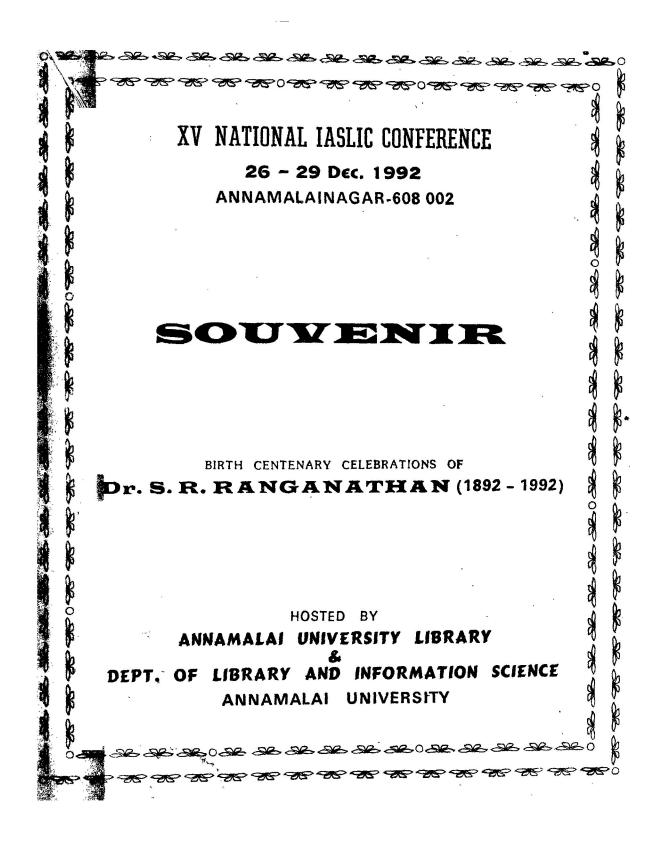


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Annamalai University Library & Department of Library and Information Science Annamalai University.

# EDITORIAL

It is one of the glorious occasions for the Annamalai University to have hosted the XV National IASLIC Seminar in the campus. It is being organised by the Department of Library and Information Science and the University Library to celebrate the Birth-centenary of Dr. S. R.Ranganathan, the luminary in the field of Library and Information Science.

The association of the eminent library scientist Dr. S. R. Ranganathan with our University is unique and long-lasting. His birth place was not only close to our institution but it also gave him the inspiration to the five laws of library science. Such is the evolve cultural tradition of our institution which gives powerful thoughts to great minds of the past and present. It has an excellent profile of academic activities since its inception. It has made significant contribution towards through its multifarious academic national progress programmes. It has been feeding to lakhs and lakhs of students, thousands of researchers and teaching staff members.

As a part of this National conference, we bring out this souvenir to highlight the historical richness and the cultural heritage of Chidambaram town; and the yeoman's service done by this noble university to the large number of students community. We extend our thanks to IASLIC for accepting our request to host the owe a lot to our University for conference. We the conference for us to conduct and permitting providing the infrastructural facilities to organise the conference. Our thanks are due to the contributors, the advertisers and the Printers to this volume.

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PRO-CHANCELLOR ANNAMALAI UNIVERSITY CHETTINAD HOUSE RAJAH ANNAMALAIPURAM MADRAS 600 028.

#### MESSAGE

I am glad to note that the Annamalai University Library & Department of Library and Information Science have arranged for the XV National Conference of the Indian Association of Special Libraries and Information Centres in Annamalai Nagar during December 26 to 29, 1992.

I am also glad to note that they propose to release a SOUVENIR containing scholarly and enlightening articles on the achievements of our University and the local history of Chidambaram.

I wish their endeavours every success.

With best wishes.

#### Dr. M.A.M. RAMASWAMY

#### Dr. M. Anandakrishnan

B.E., M.S., Ph.D.,

VICE-CHANCELLOR ANNA UNIVERSITY MADRAS-600 025

MESSAGE

Dear Dr. Suriya,

I am happy to note that the Indian Association of Special Libraries and Information Centre' (IASLIC) will be holding the 15th National Seminar to celebrate the Birth Centenary of Dr. S R Ranganathan on this occasion.

I hope that the deliberations of the Seminar will lead to viable solution to some of the major problems faced by the Special Libraries and Information Centres by making use of many modern innovations offered by the Information Technologies. The problems of resource crunch combined with the lack of appreciation of the value of special libraries need to be set right urgently.

I wish the Seminar all the success.

With best wishes,

Yours sincerely, M. ANANDAKRISHNAN

October 26, 1992.

Dr. T. C. Mohan, M.A., M.Litt.Ph.D., VICB-CHANCELLOR



ANNAMALAI UNIVERSITY ANNAMALAINAGAR P.O. 608 002 Date: 21-12-92

#### MESSAGE

I am glad that the Department of Library and Information Science and Annamalai University Library are Organising the XV National IASLIC Seminar from 26th to 29th December 1992. Special Libraries collect organise and disseminate knowledge to a large number of scientists and technologists. Man's intellectual, scientific, technical and cultural activities are enriched with the help of services rendered by special libraries. In the era of information explosion, special libraries have a vital role and improvement in the information technology will help the special libraries.

I am sure the XV National Seminar of the Indian Association of Special libraries and Information Centres will pave the way for wider discussion among the special library and information professionals.

I wish the seminar success in its contribution to innovative thinking and methodology in the sphere of Library and Information Science.

(Dr. T.C. MOHAN)

ANNAMALAI



UNIVERSITY

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ANNAMALAINAGAR - 608 002 · TAMILNADU, INDIA Date: 21-12-92

#### MESSAGE

I am glad that the Department of Library & Information Science and Annamalai University Library is organising the XV National IASLIC seminar from 26th to 29th December 1992. Information Storage and Retrieval is the area which needs top most priority in the present day. I hope that this seminar will be contributing substantially in this context. I congradulate Dr. M. Suriya and all involved in this task and wish them all success.

Major. M. KUNCHITHAPATHAM

# Dr. B. P. Barua

DIRECTOR RAJA RAMMOHUN ROY LIBRARY FOUNDATION BLOCK: DD-34, SECTOR-1 SALT LAKE CALCUTTA-700 064

#### MESSAGE

Dear Dr. Suriya,

I am glad to know that the Annamalaï University Library and Dept. of Library & Information Science are hosting the XV National Conference of the IASLIC at Annamalai Nagar, during 26-29 December 1992, and on this occasion a souvenir containing informatic and scholarly articles will be released.

I understand that XV IASLIC Conference will discuss the topic "Information Retrieval: Model and Technique" which is very relevant to the library and information professionals in the present day context. I am sure, the seminer papers and the souvenir articles will contribute to the improvement of information services in the country. I wish all success of your venture,

With regards,

Yours sincerely, B.P. BARUA

Date: 15-07-1992

Dr. D. N. Banerjee

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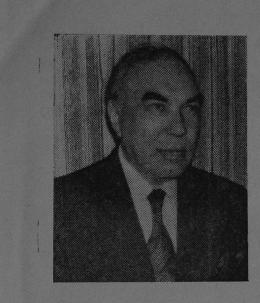
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#### MESSAGE

I am glad to know that the XV National Conference of the IASLIC is being held in the famous Annamalai University. The theme of the seminar 'Information Retrieval Models and Technique' is very relevant in the present day library scene. Indian Library system is now in the crossroads. It is very difficult to switch over from the old to the new systems with the existing infra-structures. We must try for the new methods to cater to the needs of the emerging highly enlightened readers. To achieve this goal automation in library particularly in the field of information handling with new methods and techniques is essential. I hope the Seminar will throw new light on this particular aspect keeping in view of the Indian condition.

I wish the Seminar all success.

(Dr. D. N. BANERJEE)



Dr. Har Swarup Singh

LIEUTENANT GOVERNOR RAJ NIVAS PONDICHERRY

#### MESSAGE

I am happy to learn that the Annamalai University Library and the Department of Library and Information Science have come forward to organise the XV National Conference of the Indian Association of Special Libraries and Information Centres at Annamalai Nagar from 26th to 29th December, 1992.

I send my best wishes for the success of the deliberations of the Conference and the commemorative Souvenir.

> (HAR SWARUP SINGH) Lieutenant Governor

Date: 26-10-92

#### Dr. S. Jayaraj vice-chancellor tamil nadu agricultural university

COIMBATORE-641 003 INDIA OCTOBER 31, 1992

I am extremely happy to learn that the Annamalai University Library and Department of Library and Information Science have arranged for the XV National Conference of the IASLIE.

Libraries have become the vehicle of knowledge these days. The information explosion has put the mankind in search of adequate, relevant and timely information for maximum usage. Information collection, processing, dissemination and retrieval have gained momentum now than ever before.

I hope the National Conference will address the Critical issues in this field.

I wish deliberations all success,

S. JAYARAJ (Vice-Chancellor) Dr. Malcolm S. Adiseshiah

CHAIRMAN HONY FELLOW MADRAS INSTITUTE OF DEVELOPMENT STUDIES 79, SECOND MAIN ROAD, GANDHI NAGAR ADYAR, MADRAS-600 020, INDIA.

#### MESSAGE

The library is central to the academic life of the university and college. Infact in all universities, the highest academic discipline, the Ph.D. programme, is a library-cum empirical investigation programme. So also are all post doctoral programmes.

The purpose of all education is learning and the library is the fountain source of all learning. As the purpose of higher education at the higher levels, post graduation, doctorate and post doctorate, is the development of new source of knowledge and learning, the library is the fountain source for such knowledge and learning.

Within the library area Special Libraries and Information Centres occupy a uniquely special place. Special Libraries are the home of books and written materials on which development of science and technology depends. Similarly in our world of informatics today, Information Centres are the key to gathering, spreading information needed for knowledge and development of individuals and societies.

In this critical learning context, I have great pleasure in sending this brief message to the XV National Conference of the IASLIC, being held at Annamalainagar which will be pushing forward this learning.

(MALCOLM S. ADISESHIAH)

October 15, 1992

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# Annamalai University The Ever-Expanding Seat of Higher Learning

Dr. F. ABDUL RAHIM Reader, Department of English Annamalai University

The Annamalai University was founded by the philanthropy and far-sightedness of Dr. Rajah Sir. Annamalai Chettiar of Chettinad. What was originally the Sri Meenakshi College, became the Annamalai University in 1929, as a unitary and residential seat of higher learning, (Sylvan setting and rural and Sequestred atmosphere, situated towards the East of Chidambaram, the University with its) is conducive to calm study and research.

Apart from, donating the buildings, classrooms, hostels, playgrounds, and the Library of the Sri. Meenakshi College, Dr. Rajah Sir Annamalai Chettiar, the Founder Pro-Chancellor, donated sum of Rs. 20 lakhs and 300 acres of land to the University. As Pro-Chancellor for nineteen years. he devoted his time and energy for the growth and development of the University. Under his supervision and (into existence guidance, many buildings for Classrooms, departments of studies, administration, residential quarters, guest house etc., came.) He secured the services of able and eminent men as Vice-Chancellors and erudite scholars for teaching at the University. As a result, the University gained reputation for its academic excellance, Dr. Rajah Sir Annamalai Chettiar was keen to develop the University as a seat of Tamil Language and Culture, and also make it as a Centre of Tamil Music. With equal devotion, he promoted studies in science and technology. The Faculty of Engineering and Technology was started in 1945, as the second Engineering College in the State. Thus the University was firmly established, as a premier educational institution in the country.

After his passing away in 1948, his eldest son, Dr. Rajah Sir M.A. Muthiah Chettiar, became the second Pro-Chancellor. He emulated his illustrious father in dedicating himself to fulfil the ever-expanding needs of the University. New Departments of Studies in Agriculture, Commerce, Business Administration, and Health Sciences were established. The starting of the Faculty of Medicine in 1980, with the Dental College and the Departments of Nursing and Pharmacy, was a cherished goal realized by the Pro-Chancellor. The Directorate of Distance Education, established in 1979, serves the cause of Distance Education, in India and abroad, and has established the University's credentials more firmly than ever before. Thus, his Pro-Chancellorship for a span of 36 years, saw the rapid growth and development of the University in all spheres of academic and intellectual activities.

Dr. M. A. M. Ramaswamy succeeded his father in August 1984. A skilled entrepreneur, an able organiser, and a masterful business executive, he steers the University with the same devotion and zeal of his illustrious forbears. After his assumption of office as Pro-Chancellor, the Rajah Muthiah Institute of Health Sciences was established in 1985. The Medical and the Dental Colleges, and the Hospital with 750 beds, are rendering yeomen service to the health care of the community in and around Annamalainagar. Dr. M.A.M. Ramaswamy is striving hard to make the Institute of Health Sciences a Centre of Excellence for Post-Graduate Studies.

A glaxy of distinguished and eminent Vice-Chancellors have adorned the office of the Vice-Chancellor, these sixty three years. The celebrated Alumni of the University include His Excellency Dr. R. Venkataraman, former President of India, and His Excellency Dr. P. C. Alexander, former Governor of Tamilnadu.

During the sixty three years of its progress, the University has passedthrough significant milestones. It celebrated the Silver Jubilee in 1955, the Golden Jubilee in 1979, and the Diamond Jubilee in 1989. All these years, the University has been avidly seeking to attain new heights of excellence and innovation in academic pursuit, enquiry, and research. It had, at the time of its inception, only seven departments of Studies, but now has forty five departments under the faculties of Arts, Science, Indian Languages, Engineering and Technology, Education, Fine Arts, Agriculture, Medicine and Dentistry. The Departments of English and French, History, Economics, Sociology, Commerce, Political Science, Linguistics, Business Administration, Population Studies, Library Science, Mathematics, Physics, Chemistry, Statistics, Botany, Zoology, Geology, Marine Biology, Tamil, Sanskrit, Hindi, Civil Engineering, Mechanical Engineering, Electrical and Electronics Engineering, Chemical Engineering, and Computer Science and Application, Education, Psychology, Philosophy, Physical Education and Sports Sciences, Music and Dance, Agronomy, Soil Sciences and Agricultural Chemistry, Agricultural Botany and Horticulture, Microbiology, Plant Pathology and Entomology, Medicine and Dentistry, Nursing and Pharmacy. Of these Departments, the Centres of Advance Study in Linguistics and Marine Biology, enjoy UGC patronage. All these Faculties are located in the same campus, now of more than 750 acres of land, for effective administration and interaction. The departments are adequately staffed with high calibre academics and specialists who are entrusted with teaching at the P.G. level, and guiding research for the M. Phil., Ph.D., D. Litt, and D.Sc., Degrees.

In keeping with the avowed aims of the Founder, the Department of Tamil is devoted to studies and research in Tamil Language and Culture. It produces rare monographs on the Classics, on Tamil Music, teaches Temple Art and Architecture, and has a Chair for Tirukkural. The Department of Music is devoted to the propagation of Tamil Music, The Music College, as an established institution, attracts students from far and near for the study of vocal and instrumental music, and classical dance, under great masters. The Department of Physical Education and Sports Sciences is doing exceedingly well in sports and games It has a fully equipped Research Laboratory and Gymnasium, and a coveted Tennis Complex. The facilities offered, enable students to win laurels at state, national, and international levels. The Centre of Advanced Study in Marine Biology has been identified by the UGC, under the COSST Programme, to receive special assistance for further research and development and to raise it to international standards of scientific excellance.

The Directorate of Distance Education caters to a very large community of students, through traditional and job-oriented courses of study which are taken to the student's homes, for their personal enlightenment and career advancement. The Directorate has also established Study Centres in various cities and these are equipped with good libraries, audio and video facilities, to answer to the needs of the Distance Education students. Recently, the Directorate of Distance Education has opened out by introducing the Open University System which offers education to those who had "missed their opportunities".

A prestigious Computer Centre, equipped with advanced and sophisticated systems, has been established in a newly constructed separate three storeyed building. The Department of Computer Science and Engineering offers Courses in Computer Engineering and Computer Application and a P.G. Diploma Course in Computer Science. A Central Instrumentation and Services Laboratory, with very modern equipment serves the various Departments of the Science Faculty.

The Annamalai University Library, named after Dr. Sir C.P. Ramaswamy Iyer, has a collection of nearly 4,00,000 volumes, besides reports reviews, periodicals, palm-leaf manuscripts, and other rare collections. This is the third biggest library in Tamilnadu, and a focal point for scholars and researchers to look up to in their academic endeavours. The library conducts a degree course in BLIS and a Certificate course in Library Science. It spends about Rs. 15 lakhs a year on books, journals, and periodicals, adding at the rate of approximately 30 books a day. It has also basic collections of non-book materials such as microfilms, microfiche, educational films, filmstrips, slides, gramaphone records of Indian and Western music, and audio and video cassettes. Besides the Central Library, every department is provided with a library of its own.

The University has its own offset press and a Publications Division which publishes every year a large quantum of the research findings from the various departments, and brings out rare books in Tamil Language and Literature, History and Culture, and also translations from other languages into Tamil and from Tamil into English. It also publishes five research journals.

Separate Residence Halls are provided for men and women. Nearly 5000 students live in these hostels and enjoy a healthy and harmonious community life.

The University has established a rapport with the rural folk of the backward district of South Arcot, by extending to them know-how for their benefit. The Department of Agriculture has taught the farmers better farming methods, water management, pest control etc. The Rice Centre has made innovations in modernizing small scale Rice Milling and Rice Processing, and propagates the advantages of modern techniques in this field to millers, technicians, and officials.

The Centre for Adult Education and Extension, functions viably in mass literacy programmes and vocational training. It has adopted a hundred villages for this purpose.

The National Service Scheme has amply served the rural community by organising integrated rural welfare camps for healthcare, adult education, social welfare, agricultural development, and environment enrichment. The two thousand strong NSS Unit of the University has been adjudged as one of the best in India.

The University has a long long tradition of NCC activities, to make the youth physically fit, disciplined, and be ever prepared for the defence of the motherland.

The Student's Cultural clubs and the Social Service League have helped to channelize youthful exuberance into constructive ways of fulfilment and service. The University had the privilege and honour of hosting the Zonal and National Youth Festivals successfully in the years 1985 and 1986.

A spacious Golden Jubilee Hall, as an annexe to the Administrative Building, now adorns the Campus as a new landmark. From the funds provided by various banks, an environment enrichment programme for planting trees to enrich the environment and also to beautify the campus was launched.

The Scenic beauty of the campus, its pastoral setting, and the excellent work of the various departments have attracted Conferences Seminars, Symposia, special lectures of International importance The Silver, Golden, and Diamond Jubilee Celebrations saw a flurry of activity and effort, justifying the prestige of an established University.

In the art of "training good members of society" in the words of Newman, the University has had a fair share of success. It proudly marches on after its motto, "With Courage and Faith", to its loftier ideals, in eager expectation of continuing the adventure of imparting newer dimensions of knowledge and enlightenment, and conquering unknown frontiers of the intellect. And in so doing, the University will also take socially relevant and community oriented research programmes to the doorsteps of the common man, and transfer the appropriate technology to him, to improve the quality of life in India. -With best compliments from ;-

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## Chidambaram and the Royal Coronation

Dr. P. E. MOHAN Sr. Lecturer in History Dept. of History, Annamalai University

Coronation is a ritual performed in the monarchical institutions and it conforms sovereignty upon the rulers. Recently, coronation ceremony was performed to the Emperor of Japan, wherein, High dignitaries of various nations assembled to participate in that pomp and pageantry In India, the coronation Durbar held by King George Vth in 1911 at Delhi, brought various dignitaries and rulers of native states of India probably for the first time.

Coronation is a practice, has its origin in Asia rather of the west. The Encyclopedia of Americana gives a Coronation held in England, and traces it from 1307 A.D., and mentions about Coronations held in France, and Holy Roman Empire and Russian Empire.<sup>1</sup> There are many similarities in the basic idea and practices of Coronation between the oriental world and the western world.<sup>2</sup> An idea of the Coronation ceremony as performed during the time of Pallavas is depicted in the historical sculptures in the Vaikuntha perumal temple at Kanchipuram.<sup>3</sup> This Coronation which has more political and Constitutional significance,<sup>4</sup> is known as Pattabhiseka,<sup>5</sup> Pattabandhotsava, and makutabhisekam<sup>6</sup> and in Tamil as 'Thiru Mudi Suttu Vizha.'<sup>7</sup>

There are two types of Coronation, 1. Regular, 2. Special Coronation, whenever the King achieved victory over his foe or showed his valour upon his foe.<sup>8</sup> Special Coronations are conducted by the victorious rulers especially in the capital of his foe<sup>9</sup>. These special coronations are called in Tamil as 'Veera Abhishekam'<sup>10</sup>. and 'Vijaya Abhishekam'<sup>11</sup>. Normally the Coronations, where performed in the capitals, but there were exceptions also. Even the Regular Coronations are performed more than once in certain cases.<sup>12</sup> Usually the Coronation was held in Royal Palaces in particular Hall,<sup>13</sup> but there are instances to show the performance of it in the temple halls or mandapas attached to them.<sup>14</sup> The Imperial Cholas from Aditya I had his Coronation at Ayirattali a palace in their capital Palaiyaru also known later as Mudi Konda Cholapuram.<sup>15</sup> The Chola ruler Rajendra I, who shifted the capital from Tanjore to Gangaikonda Cholapuram also known as Gangapuri<sup>16</sup>, crowned himself at his capital in the Palace 'Solakarala Maligai' on the throne known as 'Rajendra Sola Mavali - Vanarajan'.<sup>17</sup> Similarly, Kulottunga I had his Coronation on the throne. Royalseat called 'Kalingarajan', in an abhiseka mandapa in the palace at Kanchipuram.<sup>18</sup> In one case, Coronation was performed in the battle field itself for the Chola ruler Rajendra II (1054 A.D.)<sup>19</sup>. Usually the cholas held their Coronation in the places like Tanjore, Gangai Konda Cholapuram and Chidambaram and sometimes at Kanchipuram.<sup>20</sup> Chidambaram, the centre of cosmic dance of Lord Siva is recorded inepigraphs and literature as 'perumbatrappuliyur'<sup>21</sup> has its existence traceable from Sangam age<sup>22</sup> (3rd Century B.C., to 3rd Century A.D.). The other names of Chidambaram were 'Thillaima-Nagar' and 'Ponnambalam'<sup>23</sup> Lord Nataraja was the Ishta devata i.e. personal and family deity of the Chola rulers.<sup>24</sup>

Historians trace the genealogy of Early Cholas with one Musukundan<sup>25</sup> ( $(\mu a \otimes \dot{\sigma} \otimes \dot{\sigma} \dot{\sigma})$ ) or with Kanthan<sup>25</sup> ( $a \pi \dot{\sigma} \otimes \dot{\sigma} \dot{\sigma}$ ). But, the legend and story associated with the Talapuranam of the Lord Nataraja temple at Chidambaram mentions one 'Hiranya Varman' son of King Manu of Gowdadesa ( $\partial a \sigma f (\partial \sigma f \dot{\sigma})$ ) He founded a city near South of Chidambaram called 'Kottravan Kudi'<sup>27</sup> ( $\partial a \sigma \dot{\sigma} \sigma \partial \sigma \phi \phi$ ) Further the legend claims that one sage Vyaghrapada ( $\partial F U \pi \dot{\sigma} \dot{\sigma} f (\partial \sigma f \dot{\sigma})$  performed marriage to Hiranyavarman and crowned him as Chola King and gave the insigna of Tiger to him.<sup>28</sup> This Hiranya Varman was an ardent devotee of Lord Siva. Similarly

Musukundan too. Though the legend speaks about the coronation of Hiranya Varman and Kottravan Kudi, historically there is no solid evidence to accept it as history. Similarly another story associated with one Kootruva Nayanar mentioned in Periya Puranam also speaks about the Coronation of Kootruva Nayanar in the temple of Lord Nataraja at Chidambaram.29 Kootruva Nayanar was a chieftain of Kalandai.<sup>30</sup> He was a devotee of Lord Nataraja. He was a Kalabhra ruler. He became famous with his conquests. He solicited the Thillai Moovayiravar (Temple Priests) to perform coronation for him. But the Priest refused it on the ground of tradition.<sup>31</sup> And as per tradition they used to do coronation only to the Chola rulers. In fear, the priests left Chidambaram to Chera country. Lord Nataraja in order to satisfy his devotee Kootruva Nayanar, Himself came forward and crowned him at Chidambaram.<sup>32</sup> Both the stories of Chidambaram is totally unacceptable historically, because of its mythological orientation. But on the otherhand, it conveys the idea about the hoary past of coronation ceremonies held at Chidambaram.

Turning to historical records, there is humble proof for the Coronation ceremony held at Chidambaram. The Chola rulers like Aditya I, Parantaka and Gandaratiya donated gold to cover the vimana of Lord Nataraja temple.<sup>33</sup> Like their forefathers Vikramachola, Kulottunga I and Kulottunga II (grand-father- father and grand son) and a chieftain and statesman Naralokaviran, who had been said to have lived between Vikrama Chola and Kulottunga I, donated Gold to the temple for the same purpose.<sup>34</sup> Later the Imperial Pandy rulers like Maravarman Sundara Pandyan I (1215–1239 A.D.) also donated Gold for the said purpose.<sup>35</sup> It was believed that the Rajendra Chola I (1014-1044 A.D.) Possibly lived at a Palace in his name at Chidambaram, between 1014 A.D. and 1022 A.D, during the processes of shifting his capital from Tanjore to Gangaikondacholapuram.<sup>36</sup> It was only during the rule of Vikramachola (1118–1135 A.D.) more construction activity was carried out at Chidambaram.<sup>37</sup> It is belived that, he had a palace one at Chidambaram and another one at Kattumannar-Koil.<sup>38</sup> The first prakara around the Kanagasabai of Lord Nataraja temple is mentioned in the inscriptions as 'Vikramacholan Tirumaligai'<sup>39</sup>Kulothunga I took pride in calling the Lord of Chidambaram as his 'Kulanayakam'tutelary deity <sup>40</sup> and he lived in his palace at Chidambaram in A.D. 1130.<sup>41</sup> It is only, Vikrama Cholan's grand son Kulottunga Chola II (1133 - 1150 A.D.) had his coronation at Chidambaram, <sup>42</sup> in order to add glory and fame to Chidambaram. An inscription of the above king issued in his eight year from Tirumanik-kuli.<sup>43</sup> Cuddalore taluk, South Arcot District describes it as ''தில்லைத் திருநகர் சிறப்புடைத்தாகத் திருமுடி துடிய ஸ்ரீ குலோத்துங்க சோழ தேவர்"44 It was the second coronation of this king. He had his first coronation at his capital Gangaikondacholapuram.<sup>45</sup> It also appears that there was a palace during the time of Kulottunga II at Vikrama Solapuram in which there was an abhisekamandapa with a throne below a pearl canopy.<sup>46</sup> His second coronation at Chidambaram adds fame to Chidambaram.

After Kulottunga II, historical traces of Coronation ceremony held at Chidambaram occured during the time of Pandya ruler Jatavarman Virapandya (1253 - 1268 A.D.), He conducted the Special Coronation Ceremony of 'Vira-abisheka' and 'Vijaya-abisheka' in 1267 A.D. at Chidambaram.<sup>47</sup> In order to adhere the tradition, in the Coronation Ceremony which was held only in presence of their Kulanayagam, Lord Chokkanathar and Goddess Minakshi. He built a temple for them in the Lord Nataraja temple Complex. It is located on the western side of the temple.<sup>48</sup> Both the Coronation Kulottunga II and Jatavarman Vira Pandya shows the increased fame and expansion of the temple town. In the counts of history it so happened, that the town of Chidambaram always has links with Coronation in precept and practice. In the myths it was with Lord Nataraja, Hiranyavarman, in-puranas it was with Kootruva Nayanar in the ancientmedieval period it was with Kulottunga II and Jatavarman Virapandya, in the modern period, the munificence of Dr. Rajah Sir M. Annamalai Chettiar of Chettinad in the education field made the Annamalai University to shine like a Coronation Jewel adds prestige and added fame to the town of Chidambaram.

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- 6. Makuta means crown
- 7. Thirumudi in Tamil stands for Royal Crown
- 8. Op cit., Mahalingam T.V., p. 46
- 9. For example Kulottunga III had his special Coronation at Karur and Madurai.
- 10. Virabisheka is for heroism.
- 11. Vijayabishekam is for success over the foe
- For example (i) Vijayanagar King Acyuta Raya had his Coronation at Tirupati and one at Kalahesti and later performed it again in the Capital (ii) Maratha ruler Chatrapathi Sivaji had two coronations one following vedic rites, another following Tantric rites.

- 14. Ibid., p.44, The Thondaiman's had their cowonation at Kudumian Malai, Ref. Santhalingam Cho., Kudimianmalai (Tamil) Madras 1981 p.66
- 15. Ibid., p. 46, This place is very near to Kumbakonam
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  - 37. Op cit, Sadasiva Pandarathar T.V., p. 326
  - 38. Ibid.,
  - 39. Op cit., Vellaiwaranar P. 46
  - 40. Op cit., Somasundaram J.M., p. 118
  - **41.** Ibid.,
  - 42. Op cit, Vellaiwaranar, p. 107
  - 43. It is situated approximately 60 kms. away from Chidambaram.
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Chidambaram, also called as 'Thillai' was originally a forest of Tillai (Excoecaria agallocha) shrubs, puliyur (or) Vyaghrapura named after Vyagrhrapada (the tiger-footed) sage, and (iii) Perumbatrappuliyur, the place which induces in people supreme attachment to the Lord and frees them from their wordly ties. With the advent of Lord Natraja, the place became (iv) Chit - ambaram or Chitrambalam, meaning the place of cosmic dance (v) Pundarikapuram as the city is conceived of as the Lotus shaped heart Hrdhya - Kamalam'' of the Virat - Purusha. (vi) When the chit-sabha came to be canopied with gold, the place came to be called Ponnambalam, and "Koil" after the recovery of the Tiruppadikams of the samayacharyas.

The temple is located almost at the centre of the city, and covers an area of about 40 acres. The walls are huge and massive, built in different stages by Kulotunga III, and a secondary wall of defence round the temple by Virappa Nayaka of Madurai (AD 1572 - 1595) and renovated in recent times by Pachaiyappa Mudaliar and other devotees. Outside the temple walls, there run four car streets of sixty feet wide.

#### The Gopuras

The temple Gopuras are massive. They exemplify the later Chola style of architecture, in which gate towers are eiether as large as the vimanas of the early Chola period of actually dwarf the vimanas of the shrine. They attract the devotion of the worshippers from a far and claim an admiration for the wealth of art lavished on them. The gopuram gateways are flanked on either side with huge massive monolitic stone pillars, thirty feet high and three feet square. The lower part of each of the gopuras is of granite, and the upper of brick and mortar, richly ornamented with plaster figures.

## The East Gopuram

It is a veritable gem of the series. In point of time, it is the earliest, being ascribed to Chola Kulottunga II (A.D. 1133 - 1243) in the 13th century. This gopura is a rectangle 90 feet by 60 feet, while the two storeys comprising its vertical substructure are together 35 feet high, the total height of its seven storeys including the roof being 135 feet.

### The South Gopuram

The South Gopuram is ascribed to Pallava Chokka Seeyan alias Kopperunjinga I (A.D. 1232 - 43) a son-in-law of Chola Kulottunga III. It is seen from inscriptions that it was begun A.D. 1237 and completed in 1240 A.D.

The southern gopura gateway is considered to be more sacred for entering into the temple precincts for worship as it is situated almost facing Lord Nataraja.

## The West Gepuram

The West Gopuram is ascribed to Jatavarman Sundara I (A. D. 1251 – 1268)

## The North Gopuram

The North Gopuram was built by Krishna Deva Raya I (A.D. 1506 - 30) of Vijayanagar in 1516 A.D. in commemoration of his victory over the king of Orissa. An inscription engraved on this gopura, says that Krishnadeva Raya after having started a campaign against Simhadri Pottanura, planted a pillar of victory there. On return, he paid a visit to Chidambaram for worship and built the northern gopuram. The gopuram is 157 feet above sea level and about 140 Seet above the ground level.

## The Five Sabhas:

#### (i) The Chit Sabha;

The Chit-Sabha of the mystic hall is the inner-most portion of the temple. This sabha is the sanctum sanctoram of Nataraja. Here Lord Nataraja is seen dancing and to his left is Goddess Sivakamasundari. To his right is the Chidambara Rahasya, wherein there is no image or Linga but a Tiruvasi, a semi circular arch or prabha with a veil in front. The prabha is marked by a string of golden bilwa leaves hung over it, the prabha revealing mere etherial space-the invisible presence-the symbol of God. It is for the worship of siva in His Akasic of Formless form, invisible to human eyes. The stone steps leading to the chit-sabha are five in number and are plated with silver. They are said to represent the five mystic letters of the Panchakshara Mantra, Na, ma, ci, va, ya.

## (ii) The Kanaka Sabha:

The Kanaka Sabha is the frontal complement to the Chit Sabha. It is a small porch, standing on the same stone basement with wooden doors all round. This and the Chit Sabha are together roofed with plates of copper, gilt with gold. The hall bear the name of Kanaka Sabha or Ponnambalam.

#### (iii) Deva Sabha:

The Deva Sabha or perambalam lies outside the central courtyard, and in the third prakara to the east of Nataraja's sanctum. It is a spacious square hall, walled on all sides, and bearing within it the icons and artistic treature of the temple. Pujas to the utsava icons, also their abisheka, alankara and arathana are conducted before they are taken out on ordinary festival processions.

## (iv) Nritta Sabha:

The Nritta sabha or the Hall of the Dance is the most interesting and most artistic structure of the temple. It is ascribed to Chola Kulottunga III (A.D. 1178-1216) It is possibly the earliest of the splendid edifices in the temple. It is a graceful mandapam of exquisite style, supported on 56 pillars, about 8 feet high and most delicately carved from top tobottom.‡ Fergusson speaks of this mandapam as "a most precious place of workmanship in sculpture and as containing dancing figures" more graceful and more elegantly executed than any others of their class, so far as I know in Southern India.

The great interest of this sabha is its connection with the legend Ť regarding the foundation of the temple, Chidambaram, says the story, was once a forest of tillai trees the town is in consequence called Tillai in ancient literature in which was a shrine to Siva (the original oldest shrine above mentioned) and another to the goddess Kali which was built where the Nritta sabha now stands, Siva came down to his shrine to manifest himself to two very fervent devotees there. Kali objected to his trespassing on her domains. They eventually agreed to settle the matter by seeing which could dance the better. It was arranged that whichever of them was vanquished should leave the place in the undisputed possession of the other. Vishnu acted as umpaire at the competition and for a long while the honours were divided. At length, Vishnu suggested to Siva that he should do his well - known steps in which he danced with one led held above his head. As Kali was unable to imitate or surpase this style of dancing, Siva was proclaimed the victor and Kali departed outside the town, where her temple is still to be seen and has given rise to the proverb, 'Tillai Kali ellaikkappale" or Chidambaram's Kali is beyond the boundary.

## (V) The Raja Sabha:

The Raja Sabha is the fifth of the series. It is the Devasiriya mandapam, the hall of state, thousand pillared, and 338 feet long by 197 feet wide. It is ascribed to Chola Kulottunga III (1778-1216) who built it for the purpose of St. Sekkizhar's inagurating the Tirutondar puranam.

### The Inner Prakara

The Inner Prakara is 325 feet square and its eastern, northern and western sides are enriched with a storeyed cloister. This storeyed cloister is found repeated in the Sivakami temple, as also in the outermost prakaras designed for the purpose of affording shelter to the pilgrims for meditation and temporary stay. The lower tier of the platform is embellished with an admirable panel of embossed sculptuary in alto-relievo, of scenes from the sixty-four sacred sports of siva at Madurai.

## **Temple of Vishnu**

There are also separate temples for Lord Vishnu - Govindaraja and Goddess Pundarika Valli. Two Alwars viz, Kulasekara and Thirumangaimanan have glorified them while Pallava, Cholas and other kings have patronised the temple.

## The Temple of Goddess Sivakami

The temple of parvati as Sivakami, is a distinct and magnificent structure ascribed to Chola Kulottunga II (A. D 1132 - 1150). It faces east, in the outer fourth open prakara and located to the west of the sivagama tank. It is a unit in itself with high compound wall, a double pile of porches all around and a base embellished throughout with an admirable parnel of sculptures in alto-relievo of women dances in Lasya, and musicians playing their deverse instruments in great delight. They are yet the finest of the panels found in the temple worthy of a study of the sociology of the time and other cultural arts. According to Fergusson, the shrine "is principally remarkable for its porch, which is of singular elegance. The outer aisles are 6 feet in width, the next 8 feet but the architect reserved all his power for the central aisle, which measures 21 feet 6 inches in width, making the whole 50 feet of there - abouts. In order to roof this without employing stones of such dimensions as would crush the supports, resource was had to vallting or rather bracketing.

## The Pandya Nayakam

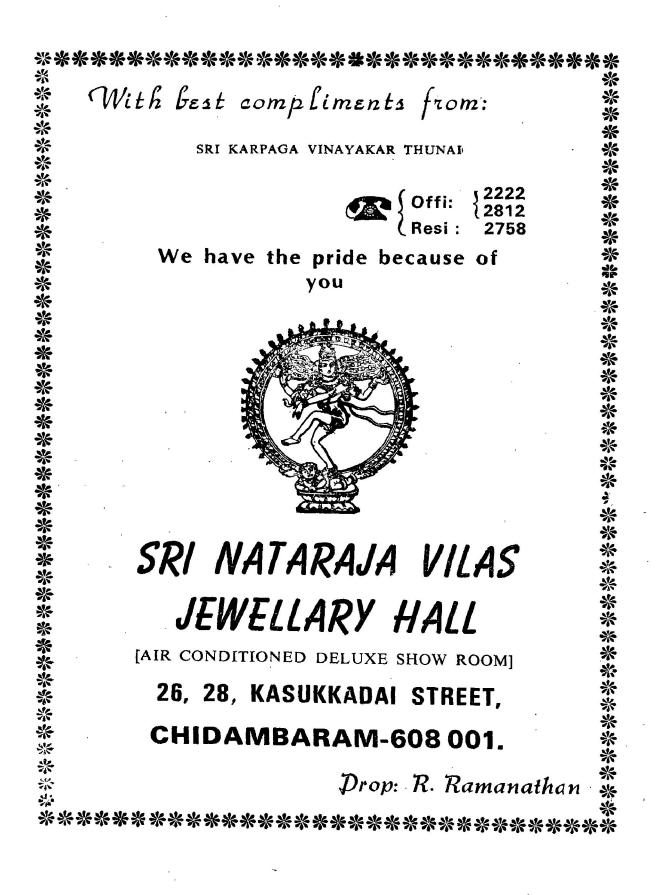
Farther on, lies a magnificent temple for Shanmuka known as Pnadyanayakam. It was built by Maravarman Sundara Pandya (A.D 1216-1251). The shrine is a majestic mandapam borne on 56 square pillars, each of which is chilelled, and elaborately ornamented as in the Nritta Sabha. At the sanctum, Shanmukkam is six feet in height with six faces and seated on a peacock, with His consorts Valli and Deivayani, on either side in a standing posture. Lord Subramanyam as Shanmukkam and His consorts in this sanctum at the extreme western and of this majestic mandapam is a piece of wondrous scarving.

Shaft and these brakets were again tied together by transverse purline all in stone, and the system was continued till the width was reduced to a dimension that could easily be spanned. As the whole is enclosed in a count surround by gelleries two storeys in height, the effect of the whole is singularly pleasing.

A reference in col. C. B. Malleson's "History of the French in India" speaks to "the pagoda of Chelamparam" a very strongly fortified position about six miles north of Kolrun" and that Sahuji, one of the Mahratta claimants to the Tanjore Raj, took refuge in 1738 and it figured in the Mahrattas negotiations with the French and in the cession of Karaikal to them in 1730. In 1743, the ill-fated expeidition under captain Cope against Devicoota, took shelter in the Chidambaram temple on its retreat to Fort St. David. In 1750, the armies of Morauri Rao and Moozaffr met here. In 1753, the French took the neighbouring fort of Bhoovanagerry (Bhuvanagiri) and occupied the Chidambaram pagoda on its being evacuated by the English garrison. They were in occupation of the shrine for several years till 1760, and greatly strengthened the western gate way. In the same year, French and Maharatta forces met at Chidambaram before marching to Trichinopoly. In 1759, an English attempt to capture the pagoda failed. The temple had by now became a military base. The French garrison, however, surrendered in 1760 to the English and their Nawap Muhammad, Alli Walajah, Bahadur".

In 1780, the second Mysore was broke out and the temple were till 1784. once again in military occupation for another four years Haider Ali occupied the temple in 1781 and improved his defence, placing a garrison in the pagoda, to maintain his line of communication with Pondicherry. Then, sir Eyre coote attacked the pagoda, but was that driven off to Portonovo, from where he later gained the victory the turned the tide of this critical war. This attack was probably on western entrance.

It was during this period of intermittent military occupations that there were breaks in worship in the temple. Once Nataraja and Sivakama Sundari were even reputed to have moved to the sabhapati mandapam in the Tiruvarur temple, and after peace was restored, brought back and re - installed in the Chit sabha in 1733 A. D. An inscription in grandha characters in the form of a sloka in the thousand pillars mandapam refers to this fact.



## Quit Indian Movement in Chidambaram

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The last gallopping phase in the annals of freedom movement in India was the Quite India Movement. The freedom movement in India in the 20th century started with Swadeshi movement in 1905 and ended up with the final phase, the Quit India Movement in 1942. The Quit India movement, which started under the leadership of Mahatma Gandhi had its impact all over India. During the time of Swadeshi movement, the awareness of political freedom was limited to a section of the society. But during the time of Quite India Movement, the entire society was turned towards freedom. Hence a study on Quit India movement in a regional level such as Chidambaram, a semi urban and semi rural centre with a background of an important University named Annamalai University will throw much light on the emotional participation of the leaders, the masses and the students.

Chidambaram, a place of historical and religious importance has a very hoary past. It covers an area of 404 square miles, having boundaries on the north by Bhuvanagiri, south by Coleroon, east by Sivapuri and west by Kattumannarkoil<sup>1</sup>. According to the census of 1961 it had got 34,732 inhabitants. It is considered to be one of the famous centres of both saivism and vaishnavism<sup>2</sup>.

Having these background, Chidambaram played a Seminal role in the Quite India movement<sup>3</sup>. The leaders of Chidambaram such as Nainiappa Pillai<sup>4</sup>, R. Vinayagam Pillai, B.A., B.L., Advocate, Chidambaram<sup>5</sup> and D. Govindasamy padayachi<sup>6</sup>, with their innovative leadership brought the masses into the fold of the congress movement and made the movement intensive and widespread<sup>7</sup>. The enthusiastic and restrained involvement of the people of Chidambaram kept the movement a successful. Besides, the students of Annamalai University became the backbone of the movement and played their rule best with their educative talents and inspiring capabilities<sup>8</sup>. All these things made Chidambaram to have popularity of one of the busiest political centres of the period.

In Chidambaram, the Quit India movement started at once after hearing the news of the arrest of Gandhi on 9th August 1942. To start with, non-violent demonstrations in the form of meetings, processions and so on were held at many parts in Chidambaram. On 10th August 1942, at town hall<sup>9</sup>, Nainiappa Pillai, who had been popularly known to the people of South Arcot District as "Thennarkattu Gandhi" held a mass meeting condemning the arrest of Gandhi<sup>10</sup>.

He and his associates, Deivanayaga Ayyar of Panruti<sup>11</sup> and Sudarsana Naidu of Cuddalore<sup>12</sup> addressed the meeting demanding the immediate release of Gandhi. The meeting was well attended by a big crowd, which proved the strength of the movement in Chidambaram. Meanwhile, a police force came to the scene, attempted to disperse the crowd by administering lathi charges and it banned the meeting under section 144 cr. p.c, This brought the delibrations of the meeting to a stand still.<sup>13</sup>

To condemn these police actions, the local Congress leaders organised a meeting at Lalji Chowk<sup>14</sup> on the next day. An influenced local congressman addressed the meeting. He, in his address exhorted the people to support congress eventhough the British repressive measures were harsh and serve. Besides, on the same day, a procession covering about 200 congress activists went through the main streets of Chidambaram. The processionists went on rising anti - British slogans. It gave inspiration to the general public and they started to join with the procession. Due to this, gradually, the procession swell into big, having 300 at the end, when it reached Lalji Chowk by 6 p.m. There a meeting was held in which Nainiappa Pillai spoke and appealed to the audience to fight against the British courageously<sup>15</sup>.

The growing popularity of movement let the government to get alarmed over it. It began to adopt stern measures to put the Anti-British agitations down. An order under Defence of India Rules was implemented in the town prohibiting the political meetings, processions, the assemblage of people more than five and etc. But, in defiance of the order, the people indulged in Anti-British agitations, continuously<sup>16</sup>.

The crusade against the British prove the students of Annamalai University. On 11th August the students obstained their classes in large numbers and began to take out demonstrations. Anticipating problems, the Vice-Chancellor, deputed a professor to persuade the students to suspend their strike. But, the students were stubborn in their stance of getting success in their endeavour<sup>17</sup>. On 12th August, they held a protest meeting in the premises of the University and hoisted a national flag in a classroom building<sup>18</sup>.

On 15th August, they took out a novel method of demonstration. They posted and distributed a large number of pamphlets bearing Anti-British slogans, on the evening of the day, there held a mass meeting in the University campus, where in a resolution was passed to continue and strengthen the Anti - British agitations to attain the supreme goal of freedom to our motherland.<sup>19</sup>

The student's sense of confrontation with the British widened with the part played by Balathandayutham, a former student of the University and ex - president of the comrades club of the students of Annamalai University<sup>20</sup>. On 19th August, under the presidentship of Balathandayutham, a meeting was held in the University campus. Both the students and the local congressmen of Chidambaram attended the meeting. But admist of the the delibrations of the meeting, a police force arrived on the spot and caught hold of Balathandayutham and it, thus attempted to suppress the students activities<sup>21</sup>. The students never laked behind, but continued their Anti - British demonstrations with the support rendered by the public. Besides, the professors like Somasundara Bharathi, Vipulananda Adikal, promptly gave them guidance and inspiration to the students towards the fight for freedom<sup>22</sup>.

The student kept a good relation with the public and givei their shoulders to them. In 20 August, the Students attended a meeting arranged under auspices of the town congress committee of Chidambaram, The speaker, a local congressman, in his address, noted that the support of the students community would enable the congress in securing its success and that they were the instruments of inspiration to the rural people and created a political awareness among them for freedom and thereby strengthened the congress. It seems that the students had a good repport with the people because of their educative talents and inspiring approach<sup>23</sup>

By the end of August 1942, the movement reached its zenith in Chidambaram,<sup>24</sup> on 28 August 1942, the people went on demonstration in front of a Government office Building. They raised Anti-British slogans. Besides, a front rank congressman of Chidambaram lectured among them about congress ideologies and British repressional measures. On aware of these things, the police administration woke up and started to implement its repressional measures severely. It sent a police force to the spot. The police dispersed the crowd by lathi charging them. At this, a few congressmen sustained serious injuries. This high handed police action resulted in wide spread tension and it stimulated the public

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involvement and its repercussions were well derived throughout the district. The leaders all over the district conveyed their sympathy to the people of Chidambaram and vehemently condemned this police repression:<sup>25</sup>

On 1st September 1942, the students obstained their classes and took out demonstrations demanding the release of Balathandayutham. The University authorities got alarmed over the deteriorating condition and called on the students for co-operation for normalcy. But, the students were keen on the interest of India, and continued their strike<sup>26</sup>. On 6 September, they convened their union meeting and carved out their future plan of action<sup>27</sup>.

On the same day, Nainiappa Pillai and his associates, a held mass meeting at the town hall and exhorted the people that never apprehend over the police repression. Besides he pointed out that before our unity, the Government repression would be meaningless. On the meeting the students also attended in large number. The deliberations of the meeting ended up by 12 p.m. and then the audience got themselves dispersed.<sup>28</sup>

The most glaring example for the enthusiastic involvement of the Students was the procession let out on 7 September 1942. On that day the students including thirty women students went themselves into a procession in the main streets of Chidambaram by raising Anti-British slogans, distributing Anti-British pamphlets, carrying placards and parading photo of Gandhiji. On viewing the women student's participation, the public became thrilled and they were inspired emotionally. They began to join in the procession. The procession ended up by 5 p. m. reaching the town hall. There the students held a meeting. The students' leader spoke thought provokingly in the meeting<sup>29</sup>. The Student's activities became uncontrollable on 10 September. Hence the University authorities closed the University upto 20 October, 1942<sup>30</sup>. But the students continued their strike by seeking accommodation in few rented houses\_ in Chidambaram. Some of the students earned for their bread by working in the Railway good shed in Chidambaram. The local congress leaders and the people took immense effort continuously for the success of the movement.<sup>31</sup>

The contribution of both the public and the students made Chidambaram one of the busiest centres of political agitations during the Quit India movement and made the movement a successful one. The above factor prove that the people of Chidambaram made a solid and and significant contribution to the Quit India movement. Besides, it clearly shows the courage exhibited by the local leaders, and student leaders, students and the public to face the onslaught of British repression; which is by all means more or less and equal contribution with other fighters of India. This historical lesson of courage has to be kept up for the attainment of equaty in other walks of life.

## FOOTNOTES

1. B.S. Baliga, Madras District Gazatteers; South Arcot District, (Madras, Government of Madras, 1962) p.441.

2. Census of 1961, Delhi, Goverment of India, 1962 p. 12.

3. Refer, District Calendar of events of Civil Disobedience Movement, 1942. (Madras, Government of Madras, 1943) pp. 11-20.

- 4. He belonged to a Hindu Vellala family bearing poor economic background. His poor economic beckground never disturbed his political involvement. He even contributed his merger family economic sources towards congress propagation such printing congress pamphlets, conducting meetings, inviting guest speakers and etc. Due to this, at a stage his family had faced poverty.
- 5. He was a rich landlord as well as a popular advocate of the town. He not only participated in congress agitations, but also worked for the success of Gaadhi's Constructive Programme. He ran a school in 1930 and onwards for depressed and poor in Chidambaram. In the School, the students learnt waving and spinning.
- 6. He was an intermediate. He had direct contact with Gandhi, Rajaji and other prominent congressmen of Tamil Nadu.
- 7. Refer, Souvenir of the South Arcot District Congress Committee, (Cuddalore, Souvenir Committee, 1976).
- 8. B.S. Baliga, Studies in Madras Administration (Madras, Government of Madras, 1960). pp. 1.27.
- 9. Now, on this site, the Government hospital is located.
- 10. Interview with M.Saroja, daughter of Nainiappa Pillai, Chidambaram, on 1-11-1991.
- H. He was a staunch congressman, who was appointed as Director of the Neill Statue Satyagraha in 1927. He led the Satyagraha with much capacity and calibre. (For further details see, Select documents series 1900#1947 Neill Statue Stayagraha, Madras, Commissioner of Archives and Historical Research. 1986).
- 12. He was a best friend of Nainiappa Pillai, who helped Nainiappa Pillai, during the time of salt satyagraha at Devanampatnam in 1930-31 by providing food and accommodation to the Satyagraha volunteers.
- 13. District calendar of events, Op. cit. p.11.
- 14. The present site of Kanithatti was referred in those days as Lalji Chowk. During the time of freedom movement in India, the local congress leaders of Chidambaram often help propaganda meetings in that place

and this place became popular. The leaders named to that place as Lalji Chowk by honouring the famous nationalist – Lalalajapat Roy.

- 15. The Hindu, 12 August 1942.
- 16. District Calendar of Events, Op. cit. p.15.
- 17. Ibid., pp. 15-16.
- 18. The Hindu, 13 August, 1942.
- 19. Saroja Sundarajan, March to Freedom in Madras Presidency, Madras, Lalitha publications 1989), p.603.
- 20. Aranthai Narayanan, Thi yagasemmal Balathanda yutham, Madras, New Century Book Home, 1988), p. 18.
- 21. Indian Express, 20 August, 1942.
- 22. District Calendar of events, Op. cit. pp. 18-19.
- 23. The Hindu, 21 August, 1942.
- 24. B.S. Baliga, Madras District Gazetteers; South Arcot District, Op. cit. pp. 96-118.
- 25. The Hindu, 29, August, 1942.
- 26. District Calendar of events, Op. cit pp. 18-19.
- 27. Fortnightly Report dated 25-9-1942.
- 28. The Hindu, 7 September, 1942.
- 29. Fortnightly Report, Op. cit.
- 30. District Calender of events, Op. cit. pp. 15-20.
- 31. Interview with Thillai Govindan, Freedom Fighter, Chidambaram on 1-9-1990.

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The Supreme Energy or the dynamic energy has created the universe, which has its representation in the image of Lord Nataraja. Energy has neither beginning nor end and it is dynamic and it is ever 'Vigilant' in the universe. So Natraja is considered as the creator of the universe and the cosmic dance is ascribed to him. As Nataraja is associated with the creation of the universe 'the rhythm of Creation' is his cosmic Dance from which the art of dance is born. The ideals of divine actions can be understood with the aid of art.

The art of dance and music originates from 'Gati' or 'Laya' which has its source from Supreme Energy or Dynamism or movement. Laya is rhythm in other words. Then again it is said that movement is the origin of sound (Dhwani) Sound is the birth place of music. So it is believed that the universe is essentially formed and found by rhythm and sound, the origin of dance and music respectively. So it is obvious that dance and music come out with the creation of the universe conceiving Shiva or Nataraja as the Supreme Energy.

Music and dance have their source Enternal and supreme Beauty which is the only truth and God for an artist. Such an abstract God or Godhead never satisfies the people. So they need definite symbols. The image of Nataraja symbolizes Art, Religion, Philosophy and Hindu life.

Art and Religion are closely related and religious faith seeks expression through Art. It makes one learn instinctively so that even the mass is drawn towards it. Broadly speaking, Religion relies on Art "to explain the inexplicable, and to harmonise the Ideal with the Real which Man finds otherwise increasingly difficult to achieve. The artist is a seer even more than a poet". The aim of a perfect art or an artist is not 'to extract beauty from nature' but to help one in revealing the life within life, and 'the Reality within unreality and the soul within the matter". When the artist is capable of revealing it then the beauty of the Supreme Being reveals itself.

Religion as a motive force entering into life, stimulates the mind of the learned to do research about the secrets of nature. Its spirituality and ldealism inspire the artists. The artists use the symbolism as the language to express the ideals of art. Art and religion being closely related stand for "man's sense of spiritual significance of the universe" attempting to express things which are unseen and eternal".

So it can be clearly said that the musicians and dancers can lead us towards the point of the Supreme Beauty, the god in Music and Dance or Shiva. The great values of Beauty, Godness and Truth are considered to be the facets of Godhead appealing to the soul which cannot be measured by any other thing.

Indian Art seems to be the necessary unity of all existence including animate and inanimate things. The sole purpose of the trinity (Nature, man, and animal) is the realisation of the unity with God. It is considered as "a manifestation of the Divine Essence". Chitton Brock is of the opinion that Art stands expressing a "certain attitude towards reality". Here reality means recognition of something greater than man and the union with it. The 'art value' of the conception of the unity with the supreme Being is very great. At this juncture a very interesting and an art statement made by Tolstoy can be recalled as thus:

> "If one defines prayer as a petition or as a thanks giving, then I did not pray. I desired something supremely good; but what I cannot express, through I was clearly conscious of what I wanted. I wish to merge into the Universal Being"

The Indian philosophy which speaks of Lord Shiva's cosmic dance is unique having its root in Life. Through the symbolic language the ideals of art are conveyed. The symbols or motifes are the accepted modes of interpretation created by the artist. All Indian symbolism has two different meanings; one appeals to the ordinary man, and the other reveals greater meaning to the teacher or the philosopher.

The Dancing Deity Symbolises the necessity of male and female philosophically. It stands for the Cycle of birth and death and also for the creation of the universe and its destruction. The statue of Nataraja symbolising the Cosmic dance represents the elements of creation, maintenance and destruction. It will reveal many more meanings if the image of Shiva and his holdings are studied carefully having asthetic vision. Hindu philosophy comes out of life without denying it. It guides or regulates one to realise the union with the Supreme Being which is the object of exisence in the universe. Indian philosophy holds the view that all things that we see in the universe is transitory and illusive. The sole aim of Indian Life is to realise the Divine Essence or Spirit overcoming the 'illusion'. This concept has its significance in the dance of Shiva on the demon called Muyulakan (in Tamil) or Apasmaara Purushaa who stands for "forgetfulness and loss of memory". Its destruction brings one enlightenment, true wisdom and freedom from the bondage of birth.

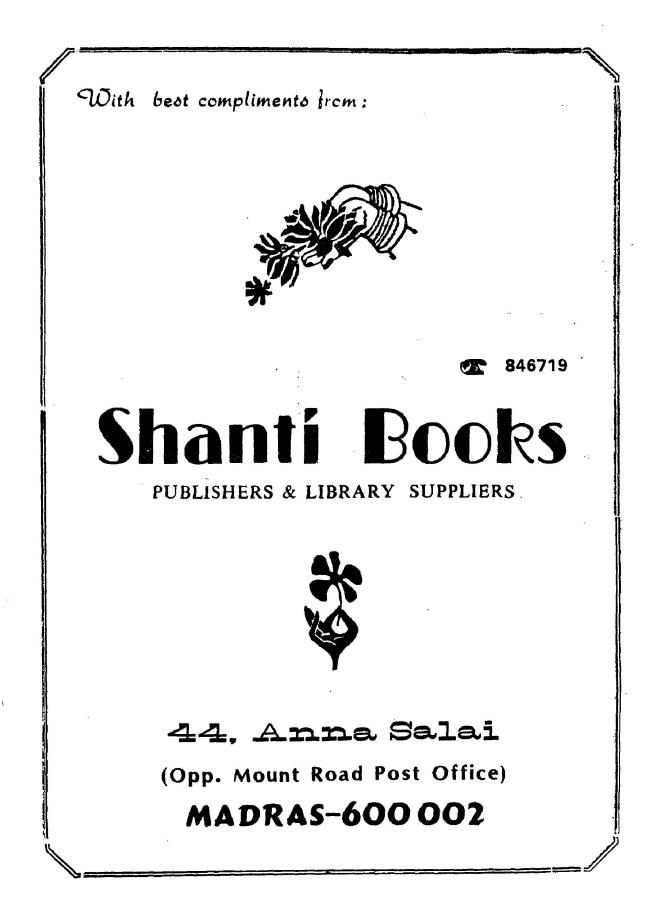
Shiva's dance is Thandava, energetic and virile. The dance represents the God's five activities, Panchakriya. (1) the creation and evolution (Shristy), (2) maintenance and preservation (Sthithi), (3) destruction and involution (Samhara)drawing again into his ownself (4) embodiment of souls (Triobhava) and (5) thai release from the cycle (Anugraha). These five activities are considered separately as the activities of Bramha, Vishnu, Rudra, Maheswara and Sadhashiva.

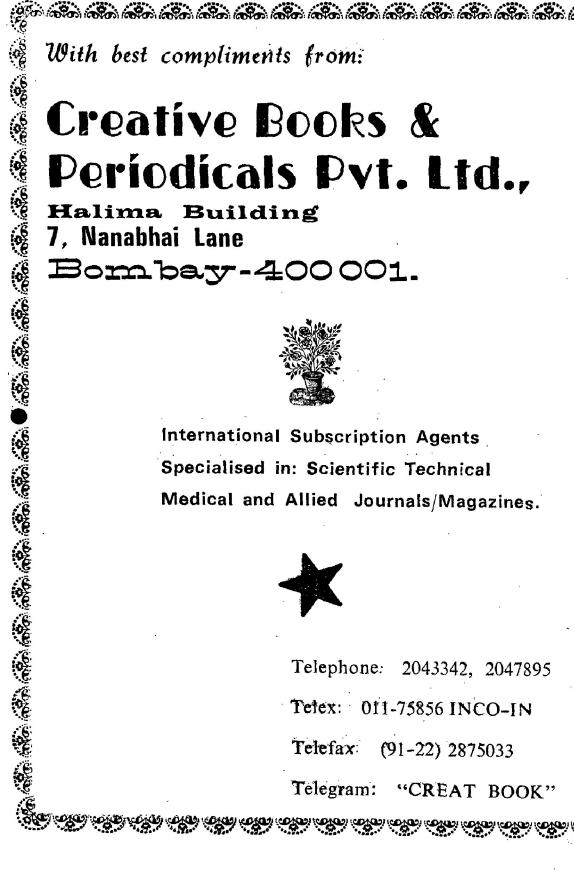
Natraja has a small drum in his upper right hand representing sound which is the first element to come out in the universe and from which the art of music is created. His upper left hand bears flame standing for the destruction of the universe. His two hands symbolise philosophically the two activities, creation and destruction. His lower right hand gives protection while the lower left hand is pointing to the lifted foot as the refuge for the devotees. This foot is to be worshipped to merge with God. His right foot mounted on the demon of ignorance "Symbolises the Supreme Being's world – creative force driving life into the sphere of matter." The lifted food represents Salvation. The two feet indicate "the continuous Circulation of Consciousness into and out of the condition of ignorance". The ring of fire rounding the image called 'Thiru -Vaasi' (in Tamil) Symbolises the dance of nature, 'the prime mover', the Lord Nataraja. Hiddus Saivite views holds the idea that the wisdom – knowledge dance <sup>i</sup>s a "reflex of the transcendental being of God".

The prevalence of the Supreme Being is in macrocosmic as well as in microcosmic, things and its origin is not from any mechanical power but from mental process. The whole from of Lord Nataraja is the totality of the world being signified mystically by the dynamic letter Om. Om or Pranava is a harmonious vibration which is a radiation of thought waves. It comes out of the reduction of the entire universal system into a rhythmic unity which is omnipresent. It emanates from the Supreme Spirit by which all is created. It is Nadha Brahma or Om.

"The essential significance of Shiva's dance is three fold: Firstly, it is the image of his rhythmic play as the source of all movement within the cosmics, which is represented by the arch. Secondly, the purpose of his dance is to release the Countless souls of men from the share of illusion. Thirdly, the place of the dance Chidambaram, the centre of the universe, is within one's heart."

The Cosmic dance of Shiva is interpreted with the exponents of art having its root in religion. The Hindu philosophy and life are based on one's awareness to realise the union with the Supreme Being. The manifestation of its spirit is with oneself if is one capable of realising its prevalence in the macrocosmic as well as in the microcosmic things.





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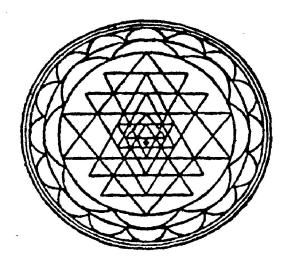
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## Sreechakra at Chidambaram Sivakamiamman Jemple

Dr. A. SUBBIAN, Prof. and Head, Department of History, Annamalai University.

Sree-chakra is a *yantra* (diagram drawn on stone) representing the Parasakthi, meant for worship of the supreme world mother, by followers and upsakas of Srividya. Adi Sankara has described the Sreechakra in the 11th verse of his "Saundaryalahri" thus:

The angles of the abode (Sreechakra) which is made up of the nine moolaprakrtis or basic triangles (the nine primary causative forces of the universes consisting of the four distinct Sivatriangles (with apex upwards) and the five distinct Sakthi Triangles (with apex downwards) kept apart from the former by the Bindu (Central spot), with the lotus of eight petals, the lotus of 16 petals thereafter, with the three valayas (circles) around and the three outer lines are reckoned as fortyfour.



Sreechakra at Sivakamiamman Temple Chidambaram

Adi Sankara has been credited with having consecrated yantras in many sacred temples including Chidambaram Temple and Kamakshi Temple at Kanchi. At Chidambaram the yantra has been consecrated at Sivakami Amman temple - at the outer prahara.

## The Philosophy of Sreechakra:

The basic philosophy of Sreechakra are narrated in the Anantanandagiri's Sankaravijaya''. It is said that Sankara consecreted Sivakami Amman as 'Chidrupini,' 'Brahmavidya', 'Rudrasakthi', and 'Akilandeswari'. It is found that Sankara established the Sreechakra there, before - Sivakami, with the idea that by the mere darshan of it, moksha can be easily attained by all devotees.

A verse in Navakalidasa Madhava's Sankaradigvijaya (XV - 5) describes Sankara's arrangements for Vedic mode of worship in the temple of Sivakami Amman. This hints at Sreechakraprathishtha. Eleven verses 35 to 45) of the 25th chapter of Chidvilasa's biography, relate the drawing of the Sreechakra before Sivakami Amman Temple by Sankara himself and its consecration. Almost the entire eighth canto, of Rajachudamani Deekshita's Sankarabhyudaya is devoted to the consecration of the Sreechakra and details of the yantra.

Darshan of the Sreechakra drawn by Sankara with his own hand and installed before Sivakami Amman just before the sanctum - north - east corner is by a large concourse of devotees to this day. The Chakra has been curved on a stone. All round there is a short-thick circular stone enclosure, on the inner surface of which the figures of the eight Petals, the lotus of 16 petals are seen.

1 Chapters 64 and 65

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# The Chidambaram Temple Library in the Medieval Deriod

Dr. N. ALAGAPPAN, Reader in History, Annamalai University.

Temples in South India were built as acts of devotion, to mark significant victories, to commemorate the dead and above all for the fulfilment of the desires of the people.<sup>1</sup> Besides being a religious centre, South Indian Temple was a centre of learning which owned large libraries.

The famous Nataraja temple at Chidambaram possessed a library of its own. The details of arrangement for its upkeep and expansion are described in two later Pandya inscriptions, obtained from the temple.2 As the inscriptions are badly damaged and incomplete, only glimpses in to the details of the regards can be had. The library was located to the north of the Subramanya Shrine.<sup>3</sup> The Sarasvati - bhandara (Library) appears to have been originally established by one Svamideva and the inscriptions record the orders of a certain Pallavadarayan for the organisation and expansion of the same. About twenty Bhattas (Brahmins), names are however not clearly drawn from various places,<sup>4</sup> whose traceable, were employed in the Sarasvatl - bhandara (Library) for reading, writing, arranging and for teaching the manuscripts which were written scholars is Kanchi in Grantha.<sup>5</sup>. One among the names of such Nirutyarayalvar. Various subjects had been dealt with by the scholars of which the Puranas and Jyothita Sastra (astrology) are clearly readable

2. A. R. E., 1961 - 62, Nos. 168 and 169.

5. S. Gurumurthy, Education in South India, P. 163

<sup>1.</sup> R. Nagasamy, Studies in Ancient Tamil Law and Society, P. 135.

<sup>3.</sup> *Ibid*.

<sup>4.</sup> A. R. E., 1961 - 62, No. 168.

in the inscriptions. It has been further stated that the scholars were instructed to copy down (the books) already written and kept in the library.<sup>1</sup>

At the time of copying down the manuscripts, the Bhattas seem to have made some corrections, wherever necessary. The other inscription<sup>2</sup> makes a special mention of the work *Siddhanta Ratnakaram*, written by Isvara Siva and of a few other works written by one Sarasvati Deva, among the books in the library. Provision was also made for writting and comparing the works both in Tamil and Grantha.<sup>3</sup>

The scholars were paid at a daily rate, both in cash and paddy, which varied from scholar to scholar. The details indicate the interest evinced in the Later Pandya period in the maintenance of libraries with necessary arrangements to copy down important works. Though the name of the king in whose reign these two records were issued is not stated in the inscriptions, the occurence of the exclusive title *Anaittulagum Kondaruli yadeva*' in the body of the records, enables us to assign them to the region of Jatavaraman Sundara Pandiya<sup>4</sup> I The palaeography of the records also indicates that they belong to the middle of the 13th century.

Another reference to the existence of a Sarasvati - bhandara is found in one of the Later Pandya records, secured from the Appan temple at Seramadevi (Tirunelvelly District).<sup>5</sup> The record states that two ma of tax-free lands were granted to the library by a certain Kaichchikku vachcha pandya Brahmadarayan.<sup>6</sup>

Thus, a very good library system seems to have existed in the temples during the Later Pandya period.

- 3. A. R. E., 1961 62, Introd., p. 16.
- 4. A. R. E., 1961 62, Introd., p.16
- 5. A. R. E., 1916, No. 695.
- 6. The record reads as follows:

I. Ibid.

<sup>2.</sup> A.R.E., 1961 - 62, No. 169.

R. KALIYAPERUMAL Deputy Librarian University Library Annamalai University

One of the striking features of the Annamalai University is its awe-inspiring monumental temple of knowledge - the Library. Ever since its inception, the University has been striving to maintain a good library. Today Annamalai University Library has a rich functional collection of books. The library has not only been functioning as the "Heart of the University" circulating the life blood of knowledge into every vein of the scholars, but it has also been the very soul of the University inspiring an intellectual atmosphere.

The library, which crawled from its humble beginning has made great strides, and has registered gracious growth. (from a mole hill into a mountain, true to its name "Annamalai" - High Mountain). The seed for the present library germinated in 1920 with a token deposite of 200 books, when Sri. Meenakshi college was founded. In 1929, a quality collection of 17,000 books in Sri. Meenakshi College blossomed into the present Annamalai University Library. In 1932, our beloved founder, Rajah Sir Annamalai Chettiar, bequethed to the library an inestimable gift of 1000 volumes. Towering personalities like Dr. Sir. C.P. Ramaswamy Aiyar, V. Venugopal Chetti, and scores of well-wishers made some sizable gifts to the ever-growing library collection.

The library, originally housed in the eastern wings of the Administrative buildings, moved over to the present building located at the centre of the campus in a beautiful surrounding and is an architectural beauty; it is named after Dr. Sir C P. Ramaswami Aiyar, a former Vice-Chancellor. With a built-in area of a bout 36,000 sq. ft., the interior of the library has been designed to functionally provide maximum convenience for the readers, while the exterior provides an eloquent backdrop for the majestic statue of the Founder. The building is a 'H' shapedstructure provided with a well controlled entrance lobby, a spacious central reading hall, Reference hall, Periodicals Hall and open access stack rooms on the Eastern wings and Administrative sections, closed access stack-rooms, Reprographic section and Bindery are in the Western wing. Having in mind one of the laws of Library Science, "Library is a growing organism" the architects have provided for vertical and horizontal expansion. The first phase of the expansion programme of building two more tiers of stackrooms on both wings has been completed with the assistance of the UGC in the Sixth-Five year Development Plan. From the spill over grant, a beautiful auditorium has been constructed.

The Library has steadily built up a well balanced collection representing the Universe of Knowledge in all its ramifications. Its remarkable growth is well represented by its present collection of around 4.1. lakhs of reading materials. It stands now proudly, as one of the largest libraries in South India, adding at the rate of 30 books per day and spendnig about Rs. 25 lakhs per year on the purchase of books and periodicals alone.

Apart from the strong basic collection to support the curricular activities in the campus, the library has been chosen to specialise in certain subject-areas. It may be said that the library is pretty strong in the field of Literature, in Humanities, History, in Social Sciences, and Mathematics, in Science. Of late it is building up the collection of books in Computer Science and Medical Sciences.

The Cell created in our University library exclusively for ICSSR publications has been widely used by social science researchers. Since 1985 this library is desinated as World Bank Full Depository Library entitled to receive all publications published by World Bank. Many M.Phil and Ph.D Dissertations besides research papers, will bear proof for the utility of the World Bank Depository.

The library can boast of a good run of back volumes of scholarly periodicals in Science and Technology, Humanities, and Social Science, some of the sets are very rare, especially in the field of Indology. To support the on-going research activities, the library subscribes to about thousand scholarly periodicals spending more than twenty lakhs annually. It also receives about two hundred journals on gratis and exchange basis.

Among the cherished treasures in the library, the most precious one is its rare books collection which includes First Editions, Earliest-inprint and out-of-print books and valuable treatises on Arts. There area bout 1000 palm-leaf manuscripts preserved in an excellent condition.

In keeping with the modern trend the library has built up a basic collection of non-book materials such as Microflims, Microfische, Educational films, filmstrips, slides, gramaphone records, Audio and Video cassettes; other special collection worth mentioning are the theses collections, pamphlet and reprint collections, Newspaper Clippings Collections; Photography collections, Maps collections, etc.

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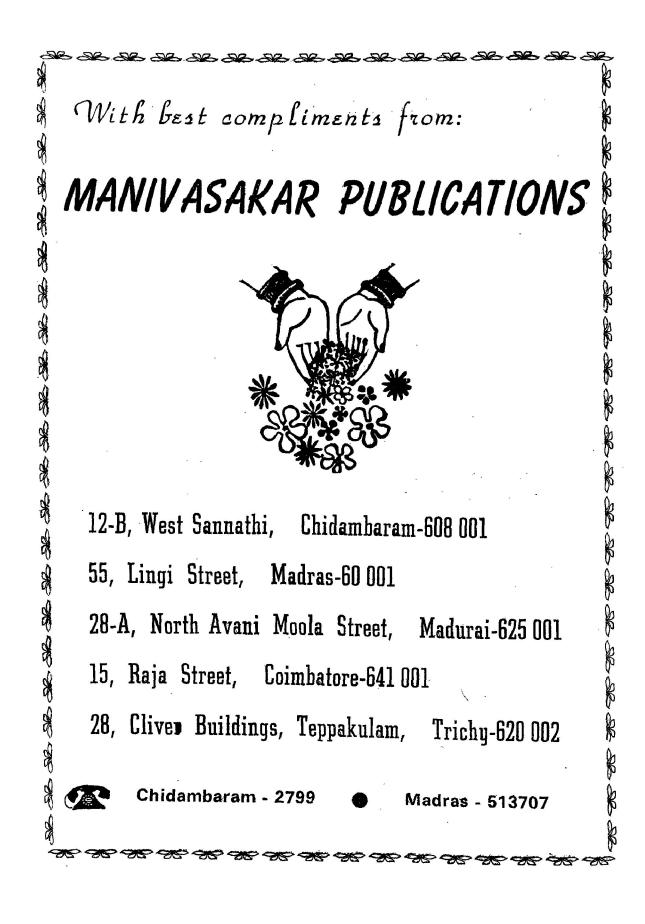
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M. NAGARAJAN R. SIVAKUMAR Department of Library and Information Science Annamalai University

#### Introduction:

The Library is a part and parcel of a School Set-up. It exists to serve the objectives of its parent organization. A school library can play a very important role in helping the educational system to achieve its goals.

The performance of students can be improved considerably if they use the library regularly. They need to be encouraged to use the school library. This will greatly help in raising the standard of Education.

#### Aims and Objectives:

A school library is "an active force in the educative process" and the educational aims and objectives of school library should be well understood and accepted by administrators and teachers.

Broadly the aims of the school library are as follows:

- 1) To awaken and foster interest in reading so that student become familiat with books as sources of pleasure and information.
- 2) To help student to become independent in finding and selecting information relevant to a given job or to their interest and hobbies.
- 3) To encourage reading in new fields of interest and extend reading in familiar fields.

The school library is a service agency as well as a teaching agency. As a service agency it functions to further the School objectives. It has no distinct subject matter, but provides materials for all subjects and all interests of pupils and teachers. It becomes increasingly effective as soon as teachers and pupils learn to use its resources and employ its service for their work. Through the library, books and other materials such as magazines, maps and audio-visual materials are distributed to individuals, groups and Classes. As a teaching agency the school library has a positive and active teaching function.

According to Fargo, the library is also a "Social Laboratory" as no other Part of the school can be. The importance of this role has been emphasised by her in the following words in her book, The Library in the School:

"The role of the school library in Promoting and citizenship, and unity is important, in view of the emphasis of the present day education upon the development of the whole child. The library provides good materials in the matter of training for Citizenship and materials on personality development. Social guidance programme in the library helps the student to understand himself in relation to group organization and in respect of living in the home, in the school and in the Community."

#### **Educational Use:**

The Higher Secondary School library is an important educational aid if it provides materials that will enrich and support the curriculum taking into consideration the varied interest, abilities and maturity level of the pupils served. The following are the educational uses of the school library as summarised by C.A. Stott, an eminent teacher and librarian in U.K. in his book school Libraries - A short Manual, 1955.

- 1) To provide material to supplement the work done in subjects taught in the Class room.
  - 2) To provide material to arouse and satisfy the great variety of personal interest a child may develop outside the scope of the curriculum, whether these interest are intellectual, imaginative or practical.
  - 3. To make possible training in the use of books and of a library as sources of information, together with practice in their use:

4. To Orient and prepare all Children for the public library system.

#### **Responsibility of the School Library:**

The responsibility of the School library as asserted by the American Association of School Librarians is;

- To provide materials that will enrich and support the curriculum, taking in to consideration the various interests, ability and maturity of the child.
- 2. To provide materials that will stimulate growth in factual knowledge literary appreciation, aesthetic values and ethical standard.
- 3. To provide materials representative of the many religious, ethnic and culture groups and their contribution to our heritage.
- 4. To place Principle above personal opinion and reason above presudice in the selection of materials of the highest quality in order to ensure a comprehensive collection appropriate to the users of the library.

2

#### School Libraries in Chidambaram Town

Chidambaram, a semi Urban town is renowned for the cosmic dance of Lord Siva and is considered as the Centre of universe traditionaly. It is a town which has a population of 55920 as per 1981 census. It has gained much more luster and fame since 1929, because of the foundation of Annamalai University. The educational awareness and literary level began to increase in this region because of the establishment of many schools.

Table No: 1

| S, No. | Name of The School                                |       |
|--------|---|-------|
| 1.     | Pachiyappas Higher Secondary School               | 1889  |
| 2.     | Sri. Ramakrishna Vidyalaya                        | 1900  |
| 3.     | Ramaswamy Chettiar town Higher Secondary School   | 1915  |
| 4.     | Government Girls Higher Secondary School          | 1942  |
| 5.     | Rani Seethai Achi Higher Secondary School         | 1945  |
| 6.     | Government Nandanar Boys Higher Secondary School  | 1959. |
| 7.     | Government Nandanar Girls Higher Secondary School | 1960  |

The Table No: 1 shows that the name of the school and year of establishment. Among the seven schools, two schools were established in the 19th Century and the rest of the schools were established in the 20th Century.

### Nature of the Collection

The collection of a school library should be a live one, able to meet the extend and nature of the curriculum. It should also adequately take care of extra-curricular materials as well as recreational reading materials. However, in practice, many school libraries merely provide curriculum and Co-curriculum materials. This may be due to a lack of financial resources.

### Size of the Collection: Table No: 2

| S. No. | Name of the School                                | Total No.<br>of Books |
|--------|---|-----------------------|
| ).     | Pachaiyappas Higher Secondary School              | 15,000                |
| 2.     | Sri Ramakrishna Vidyalaya                         | 40,400                |
| 3.     | Ramaswamy Chettiar town Higher Secondary School   | 14,715                |
| ·.     | Government Girls Higher Secondary School          | 4,575                 |
| 5.     | Rani Seethai Achi Higher Secondary School         | 11,250                |
| 6.     | Government Nandanar Boys Higher Secondary School  | 3,197                 |
| 7.     | Government Nandanar Girls Higher Secondary School | 9,000                 |

**Collection - School wise Distribution** 

The above Table No: 2 indicates the total number of books acquired in each school library. The size of the Collection is adequate for satisfying the requirements of readers.

### Readers of the Library:

The readers in a school library mainly consist of teachers and Students. Further a few members of administrative nature may also involve. The following Table (No: 3) illustrates the total population of readers in the various Schools at Chidambaram Town.

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### Table: 3

| S.<br>No.   | Name of the Schools                                   | Student | Tea–<br>ching<br>Staff | non Tea<br>ching<br>Staff | Total<br>No. of<br>Readers |
|-------------|---|---------|------------------------|---------------------------|----------------------------|
| 1.          | Pachiyappas Higher Secondary School                   | 1482    | 61                     | 8                         | 1,551                      |
| 2.          | Sri Ramakrishna Vidyasala                             | 846     | 28                     | 7                         | 881                        |
| 3.          | Ramaswamy Chettiar Town Higher<br>Secondary School    | 2325    | 68                     | 12                        | 2,405                      |
| 4,          | Govt. Girls Higher Secondary School                   | 2397    | 47                     | 7                         | 2,451                      |
| 5.          | Rani Seethai Achi Higher Sec. School                  | 897     | 42                     | 5                         | 944                        |
| , <b>6.</b> | Government Nandanar Boys Higher<br>Scondary School    | 4000    | 94                     | 10                        | 4,104                      |
| 7.          | Government Nandanar Girls Higher<br>Secondary School. | 2985    | 74                     | 10                        | 3,069                      |

### **Readers - Schoolwise Distributions**

#### Services of the Library

In Order to perform its function effectively all the seven schools which we visited at Chidambaram town provides the following services:

- a) Display of materials and information
- b) Readers advisory service
- e) Circulation of materials
- d) Assistance in the search and location of materials
- e) Assistance in the use of reference books and
- f) Provision of information on request.

#### **Building and Staff**

All schools have separate rooms and adequate furniture for running a library. But these libraries are maintained by teaching staff and not by professionaly qualified Staff.

#### Conclusion:

Chidambaram is a place aiming at the educational developments of the tural people. Because each and every school located at Chidambaram is having adequate library facilities to meet the requirements of educational development. The present existing size of collection along with furnitures facilities is virtually in a good position to meet the satisfaction of a reader particularly who are from rural areas.

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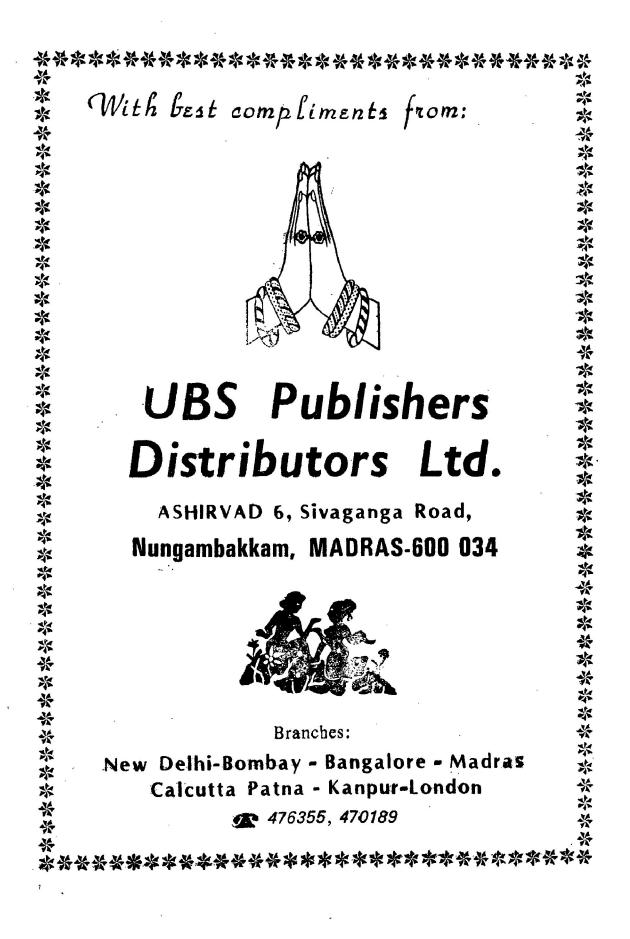
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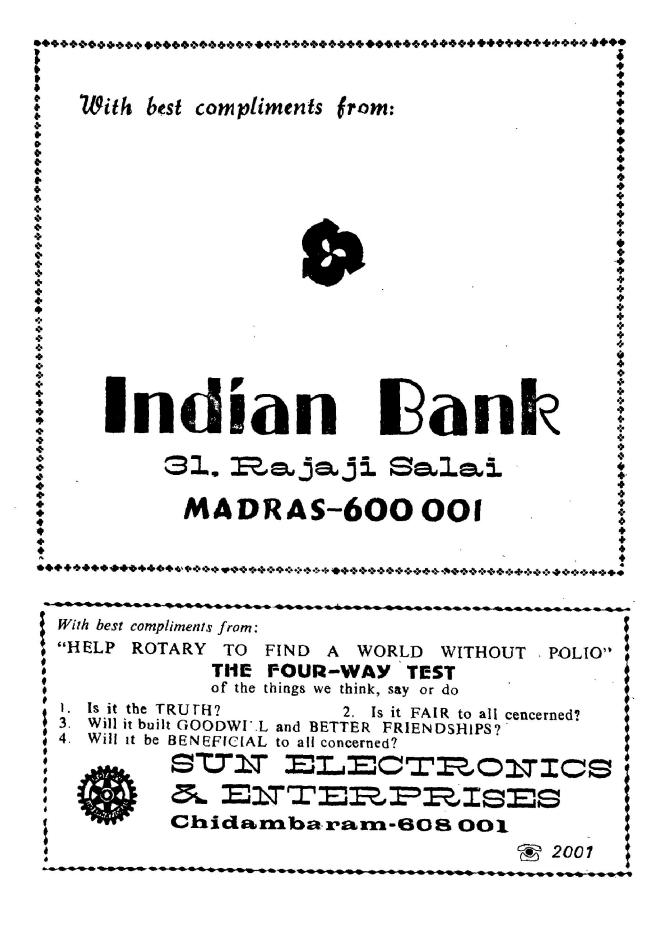


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# Department of Library and Information Science A Drofile

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Tracing the origin and looking into the growth of an institution or body is not merely a narration but recounting the achievements in a wider perspective. The beginning of the department of library and information science is associated with the fifty years of the Annamalai University. In 1979, the golden jubilee year of this University, the pressures were all towards the expansion. New courses were started. These are, apart from distance education programme, B.L., M.B.A. and B.L.I.S. In a relatively brief span of time this department is able to get the badge of success.

A teaching department or a faculty disseminate the information, inculcate values and develop taste of learning. It does n't merely disseminate accumulated knowledge. It has to do more. As Lowell A. Martin said, "People make institutions as much as institutions make people".

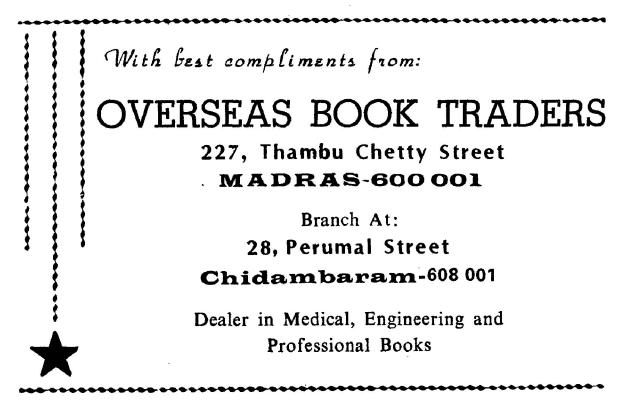
A certificate course in Library Science was started by the university library in 1962. This was the base to the library science education in Annamalai University. The undergraduate course which was started in 1979 is continue to attract many students. After a decade of the introduction of undergraduate courses, the faculty felt to begin post graduate course to meet the needs of the information community. From 1979-90, every year 10 students get the post graduate degree in Library and Information Science. In 1991 two students have joined to mark the beginning of M.Phil. programme. Research activities have been accelarating at high pace in the last few years. Information environment has been undergoing radical changes. These change have profound effect on library education. Students gain access to the technology through syallabus. Systematic refinement of syallabus becomes essential due to vast growth. The department has a policy of revising the syallabus once in two years.

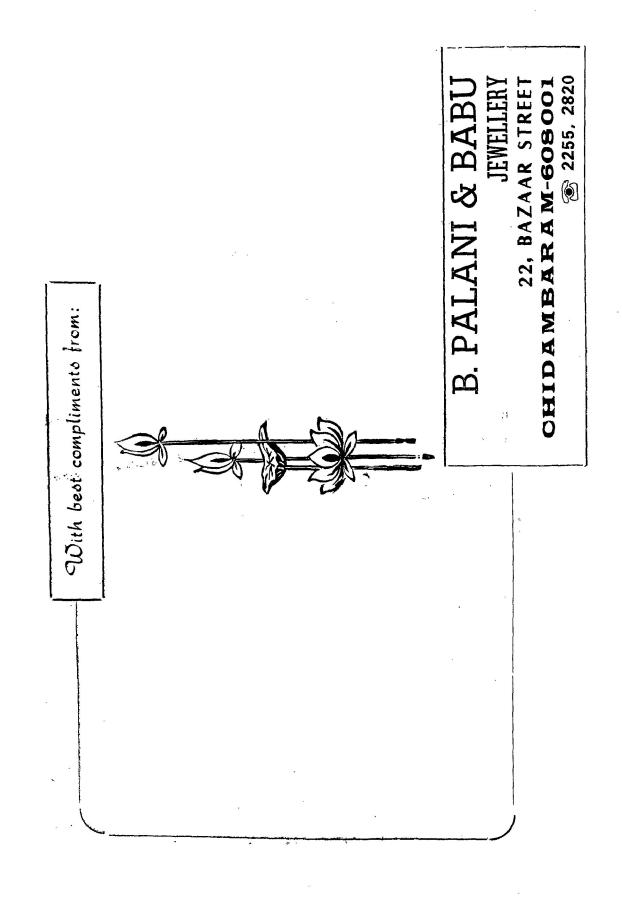
Librarianship is a profession which has an opportunity of applying the principles learned through a formal study. Librarianship does n't include a period of internship as in medicine. The student undergoing a course has less chance of learning actual practice. It is well evident that a training coupled with the study have been found successful. The emphasis on theory and practice can be given equally by structuring the curriculam. To give emphasis for training while learning, the syallabus is structured in a way to include library work as a part of the curriculam. The students at the graduate level have to submit a project work which includes any one of the following: compilation of bibliography, classifying and cataloguing the library documents, preparing various indexes (to collection, journal articles, theses) etc. A system of tutorials and a practical trip to the various section of the university library have been also practiced.

The total number of students to have passed in the graduate programmes in the first 12 years is 606. More important than the number is their designation at present. From the inception of this programme, efforts were made to keep track of the employment details of graduates. But it was rarely possible to achieve 100% coverage. Hence this data could n't be given. However a fact remains visible. Annamamlai graduates are able to move up in their professional ladders and many occupy the positions of notable : importance. Research in most departments (which offer under graduate courses only) is almost non-existence. But this department has a considerable credit to the research activity despite heavy odds - absence of research funding, non-availability of research materials, lack of consultancy and so on. Research gained momentum even before post graduate courses started. The index to research activity of a faculty is publications. The mean publication rate is quite well above the normal.

The duties of the university teacher is not only to teach, but up to date the knowledge and to do the research. Staff members have attended several orientation and training programmes to keep abreas<sup>t</sup> current developments.

It is visible that this department is maintaining a high profile. There is no second thought about its commitment to achieve execellence.





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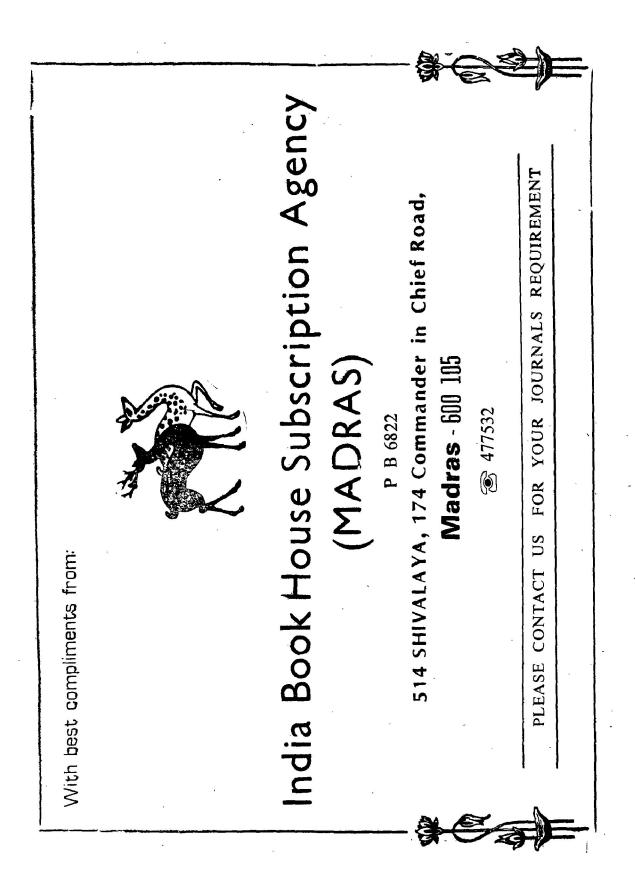
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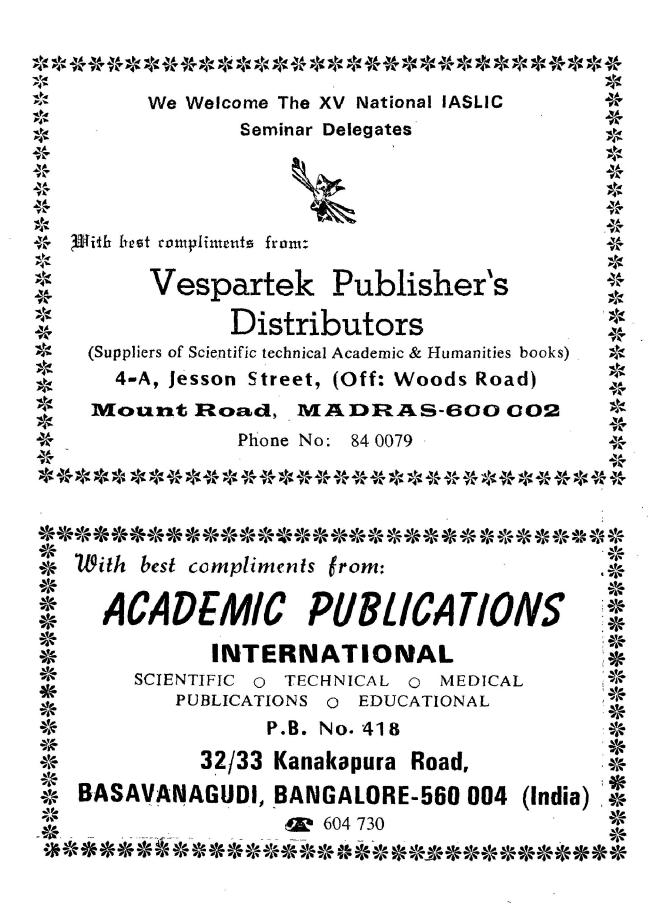
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