon A.S interesting work on "The role of women in Kerala: a historical perspective, in: Women in development: perspectives from selected states of India," focuses on the role of women historically in Kerala state, India. Detailed histories of Kerala first appeared during the Sangam period. A matrilineal culture was evident among early Chera rulers and was established in the late 12th century. Women held relatively high status during the Sangam period. The professional courtesan class, and later Devadasis, emerged as an influence on society. Devadasis, or temple dancing girls, gained and then lost respect during the post-Cheras period. Namboorthiri Brahmins, as the landed leisure class, and local feudal chieftains were influential. Devadasis amassed wealth and sociopolitical influence and neglected the worship of gods. During the Medieval period, only Namboorthiri women observed purdah. There were some notable female rulers. During the female rule of Umayamma Rani, during 1677-86, the southern part of the kingdom was invaded by a Muslim from Tamil, who was routed. Social reforms appeared after this event. The royal house of Travancore was dominated by male rulers who were noteworthy for liberal and progressive administrative and social measures. The movement for social change was given impetus by the last Travancore ruler, who was a woman. She gave women the right to inheritance and held an All-Women's Conference in 1935, which legitimized the

women's movement. Early social reform movements began in the mid-19th century. During the post-Freedom Struggles of Gandhi, women became involved in politics and administration in Kerala. Women have had exclusive festivals and roles in festivals for centuries. Several women were recognized outside the state as social reformers.¹³

Dr B Lavanya work on "History, Miniature art, and Women: Medieval Deccan 15th-17th century A.D" Offers a historical, chronological, thematic and critical evaluation of women in the region. This work features miniature paintings that present a kaleidoscopic picture of women.¹⁴

Another enlightening work on "Female Ascetics in Hinduism" by Lynn Teskey Denton, provides a vivid account of the lives of women renouncers—women who renounce the world to live ascetic spiritual lives—in India. The author approaches the study of female asceticism by focusing on features of two dharmas, two religiously defined ways of life: that of womanas-householder and that of the ascetic, who, for various reasons, falls outside the realm of house holdership.¹⁵ The result of fieldwork conducted in Varanasi (Benares), the book explores renouncers' social and personal backgrounds, their institutions, and their ways of life. Offering a first-hand look at and an insightful analysis of this little-known world, this highly readable book will be indispensable to those interested in female asceticism in the Hindu tradition and women's spiritual lives around the world.

The work on "Women in Indian Religions by Arvind Sharma", deals with the position of women in various religions throughout India like in Hinduism, Buddhism, Jainism, Sikhism, Christianity, Islam, Zoroastrianism, Bahia and tribal religions.¹⁶

There are many studies which have contributed to the general understanding of women in history. There is a need to evaluate and encourage the uses of new sources and hypothesis. The purpose of this presentation is to flag off the new trends and stimulate discussions.

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Dr. Shanta- Extraordinaire Woman, Who Created History

V. Chitra*

Dr. Shanta Viswanathan was a Pioneer in Oncology having dedicated her life to patient care for over six decades. She is well known for her outstanding and significant efforts in making quality and affordable cancer treatment available in the country. She was the Chairman and Executive Chairman of the Cancer Institute, established by Women's India Association (WIA) Chennai, which has been rated by the WHO as the top ranking cancer institute in the country.

Early life

Dr. V. Shanta was born on March 11, 1927, to Viswanathan and Balaparvati in Mylapore, Chennai (formerly Madras), in a distinguished scientific family of India. She hails from a family of two Nobel Laureates; her grand uncle being Sir C. V. Raman and her uncle Dr. Subramaniam Chandrashekar. Her grandfather was a voracious reader and was her constant source of inspiration. She was driven by the need to achieve something in life and to do something different. When she completed schooling at National Girls High School (now P.S. Sivaswamy Iyer Girls Higher Secondary School), at a time when women professionals were a rarity in the country, Dr. Shantha was determined to get into the Medical Profession and decided to become a Doctor. Miss Wheel, her Principal at school, instilled tremendous discipline in her and would speak on honesty, caring nature and so on. This again made a deep impression on her. She completed intermediate in 1943, when she was 17, and waited a year (as she was under-aged) to join medical college - her dream. That year, when she stayed at home, it was an important period as she read a lot of literature, which she could not do after she joined the Madras Medical College in 1944 and graduated with her MBBS in 1949.¹

Education

In Pre - independent India, most girls would not go to school. However, Shanta belonged to an

intellectual family where women were educated but rarely took to a career. Many would marry and settle down as homemakers after graduation. Although some would involve in social activities, teaching or nursing, professional career in medicine for a woman was unknown in the family. Shanta wanted to be different. She came across people like Lady Duffrin and Dr. Muthulakshmi Reddy who made lasting impressions on her resulting in her decision to pursue a career in medicine.

Resisting the conventional path that women in her era, Dr. Shanta opted for a full-time career in medicine, one of ten girls in a class of a hundred. In 1950, she did her first house surgeon's posting in the cancer ward of the Government General Hospital.² She was fortunate to have had great teachers who, by their codes of discipline, ethics, integrity and knowledge, acted as role models and shaped her thoughts, words and deeds. She then completed D.G.O. in 1952 and M.D., in Obstetrics & Gynecology in 1955. She was later trained in Oncology at Toronto and in bone marrow transplantation in the UK

The Turning Point

Dr. Shanta initially trained to be an Obstetrician and Gynaecologists because as she herself said, "That is what women doctors did then."³ The biggest turning point in Dr. Shanta's career was her posting in the cancer ward at the Government Hospital. As destiny would have it, during her posting in internship, she came under direct influence of Dr. S Krishnamurthy an idealist, visionary and a strict disciplinarian, who became her mentor. He had come back from the United States to set up a cancer ward in a Government Hospital. Incidentally, Dr. Krishnamurthy happened to be the son of her childhood idol, Dr. Muthulakshmi Reddy founder of the Women's Indian Association (WIA) and the Cancer Institute at Adyar in Chennai. The dynamics

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and interconnect between Dr. V Shanta, (the Cancer Institute (WIA) where she has had her entire career) and Dr. Krishnamurthy and Dr. Muthulakshmi Reddy made them inseparable. She was inspired by Dr. Muthulakshmi, the first lady medical graduate of India who later established the Cancer Institute, (the first comprehensive cancer centre in south India). She sent her son, the late Dr. Krishnamurthy, to the United Kingdom and the United States of America for training in Surgical Oncology. Dr. Krishnamurthy returned from his training abroad and established the Cancer Institute (W.I.A) on June `8, 1954 at Adyar in Chennai.⁴ In 13 April 1955, Dr. Shanta joined the Cancer Institute in response to a call from the Founder of the Institute, established by the Women's' Indian Association (WIA) Cancer Relief Fund under the leadership of the legendary social reformer Dr. Muthulakshmi Reddy, and continued her services at the institute for the rest of her life.

Dr. Shanta's interactions with Dr. Krishnamurthy while working at the Government General Hospital in Chennai influenced her to make a career move from Obstetrics and Gynecology to Oncology. Dr. Krishnamurthy, her mentor, was the only doctor available at that time. Dr. Shanta initially joined the Cancer Institute (WIA) as a Resident Medical Officer in preference to the plum Governmental post of Assistant Surgeon in the Women and Children's Hospital, Madras. In the early days, with hardly any medical staff to help, she adorned the cap of a surgeon, medical officer, radiation oncologist, scrub nurse, pathologist, blood bank officer, laboratory technician, housekeeping, and ward nurse, theatre assistant and resident with consummate ease. Dr. Krishnamurthy and Dr. Shanta did the first Wertheim's surgery, and she did bedside duty for the patient, for days, till the patient stabilized. Often, she would spend the night taking care of sick patients and still be ready for the next day's rigor. Dr. Krishnamurthy, the visionary would be her mentor for the next 55 years, till his passing away in July 2010. Together they formed a fantastic team (his ideas and vision were executed to perfection by Dr. Shanta) building the institute brick by brick, from a 12-bedded cottage hospital to a comprehensive cancer institute

with over 550 beds dedicated to the treatment of cancer patients. Unlike other premier institutions, Cancer Institute (WIA) was a voluntary charitable cancer Centre with more than 70% of patients treated free or at a subsidized cost. She was particularly efficient in fund raising for the institute. Established as a voluntary, charitable, non-profit institution with public donations it has remained true to its words and spirit with added attributes of discipline, honesty, integrity and selfless service.

Career as Clinician, Teacher and Administrator

She played a pioneering role in all the achievements of the Institute. In the initial years, she and Dr. Krishnamurthy were the doctors and would alternate their duties. She had a hard time, but the excitement of working scientifically in a collaborative spirit of enquiry kept her going. Scrupulous fundamental procedures were put in place from the very beginning. It included a detailed and comprehensive case note and pathologic confirmation of all tumors. Detailed and accurate documentation of case sheets is a hallmark of the Institute even today. In 1956, a Cobalt-60 unit Eldorado A was donated by the Atomic Energy Agency to the Cancer Institute. An institute that operated from Sewagram-type huts got chosen to receive the Cobalt-60 unit when even the government hospitals didn't have it yet. Dr. V. Shanta was a leader in the field of innovation in health care. For instance, she familiarized oncologists with the concepts of multidisciplinary care and tumor boards, established the first cobalt-60 and linear accelerator machines in India, and started the first screening program for cancer and the first limb salvage program for bone tumors in India. The institute also established the first nuclear medicine department in oncology the same year. She was instrumental in setting up the first pediatric oncology unit in the country in 1960.

Dr. Shanta trained herself in Radiation Oncology and Medical Oncology in the days when there was no specialization or super-specialization in Oncology. She set up a separate Children's ward for the Pediatric Oncology Unit, the first of its kind in the country in 1960. She was also interested in Cancer Epidemiology

and successfully completed the Chengalpattu cancer screening programme (1962–1964). Based on the results, she started the WHO Cancer Control Project at Kanchipuram in 1969, which unfortunately she could not continue since the funds were later provided to the Government Arignar Anna Hospital, Kanchipuram.

Her mentor Dr. S Krishnamurthi had formal training in general surgery and had a special interest in radiobiology and tumor pathology. Dr. Shanta, being a qualified gynecologist herself, received formal training in radiotherapy from the Princess Margaret Hospital in Canada in 1956–1957 and later studied bone marrow transplantation from the United Kingdom in 1968. The legendary duo conceptualized and practiced the important tenet of multidisciplinary management of various cancers ever since. Dr. Shanta and Dr. Krishnamurthi were involved in the conduct of several collaborative kinds of research (including randomized controlled trials) in many cancers, especially cancers of the oral cavity, cervix, breast, and pediatric hematolymphoid cancers. They went on to publish their practice-changing results in leading national and international journals of repute.

In 1971, she set up the first medical oncology unit and the required blood component unit in the country. She conducted India's first successful trials of combination therapy, leading to a dramatic breakthrough in the control and cure of oral cancer. Simultaneously, Dr. Shanta conducted path breaking research on cervical cancer, breast cancer and pediatric leukemia, publishing the results in international journals and establishing the Institute as India's first Regional Cancer Research and Treatment Center in 1975. She then became the Director from 1980 to 1997 and later Chairperson of the Cancer Institute (WIA). As director from 1980, Shanta strove to make the Institute a world-class research center with institutional partners in Europe, North America, and Japan and state-of-the-art laboratory and imaging equipment.

She held various positions at the Cancer Institute (WIA) including Director (1980–1997) and subsequently occupied the position of Chairperson, Cancer Institute (WIA) till her very last breath in the

early hours of January 19, 2021. She dedicated her entire life to the mission of organizing care for the cancer patients, the study of the disease, its prevention and control, the generation of many specialists, (including M.Ch and DM in oncology for the very first time in India in 1984) scientists, nurses, technicians, technologists, and allied health workers in various domains of oncology. She was a member of the World Health Organization's Advisory Committee on Cancer till March 2005 and also represented several other national and international committees on cancer. In 2000, she opened India's first hereditary cancer clinic. She is credited for developing India's first major cancer survey and programme for early detection of cancer in rural areas. She trained hundreds of village nurses to screen rural women for cervical cancer. She received the Nazli-Gad El Mawla Award for cancer control in resource poor country in Brussels in 2002. The rub off has resulted in one of the prestigious award Padma Sri for selfless service in Barak Valley. Registration of cancer as a disease is mandatory and pivotal for planning cancer control. After much persuasion by the Cancer Institute (WIA), three ICMR-sponsored demographic registries were established in Bombay, Bangalore and Madras, in 1982. The data from these registries in 1984 provided the basis for the National Cancer Control Project in 1986. Nobody valued data more than her. When people ridiculed that we could never follow-up on patients in India, Dr. Shanta showed the way to assess a cancer patient's survival rate. One of the hallmarks of the institution is the tumor registry that includes a hospital registry and a demographic registry. Both are acclaimed as the best in the country and probably a benchmark. The case sheet documentation, storage and retrieval are probably one of the best. Not a single case file is lost since 1955. In addition, the follow up exceeds 90% which by itself is a record in the Indian context. The place also hosts the preventive oncology division which creates cancer awareness, public education, and early detection. Dr. Shanta was the mentor of the massive population-based surveillance study, the Tamil Nadu Cancer Registry Project, which covers the state's population of 80 million people, the largest population covered by any cancer registry in the

world. She was awarded the International Association of Cancer Registries Award for work of Development of Registries in India in 1997. She was also deeply concerned about the quality of patient care and developed protocols that went beyond treatment to holistic care. Many of the patient centric systems for the doctors and the nursing staff which she created four decades earlier are much more stringent than that of National Accreditation Board for Hospitals & Healthcare Providers (NABH). She played a lead role in making cancer drugs duty exempt, free travel/ travel concession for cancer patients in trains and buses and making cancer a notifiable disease.

Awards and Recognition

Dr. Shanta's missionary contributions to cancer care had won her several prestigious awards, including the Ramon Magsaysay Award for public service (2005), Padma Shri (1986), Padma Bhushan (2006), and Padma Vibhushan (2016), the second-highest civilian award given by the Government of India. Dr. Shanta, maintained that her greatest reward was to bring a smile on the face of suffering, cure patients with cancer where ever possible, and more importantly bring relief and comfort to them always. The awards are a tribute to Dr. Shanta's pursuit of excellence but equally about outreach to the poor and nurturing of the holistic ethic to service and care. She deservedly received more than 70 awards. She received more than 15 life time achievement awards notable amongst which are those from the TN MGR Medical University and from Lions Club International. She has been awarded four honorary doctorates (DSc) from Venkateshwara University, TN MGR University, NTR University and Sathyabhama University. She was awarded the Avvaiyar award by the Government of Tamil Nadu in 2013. The Government of India has honored her with all the three Padma awards. Padma Sri in 1986, Padma Bhushan in 2006 and the second highest civilian award the Padma Vibhushan in 20165.

She received the Asian Nobel – the Ramon Magsaysay award for public service in 2005. When she shared it with Dr. Krishnamurthy, his immediate reaction was “Wonderful! It will greatly strengthen our

cause; it will help us raise more funds”. His reaction was typical of the Cancer Institute's ethos from its very inception. They never regarded themselves as individuals, only as members of a mission of service, transcending geography, race and religion. Honors, successes and failures concern them only to the extent that they are likely to affect their mission.

Her Thoughts and Message

From the early 1960s onwards, Dr. Shanta's favorite mantra was “Fear not cancer diagnosis, but its delay.” She was committed to propagating the message that early cancers are curable. She stressed on the fact that cancer treatment needs to be more accessible and affordable. She felt the costs were very high.

The ‘C’ word may signify cancer for thousands of patients but it also symbolizes **care, cure and compassion for Dr. Shanta**. Although she stopped operating in 2005, after recovering from a mild stroke, she would still see patients, and was still on call twenty-four hours a day. When she was asked as to what kept her going she remarked “The desire to do more and more. Being involved in cancer control, we realize that what has been done so far is infinitesimal compared to what still needs to be done.” Through all the difficult times, we never lost sight of our vision of top quality service to all, particularly the economically weaker sections.” When asked as to what still needs to be done she said that “We as a nation need to do a lot more towards early detection and creation of awareness about prevention of cancer. We need to make diagnosis and treatment accessible to larger numbers. A large share of patients still cannot reach a care centre that can provide them treatment, specialty care or even standard care. Palliative care is again something that a very small percentage is entitled to in this country and this needs to change. Lastly, we need to accelerate and continue our research practices to keep up with the latest advances so that our patients get the best care”. Her vision for the younger generation: “The younger generation must ensure that the wonderful technologic advances they have are to be used not because they are available, but because they add value and are cost-effective. They must participate in areas where there is social injustice

in healthcare; express their opinion without fear, where corruption exists and where change is needed.⁶

Significant Contribution to the Field of Medicine

Dr Shanta's life was dedicated to field of oncology cancer care, treatment and raising awareness in India. The most striking contribution by Dr Shanta is her dedication to cancer care in India. She helped build one of India's biggest and famous cancer hospitals, the Adyar Cancer Institute and spent all her days there. She is also considered to be a strong force behind setting up India's first cancer registry, arranging free travel, covering costs and exemptions for cancer patients in her home state. She is also remembered for initiating the first pediatric oncology centre and preventive screenings in the county.

In her career spanning decades, Dr Shanta won numerous prestigious awards, including Padma Shri, Padma Vibhushan and the coveted Magsaysay Award. Dr Shanta also served as a member on the World Health Organisation's Advisory Committee on Cancer care, until March 2005, apart from chairing many ICMR committees too. She brought cancer care to the mainstream and influenced policymakers to devote time and allocate finances and resources toward cancer prevention and treatment. Her path was filled with administrative roadblocks, but she overcame all of them to give dignity to the patients with cancer. She participated in Tamil Nadu Cancer Registry Project as recent as 28th December 2020 indicating her active involvement till the last.⁷

She published over 95 papers in national and international journals, contributed chapters in Oncology books, delivered many prestigious orations and participated in many international and national conferences. She was on WHO Advisory Committee on Cancer till March 2005. She was also Convener of the State Advisory Board on Cancer. She was the Chairman of the INDO-US Collaborative Group on Lymphoid Neoplasias (Indian Chapter), member of many ICMR Committees, member of the ICMR Task Force on Registries and member of the Syndicate of the Anna University. She was the President of the Indian Society of Oncology (88–90), President of the Asian & Pacific

Federation of Organizations for cancer control (97–99). She was a member of the state planning commission on health and expert in the group to dispel apprehensions of the Kudankulam nuclear power project.

Despite the many achievements and busy schedule she led, Dr Shanta is also remembered for her concept of 'no appointments required to walk in anytime.'

Dr Shanta and her colleagues' work in the initial years of setting up the Cancer Institute also helped train and shape the careers of many oncologists in India that time when cancer care and treatment were still not known of much. Even during the pandemic, the pioneer doctor continued to help and resolve issues which troubled the healthcare system and the number of sick people who had trouble seeking treatment because of the ills of the pandemic, despite her age and frailty.

Conclusion

After more than six decades of dedicated selfless service to cancer patients, Dr.V.Shanta breathed her last in the early hours on 19th January 2021; the world lost a crusader who had revolutionized cancer care

She has played an extraordinary role in steering this mammoth of an organisation to where it stands today, inspiring generations of young doctors to be more compassionate and committed in their profession. From being a resident doctor to becoming its Chairman, Dr Shantha's journey is remarkable for several reasons and her contribution to the field of oncology is immeasurable. Till her last day, she is busy person, delivering lectures and overseeing the functioning of the Cancer Institute, which is one of the oldest charitable centres of oncology in the country. From 1955 till her passing away on 19 January 2021, she lived in a single room within the old campus.

While a lot changed in cancer and its treatment, what remained unchanged, caught in stillness of time was her office and a small dwelling unit within the campus. She led a very simple and humble life till the end with a single passion of how she could do something more to cancer patients. Her unfaltering service to all makes one wonder as to how she sustained the determination to treat everyone who came to her hospital. The answer lies in what she absorbed in her

formative years. From her teachers and family she learnt the principle 'to give and not take', 'everything for every patient'. She did not want to deprive anyone of treatment for lack of financial resources, and there was a distinct sense of satisfaction in working for others.

She did not think of a life beyond the institution. Service was of primary concern and working for a cause seemed to be the "be-all" and "end-all" for this noble lady who stayed single. Her entire medical life spanning over six decades was dedicated to the mission of organizing care of cancer patients, the study of the disease, its prevention and control, the generation of specialists and scientists in different aspects of Oncologic Sciences.

The void she has left cannot be filled. Although the saint is no more with us, but her legacy in words and deeds will remain etched in all of us. Dr. Shanta was a remarkable person and an incredible individual. The

meaningful life she led by making an impact on millions of patients and inspiring generations of health-care providers makes her immortal To sum up, in a word, **Shanta- "A life to many lives"**

"Successful life is one that makes a positive difference in other people's lives"

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Historiographical Study of Tribes in South India with Special Reference to Paliyan Tribe

P. Sumabala*, D. Jeyachandraleka**

Introduction

Interdisciplinary trend in contemporary academics has brought in expanding scope of conventional disciplines beyond their core area. The emerging phase is characterized by discipline's critical engagement with new subject areas or topics covered in other disciplines by employing suitable methodologies drawing from cross-disciplinary sources. Consequently, comprehensive insight develops in understanding the phenomena of investigation in the discipline. Alternatively, when two or more disciplines engage in a particular field of knowledge, a distinct branch or discipline like ethno-history, ethno-linguistics, environmental studies, development studies, social work etc. emerges. Under the backdrop of the above theoretical position, the growth of tribal studies as a distinct branch of knowledge and the possibility of

presenting it as a discipline, in view of the fact that several disciplines take interest in the study of diverse tribal issues, is explored in this paper with reference to expanding frontiers of perspectives in the disciplines of history, archaeology and anthropology.

The Paliyan are one of the scheduled tribes of Tamilnadu and Kerala. In Tamilnadu they are distributed in Madurai, Theni, Dindugul, Tiruppur, Virudhunagar, and Tirunelveli districts. In the earlier reference (Thurston, 1909) the Paliyan were described as a nomadic and food gathering tribe. They subsisted mainly on the roots, leaves, wild fruits and honey. They supplemented their food with the meat of the animals like sambar, wild boar, etc. They used to trap these animals in pit falls carefully covered up with twigs and leaves. They lived in grass huts, sometimes on platforms up trees, in caves under rocks. They hardly covered

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their body will grass or leaves. Wedding were conducted without ceremonies. This description throws some light on the way of life of the Paliyan in the past. The present-day Paliyan is different. There have been changes in their traditional life style. Now the Paliyan have taken to various occupations. These include cultivation, labour work in plantation, collecting and selling firewood, collecting of honey, etc. Some of them are employed in government offices as guard, watchman, and peon.

The meaning of the name could not be collected from the Paliyan living now. They do not remember about the origin of their name. But in 'Luiz' account (1962) it is seen that the Paliyan claim that their name originated from 'valli', a palichi (paliyan female) who was the god Subramanyam. It is also mentioned that it may be a corrupt form of pallien connoting a good tracker. According to Gardner (1972) Paliyan is a regional expression of Paraiyan, 'the ancient'. In the Paliyan are spelled differently like Paliyan, Palliyan, Palliyar. In the census report the Paliyan are enumerated as Palleyan, Palliyan and Palliyar. In different places the people might have spelt it differently. They are also referred to as Paliyan or Paliyanmar by other caste people.¹

The Paliyans of Kerala are said to have migrated from Cudalloor in Madura district in Tamil Nadu. According to L.A.K. Iyer formerly the Paliyans of Vandamedu lived in Nelliyan, Puliyadi and Tamarakulam near Cudalloor in Madura district. They migrated to the Cardamom hills in Travancore on the advice of a Pandaram chief.

There are a few macro studies on Tribals. But many scholarly works reflect the real face on tribal communities is their Social control, Economic and cultural development, Ethno- medicine, manners and customs of people, ethnographic analysis, Comprehensive Analysis of the Profiles.

Past Studies

"Thurston (1909) quoting from the writing of Rev. F. Dahman¹(1908) describes Palians as nomadic tribe, who for the most part rove in small parties through the jungle clad gorges (Sholas) that fringe the upper Palnis

plateau. Pate (1916) describes Paliyans as a "Very backward caste who live-in small scattered parties amid the jungles of the upper Palnis and the Varrushanadu valley". Gardner describes Paliyans as moderately dark in complexion, short in stature, and their physical characteristics fall within the range of South and South East Asia. A brief account of the life of the Paliyan is given in **Travancore Tribes and Castes** by L.A.K. Iyer (1939). A.D. Luiz has described the Paliyan of Kerala very briefly in his book **Tribes of Kerala** (1962). Peter Gardner has studied in detail the Paliyan of Madura and Ramnad districts (1969)

Peter M. Gardner (2000) studied the Conflict resolution and nonviolence among recently sedentary Paliyan foragers and described traditional hunting and gathering techniques in detail. Ganesan, Suresh and Kesaven (2004), have surveyed the Ethnomedicine of lower Palni Hills. In the attempt, the ethno medicinal aspects of 45 species of plants used by the Paliyan and Paliyan tribes of lower Palani Hills (both northern and southern slopes). Christer Norström provides detailed ethnographic notes on the Paliyan. Dakshinamurthy from Gandhigram Rural University conducted micro studies of the Paliyan at Sirumalai Hills and major work In the Palni Hills documenting the ethno botanical knowledge of the Paliyan. Tamilarasi, Murugesan and Ananthalakshmi (1991) have studied the dietary practices of the Paliyar tribal group and the nutrient content of unconventional foods consumed Satyanarayana, M.(1990) presents a study of the different tribes in the country, highlighting their diverse character and the impact of state policy upon their socioeconomic status. Christer Norström (1990) provides detailed ethnographic notes on the Paliyan, hunter-gatherers of South India. Selvakumar (1999) explains about Forced migrations. Soundarapandian (2001) throws light on the comprehensive study of the profiles of the 'Paliyan' community in Western Ghats.

Castes and Tribes of Southern India is a seven-volume encyclopedia of social groups of Madras Presidency and the princely states of Travancore, Mysore, Coorg and Pudukkottai published by British Museologist Edgar Thurston and K. Rangachari in 1909.

The seven-volume work was one of several such publications resulting from the Ethnographic Survey of India project which was formally instituted by the Government of British India in 1901. The Survey was intended to record details of the manners, customs and physical features of Indian castes and tribes using in part the anthropometric methods that had first been used in India by Herbert Hope Risley for his own survey of the tribes and castes of Bengal. An eight-year period of funding was allotted for the purpose.

Thurston investigated the characteristics of over 300 castes and tribes of South India, representing over 40 million people across an area of 150,000 square miles (390,000 km²).^[2] He was a disciple of Risley, who believed in a racial theory for the basis of caste, and borrow anthropometric equipment from the Asiatic Society of Bengal, including a Lovibond Tintometer, to assist in his survey of Madras a monumental record of the varied phases of south Indian tribal life, the traditions, manners and customs of people. Though in some respects it may be corrected or supplemented by future research it will long retain its value as an example of out-door investigation, and will remain a veritable mine of information, which will be of value.

Peter Gardner has studied in detail about the Paliyan of Madura and Ramnad districts (1969 & 1972). Gardner has described traditional hunting and gathering techniques in detail: foraging for yams and sago, hunting of small game, fishing, and honey collecting. He has shown that Paliyan data refute the century-old theory (revived by Bose in 1956 and by Fox in 1969) that Indian foragers are "professional primitives," unable to subsist on hunting and gathering alone, and also Paliyans as moderately dark in complexion, short in stature, and their physical characteristics fall within the range of South and South East Asian.

Peter M. Gardner, the foremost English Paliyan Author, states that Paliyans have distinctive ways: To learn subsistence skills with minimal formal verbal instruction; To ascertain themselves what others denote by terms in the face of substantial interpersonal knowledge variation.; To "know" by testing empirically the validity of theories (e.g. on the condition of hunted

animals). He summarizes: "The Paliyan prescription for a good life - residing in a natural setting, cultivating a mature and independent self, respecting all others and fostering a peaceful society". An important Interdisciplinary Conference on the Livelihood strategies among forest-related tribal groups of South India: Contextual analysis of local livelihood strategies, Paliyans can be grouped into three categories based on their life styles, namely, *nomadic*, *semi-nomadic* and *settled*. Nomadic Paliyans don't build any houses; they live temporarily in rock caves called '*kugai*'. Semi nomadic Paliyans build temporary houses and confine themselves to small territories. Most of their huts are dark with no window or any other opening to admit air. Settled Paliyans are more or less urbanized and live as agricultural laborers. Importance of traditional and folk medicine in the treatment of various human ailments is well recognized amongst these people.²

Christer Norström provides detailed **ethnographic** notes on the Paliyan, hunter-gatherers of South India, and the possibility of keeping a hunter-gatherer ethos in spite of long-time involvement in a market economy. Christer's fieldwork during 1991-2001 reveals where the Paliyan for decades have combined hunting and gathering with work within a plantation economy, it seems that the economic relations between them and their landholding Tamil neighbours is based on negotiation rather than subordination. These findings challenge earlier views, grounded on an ecological framework, which states the incompatibility between contemporary hunting and gathering societies and an expanding modern market economy.

There were areas where the infiltration of advanced population in to tribal territory resulted in the tribal communities being gradually absorbed in to the caste system though usually in to its lowest strata.³

Stephen Fuchs has described the Tribal **economy**, basically depend on forest produce. The economy of the nomadic tribes was entirely based on the accumulative method of food gathering and hunting. In early period cultivation, animal breeding or any handicraft were originally unknown to them. But nowadays involved in cattle rearing and handicrafts for their personal use. The

fertile jungle tracts yielded plenty of nourishing food consisting of roots and tubers, fruits, vegetables, honey, etc. The tribes thus enjoyed a healthy diversified diet, and the activities required to satisfied their needs. They are self reliant, self- sufficient, healthy and carefree in their activity.

The primitive tribes who were the original inhabitants, who enjoyed total freedom, were pushed back in to the hills and jungles by the advance of the more vigorous people. The rest of the people who had leant to till the soil and so were not prepare to abandon their land were enslaved by the new comers.⁴ Thus isolated some of them came to live in a hostile environment by a simple subsistence economy of gathering food and forest produce, hunting, fishing and by axe cultivations.

Dakshinamoorthy's '*A Case Study of Paliyar Tribe*' (Year 2004) deals about Paliyar and their **Forest life** at Sirumalai. Dakshinamurthy from Gandhigram Rural University conducted micro studies of the Paliyan at Sirumalai Hills and major work In the Palni Hills documenting the ethno botanical knowledge of the Paliyan. Traditional botanical preparations represent the primary resource for health care in Paliyan society. Tribal herbal practitioners play an important role in helping keep the Paliyans healthy. The most common ailments treated are skin problems, burns, wounds, cuts, and diseases of the skin. Other illnesses alleviated by herbal medicines include respiratory infections, coughs, fevers, and colds, and gastrointestinal problems, abdominal pains, stomach aches, throat infections, snake bites, nervous disorders and more.

Paliyan are also living in Varushanad, Sathuragiri. And also deal with their medicate. Paliyan tribal practitioners use specific plant parts and specific dosages for the treatment of ailments. The plant products are consumed raw or in the form of a decoction, as infusion for oral treatment and as burnt product, ointments or raw paste when applied externally. The parts of the plant most used for medicinal purposes are *leaves, root, stem, fruits, the complete aerial parts, the whole plant, barks* (root and stem) and flowers (including the flowering heads) in

decreasing order. *Internal uses* and predominating over *external uses* and *Juice* (almost mix with water and goat's or cow's milk) and paste are the main methods of preparation, either for oral or for external administration. For topical use the most important methods used are direct application of the paste or *ointment* (with oil). Often, people use more than one plant either separately or mixed together. They mix several plants as ingredients to cure diseases immediately. Generally, fresh part of the plant is used for the preparation of medicine⁵

The external force entered in to the forest and make 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 zone because their production systems are sustainable. The major threat to the ecosystem is caused by the development and commercial agencies.⁶

The book '*Tribal Development in India*' written by Soundarapandian, M. (Year 2001) which, throws light on the comprehensive study of **the profiles of the 'Paliyan'** community in Western Ghats, and it also includes the development programmes and the policy for the upliftment of Paliyan Tribes in Tamil Nadu. This Book Offers Comprehensive Analysis Of The Profiles Of The Paliyan Tribal Community In Western Ghats. It Deals With The Understanding Of The Socio-Economic Functioning Of Families, Life Cycle Stage, Ethnic, Religious Backgrounds, Present Occupation And Income Status, Major Problems Faced By The Tribals For Their Survival And Evaluated Tribal Development Programmes, Especially For The Paliyan Tribe Of Tamil Nadu.

Tribes of South Tamilnadu' (Year 2003) by. Sheela Ashirvatham and Shiva Kolunthu focuses on the four tribal people such as Paliyar, Kattunayakkan, Adhiyan, and Cholaka living in and around Tamilnadu.

'Muduvan Tribes' by D.K. Manjula. (Year 1992) traces on the social life of Muduvan tribes at Korangani forest.

'Tribal Development in India' A Trend Report, Year 1990 by. M. Sathyanarayana, focuses on **Ethnographic note** on some major tribes in India. This book presents a study of the different tribes in the country, highlighting their diverse character and the impact of state policy upon their socioeconomic status. A brief introduction to the issues under scrutiny is followed by an ethnographic analysis of some major tribes. The problems faced by many tribal societies are then discussed under headings like indebtedness, exploitation and poverty, socio-religious problems, depopulation, hostility and primitiveness, and problems of land and forests.

'Tribals, Forests and Futures' by Dr.Velumani (year 2007) deals about the Paliyan with forest activities and future development.

'Dr. Janaki conducts a study on *'Socio- Economic conditions of Tribal Women in South India'* year 2000. This book focuses the various customs, culture, marriage systems, religious ceremonies, educational systems, economic development, and social position of tribal women.

'Encyclopedic Profile of Indian Tribes' Vol – III by Sachchidananda and R.R. Prasad. Encyclopaedic profile of Indian Tribes, first of its kind, seeks to present a concise but comprehensive account of the socio-cultural profile of all the tribal communities who have been declared as scheduled tribes by the Government of India.

The tribal people are rich in cultural heritage and skill of art and craft but they are still marginalized in respect to higher education as well as in other walks of life. In the present age of globalization, the world has shrunk into a village as the society has advanced in technology. But the tribes, who are the custodians of Indian culture in the real sense, are far behind in this race of advancement.

The greatest challenge that the Government of India has been facing since independence is the proper

provision of social justice to the scheduled tribe people, by ameliorating their socio-economic conditions. Scheduled Tribes, Scheduled Castes and de-notified tribes constitute the weakest section of India's population, from the ecological, economic and educational angles. They constitute the matrix of India's poverty. Though the tribal community are the sons of the same soil and the citizens of the same country, they are born and grow as the children of nature. From the historical point of view, they have been subjected to the worst type of social exploitation. They are practically deprived of many civic facilities and isolated from modern and civilized way of living since so many centuries.

There is an increasing interest in tribal studies in contemporary times. Besides academic interest, government organizations and NGOs also have shown their increasing interest in tribal development and as such in tribal studies. In recent years, national and international funding agencies (ICSSR, UGC, UNESCO, Ford Foundation) have been funding researches to study tribal culture and life. Tribal studies has assumed an interdisciplinary commitment over the last several decades.

Tribal studies have been a matter of interest since the late sixteenth century. Studies on tribes have contributed immensely to the growth of knowledge in academics. The holistic approach to study a phenomenon, comparative methods to study cultures, understanding religion as syncretism, micro studies to understand the essence of 'human-nature-super-nature' relationship, all have come from the study of tribes. K. S. Singh (1991) informs us that 'the studies of the tribes have considerably enriched our understanding of Indian pluralism. At a time when everything appeared well and harmonious in the 1950s and 1960s, it was the study of the tribal societies that made us aware of our diversities.'

There is an increasing interest in tribal studies in contemporary times. Besides academic interest, government organizations and NGOs also have shown their increasing interest in tribal development and as such in tribal studies. In recent years, national and

international funding agencies (ICSSR, UGC, UNESCO, Ford Foundation) have been funding researches to study tribal culture and life.

Tribal studies have been relevant in many ways. In the seventeenth century, studies on tribes commenced with the aim to understand them as a representative of the earlier stage of human civilization. They were seen as social fossils and by studying them it was recognized that it was possible to reconstruct the past of human society and culture.

The tribal societies are seen as knowledge societies. They are viewed as sources of new ideas and innovation. The tribal art and craft objects are of great demand in cities and urban places. The tribes' knowledge of local herbs and medicines are considered to be of immense value by the practitioners of modern biomedicine. Their relationships to their ecology, and their lifestyles are often cited as models of sustainable living. Many people feel that it is essential to incorporate tribal ethos and values to overcome many of the problems besetting contemporary non-tribal societies. The knowledge derived from the study of tribal societies can go a long way in improving 'others' (i.e. non-tribals) way of life.

The methodology of holistic understanding derived from tribal studies has also made its impact on other disciplines. The contemporary trend in social sciences is of inter-disciplinary and multi-disciplinary understanding of social phenomenon. This is best exemplified in the case of the concept of development. Earlier, the concept of development was considered in terms of economic development only. Today, the concept of development is not restricted to economic development; it includes human, social and cultural development also.

The knowledge system pertaining to tribal studies so far has not been recognized as a separate discipline. However, it has been emerging as a discipline of inter-disciplinary nature. Interest in tribal studies, no doubt, has evolved into the discipline of anthropology. But anthropology is no more the study of the tribes alone. At the same time, there are other disciplines in social

sciences and life sciences which take interest in the study of the tribes giving it an inter-disciplinary status.

The tribes have only oral histories. History and historical methods tend to emphasize political and economic history. The tribes may remember their history restricted to only three to four generations. Beyond that it tends to get merged in mythology. Moreover, there are no written records. But many historians are writing about the past of tribal communities. The growth of studies based on oral records is emerging as an important method to study the history of tribal societies. In fact, recognition of the method of oral history has been helping the reconstruction of history of tribal communities. Folklores like legends and myths form the basis for preparing the historiography of non-literate society in general and tribal communities in particular. The concept of ethno-history is emerging as an important branch of knowledge in the discipline of history.

Archaeological studies are definitely essential for understanding the tribal situation. The dynamics of the tribal societies, like the process of migration, cultural contact and diffusion and evolution in phases, needs inputs from archaeological sources for better understanding. Since archaeology is basically concerned with the reconstruction of the extinct societies based on material traces, the simple facts of material culture of the tribal societies are immensely helpful in understanding the past-present continuum of these societies. Such concepts of archaeology like artefacts, monuments and conservation strategy have to be redefined in the context of tribal societies. The established pre-historic archaeological discourses also present a different picture and situation when applied in the context of tribal societies, many of which are in a pre-literate stage. Ethno-archaeological investigation which tries to unveil the unrecorded past with the help of ethnographic data is very much a dimension of tribal studies. Ethno-archaeology is, therefore, considered to be an important field of study in situations where archaeological sources are scant but tribal ethnography is conspicuous. Many of the age-old practices considered as extinct facts of archaeology are still continuing in tribal societies, termed as 'Living

Archaeology'. The scholars studying tribal cultures with the help of archaeological evidences call it 'Living Culture'. Archaeological methods help understand the tribal culture as a continuum. Similarly, ethnographic data help explain archaeological facts. Obviously, archaeology and tribal studies have an overlapping area where they complement each other. From the archaeological point of view, the branch of knowledge is called ethno-archaeology while from the tribal studies point of view this could be archaeological ethnography. The only difference is in the approach, whether it is ethnography applied to archaeological facts or vice versa. The knowledge of archaeology is also necessary for understanding the contemporary tribal situation, as tribal revivalism very often seems to manipulate the archaeological facts for glorification of the past and reconstruction of exclusive tribal history. Recently, archaeological facts have been judiciously used for understanding the ethno-history and this is considered very much relevant in many of the underdeveloped territories which were under colonial subjugation.

No authentic account of the origin of the Paliyan tribe is available. One set of scholars hold that they were the early Dravidians driven to the hills by the Aryan while another set of scholars maintain that they are the descendents of people who took shelter in these hills when the carnatic wars were raging in the southern districts. Now, the Paliyans, displaced and dispossessed by various groups and by the nation state throughout their history, are in a pathetic state now.

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“Colonializing the Hills” – Narratives on 19th Century Nilgiris.

K. Ashok*

Nilgiris or Blue Mountains is one of the most popular tourist destinations of Tamil Nadu. Udhagamandalam, the Queen of Hill Stations commonly referred as Ooty or Ootacamund is situated in Nilgiris. The story of exploring Nilgiris and the development of Ootacamund are closely intertwined with the Colonial History of India. The Europeans in India found the Heat and Disease as their major challenges and slowly they moved from plains to Hills. Thus Hill stations emerged, which initially served as spa and sanatorium but by the second half of the 19th century few hill stations turned as power centres and served as the Summer Capitals of the Government. Ootacamund in Nilgiris of Madras Presidency was one such example. Many prominent people had visited the place and important decisions were made here. Nilgiris and Ootacamund has been recorded in the world of letters produced during the 19th century. Prof. Paul Hockings the 'Father of Nilgiriology' remarks over 8000 books and articles related to Nilgiri are produced, which is a very unique for a small area like Nilgiri. This paper is a survey of the 19th century Narratives on

Nilgiris.

Concept of Hill Station

The British came to India as traders and slowly turned as rulers. The advent of British rule in India made many Europeans especially the English to move towards India. This resulted in a large scale movement of Europeans to India as Generals and Commanders in the Indian Army, Administrators, Civil Servants, Doctors and other position's connected with the British rule. The tropical climate of India was a huge challenge to the European stay in India, but out of necessity they were forced to remain in India. The Heat and *Diseases* of the tropics forced them to look for alternatives and they moved towards the hills.

The Hills stations which initially acted as sites of refugee slowly turned into sites of surveillance where political headquarters and military cantonments were established. The Hill stations within a short span of the time played an important role in the social life of the British in India. It is the preferred place within the sub-continent for the women to bear children, for children to be educated, for young adults to meet and marry, for

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ambitious officials to make contacts that furthered their careers, for pensioners to enjoy their retirement, and for individuals to seek their health or meet their death.ⁱ

Hill stations sprang up across British India during the course of the 19th century. The principal requirement for the establishment of a Hill station was an elevation high enough to provide respite from the summer heat and a location remote enough to provide isolation from the indigenous population.ⁱⁱ The British preferred elevation of about 6,000-7,000 feet which was well above the habitat of malarial mosquitoes. Nora Mitchell has identified close to Eighty Indian Hill stations that existed during the colonial era.ⁱⁱⁱ

The British East India Company Servants were the early settlers in hills without the encouragement and support from the Government. Later places like Simla and Ootacamund received visits from the Governor's-Generals and Governors and now the development of the hill station became a matter of state policy. In addition to this, the 1817 revolt raised the question of security for the British in the plains and strengthened their appreciation of safety in the hills. As a result civil and military authorities began to shift their headquarters to the hills stations and thus Simla obtained the official recognition as the Summer Capital of the Raj in 1864.^{iv} The trend continued in the provinces too and in Madras Presidency and Ootacamund was announced as the Summer Capital in 1870. The Governor's Mansion was built in 1880 and in 1884 the headquarters of the Madras Army was also moved here.

The advent of the hill station can be considered a sign of a significant change in attitude of the British in South Asia. It was a sign of separation of the ruler and the ruled. During the second half of the 19th century, the Victorian ideology and social Darwinism idea that long stays by white men in the Tropics could lead to race degeneration. On the contrary, a cold climate associated with sport and physical exercise was believed to produce the strong men that the Empire needed to rule India.^v Historian Dane Kennedy had remarked hill stations as "*a nursery for a ruling race*" while Mahatma Gandhi referred the hill stations as *the real*

headquarters of the rulers and symbol of India's slavery.

Colonial Occupation of Ootacamund

The tropical heat of South India forced the British to survey conducive places in South India. It was a party of British officials ventured into the Nilgiris (*Nil – Blue, Giri-Mountains*) during the first two decades of the 19th century. The long drawn struggle with the rulers of Mysore and other rulers in South India made their movement towards the hills bit slowly. Dr Francis Buchanan was one of the earliest Englishmen to reach Nilgiris in 1800 and described the Nilgiris to be one of those happy countries which have no political history.^{vi}

In 1819 John Sullivan the Collector of Coimbatore district after surveying the Nilgiri began a personal campaign for the Ootacamund and its climatic advantage to the Government of Madras. He in his report stressed the location and the climate is ideal for the establishment for resort for invalids. In 1821 the Madras Government sent three assistant surgeons to investigate the claims made by Sullivan. The team report was also in tune with the Collector's report. Soon Sullivan and other British officials from the neighbouring districts established summer residences at Ootacamund. The Great Cholera pandemic of 1817-21 made to British to move towards Nilgiris on a rapid scale and there was a large scale migration of the British to Nilgiris.

The visit of Sir Thomas Munro the Governor of Madras to Nilgiris in 1826 gave boost to recognition for Ooty. He wanted the climate should be exploited and the place would be developed as a sanatorium for invalid troops. In 1827 Stephen Lushington the successor of Munro officially recognized Ooty as a sanitarium and construction of a hospital was started with the Government appointing two medical officers and an apothecary. In 1834 the Government decided to withdraw its support for its medical station at Ooty but its reputation was well established among the Europeans. The Europeans praised the disease free climate of the hill stations to get the attention of the Government. The Government appointed a committee in 1836 to testify the fact whether the high land

provided relief from the diseases. The committee in its report gave the conclusion that the death rate of the European troops stationed in the hills was half that of their counterparts in the plains.^{vii} In 1860 the Government of India circulated a letter to regional officials declaring that the establishment of hill sanatoria for European troops was 'of so important a nature, that, no delay should be allowed to take place in doing all that can be done'.^{viii} But with the passage of time disease spread in the hilly regions too and the stay over the hill will make you disease free became a myth. The Parliametary Commission on the Sanitary State of Indian Army concluded that 'hill stations are not curative'.^{ix} Slowly the Hill stations lost its charm of a sanatoria and it became a place for resort to those suffering from overwork or exhausted by the heat of the plains. By 1860's Ootacamund was declared "Queen of the Hill Stations" to challenge the other hill stations of India particularly, Simla.^x

Lord Elphinstone the Governor of Madras from 1837 – 42 started the practice of moving the entire contingent of Secretaries to Ooty and carried their official work of Madras Presidency from there. On 1st July 1870 Ootacamund official became the Summer Capital of Madras Presidency with the visit of the Governor Francis Napier and Lady Napier on that day. From 1880's the Governor and his council were spending as many as eight months in a year and this practice came to an end in 1937. Thus Nilgiris played a prominent role in the political history of Madras Presidency.

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Colonial Narratives on Nilgiris:

Nilgiris was one of the places which was visited by most of the Governors of Madras and it also saw few Governor Generals and Viceroy, and prominent statesman and scholars. All those who had visited Nilgiris have given a very rich description of the region. Sir Thomas Munro was the first Governor who visited Nilgiris. He came to Ooty on 27th September and left on 30th September 1826. In spite of his short stay in Ooty he had given an elaborate description about Ooty to a Letter to his wife. *Lady Munro: Nothing surprises me more on these hills than the effect of the cold I am writing in a great coat and my fingers can hardly hold the pen. I am almost afraid to go to bed on account of the cold.*^{xi}

The next person to visit the Nilgiris was Right Hon'ble Stephen Rumbold Lushington, the Governor of Madras who made three visits to Nilgiris. He reached Nilgiris in 1829 and was upset with the exorbitant rents collected by the houses. In March 1829 he wrote a minute criticizing the huge rent collected by the houses which were built in Government land and ordered an enquiry committee and the committee in its report fixed the rent should not exceed 25% on the capital value of the houses.^{xii} It was he who directed the construction of a road to Ootacamund from Mettupalaiyam and laid the foundation stone of St. Stephen's Church and made arrangements for the teak woods by dismantling the Palace of Tipu at Srirangapatana for the church. Bishop James, in a letter addressed to Lushington, then Governor of Madras, dated Ootacamund, December 4, 1830, say's: *"The Hills for exceeded anything I allowed myself to expect. I have been raking my memory for some place to compare them with; the closest resemblance I can find is Malvern at the fairest season; but the extent, and bold variety give these a decided superiority. I have a fuller sense of the enjoyment to be derived from air and exercise than I remember to have ever experienced, at any time, or any place."*^{xiii}

Lord Elphinstone the Governor of Madras in his minute of 22nd February 1840 recorded that his medical advisers had recommended him to tray a change of climate. He is the first Governor to move his office to Ootacamund without the official permission.^{xiv} Following Lord Elphinstone, The Marquis of Tweeddale, then Governor of Madras visited Nilgiris with official permission from the Court of Directors. The impact of his visit was documented by the Nilgiri correspondent of Allen's Indian Mail, several infantry officers who had for some time past 'sported mustachios', a breach of the existing regulation appeared at church next Sunday clean shaven.^{xv} In March 1847 he wrote about the continuous drunkenness amongst low-class natives. It was his personal interest which resulted in laying of the road from Ootacamund to Kotagiri.^{xvi}

Lord William Bentinck visited the Nilgiri on February 1834 when he reached the hills, the Act of Parliament entrusted him with new power and was

announced the First Governor-General of India.^{xvii} He left no records about the Nilgiris. Lord Dalhousie the Governor-General of India visited Nilgiris on 7th March 1855 with his daughter Lady Susan Ramsay who some years later revisited Ootacamund as the wife of Lord Connemara, the Governor of Madras. He didn't written anything official regarding Ootacamund but his stay provided electric telegraph connection to Ootacamund and it is believed that he signed an order for the annexation of Oudh.^{xviii}

Lord Harris the Governor of Madras visited Ootacamund twice; in August 1855 and on 15th July 1858. During his first visit Lord Dalhousie the Governor General of India was also present there. During his second visit he wrote a minute in which he stressed on the necessity for checking the erection of huts in potato and cabbage gardens within the settlements and wanted Master and Servants Act to be passed.^{xix}

The biggest contribution to Ootacamund was done by Sir Charles Trevelyan the Governor of Madras for just more than one year. He reached Ootacamund on 13th February 1860 and had taken keen interest in the local affairs. He inspected all the institutions of the place, held a durbar for natives and received the deputation from the planters.^{xx} He proposed for the formation of Ootacamund Improvement Committee for the development of Ooty.^{xxi} He wanted the place to be renamed as Victoria but the proposal elicited no replay from the Secretary of State and he strongly opposed the stationing European troops on the Hills.^{xxii}

Sir William Dension the Governor of Madras visited five times, reached Ootacamund on 27th July 1861 first time and returned to Madras on 27th October 1865. It was he who first mooted the question of the annual migration of Government to the Hills.^{xxiii}

One of the early visitors to Ootacamund was the British statesman and utilitarian Thomas Babington Macaulay who stayed there for four months. As described by his biographer, his travel into the Nilgiris brought him to:, *a pleasant surprise of an amphitheater of green hills encircling a small lake, whose banks were dotted with red-tiled cottages surrounding a pretty Gothic church. The whole station presented very much*

the look of a rising English watering place'.^{xxiv} It was believed that Macaulay wrote his famous law minutes from here. Not all Europeans were taken by the scene of Nilgiris, Sir Richard Burton the author of *Goa and the Blue Mountains, or, Six Months of Sick Leave* who visited Ootacamund in 1847 due to his ill health remarked. *The purely European reader will consider it extraordinary that this beautiful range of lofty hills should not have suggested to all men at first sight, the idea of a cool, healthy summer abode. But we demi-Orientalists, who know by experience the dangers of mountain air in India, only wonder at the man who first planted a roof-tree upon the Neilgherries.*^{xxv}

Lord Lytton the Viceroy of India to check the famine relief measures of Madras Presidency visited Madras and from there he moved to Ootacamund and reached there on 12th September 1877 remarked: *"I affirm it to be a paradise.... The afternoon was rainy and the road muddy, but such English rain such delicious English mud"*. Lord Amptil the Governor of Madras in 1902 who made elaborate arrangements for the visit of the Viceroy Lord Curzon remarked: Whatever their effect, Lord Curzon sang the praises of Ootacamund's charm. According to the viceroy, he came, saw, and was conquered, presumably by Ootacamund's romantic setting and a sense of comfort and control conveyed by the British landscape. Lord Pentland the Governor of Madras in 1928 remarked "an island of British atmosphere hung above the Indian plains".^{xxvi}

Conclusion

The British moved towards the Nilgiris by the early 19th century and initially it was used as a spa and sanitarium. After the 1857 revolt the rulers wanted to alienate from the ruled so they decided to migrate to hills. Later few hill stations turned as summer capital. Ootacamund in Nilgiri became the summer capital of Madras Presidency in 1870. Nilgiri saw a long list of visitors such as the Governor-Generals, Governors and Statesman's and most of them have recorded the region. As in the words of Geographer James Duncan, 'landscape is in large part a transformation of a particular form of social organization and set of

beliefs'.^{xxx} Nilgiris was designed and developed as an *England in the Tropics*. The development of landscape in the hill stations reflected the dominant ideology and social organization of the colonials. The narratives of the visitors just not only reflect the landscape of the region but it also conveys the imperial discourse of power and the social setting of the region. *Thus the design of Nilgiris and narratives reflects the ideological and social values of the 19th century colonials.*

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Constructing 'Dravidian Proof'-A Historical Identity

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The paper attempts to draw attention on the progress of the Dravidian identity through the writings of the Christian Missionaries and Tamil Scholars who promoted Tamil and Dravidian elements in identifying Dravidian Past and its culture which promoted the Dravidian Movement in later years. Attempts by missionaries to proselytize had naturally focused on the inequalities inherent in the Hindu order and have provided the opportunity to participate on an equal footing in an alternative religion. Colonization and industrialization helped to incorporate local communities into the provincial mainstream, while colonial interest in religion, vernacular languages and culture broadened the elite's perspectives of the non-Brahmin movement.

The press helped spread information and these ideas to the elites. The first known Tamil printed book took shape in Lisbon, fifty-six years after Vasco da Gama's landing in Calicut in 1498.¹ Around the same time, Father Henriques (1520-1600), Portuguese of Jewish origin and of the Jesuit order, undertook a thorough study of Tamil. Lexicographer and grammarian, Father Henriques founded the first Tamil printing press for printing Christian literature such as *Thambiran Vanakkam* (1578).² Due to his efforts, Tamil letters went to the printing press and it attained the status of the first alien language circulated to the European printing press.

In 1816 Francis Whyte Ellis, an English official, noticed a "language family" that included Tamil, Telugu, Kannada, Malayalam, Tulu, Kodagu and Malto.³ C.G.E. Beschi (1680-1747), the Jesuit priest known as 'Veeramaa Munivar; in Tamil, is credited, among other things, with having reformed the Tamil script, facilitating the easier spread of the written word. The first Tamil translation of the New Testament was printed by Bartholomaeus Ziegenbalg (1689-1719), a German Protestant missionary in the Danish colony of Tranquebar (Tharangambadi) in the early Eighteenth Century.

Caldwell's seminal work was intended to provide the intellectual basis for a pan-Dravidian linguistic and, by extension, ethnic identity. 'A Comparative Study of the Dravidian or South Indian Family of Languages', published in 1856, postulated that the five major and seven other Dravidian languages occupy a position of their own⁴ and that Tamil is probably the oldest cultivated and developed, of the Dravidian languages, in many respects the representative language of the family⁵ Not surprisingly, Caldwell's inference that Dravidians also entered from the northwest did not find much support.⁶ His denial of the statement that the Dravidian languages were derived from Sanskrit became widely known.⁷ He was also unequivocal that, unlike the other Dravidian languages, Tamil could do stand without Sanskrit. The Sanskrit loan words were only for abstract ideas of philosophy, science and religion, he remarked⁸

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He also noted that there was no indigenous Tamil expression for 'image', which attributes the idea and their worship to the Aryans.⁹

Caldwell traced out the rise of the Tamil civilization to about six or seven hundred years B.C. and that of their literature to the Second or Third Century A.D.¹⁰ To the great delight of later non-Brahmin leaders, Caldwell also said that a very few Brahmins had written anything that it is worth preserving.¹¹ Implicit was the idea of two competing cultures and their languages, one Aryan and Brahmin and the other Dravidian and non-Brahmin.¹²

G.U. Pope (1820 - 1907), another missionary, reinforced the idea of rivalry between Tamil and Sanskrit by writing that the great antiquity of Tamil, which is a worthy rival of Sanskrit, is abundantly plain.¹³ He also extolled the native stream of Saiva Siddhanta Hinduism as the most elaborate, influential and arguably the most inherently valuable of all the religions of India.¹⁴

The Tamil aspirators asserted that the Aryans had polluted the native religious system of the Tamils. As expected, the Saiva Siddhanta tradition offered the possibility of salvation without the intervention of Brahmins. Shiva was not only the destroyer but an all-encompassing force. The promoters of Saiva Siddhanta were a great compensating force for Brahmanical Hinduism and naturally formed the starting force within the Justice Party. They would also collaborate selectively with E.V.R.'s Self-Respect Movement.

Interest in a just religious tradition was complemented by literary discoveries that alluded to an ancient past and intellectual solidity. U.V. Saminatha Iyer (1855-1942) undertook to collect classics in private palm leaf manuscripts and published them in the late Nineteenth Century. In 1905 he had published the first printed editions of eight important Sangam anthologies and *Silappadikaram*, the epic of the anklet.

These works suggested a sophisticated pre-Aryan civilization where generosity, intellect, courage and chastity were virtues. The early Tamils were entrepreneurs, trading extensively in foreign countries such as Rome, Greece and China. Politics was highly

structured, with the 'arivar' or scholar occupying a key position and royalty as patron of knowledge or as poets themselves. There were references, albeit scant, to Tamil kings who valued both honor and valor and humiliated the north. Despite the impact of the material necessities and notorious controversies between kings, the Sangam Era represented a resplendent past. *Silappadikaram*, the *Akam*, or the 400 songs of the interior, and the *Puram* (songs of exterior), songs of the Sangam period, showed the virtues of those times. Death on the battlefield, the highest honor, was to be coveted.

Virtuous women were considered gods. The *Silappadikaram* evocatively exposed all of these elements. Most of the Dravidian leaders of the Tamil Nadu took full advantage of the work's reference to King Chera Chenkuttuvan and his successful vengeful expedition north.

In 1919, the University of Madras, under the direction of Krishnaswamy Iyengar, Professor of Indian History and Archeology, was involved in the production of a historical series with the most recent epigraphic materials which brought to light new information on the history of the South from India.¹⁵ Dravidian pride received a further boost in 1924 when John Marshall proposed that the Indus Valley Civilization script was actually Dravidian.¹⁶ The discovery that up to twenty words in the Rig Vedic language were of Tamil origin reinforced this proposition. However, there is still no definitive evidence that the Indus civilization was Dravidian and eight decades later the Vedic Rig script remains to be deciphered.¹⁷ The debate is going on to ascertain whether the Aryans were indigenous or foreign to India and it could not be tested with the prevailing standards.¹⁸

However, this ferment of ideas has produced a new assertiveness among Tamil scholars. Professor P. Sundaram Pillai (1855-1897) stated that Tamil was the source of the Dravidian languages. Comparing the subcontinent to the face of a goddess, he said that the south was similar to the forehead and the Tamil the dot (which means fertility and prosperity) in it. Sundaram Pillai noted that while Sanskrit was out of fashion,

Tamil is and its fragrance is omnipresent. The prominent Tamil scholars aspired to make a distinction to Tamil from the grip of the Sanskrit as much as possible.

Half a century later, in 1971, author and critic D. Jayakanthan described people like P.Sundaram Pillai as stupid and slave-minded, to spread the view that hatred of Sanskrit alone is proof of their love of Tamil. Many still hold to the primitive idea that Sanskrit is a language for Brahmins.¹⁹ Jayakanthan's comments revealed the extent of movement in the other direction from Sanskrit by some non-Brahmins and others, as a response to the Tamil Brahmins who identify themselves with the language. Thus the interest shown by the Christian missionary scholars, European and Tamil scholars in their works exposed the Dravidian Civilization and Culture which in turn, helped to the growth of the Dravidian Movement in the Twentieth Century.

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A study on the Life and Teachings of William Miller: A Pioneer of Missionary Education in Madras

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Introduction

Throughout history there have been many eminent figures who come and go, but there are only a few who have left indelible footprints on the sands of time. True to the adage that knowledge is indestructible, the contributions made by pioneers of education cannot be rendered obscure.

In the long list of the proponents of educational initiatives of Christian Missionaries in Southern India, the name that always garners utmost reverence and respect, remains to be that Rev. Dr William Miller. In the 1800's, with the start of the evangelical revival trend that dominated the western world in the 18th century, Christian education initiatives in Madras majorly

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constituted the missions developed by the society of Propagation of the Gospel, London Missionary society, Church Missionary society, Wesleyan Mission, and the Free Church Mission of Scotland.

The Free Church was formed by Evangelicals who broke from the Church of Scotland in 1843 in protest against what they regarded as the state's encroachment on the spiritual independence of the Church, in what is known as the disruption of 1843. Led by Dr. Thomas Chalmers, the Free Church concerned itself with the problems of urban society and they made a real attempt to overcome the social fragmentation that took place in industrial towns and cities.

India was among the early fields of missionary activity by Scot Presbyterians, and became a major location for Scottish foreign missions in the 19th and early 20th centuries. It was in 1824 that the Free Church of Scotland endorsed foreign missions, sending out their first missionary leader-Alexander Duff to India in 1829. Following the success of Alexander Duff in Calcutta and John Wilson in Bombay, John Anderson was assigned to follow their footsteps and setup similar educational endeavors in Madras in 1837. He was subsequently succeeded by William Miller in 1862.

Hailing from Thurso in Scotland, Miller was one of the youngest Scottish Missionaries that took up service in India. He was initially assigned to spread the preachings of the Free Church of Scotland, congregational work and child education. He later took over the Christian boy's school near Anderson Church, which would in the consequent years transform and earn the reputed name of 'Madras Christian College (MCC)', under the instruction and guidance of William Miller.

Birth and early life:

Dr. William Miller was born in Thurso in Caithness, in the northern province of Scotland on 13th January 1838. Miller's father was an efficient merchant. His early education was at the school of Thurso which was run by the Christian missionaries. Later he moved to Aberdeen to attend Bellevue Academy, He completed his school education at the young age of 13 and in 1852, Miller joined Marischal college at Aberdeen and was considered to be the best student of the college in the

very same year. Here, Miller studied for four years in various fields like Christian doctrines, Latin, Greek, Natural history, Mathematics, Philosophy and Logical reasoning and then moved to Edinburgh.

The education he received at Edinburgh served as a great inspiration throughout his life. Miller once quoted that his days at Edinburgh were his happiest days. Miller took up theology in the year 1857 to 1861 at free church which was separated from the established church of Scotland. He was very interested in the subject of theology and participated in many theological debates which enhanced his spiritual knowledge and gave him new ideas in spirituality and theology. He also preached at the free church with great excitement and enthusiasm.

After completing his education at Edinburgh, he was appointed as an assistant to the free St. George's church at Edinburgh. Miller just like the other Scottish men had no idea of coming to a country like India. Many of whom believed that service in education and spreading the word of Christianity was not a character of the Scottish, it was during this time that the school started by John Anderson in Chennai was in desperate need of an able administrator, Dr. Candlish who was the head of the church had remembered a youthful Miller who was consequently called forth to take the reins of school in Chennai.

However, Miller despite have no idea about India and its educational development accepted his call and left for India.

Arrival in India and early missionary years:

Within a year of his arrival in Madras, Miller took interest in the educational work of the Central Institution and its progress. Miller was a profound visionary and at a time when missionary societies of different churches operated in independent of each other, in 1874, Miller proposed partnership among missions of Madras for more effective ministry. There was a general agreement to the resultant resolve that the Church of Scotland Central Institution in Madras become the Central Christian College for South India. Though, as the secretary of the ecumenical mission, Miller had to look after various activities such as

outdoor preaching, congregational work, medical aid, girl's education and social work, his primary focus remained the central school. In 1874, Miller proposed the idea of a Christian College in South India with a corporate framework to the Foreign Missions Committee and was subsequently approved in 1875 by the General assembly of the Free Church of Scotland. Thus, Miller transformed the institution into an ecumenical and co-operative enterprise and named it as Madras Christian College on 1 January 1877.

After obtaining the status of recognition as a college, under the affiliation of the University of Madras, F.A classes started. By 1865, the first class of six students appeared for matriculation examination. Consequently, a junior B.A class was formed in February 1867 and thus the institution became a firstgrade college. Its growing popularity can be attributed to Miller's hard work as well as the institution's focus on intellectual progress. In what is famously referred to as the 'Miller's era', the institution grew and flourished under the leadership of Miller into one of the most prestigious colleges in India. He is widely known for the educational reform and schemes that he helped introduce and implement during his tenure as a University of Madras senate and in the legislative council. Miller was chosen as a senate member of the board of the University of madras in the year 1867. Miller served for almost thirty years in the senate board of the University of the Madras thus playing an important role for the growth that the University achieved in leaps and bounds. This ecumenical approach to Christian education served as an impetus for the establishment of other educational institutions like the United Theological College in Bangalore, Meston Training College in Madras and Vellore Medical College.

Years at Madras Christian College:

Miller realized that MCC was a changing college in a changing nation and emphasized hoe essential the existence of societies, associations and clubs was to equip the students to confront big, worldly challenges. About 45 such clubs, most of them being the oldest in the country was set up for the students to express their

talents freely. This helped create a conducive environment for intellectual, moral and physical growth. Further, as a move ahead of its time, he also introduced the flavor of social work experience to the students through the Brotherhood Society and the Rural Service League. He also instituted scholarships and studentships, built hostels and staff residences, thereby facilitating strengthening of spiritual and social service interests of the community.

He also ensured that the college contributed to intellectual stimulation by launching the Christian College Magazine in 1883 which then grew to become a popular monthly periodical encouraging free expression of new ideas, in an era where such journalism was almost non-existent.

He not only erected great buildings for the college, chiefly by his own gifts and those of his brother. But also garnered support and sponsorship from a group of loyal and able men, both Indian and British. His dormitories, or college hostels were first of their kind in South India—he used these to train future government officials and members of municipal and local boards in the art of conducting public business and running democracy. He introduced the principle of self-governance and believed that the residential framework would help shape responsible graduates. In these hostels, students of all castes, language, color or creed interacted, studied and lived together.

The alumni of the college, occupied prominent positions in all fields, including national movements, politics and government offices. He also setup up the common library in 1863 and ensured that the college provided excellent library facilities focusing on both private study and research. He also ensured that the leadership abilities of the students were nurtured through establishing various clubs and societies.

Miller wanted the College to develop as one of the foremost educational institutions in the East and a rich source of Christian thought and influence in Southern India. Miller was very much involved during the first ten years after the University of Madras was founded. His unmatched interest in the development of the standard of the education of the University made him a

very charismatic person for the development of the University.

Miller's Theological views and perspectives on Christian Education:

Miller set out to redefine the role of educational missions and firmly believed that education should make a leavening impact. 'The central idea is that of associating all education and all thought with revealed truth, and of making them thus a channel whereby it may enter into and leaven the mind of the community'.

He is quoted to have used the analogy of 'ploughing and harvesting' implying that the task of education is the former and the responsibility of 'harvesting' would be in the hands of preachers. Though the Free church considered education as a preparation for evangelism, Miller firmly opposed the use of education as a 'bait for conversion'.

Miller believed that the objective of Christian education was to provide education for Christians in developing leaders for the Church. As for MCC, its aim was to mold character, to send out men into the world with their whole being so developed that when "truth comes before them they will love it, that when duty comes to them, they will do it". He strongly encouraged the students to think independently and discuss their ideas with others to form a comprehensive judgement through participation in debating societies, associations and through literary publications in the monthly Christian College magazine. In the inaugural article, Miller says, that a new era is dawning on India and that new thoughts are stirring in men's minds and new aspirations are awakening and that these thought and aspirations will continue to be weak as long as they shared with only a few.

He urged his students to always focus on the truth rather than custom. He says that though Indian students are the best at intelligent apprehension, they have a habit of the 'Western mind'- to let statements lie dormant side by side. He elaborates that there is a real interest in truth, or what is believed to be the truth, but there is not that ferment of thought which truth ought to excite. He strongly encouraged his students to preach the truth, however unpleasant it may be, which they

have learnt by experience as it would be one of the things that they would be conspicuously called to do if they wish to serve the country as well.

Controversies:

The most important controversy that Miller's views ensued was that of ministry education. Townsend who jointly authored the magazine 'Spectator' wrote an article asking, "Whether the cost spent by the ministry groups on India was right and bore fruit?" Miller replied by stating that "the luxurious life that the Europeans lived in India was because of the Christian missionaries." His reply however was not received well by many people.

Moreover, Miller's writings about the educated Hindus irritated various Christian groups, both in India as well as England. Miller was also a huge critic of the Government's schemes which he deemed non beneficial. He expressed this thought, boldly in the year 1893 at Mumbai to the community of the heads of the missionaries. Miller was not deterred by the hatred and the controversies surrounding him he believed that it was gods call for him to spread Christian education in India. He also spoke at the "Worlds Congress of Missions" which was held at Chicago in the year 1893. In the conference, he spoke about the ambitions of the missionaries amongst which the first one included the training and strengthening the students and developing the skills, and the second one was to make them ready to face the challenges of the future world. This speech of Miller can be considered as a great reply to the critics of the missionaries of Christian education.

Addressing the criticism that his students face in his college Day message in 1909, Miller exclaimed that though he has no objections to the hard things being said, provided the things said were true and not a result of unsympathetic and one-sided observation. He says that not many have had the opportunity of knowing what South Indian schoolboys and students really think and feel both when they are being educated and later when they have gone out to the world and that in his experience, very few young people anywhere have been more responsive than his students to strict and regular

discipline or more appreciative in later years of the good it has done them.

Conclusion:

In the mid of Nineteenth century missionary education had become part of a more general provision of education for India but without any focused aim. Missionaries were liberal in their thoughts about education. Scottish missionaries in particular believed in moral training through imparting quality education to ensure that the future generation carries on their duty.

Miller revolutionized this thought through a systematic approach to the missionary enterprise that included the development of indigenous leadership, active engagement with cultural elites, and an understanding of the Church as essentially a missionary enterprise. The main aim of the missionaries was conversion and large resources were spent on the education but these were not sufficient for this vast purpose. But with perseverant hard-work and a mindset that focused on progress and not on individual gain, Miller's work set an example of what imparting proper, quality education can help achieve the aim of education and the true build of character.

Miller believed in the influence that Christian missions had on education and its importance. Dedicated to the actualization of this conviction, he worked untiringly through 45 years of his stay in Madras, committed to an education aimed at brightening not only the intellect of the students but also his conscience and religion. Though he succeeded in most of his endeavours, the most important of his victories will always be the way his ideas, principles, inclination for duty and teachings were reflected in all his students. Miller still lives in the hearts of millions of Indians, particularly the love and respect that the people of South India have for him is everlasting.

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Baramahal Through the History

S.Vishvabharathi*

Introduction

In the medieval South Indian History Baramahal has a disguisable place. Geographically its' significance was felt almost by all rulers of South India; though in various names of the Baramahal being the prominence. It was the entry point to Tamil Countries, Mysore and Kerala. Three important passes, the Datchinapada, Kuppam Pass and the Chengam those connecting Northern India, Deccan and South ran through this territory signifies its geographical significance for many reasons; viewed through Geo-political eye. Baramahal got its name just in the beginning of 16th century. The name was come in to light only after the famous treaty of 1792 made between the British East India Company and Mysore Tiger Tipu Sultan. This territory's name is always associated with Jagadevarayan clan; the ruler of Jegadevipalayam and Chennappattana of Mysore. The former was gifted by the Sri Rangarayar recognizing brave contribution of the Jagadevarayan I in 1578 CE in the war invading Bijapur Sultan on Chandragiri and gave her daughter in marriage to him. Around 1589 CE Jagadevarayan II received Chennapatna Jagir again his immense contribution in the war waged by Golkonda Sultan on Benuganda based Vijayanagar king. Though the name claims many meanings, the connotation of twelve palaces seems appropriate.

Identification of Baramahal

Baramahal forms the territory that curved out of 'Thagadur Nadu' ruled by Andhiyaman Clan during the Sangam Age. Adhiyaman clan was mentioned by the Asoka the Great.¹ The defeat of Sangam Age Adiyamans in the hands of Chera king 'Perumcheral Irumporai' this part of Thagadur Nadu became headless and nearly a buffer region.² The two prominent rulers of this territory after Sangam Age were the Western Ganga and Banas. This territory was divided amongst them and formed part of Gangapadi 96000 and Perum Banapadi or the Vadugavazhi 12000 respectively.³ Inscriptions of Dharmapuri and Krishnagiri districts reveal that both

were feudatories to the Pallavas.⁴ However the overlords never extended their direct rule here. From the lost quarters of ninth century CE, another feudatory ruler Nulambas emerged shedding the Banas and encroach certain territories of Gangapadi to form their country Nulambapadi 32000 at its utmost expansion from Nulambapadi 1000.⁵

In the beginning of 10th Cen CE the Chola Emperor Rajaraja the great, concurred both Gangapadi and Nulambapadi to for 'Nigarili Chola Mamdalam' one of the Mandalas of Chola Country.⁶ Till now, this territory was sub-divided into too many sub-countries or sub territories. Each territory was supposedly administered by a chief or headperson. The inscriptions of this region reveal that more than 20 such sub territories names around 13-14th Cen. CE. As soon as the Vijayanagar Empire formed their rule; the territories of ancient Thagadur Nadu became part of Mulubagal Rajya; generally administered by the Crown Prince of Vijayanagar kingdom.⁷ During the 'Aravidu Dynasty of Vijayanagara' or 4th dynasty of the Vijayanagara Empire saw the arrival of Jagadevarayan family, whom received Baramahal as gift, native of Nannal Circar near Hyderabad.

The names Baramahal and her rulers Jagadevarayan clan are inseparable all through the ages. Baramahal means as said earlier 'Twelve Palaces' or 'Province of Twelve places'. Though it sounds as an exact view from the historians on taking the records that are available on Baramahal, which are more confusing, cloudier, and indecisive the modern studies give some light on the confusing, cloudier, and indecisive position. This light certainly gives us a fresh look on Baramahal and demands further studies.

Distiguing Baramahal

In the history of South India, the geographically divided territories Baramahal, Thalaghat and Palaghat were played significant role at least from the Nayak

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rule, and more particularly from the incursion of Deccan sultans. These three geographical divisions are found mentioned in British records while dealing with the present districts Salem, Dharmapuri, Krishnagiri, the taluks of Tirupathur and some parts of present Karnataka state. Though some references are available from the Deccan Sultans; names of these geographical divisions ever used in the inscriptions or any kind of paleographic records except the British records.

Though Wills⁸ and Dykes⁹ gave some reference, Le Fanu was the first man, who gave some meaning to these names. Thereby it was more useful to identify the division of land or the country. Due to modern days administrative division we can put the interpretation as follows.

The Balaghat: 'Bala' means 'above'. The tract above the Ghats is known as the Balaghat. The tract was identified mainly with Hosur Taluk by Le Fanu. Considering that his interpretation was denote to the Hosur taluk existed in his time, now we may be identify the tract as, present day Hosur taluk along with some parts present Denkanikotta and some parts of present Karnataka state. The Baramahal: 'Bara' is a Hindustani word, means to 'twelve'; and 'Mahal' is Arabic means 'places. Thus Baramahal denotes the tract ruled from the 12 palaces. The tract was identified by Le Fanu mainly with the taluks of Tirupathur, Krishnagiri, Dharmapuri, and Uthangari. Considering that his interpretation was denote to the taluk divisions existed in his time, now we may be identify the tract as, present day, Tirupathur taluk in Vellore district; whole Krishnagiri district excluding Hosur taluk and some parts present Denkanikotta taluk; and Dharmapuri district. The Talaghat: 'Tala' means 'Low'. The low country or the tract below the Ghats is known as the Talaghat. The tract was identified mainly with Salem district by Le Fanu.¹⁰

The Baramahal Forts

As discussed earlier the territorial limit of Baramahal was still hangs in ambiguity. Mainly due to the ignorance of the historians by not taking up a notice on various powers existed in the province between Jagadevarayans and the beginning of the British

Company rule. And again most of them failed to acquaint with various administrative names infused by them on the particular tract.¹¹ Hence the territorial difference on each reign and it's expanded and contract of territory on the rise and fall of each power was to be discussed.

The Baramahal Forts or the 'twelve places' which gave the name to it are 1. Bole Thimmaraya Durgam, 2. Gaganagiri. It was otherwise known as the Sky- Hills. It Tamil it was more commonly known as 'The Periya Malai. 3. Jagadevi Durgam. It is usually called as 'Jegadevi'. 4. Kaveripattinam, 5. Krishnagiri, 6. Maharajagadai, 7. Mallappadi, 8. Mattur, 9. Nagamalai, 10. Rayakota, 11. Tattakkal Durgam, 12. Veerabadra Durgam otherwise called as Itti kall Durgam.¹²

Baramahal After Decline of Jagadevaraya

The rule of Rama III at Srirangapatnam was weak, and the local chieftains rebelled. On Rama's death, his younger son Tirumala II was sent to Madura, to the care of his uncle Venkata-I, and Srirangapatnam was left in charge of a vice regent. In 1586 A.D. Ranga II of Penukonda died, and the whole Empire passed to Venkata-I. The young nephew Tirumala II thereupon proceeded to Srirangapatnam and assumed an attitude of hostility to his imperial uncle. This led directly to the taking of Srirangapatnam by Raja Odeyar of Mysore, whose act was countenanced by Venkata I, and whose actual possession was confirmed by Raja in 1612 A.D.¹³.

Raja Odeyar next began systematically to absorb the territories of the Poligars to the South and the East, and encroached extensively on the possessions of Jagadeva Raya, which lay to the north. His grandson Chama Raya (1617-37), by the conquest of Chennapatna after a series of Bijapur invasions, completed the expulsion of Jagadeva Raya's house from what is now Mysore Territory.

Hostilities Between Mysore and Madura and Bijapur Conquers Baramahal

The opening of hostilities between Mysore and Madura is Madura obscure for want of accurate dates and synchronisms. It would appear that early in

Tirumala Nayaka's reign, Coimbatore was invaded by Chama Eaja, who penetrated as far as Dindigul, and was there checked by Tirumala's able general Ramappayya. The Madura army then took the offensive, and drove the Mysore troops up the Ghats, storming one of their principal fortresses. The quarrel then assumed a new aspect, with the sudden intervention of the Sultans of Bijapur and Golconda in 1634 CE. In the course of this campaign the Baramahal was made subject to Bijapur, and, by 1644 CE.¹⁴

The Marathas and Re-conquest by the Mysorians

The aggressions of the Marathas it would appear that, for a few years, the Baramahal, and perhaps also the Talaghat, passed under Maratha rule. Chikka Deva Raja studiously refrained from interfering with the Marathas, who came to loot and not to rule. With the death of Sivaji in 1680, and the fall of Bijapur and Golconda, he came in closer contact with the Mughals, and made fast friends with the Mughal general Qasim Khau. In 1689 he assisted in the final ruin of Madura. In 1685 he had been negotiating with Venkoji for the purchase of Bangalore.¹⁵

The Cuddapah Nawab and baramahal

Meanwhile, four of the five Circars of the Carnatic Haidarabad Balaghat had been absorbed by Abdul Nabi Khan, the Pathan Nawab of Cuddapah; the fifth, Gooty, falling to the Ghorpade Marathas. Abdul Nabi Khan was theoretically a subordinate of the officer holding the joint command of the Carnatics, but he sometimes dealt directly with the Subedar of the Deecan. Before, however, Nizam-ul-mulk had consolidated his power; Abdul Nabi Khan had become practically independent. According to the Baramahal tradition, the Baramahal was granted by Zulfikar Khan as a Jaghir to Abdul Nabi Khan.¹⁶ He extended his possessions southward along the back of the Eastern Ghats nearly to the Kaveri, and, by 1714 A.D., he had made himself master of the Baramahal.¹⁷

Raise of Haider Ali and British 1748-1761

The Nizam-ul-mulk died in 1748. A war of succession followed, in which the French and English took sides, and for the first time came into political prominence. The field of war was outside Salem

District, which at the time was divided between Cuddapah and Mysore. Nanja Raj, chief minister of the latter State, played a double game; he tried to get the cession of Trichinopoly from Muhammad Ali, and then intrigued with the French. His share in the war cost him money, but brought him no gain. It was in this war that an obscure adventurer, Haidar Ali, became the most powerful subject in the service of Mysore.

Conquest of Baramahal by Haider ALI

In 1758 Cuddapah was invaded by the Marathas, who stripped the Nawab of half of his territory. One Asad Khan, at the time Governor of Baramahal on behalf of Cuddapah, had recently been superseded by another officer. He promptly went over to Haidar, and advised him to essay the conquest of the Baramahal. Haidar deputed his brother-in-law, Makhdum Ali, for the purpose. This officer, as a preliminary stop, first reduced the Poligar of Anekal, whose territory intervened between that of Haidar and the Baramahal around 1760 CE.

The Mysore War Prelude, 1761-66

The year 1761 was eventful in Indian history. On January 15th, Pondicherry surrendered to the English, and French dominion in India ceased to exist. Eight days previously (January 7th) two hundred thousand Marathas perished at Panipat in battle against the Afghan Abdali, and in the massacre which ensued. In the same year Haidar Ali, emboldened by the catastrophe at Panipat, usurped the government of Mysore. By these events the political aspect was completely changed.

Haidar overrated the effect of Panipat. Before the year 1761 had expired, he had, in alliance with the Nizam's brother Basalat Jang, driven the Marathas out of Sira, and on the payment of three lakhs, he was created Nawab of Sira, a title which Basalat Jang had not the faintest authority to bestow. The seizure of Sira by Haidar was an insult to the Marathas which brought speedy retribution. In 1764 the Peshwa himself invaded Mysore; by June, Haidar had sustained a crushing defeat, and in February of the following year he bought off the Marathas with an indemnity of 32 lakhs. In 1766, the pageant Raja died. His son, a youth of 18 years, was

set on the throne by Haidar. The young prince chafed against Haidar's authority. Haidar confiscated all his property, and placed him in confinement. This act determined the Marathas and Nizam Ali on Haidar's deposition, and precipitated the First Mysore War. The fourth Mysore war ended on the fall of Tipu. Then the British East India Company's rule was established, new Bharamahal and Salem district was formed.

Conclusion

For nearly two hundred and twenty years between 1578 CE to 1799, the Baramahal territory was subjected to numerous wars between the Jagadevaraya family and Vijayanagar form one party Mysore Udaiyars, Deccan Sultans particularly, the Golkonda and Bijapur followed by the Cuddappa Nawab, Marathas. Hyder Ali, Tipu Sultan and lastly the British form the members of second party. As soon as the decline of Jagadevarayas and Vijayanagara the members of Second party quarrel with themselves to take control over Baramahal the entrance to Tamil Countries, Mysore and Kerala. Three important passes, the Datchinapada, Kuppam Pass and the Chengam pass those connecting Northern India and Deccan with South, ran through this territory signifies its geographical significance for many reasons.

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Enlightenment Historiography

R. Paramasivam*

Enlightenment historiography was a new type of historiography that emerged in the mid seventeenth century and lasted till the close of the eighteenth century, from Pierre Bayle (1647-1706) to Immanuel Kant (1724-1804) . Modern historical writing in spirit and method is largely a product of the era of Enlightenment, and historical composition played a great part in the mature phases of the Enlightenment --

"the seedbed of the modern mind."¹

The German word for Enlightenment is Aufklaerung, a term which represents the distinctiveness of the eighteenth-century German intellectual and literary world, and strong French rationalist influences. Aufklaerung does not refer to a uniform school of thought but to a broad range of shared ideas and themes. Among the scholars of the

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Aufklärung a group of Goettingen professors and the philosopher Immanuel Kant exerted a special influence on historiography,² even though a number of equally eminent thinkers such as Rene Descartes (1596-1650), Jean Mabillon (1632-1707), Pierre Bayle (1647-1706), Francois Marie Arouet de Voltaire (1694-1778), Charles Louis sieur de Montesquieu (1689-1755), David Hume (1711-1776) and Edward Gibbon (1737-1794) have also made their lasting contribution to the thought and spirit of the Enlightenment, which was the product of the Age of Reason and the Age of Intellectual Revolution.

While explaining the content and significance of the Enlightenment, R.G. Collingwood, the Oxonian philosopher writes: "By the Enlightenment, Aufklärung, is meant that endeavor, so characteristic of the early eighteenth century, to secularize every department of human life and thought .. It was a revolt against the power of institutional religion as such."³ The French historian of ideas, Hippolyte Taine (1828-1892) maintained the view that the eighteenth century Enlightenment was a state of mind, born of the classic spirit (*esprit classique*).⁴ The Enlightenment historiography set itself against the Graeco-Roman and Church historiographies which dominated the Classical Antiquity and the Middle Ages respectively.

Ages

Enlightenment historians always regarded the past ages, particularly the faith dominated medieval period, with supreme contempt and disgust. They viewed those times with little sympathy and found in them no expression of genuine and valuable human achievements.⁵ They believed that the new age emerged from the darkness of the medieval period, after the twilight of the ancient. Hence, terms such as the "age of light", "illumination", and "enlightenment" were constantly used to differentiate it from the earlier period considered to be a Dark Age. In fact much earlier the Italian poet and humanist Francesco Petrarch (1304-1374) thought that he was living in a new age, a period of light following a long night of Gothic gloom. He believed that the first two centuries of the Roman Empire represented the peak in the development of

human civilization. The German invasions had caused a sharp cultural break with the glories of Rome and inaugurated what Petrarch called the "Dark Ages". For Petrarch the thousand year-period between the fourth and the fourteenth centuries constituted a barbarian, or Gothic or "middle age".⁶

The new age did not accept the view that old was gold, and that what the forefathers had thought was necessarily profound and true. Reason in its original form was accepted as the guiding principle instead of the authority of the Church. Everything of the Classical Antiquity was no longer regarded as outstanding. Latin was discarded in favor of national languages. Criticism was applied both to fables and falsification of the past. The Church -historiography came under virulent attack and the Christian conception of truth and justice was bitterly criticized. Voltaire was the classic example of this new scientific attitude toward history.

Important Feature

This genre represented the flowering of a distinctly Renaissance individualism. Like the work on the great men in history, several historians' such as Voltaire's *Age of Louis XIV* and *History of Charles XII* treated the distinctive personalities of significant political figures who themselves gloried in their own uniqueness. The prototypical Renaissance individual was a man of unusual abilities, self-consciously aware of his singularity and unafraid to be unlike his neighbor. Like Leon Battista Alberti (1404-1474), a writer, architect and mathematician who remarked: "Men can do all things if they will", these individuals also had enormous confidence in their ability to achieve great things in this world.⁷ Individualism stressed personality, genius, uniqueness and the fullest development of capabilities and talents hidden in an individual. The quest for glory was central to Renaissance individualism, a concept that was very much sustained by the writings of the Enlightenment thinkers.⁸ This concept of individualism, reinforced by the Enlightenment, paved the way for the emergence of the Great Men Theory or Magical Historiography. A large corpus of biographical literature began to appear. The eighteenth century writers wove wit and literary skill

into all they wrote. This was a part of their basic esprit. Their enterprise was in part a rebellion against the seventeenth century metaphysics and erudition, against incomprehensible philosophies. and indigestible leaning. They demanded that things be clear and a delight to the reader. In pursuit of this goal they sometimes oversimplified, but they were never dull. That is why they became the most influential writers of all time and why they are still read eagerly even today. Edward Gibbon's immortal work, *The Decline and Fall of the Roman Empire*, though predominantly political and not biographical, certainly comes under this category of creative literature. The Cambridge History of English Literature, while paying a well deserving tribute, says: "The Decline and Fall is not only the greatest historical work in the English language, it is perhaps the greatest piece of literary architecture in any language. It is faultless in design and in detail and its symphonic narrative power is superb...in the main Gibbon is still the master above and beyond date..."⁹ Enchanted by this consummate literary artist-historian, Jawaharlal Nehru pays his tribute to Gibbon's masterpiece saying: it makes fascinating reading even now, and I found its story, given in somewhat pompous but melodious language, more engrossing than any novel."¹⁰

Fact

Giambattista Vico (1668-1744), a Neapolitan professor of rhetoric, came out with a new historical concept of truth. In 1725 he published the first edition of his *New Science* in which Vico advanced a full-fledged theory of history, which is in essence a philosophical refutation of the old Cartesian assumption that reason alone - employing philosophy, mathematics, and physics- yielded essential truth and that phenomena not accessible to those disciplines, such as the subject matter of history, were simply of no. consequence. The Cartesians had insisted that whereas we can gain exact knowledge of physical nature by measuring its properties and framing precise mathematically expressed laws, we can never do the same in the study of history. But Vico rejected this view of the Cartesians on the ground that whereas we can understand human society and human history because people like ourselves

made them all and the workings of their minds we can grasp, but the same thing cannot be claimed in the case of physical nature because God made it and therefore He alone knows.

He very ably argued that the *factum* (what man creates) was the *verum* (the true) and human beings understood more profoundly that which they have made (*factum*) than that which they simply confront, say, the divinely created nature.¹¹ "Human history was inherently understandable because all human beings experienced the hopes, fears, efforts, deeds, and wishes which entered into human events; they forever remained "outsiders" to nature, though."¹²

The same Italian philosopher Vico saw providence or the divine will guiding or underlying the course of human history. If there is any plan, where does it come from and why would it exist? If there is any order or arrangement in nature, who is then the author of it? As an answer to these metaphysical questions Vico came up with the explanation that the meaningfulness of history implies some sort of larger purpose, which must be part of a cosmic order. A person who appears to be a free agent unwittingly serves the higher purposes of the divine plan. This kind of reasoning ties Vico to German philosophers like Hegel and even to Marx.¹³

Enlightenment Historiography

The 18th century Enlightenment historiography brought to prominence the following ingredients: a) From Pierre Bayle came the critical and skeptical mentality. It subjected all the old tales, even those of the Scripture, which the Scottish philosopher David Hume contemptuously called "the fables of a barbarous and ignorant people", to a critical examination. b) From Montesquieu who regarded history as one of the social sciences the search for deterministic general laws in human affairs. Montesquieu's *Spirit of the Laws* combined history with sociology to begin the quest for a true science of humanity. c) From Voltaire, a sense of *esprit du temps*, or the special flavour of a particular period, seen as expressing or embodying a distinctive mentality and culture and d) from the writings of Condorcet and Turgot came an idea of orderly

development in human past; in brief the idea of progress. Moreover, the process of secularization and rationalization of history was in the ascent. Reason was the guiding light. History became a pragmatic science, capable of offering lessons and providing guidelines to policy makers in Government. The familiar use of the past as a storehouse of lessons or examples philosophy teaching by examples", as suggested by Dionysius of Halicarnassus - gained importance. Pocock saw history as an aid to the statesmen.¹⁴

Enlightenment had frequently been found wanting in true historical mindedness. R.G.Collingwood stated that during the Enlightenment "no attempt was made to lift-history above the level of propaganda."¹⁵ Collingwood has a serious reservation about the hypercritical attitudes of some of the Enlightenment thinkers towards established religion, namely medieval Christianity. In his estimate the polemical attitude of persons like Voltaire and Kant Was too violent and one-sided. Terms such as religion, priest, Middle Ages, barbarism, etc. were for such persons neither historical nor philosophical nor sociological in nature with definite scientific meaning.¹⁶ according to Collingwood the historical outlook of the Enlightenment was not genuinely historical; in its main motive it was polemical and anti-historical."¹⁷ in his well considered opinion "A truly historical view of human history sees everything in that history as having its own raison d'être and coming into existence in order to serve the needs of the men whose minds have corporately created it. To think of any phase in history altogether irrational is to look at it not as an historian but as a publicist, polemical writer of tracts for the times."¹⁸

Conclusion

Despite these drawbacks there is no denial of the fact that during the Enlightenment era history undoubtedly received a facelift. It touched new heights: A new spirit was injected into the framework of history which intensified the study: of not only the external forces such as the geographical, physical and environmental factors but also the internal and psychic factors such as sentiments, motives, fear complex, sex instincts and the play of the subconscious, affecting

human action. The political and dynastic history was regarded as external, and the history of ideas, sciences, religious systems, philosophy and culture were regarded as internal. Therefore, Paul K.Conkin and Ronald K.Stromberg, two American historians of our times write about the Enlightenment thinkers: "Biased, incomplete, victims of the rationalist fallacy, lacking a sense of historical development; yet eager inquirers into human affairs, able to see the larger patterns, anxious to broaden the scope of history, brilliant writers who valued history highly acclaim them as the fathers of modern history...."

Therefore, Prof.Sheik Ali confidently says: "The historiography of the Enlightenment period broke new ice, turned a new leaf in the art of writing history, and revolutionized the entire concept of history, preparing the ground for new mansions to be built in the nineteenth century on the firm foundations it laid of humanism, pragmatism and criticism." Thus despite its inherent weaknesses and visible flaws, Enlightenment historiography has certainly helped history to become three dimensional by widening, deepening and heightening its frontiers.

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கிரேக்க வரலாற்று வரைவியலும் தூசிடேடிகம்

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முன்னுரை

கிரேக்க வரலாற்றில் பல்வேறு போர்கள் இடம் பெற்றாலும் பெலபேனேசியப் போரே மிக முக்கியமானதாக கருதப்படுகிறது. ஸ்பார்ட்டாவுக்கும் ஏதென்சுக்கும் இடையே நடைபெற்ற இப்போர் கிரேக்க வரலாற்றில் பெருத்த விளைவுகளை உண்டு பண்ணியது. இத்தகைய போரைப் பற்றிய முழு விபரங்களையும் உலகிற்கு உணர்த்திய கிரேக்க வரலாற்றாளர் தூசிடேடிக்ஸ் எவ்வாறு கிரேக்க வரலாற்று வரைவியலுக்கு தம்மை ஒப்புக் கொடுத்தார் என்பதை தகுந்த ஆதாரங்களோடு விளக்குவதே இவ்வாய்வு கட்டுரையின் நோக்கம் ஆகும். இக்கட்டுரை ஐந்து தலைப்புகளால் பிரிக்கப்பட்டுள்ளது. தூசிடேசின் ஆரம்ப காலம்,

வரலாற்று நூலும் பகுப்பும், இவர் கையாண்ட வரைவியல் முறை, இவரின் வரலாற்று தத்துவங்கள், சிறப்பியல்புகள் உள்ளிட்ட தலைப்புகளோடு இறுதியாக கட்டுரையாளரின் மதிப்பீட்டோடு முற்று பெறுகிறது. நா.ராஜேந்திரன், வரலாற்று வரைவியல், க.வெங்கடேசன், வரலாற்று வரைவியல் மற்றும் ந.சுப்பிரமணியனின் வரலாற்று வரைவியல் உள்ளிட்ட நூல்களை சான்றுகளாகக் கொண்டு இவ்வாய்வு கட்டுரை அமைந்துள்ளது.

தூசிடேடிக்ஸின் ஆரம்ப கால வாழ்க்கை

கிரேக்க வரலாற்று ஆசிரியர்களில் தலைச் சிறந்தவராகப் போற்றப்பட்ட தூசிடேடிக்ஸ் ஏதென்ஸ் நகரில் கி.மு.460ல் பிறந்தார். தமது இளமைக் கல்விக்குப் பிறகு ஏதென்சின்

* முனைவர், ஆய்வாளர், செங்கல்பட்டு.

இராணுவத்தில் சேர்ந்தார். கி.மு.430க்கும் 429க்கும் இடையே ஏதென்ஸ் நகரை உலுக்கிய கொள்ளை நோய் இவரையும் பாதித்தது. எப்படியோ அதிர்ஷ்ட வசமாக உயிர் தப்பிய இவர் தமது தனிப்பட்ட திறமையினால் ஏதென்சின் கப்பல் படைக்கு தளபதியானார். எதிரிகளை வெற்றிக் கொள்ள பல்வேறு இடங்களில் முகாமை அமைத்தார் அதில் குறிப்பிடத்தக்கது தாஸிஸ் நகரில் அமைத்ததே.¹ இத்தகைய சூழலில்தான் ஸ்பார்டா நாட்டின் தளபதி பிராஸிடாஸ் ஆம்ஃபிபோஸிஸ் நகரை கைப்பற்றினார். இத்தகைய தோல்வி தூசிடையினை பதவி இழக்கச் செய்தது மட்டுமின்றி அவரை நாடும் கடத்தப்பட்டார். சுமார் 20 ஆண்டுகள் பல்வேறு நாடுகளுக்கு சுற்றித் திரிந்தார். இத்தகைய அனுபவமும் பெலபனேசியப் போரின் பதிவுகளையும் நூலாக வடித்தெடுக்க எத்தனித்தார்.

தூசிடையின் நூலும் பகுப்பும்

தூசிடையிஸ் தாம் பங்கெடுத்த பெலபனேசியன் போர் பற்றிய வரலாற்றைத்தான் நூலாக எழுதினார். இப்போர் ஏதென்சுக்கும் ஸ்பார்டாவிற்கும் இடையே கி.மு. 431-ல் தொடங்கி கி.மு.404 வரை நடைபெற்றது.² இப்போரில் அனைத்து கிரேக்க நகர அரசுகளும் பங்குபெற்றன. போர் தொடங்கியபோதே அதன் முக்கியத்துவத்தையும் எளிதில் புரிந்து கொள்ளும் திறன் பெற்றிருந்த இவர் இப்போர் ஒரு நீண்டகாலப் போராக இருக்கும் என்று எண்ணினார். அதே வேளையில் இப்போர் சார்ந்த நிகழ்ச்சிகள் பிற்காலத்தில் எதிர்வரும் சந்ததியினருக்குப் பயனுள்ளதாயிருக்கும் என்று கருதி இப்போரின் தலைப்பை கொண்டே நூல் ஒன்றையும் வெளியிட்டார். கடந்த காலம் பற்றி சாரியான அறிவு இருந்ததால்தான் எதிர்காலத்தை சாரியாக மதிப்பீடு செய்ய முடியும். இது கடந்த காலத்தை அப்படியே பிரதிபலிக்காவிடினும் மனிதனுடைய காரியங்கள் அதேபோன்றுதான் இருக்கும் என்பதே அவருடைய நூலின் நோக்கமாய் இருந்தது.

இந்நூல் எட்டு பாகங்களைக் கொண்டது. இது இராணுவம் மற்றும் அரசியல் செய்திகளை அலசி ஆராய்கிறது. குறிப்பாக ஸ்பார்டாவுக்கும் ஏதென்சுக்கும் இடையே நடைபெற்ற போரை உளவியல் ரீதியில் ஆராய்ந்து விரிவாக குறிப்பிட்டுள்ளார். மேலும் இந்நூலை எழுத மூன்று நிலையில் வரலாற்றுக் குறிப்புகளை சேகரித்து இரண்டாம் நிலையில் அக்குறிப்புகளை தொகுத்து முறைப்படுத்தியது. இறுதி நிலையாக அவைகளை கோர்வைப்படுத்தி வரலாற்று நூலாக உருவாக்கியது.³ இந்நூல் அவருடைய காலத்தில் நடந்த நிகழ்ச்சிகளை அப்படியே படம் பிடித்து காட்டுகிறது என்றாலும் போர் முடியும் வரை தூசிடையிஸ் உயிருடன் இருக்கவில்லை. இதன் காரணமாக இந்நூல் முழுமை பெறாமல் போனது. பின்னர் மற்றொரு வரலாற்று ஆசிரியரான ஷெனோபோன் மூலமே இந்நூல் முற்று பெற்றது.

தூசிடையிஸ்

இராணுவத்தில்

பணியாற்றிய காரணத்தினால் போரின் நுணுக்கங்களை அறிந்திருந்தார். குறிப்பாக முற்றுகை பற்றிய நுணுக்கங்களை கோடிட்டு காட்டுகின்றார். அதேபோன்று ஸ்பார்டா தரைப்படையில் வலிமை வாய்ந்தது ஏதென்ஸ் கப்பல் படையில் வலிமை பெற்றது என்பதையும் இந்நூலில் தெளிவாக விளக்குகின்றார்.

வரலாற்று வரலாயல் முறை

தூசிடையிசின் எழுத்துக்களில் அவரின் சமகால அறிஞர்களின் தாக்கத்தை காண முடிகிறது. உதாரணமாக சோபஸ்ஸிஸ், யூரிபிடீஸ், அனெக்ஸ்கோரஸ் மற்றும் சாக்ரடீஸ் ஆகியோரைக் குறிப்பிடலாம். இத்தகைய வரலாற்றாளர்களை விட இவரின் எழுத்து நடை சுருக்கமாகவும் நேரடியாகவும் அமைந்துள்ளது. இவரின் வரலாற்று வரலாயல் அறிவியல் ரீதியான அனுகுமுறை மற்றும் சமகால அனுகுமுறை கொண்டதாகவும் பாரபட்சமின்றியும் எழுதப் பட்டுள்ளது.⁴ இத்தகைய அனுகுமுறையால் இவரது எழுத்துக்களில் செய்திகள் ஆதாரத்துடன் காணப்படுகிறது. எவையும் மிகைப்படுத்தி காணப்படவில்லை. இவர் வரலாற்று

நிகழ்ச்சிகளைக் குறிப்பிடும் போது என்ன நடந்தது என்பதுடன் ஏன் அத்தகையச் செயல்கள் ஏற்பட்டன என்பதையும் காரணம்காட்டி விளக்கியுள்ளார். இது வரலாற்று ஆதாரங்களுக்கிடையே உள்ள உறவுமுறைகளை துல்லியமாக அறிந்து கொள்ள ஏதுவாக அமைகிறது. மேலும் மனித வாழ்வியலின் முழுத்தன்மையும் பொருளாதார வரலாற்றையும் இவரது நூலில் காணலாம். இவர் வரலாற்றுச் செய்திகளிலிருந்து பொது வரலாற்று உண்மைகளை உருவாக்கினார். சுருங்கக் கூறினால் இவர் தற்கால வரலாற்று வரைவியலுக்கு வித்திட்டவர் என்பது சாணியான கூற்றாகும்.

வரலாற்று தத்துவங்கள்

தூசிடேடிஸ் தமது நூலில் பல வரலாற்றுத் தத்துவங்களை குறிப்பிட்டுள்ளார். அவைகளை நாம் தனிமனித வாழ்வியலுக்குத் தேவையான பொன்மொழிகள் எனக் கூறினால் அது மிகையாகாது. உதாரணமாக: (அ) அஞ்சா நெஞ்சம் படைத்த அனைவரும் போரை விரும்புவதில்லை, ஆ) தற்காலிகமான தீர்வைவிட நிலையான நீதியே மேலானது, இ) பொற்காலங்களையும் அழிவு தாக்கும், ஈ) புகழுக்கு அடிமையாகும் போது அழிவு நேரிடும், உ) பழிக்கு பழி இனிமையாக இருந்தாலும் எப்போதும் வெற்றியை தராது. ஊ) இறைவன் நல்லவர்களைக் காப்பான், ஏ) அதிகாரம் நன்மை பயக்காது.⁵

சிறப்பியல்புகள்

தூசிடேடிஸ் விசாரித்தறிந்ததை எல்லாம் அப்படியே எழுதவில்லை. ஏற்றுக் கொள்ளக்கூடிய சான்றுகளை சரியான விதிமுறைப்படி திறனாய்வு செய்துதான் எழுதினார். இதன் மூலம் இவர் முதல் திறனாய்வு வரலாற்றாளர் என்ற சிறப்பினையும் பெறுகிறார். மேலும் இவர் வரலாற்றில் அரசியல் நிகழ்ச்சிகளுக்கு முக்கியத்துவம் கொடுத்துள்ளார். பெலபேனேசியப் போரை மக்களாட்சி முறையிலான ஏதென்ஸ் அரசுக்கும் பிரபுக்கள் முறையிலான ஸ்பார்ட்டாவிற்கும் நடைபெற்ற இதிகாசப் போராக வர்ணித்தார். அந்த வகையில் இவர் அரசியல் வரலாற்றாளர்களுக்கு ஒரு முன்னோடியாக விளங்குகிறார். ஏதென்ஸ் நகர

மக்களை போருக்கு இழுக்கச் செய்தது. பொணிக்கிளின் வீரவேசப் பேச்சும் முக்கியமானது என்று துணிச்சலாக குறிப்பிடுகிறார். இதன் மூலம் இவர் துணிச்சலான வரலாற்று வரைவியலாளர் என்பதும் உறுதியாகிறது. ஏதென்ஸ் நகரவாசியான இவர் ஸ்பார்ட்டா மக்களின் ஒழுங்கு முறை மற்றும் கட்டுப்பாடான வாழ்க்கையை சுட்டிக்காட்டும் போது இவா; ராங்கேயின் முன்னோடியாக விளங்குகின்றார். அவர் பெலபேனேசியப் போரின் நிகழ்ச்சிகளிலிருந்து விலகிச் செல்லவில்லை துணைக்கதைகள் எதையும் இணைத்தும் கூறவில்லை. மாறாக படித்து சிந்தித்து செயல் படவே இந்நூலை வடிவமைத்துள்ளார். இதன் மூலம் இவர்; அறிவியல் சார்ந்த வரலாற்றாளர் என்பதை நிரூபிக்கின்றார். இவரின் வரலாற்று வரைவியல் திறனைக்கண்டு ஆர்.ஜி.காலிங்வுட் இவரை உளவியல் வரலாற்றாளர் என்று கூறுகின்றார். அதாவது இவர் வரலாற்றாளர்களின் உள்பாங்கினை ஆராய்ந்து மனோ தத்துவ ஆராய்ச்சியோடு வரலாற்றுச் செயல் பாடுகளின் நோக்கங்களை விவரித்துள்ளார்;⁶

மதிப்பீடு

மிகச்சிறந்த கிரேக்க வரலாற்றாசிரியர்களில் ஒருவரான இவர் தமது வரலாற்று வரையிலில் நுணுக்கமான முறையை கையாண்டுள்ளார். அது புறநோக்குத் தன்மையுடன் கூடிய அறிவியல் ரீதியான அணுகுமுறையாகும். இத்தகைய அணுகு முறையின் மூலம் இவர் தனக்கென தனி இடத்தை கிரேக்க வரலாற்றில் தக்க வைத்துள்ளார். அதே வேளையில் தூசிடேடிஸ் தமது வரலாற்று வரைவியலில் குறிப்பிட மறந்தவற்றை சுட்டிக் காட்டுவதும் ஒரு உண்மையான ஆய்வாளரின் கடமையாகும். அதனடிப் படையில் இவர் தமது நூலில் காலவரன்முறையை குறிப்பிடப் படவில்லை. அதேபோன்று இவரது எழுத்து நடை அப்படியே உண்மைத்தன்மையை விளக்கு வதாகவே உள்ளதே ஒழி வரலாற்றிற்கான விறு விறுப்பு அதில் காணப்படவில்லை. இதனால் எளிதில் புரிந்து கொள்வதென்பது இயலாத காரியமானது. இவையனைத்தையும் விட

இவருடைய எழுத்துக்கள் அனைத்தும் அறிஞர்கள் மற்றும் தத்துவ ஆசிரியர்களிடமே பிரபலமானதே ஒழிய சாதாரண மக்களிடையே அது பிரபலமடையவில்லை என்பதே உண்மை.

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Ayothi Doss the Forerunner of Periyar E.V. Ramasamy and Ambedkar

P. Shanmugam*

AyodhyaThass (1845-1914), the founder of the 'Tamil' magazine and the 'Father of the Tamil Nationalism, was a scholar with various specialties. He spoke before anyone else in the Tamil context about reservation, Anti-Hindi, the specialty of the Tamil language, etc. He revived the history of Tamil Buddhism and interpreted many Tamil literary texts from a Buddhist perspective. For the various rituals that the Tamil people observe in their lives, including the wedding ceremony and the funeralceremony; Karthika

also gave meaning to festivals like Deepam, Pongal, Deepavali etc. from a Buddhist point of view. Renowned paranoid clinician. Founder of the Advaithanandasabai in the Nilgiris in 1876 and the Dravida Mahajanasaba in 1891. The Tamil weekly magazine (1907-1914) started by Ayothi Doss has an important place in the history of Tamil journalism. Ayodhya emphasized that it was more important to ignore castes than to ignore foreign goods.

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THE FOLLOWING ARTICLES WERE ALSO PRESENTED IN VARIOUS SECTIONS

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R. SUBHA, Assistant Professor, Department of History, Nirmala College for Women, Coimbatore
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3. **K. AJITHKUMAR**, Ph.D., Full Time Research Scholar, PG History & Ph.D., Full Time Research Center, Government Arts College, Ariyalur
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