# ஆவண அமுதம்

# AVANA AMUDHAM



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## EDITOR'S PAGE.

Here is the ninth issue of the 'AVANA AMUDHAM'.

This volume contains a brief history of the Madras Postal Department in the later half of the eighteenth century when it worked mainly at the expense of the Government. Thanks to Mr. John Philip Burlton, the postage charges fell on the lap of the writers. In another article, Thiru V. O. Chidambaram Pillai's patriotic struggle for a Swadeshi Steamship Company is narrated. This issue also brings forth a debate in Madras Legislatives Council on the Suppression of Brothels and Immoral Traffic in Women, held on 12th October 1928. The forceful speech of Pandit Jawaharlal Nehru delivered in a public meeting held on 2nd October 1953 at the Island Grounds, Madras is reproduced to mark the birth centenary celebrations of this beloved leader.

A Note on the records of Sankara Mutt at Kancheepuram tells us about a firman issued by Moghul Emperor, presumably Bahadur Shah. The Regional Committee for the Survey of Historical Records of Tamil Nadu is taking up evaluation of these records.

A page in Madras Collectorate volume of the year 1805 A.D. informs us about the penalty levied for negligent cart-driving. There is also an useful article on the Durgahs and Mohammedan Saints of Hindustan.

The concept of State as the source of all rights on land is interestingly disputed by K. S. Venkatraman on the strength of what he has found out on Jenmam land tenure of Kanniyakumari district.

Dr. M. Sundararaj narrates how the records of Tamil Nadu Archives were saved during the Second World War. There is a short account of the 'Micro-film Unit' functioning in the Tamil Nadu Archives.

Thiru M. Sendur Pandian, gives an article in Tamil about Yusuf Khan, who was called 'Nellore Subedar' by the English.

There is a realistic Tamil essay on 'Love' written by Muthamizh Kavalar K. A. P. Viswanatham, the famous Tamil Orator and Writer. Dr. Thulasi Ramaswami, from World Tamil Research Centre gives an account on the religious faith of the tribal people of Tamil Nadu.

There are other regular features on the activities of the Tamil Nadu Archives, for the information of the readers. We would be happy to receive comments which will help us to improve.

We solicit interesting historical notes, unbiased articles, titbits, etc., from the readers for the 'AVANA AMUDHAM'.

Assuring our best services always to our readers.

M. GOPALAKRISHNAN.

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### தமிழ்ப் பகுதி

## ORIGIN OF THE POSTAL SYSTEM IN INDIA IN THE 18TH CENTURY.

## THE POST OFFICE—GEO-DESY AND ASTRONOMY—THE CHARITY SCHOOL

(1785—1790)

### THE POST OFFICE.

HITHERTO the Madras Postal system had been w orked mainly at the expense of Government, letters of all Company's servants being carried free. To Mr. John Philip Burlton, a junior civilian of eight years' standing, it first occurred that postage ought to be paid by correspondents rather than borne by the Company or the public:—

*Mr. Burlton to Government.*

(P.C., Vol. CXXXV., 15th July, 1785.)

The proposal which I some time since delivered to Lord Macartney, and which I now have the honor to send you[1], is to establish a regular Tapall[2] or Dauk[3] upon a Plan similar to that at Bengal, which will exclude the Company's Servants from the Previledge of receiving their Letters free of Postage.

The numerous complaints which are daily made of the miscarriage of Letters and of the great inconveniencies which arise from their frequently laying at the main Guard and being there intercepted by curious and inquisitive Persons, plead strongly for the Interference of Government, and evince the necessity of establishing a regular Office for the receipt of Letters at Fort St. George, which may from thence be conveyed to every Part of this Settlement with certainty and expedition.

"If Government should consider this Plan worthy attention, it will be proper, in order to its being carried into Execution, to weight and Examine all Letters for one month at least, by which means an estimate may be made of the amount of Postage, from whence it will appear what appointments with proper Salaries may be charged upon it, and what will be the clear annual addition arising therefrom to the Company's Revenue. P. BURLTON."

*A Sketch of Regulations proposed for Establishing a General Post Office at Fort St. George.*

'1st. That there be a regular Office allotted for the receipt of all Letters, which would be of Greater convenience if held in the Fort Square.

'2nd. That all letters, both Public and Private, are to pay postage.

'3rd. That all Letters put in the Office for Bengal, or any Place beyond the Limits of this Establishment, be paid for (as far as the authority of this Office reaches) when received by the Postmaster.

'4th. That at the different out settlements the Secretary to the Chief and Council of the Place is to act as Postmaster, and in the different Garrisons the Paymaster or commandant.

'5th. That every arrangement is to be made by the Postmaster General, and that all accounts relative to the department be sent to him.

'6th. That the Accounts of the Office are to be sent in to the Accountant once every Quarter.

'7th. That all Packets from Europe, after having been examined by the Hon'ble Governor and Council, be sent to the Post Office, and that all Packets for Europe be made up at the said office, and sent from thence to the Government house in order to be closed.

'8th. That the Quartermaster General be requested to send Notice to the Office of any changes which may take place in the Army.

'9th. That all expenses relative to this department be paid from the revenue of the same.

'10th. That the Accounts of the Office be kept in such regulation as to be ready for the inspection of Government on Twenty-four hours notice.

'P. BURLTON.'

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1 Mr. Alexander Davidson and Council.

2 *Tapall*, letter-post. The use of the term is confined to South India.

3 *Dauk*, transport by relays of men or horses ; from Hind. *dak*.

Davidson's Government thereupon applied to Bengal for information respecting the Calcutta Post Office, and subsequently wrote to England as follows:—

*Fort St. George to the Company.*

'Having taken into consideration the establishing a regular Post Office, we directed our Accountant to prepare a Statement of the monthly charges of the Tappies[1] in the Carnatick and Northern Circars, and the same being laid before us, it appeared the annual expense to you is about Pags. 10,000 ; but, previous to our coming to any determination on the subject, we agreed to apply to the Governor General and Council to furnish us with a Copy of the Plan and Regulations established by their Government for conducting the Post Office at Calcutta, and our request having been complied with, we mean very soon to establish a Plan for the purpose, which will, we hope, prove to be a material saving to you'. (*P. to Eng., vol. XXX., 12th Jan.* 1786).

Mr. Thomas Lewin, a civil servant dating from 1770, then submitted a scheme based on the Bengal system.—

*Mr. Thomas Lewin to Government.*

(*P.C., vol. CXXXVII.*, 10*th March*, 1786.)

'*Orders and Regulations (proposed) for the Establishment of a Post Office throughout the Presidency of Fort St. George and its Dependancies.*

'1st. That the Tappies be formed into three Divisions as follows;—

1st Division, from Madras North to Ganjam.
2nd Division from Madras, Southward to Anjengo.
3rd Division from Madras West to Vellore.

'2nd. That no Tappies be appointed to the Cross Roads excepting those hereafter mentioned, but Hircarrahs[2] occasionally employed by the Chief of Factories or Commandants of Out Garrisons or Stations, to convey the Letters to the nearest stages of the Tappies.

'3rd. That three Tappal Peons be appointed to each Stage, and to some Stages the addition of one Masaulchy[3] namely.

| | *Miles.* | *Stages.* | *Hircarrahs.* | *Masaulchies.* |
|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) |
| From— | | | | |
| Madras to Ganjam .. .. | 700 | 78 | 234 | 22 |
| Madras to Anjengo .. .. | 500 | 56 | 168 | 32 |
| Madras to Vellore .. .. | 100 | 11 | 33 | .. |
| Cross Roads— | | | | |
| Ganjam to Aska .. .. | 40 | 5 | 15 | 5 |
| Sheally to Negapatam .. .. | 50 | 6 | 18 | .. |
| Masulipatam to Ellore .. | 45 | 5 | 15 | 5 |

'4th. That a Mootchy[4] be fixed at each Capital Stage who shall have charge of a certain Number of Stages [5].

'5th. That a Deputy Postmaster be appointed .. at the following Stations.... Masulipatam, Ganjam, Tanjour and Anjengo.

'6th. That a Post Master General be appointed at Madras, with one Deputy, one Writer or Native Assistant, five Sorters, One Head Peon, and Ten Peons for distributing Letters. He will have the Control of the whole establishment.

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[1] *Tappy, tappaul*, letter-post.
[2] *Hircarrah*, messenger ; from Hind. *harkara*.
[3] *Masaulchy*, lamp-trimmer, torch-bearer ; from Hind. *mash'alchi*.
[4] *Mootchy* : Rao Sahib K. Rangachari suggests that the word as here used may be a corruption of *mootsuddy*, a clerk or writer. The term *mootchy*, from Tel. *muchche*, ordinarily signifies a worker in leather, but this meaning is clearly inapplicable to the functipnory mentioned in the text.
[5] Every twelve or fourteen stages.

*By Rules.*

'1st. That all Letters shall Pay postage excepting such as are on the Public Service.

'2nd. That the Postage on Letters to be despatched from Madras shall be paid when the Letters are put into the Office, and at the following rates—Single Letter, for every hundred Miles 1 Fanam. Double, and other Letters in proportion according to their weight.[1]

'3rd. That Letters coming from Europe or elsewhere by Sea shall be charged on delivery agreeable to the following rates—Single Letters delivered from the Office to persons in Madras, 40 Cash ; Double Letters, 1 Fanam ; Treble Letters, 1¼ Fanam.....

'5th. That the Post Office in Madras shall be open every day from Ten O Clock in the Morning till one for the delivery of Letters, and from six till nine in the Evening for the receipt of Letters..

'THO. LEWIN'.

Sir Archibald Campbell took up the matter on his arrival, and after considering the Bengal system and the plans of Burlton and Lewin, advocated the adoption of Lewin's scheme with slight modifications.—

*Minute by Sir Archibal Campbell.*

'The Governor begs leave to recal the Attention of the Board to a Subject which some time ago, previous to his arrival, came under their Consideration,—the relieving the Company from a very heavy and, in his Opinion, unnecessary expense which has hitherto fallen upon them in conveying of Letters to all the different Districts under this extensive Establishment. It appears to him but just and reasonable that the Individuals under this Presidency, as well as under any other well regulated Government, should pay for the Conveyance of their Letters, and that the charge should not fall upon the public, except in the transmitting of the Orders of Government and on circulating Letters upon the public Service.....

'Sir Archibald Campbell therefore begs leave to propose that his private Secretary, Mr. A. M. Campbell, shall take Charge of the Post Office, with a Suitable Salary for his trouble, and that Mr. Robert Mitford be appointed deputy, to reside at this Presidency under the direction of the Postmaster General.' (*P.C., vol. CXXXVIII., 16th May* 1786.)

Then follow 'Orders and Regulations' and 'By Rules' similar to Lewin's, save that the only letters passing free are those of the Members of Council and the two Secretaries, and that the rates of delivery in Madras are raised to one, one and a half, and two fanams for single, double, and treble letters respectively. Government approved this plan, and resolved that it should come into operation on the 1st June 1786. The expenditure was calculated at Pags. 2,233 per month, but no estimate of revenue is recorded:—

*Fort St. George to the Company.*

'The Plan laid before us by Sir Archibald Campbell appearing to be well adapted to the situation of this Coast, and nearest to the Bengal model which had been found, after an experience of some years, to answer every expectation, we established the General Post Office throughout this Presidency and its Dependencies.

"Entertaining a very favourable Opinion of Mr. Archibald Montgomery Campbell[2] and being sensible of his confidential situation at this Settlement, but which was unattended with any Emoluments, we took the opportunity of conferring upon him the Office of Post Master General, and at the same time nominated Mr. Robert Mitford to be the Deputy, which measure we hope will meet with your approbation...." (*P. to Eng.* vol. xxx, 14th Oct. 1786.)

Mr. Alexander Davidson desired to see Bombay embraced in the new postal scheme.—"In addition to the Arrangement for a Post Office, Mr. Davidson recommedns and proposes Cossids or Pattamars be appointed to proceed weekly for Bombay. He thinks Six pairs might be sufficient. That it be recommended to Bombay to appoint the same number. The packets to be changed mid-way. By this made the Political and Commercial interests of Bombay and Fort St. George will no doubt be, considerably benefitted.[3]

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[1] Single, double, and treble letters appear to have been missives not exceeding 2½, 3½ and 4½ tolas in weight, especively.

[2] Cousin of the Governor. He married Miss Ann Humphries in 1788.

[3] P.C. Vol. CXXXVIII, 16th May 1786.

The new Postmaster-General reported in October that letters for Bombay were usually sent on by sea from Anjengo, a precarious method during the monsoon. The shortest land journey was by way of Cudappah and Poona, "but there the Cossids would be obliged to pass through a great part of Tippoo's Country, which I fear is a sufficient Plea for us to abandon this route." He therefore advised that letters be carried to Ongole, and thence to Poona:—

*Mr. A. M. Campbell to Government*

'This admitted, I would propose that two Men of the Patamar Cast should be dispatched from the General Post Office once a fortnight on the Wednesday night at 8 'O Clock. That their pay shall be adjusted according to the Custom that has always been followed here, vizt to advance them one half or 2/3rds of their pay at their Outsett, and the remainder to be paid them on the delivery of the Packet at Bombay. I would propose to limit them to a certain stated time in which they are to perform this Journey ,varying from 25 to 30 days according to the Season of the Year.. I would, with Submission to your Hon'ble Board, propose that the Expense attending the Cossid should be equally borne by the two Presidencies. The Charges attending this System, as far as I can judge at present, will be 1,300 Pagodas a Year....'[1] (*P.C. Vol.* .... 20th Oct. 1786.)

Government, in approving these proposals, suggested that a half-way point might be fixed, where the Pattamars from each presidency could meet and exchange letters.

In 1787 the Directors arranged for the establishment of a post between England and the East via Suez, but the project was not immediately executed owing to the distrubed condition of Egypt. They forbade the engagement of special packet vessels in India except in cases of urgency, when a burden of 140 to 170 tons was prescribed :—

*The Company to Fort. St. George*

'Being fully sensible of the great Advantages which would result from a regular intercourse between England and the British Possessions in the East Indies through Egypt, we have appointed Georg, Baldwin, Esqr., His Majesty's Consul in that Country, to be the Company's Agent at Cairo for forwarding their Dispatches that may pass by that Route....

'In order to carry the purposes of Mr. Baldwin's appointment into effect, we have formed a Plan which has been approved by His Majesty's Post Master General ; and in consequence thereof we have given directions to our Governor General and Council of Bengal that, on the 30th November annually, they dispatch one of the Company's armed Cruizers to Suez., with orders to call at Fort St. George, where she is not to remain more than two days, from whence she is to sail to Bombay, where likewise she must not remain more than two Days, She is then to proceed to Suez, from whence Mr. Baldwin will return her with the Company's Dispatches to India, agreeably to such orders as he may receive from us.

'Private Letters to and from India may be permitted to be forwarded with the Company's Packet ; but we strictly enjoin you to make the private Letters as separate Parcel from the Company's Packet, and not to include in the latter any Letters from Individuals. Both the Packet must be directed to the Court of Directors, and after taking those belonging to the Company, we shall send the others to the General Post Office here, from whence they will be distributed....

''We have received only one Letter from Mr. Baldwin since his arrival in Egypt., which was dated the 19th February last at Alexandria. From the then unsettled State of the Affairs there, he had not made any final Settlement with the Beys and Bashaws for opening the communication through Suez to the English, but appeared confidnent he soon should : he had however appointed Hagi Dervish, a Native of Cairo, his Agent at Suez, and James Wifferman, a German, his Agent at Alexandria.

'The Plan has been communicated to His Majesty's Post Master General, who has been pleased to promise us his concurrence for the conveyance of the Letters from London to Leghorn and from thence hither." (*P. frm Eng., Vol. xc.*, 31st July, 1787.)

At the same time the Court signified disapproval of the employment of Messrs. Cambell and Mitford as Postmaster-General and Deputy, those gentlemen not being in the Company's service. They ordered that the salaries of the two posts be limited to Pags. 100 and Pgs. 50 until higher rates were justified by profits, and they suggested the appointment of Mr. Burlton. Fort St. George, however, objected to Burlton, and nominated Mr. Richard Legge Willis to be chief of the Postal Department.[2] After a few month's employment, Willis, who had been recommended for a salary of Pags. 300, was succeeded by Mr. Oliver Colt.[3]

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[1] Campbell considered that Rs. 1½ to Rs. 2 would be a suitable minimum rate of postage to Bombay.
[2] P. to Eng., Vol. XXXI., 1st March 1788.
[3] P. to Eng., Vol. XXXI., 4th August 1788, and 6th February 1789. Willis and Colt were civil servants dating from 778 and 1780, respectively.

Colt reported that he maintained a separate account of the cost of the Bombay post. The route from Ongole was by Hyderabad and Poona. At first the same cossids travelled the whole distance in from 28 to 33 days ; but by substituting two sets and transferring the letters half-way, the time was reduced to 20 to 25 days.[1] A few months later a modification was made in consequence of the inauguration by Captain John Kennaway, Resident at Hyderabad under the orders of the Governor-General, of a post between Bombay and Masulipatnam. Madras letters for Bombay were then despatched weekly to Masulipatam, and forwarded thence' with the Bengal packet[2] —

*Captain Kennaway to Fort St. George*

(*P. C. Vol. Clix.*, 20*th November* 1987)

'The Post will set off from Bombay every Wednesday at 3 p.m., and from Masulipatam every Monday.

"Tho, in the infancy of such an Established [Post] thro so large a tract of unexplored and foreign Territory, it is impracticable to ascertain with precision the exact time of carrying letters between Bombay and Masulipatam, it is on good ground hoped it may be effected in 12 days ; so that, allowing the regular post to go from Masulipatam to Caclutta in 14 days, and to Madras in 5, the letters between Bombay and those places will be conveyed in 26 and 17 days.

"The Postage.... will be as follows for a single Letter 2½ Rupees weight[3] and under—

| | | | |
|---|---|---|---|
| Between Bombay and Poona .. .. | 52 Coss[4] | | 2 Annas. |
| Between Bombay and Hyderabad .. .. | 222 Coss | | 8 Annas. |
| Between Bombay and Masulipatam .. | 331 Coss | | 12 Annas. |
| Between Masulipatam and Madras .. | 323 Miles | 3 fanams | 4 Annas. |
| Between Masulipatam and Ganjam .. | 428 Miles | 4 fanams. | 8 Annas. |
| Between Ganjam and Calcutta .. .. | 305 Miles. | | 5 Annas. |

"JOHN KENNAWAY"

*Fort St. George to the Company.*

'We have the pleasure to observe that the communication with Bombay is now carried into effect by the establishment of a weekly Post. The Court of Poonah and the Nizam have granted their assent to its accomplishment through their territories, and Captain Kennaway has expressed his hope that Letters will be conveyed from Bombay to Calcutta in 26 days, and to Madras in 17 days." (*P. to Eng. Vol. xxxi*, 15*th January* 1790.)

—Taken from the 'Vestiges of old Madras'—Vol. III
(Pages 338-345)

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[1] P.C., Vol. CLV., 28th April 1789.
[2] P.C., Vol. CLVIII., 15th and 24th September 1789.
[3] The rupee, according to its variety, weighed generally from 175 to 180 grains. The Sicca ruppee weighed 192 grains. Under Kennaway's scheme, letters between 2½ and 3½ rupees' weight were to pay double rates ; between 3½ and 4½ rupees' weight. treble rates ; between 4½ and 5½ rupees' weight, quadruple rates, and so on.
[4] Coss about 2½ miles ; from Hind. *kos*.

*Pages from a Freedom Fighter:*

## CHIDAMBARAM PILLAI.

*By* R. A. PADMANABHAN.

(*From the book entitled Subramania Sivam.*)

Tuticorin, in the early 1900's owed its reputation as a Bastion of Nationalism in the South to V. O. Chidambaram Pillai, a pleader from nearby Ottapidaram, who had thrown himself heart and soul into the Swadeshi Movement.

Chidambaram Pillai had very good organising ability and he had command over men and matters. Early in life, he met Swami Ramakrishnananda of the Ramakrishna Math, Madras, who inspired him to do something concrete to help the people through Swadeshi industry, Chidambaram Pillai, thereupon, started the Tuticorin Industrial Welfare Association and another body called Dharma Sangam, both with the object of providing employment through Swadeshi industry and commerce.

They were conducted so ably, that some local merchant princes sought his help to overcome the British mercantile shipping monopoly which was strangling the free growth of Indian trade with Ceylon. The British shipping concern plying ships between Tuticorin and Ceylon ports always gave preferential treatment to British merchants, although the shipping line's income came for the most part from Indian customers.

Chidambaram Pillai floated the Swadeshi Steam Navigation Company as a joint stock public limited company, with a capital of ten lakh rupees. The capital was to be raised by the issue of 40,000 shares of Rs. 25 each. The shares were to be held " exclusively by Indians, Ceylonese and citizens of other nations of East."

On October 16, 1900, the new shipping concern was registered and started functioning in Tuticorin with Chidambaram Pillai as Assistant Secretary of the Company in charge of day to day affairs. Fourteen leading men were on the Board of Directors, and among the five Legal advisors of the company were eminent men like C. Vijayaragavachariar of Salem and K.R. Guruswamy Iyer of Tirunelveli, both legal luminaries interested in politics.

Although the Swadeshi shipping company was started to alleviate a local need, Chidambaram Pillai had a wide scope for its future, It was not only to run an efficient and cheap steamer service between Tuticorin and Colombo and other ports, but also to be developed as the nucleus for a ship-building industry in Indian hands. Training in ship repair and maintenance, building of ships, training in navigation and the running of shipping services, and promotion of marine trade were also part of the objectives of company. In short, it was to be a national effort to meet a national need.

The Swadeshi Steam Navigation Company was welcomed by patriots everywhere. In Madras G. Subramania Iyer, foremost editor and man of public affairs lauded it in the pages of his "Swadesamitran" daily. The poet C. Subramania Bharathi, enthusiastically wrote about it in his weekly " India ". In Poona, Lokamanya Tilak wrote praising the effort and recommended Pillai to his friends. Babu Aurobindo Ghoshin of Calcutta likewise helped, promote sale of the shares of the company. By December 1906 , over 10,000 shares had been sold. The public response was heartening indeed.

The Swadeshi Steamship company at first charted a ship from a Bombay company and started its service between Tuticorin and Colombo in November 1906. It was so well patronised that every time, the Swadeshi ship carried more passengers than its older British rival !

The British India Steam Navigation company, which had not only lost its monopoly but also a sizeable chunk of its custom, adopted all kinds of nefarious practices with the collusion of European vested interests in Tuticorin. Canvassers of the Swadeshi company were prevented access to the railway station, and British India fares were reduced day after day. The Bombay concern which had leased the ship to the Swadeshi company was prevailed upon to cancel the lease.

Chidambaram Pillai decided it was essential to have one's own ships to run the service smoothly. He went to Bombay and with Tilak's help scoured the city. No ship was available. In those distant days, they had to depend on Europe and America for them. Only second-hand ships were occasionally sold. Luckily, Chidambaram Pillai learnt there were two ships for sale in France. He rushed an assistant of his to Paris and purchased the two ships rightaway. They were mail steamers in good condition. Reconditioned, they were brought to Bombay.

From Bombay, the two ships, S. S. Gaelia and S. S. Lawoe, flew the national flag of the Congress and sailed to Tuticorin, Chidambaram Pillai had a hero's welcome. The people of Tuticorin were wild with enthusiasm ; thousands flocked the sea-front to see "their own ships" anchored at sea some distance away. It was no men achievement for an Indian to challenge the mighty British in the seas !

The British officials and merchants thought the Swadeshi company would fade away after initial enthusiasm. But this was not to be . This spurred the Head Assistant Collector of Tuticorin on Waller, to issue a secret circular to all officials under him to dissuade people from patronising the swadeshi ships. Ports officials like the Port Officer and colonial Doctor, all of them Europeans hindered, under some pretext or the other Swadeshi ships leaving on time.

Losing heavily, the British India Company let lose a cut-throat rate war. When even reduced rates did not empt custom-it was agreed all round that the service in the Swadeshi ships were far superior-British India offered free trips, and, still later free trips with the gift of an umbrella !

But Chidambaram Pillai, was able to convince the Tuticorin customers that the only object of the British company was to crush the Swadeshi concern and regain its monopoly ; once they achieved it, they would squeeze the customers as before.

It was at this time that an impetuous young man William D'Estecourt Ashe came to Tuticorin as its new Sub-Collector. Already the head of the district adminsitration, Collector L.M. Wynch an imperialist, had been watching with alarm the astounding success of Chidambaram Pillai both as the manager of a shipping service and as a political leader of influence among the people. Sub-Collector Ashe, whose mind was soon prejudiced by advice from the European merchants of Tuticorin, started to take sides in the rivalry between the British and Swadeshi shipping companies. He was waiting to take action of some sort against Chidambaram Pillai.

The opportunity came late in 1907, when labour trouble erupted in an European owned textile mill. To the delight of Ashe, Chidambaram Pillai espoused the workers cause and he was joined by a fiery orator, Subramania Sivam. The able organiser and the torrential speaker complemented one another and became a new force to reckon with .

Efforts of the workers to gain higher wages by negotiation having failed, they went on a strike in February 1908. While they were getting only subsistence wages, the workers pointed out, the mill was declaring a dividend of 60 per cent which went to its British Shareholders.

1908, three fourths of a century ago, strikes by workers were very rare. The trade union movement had not developed in the country, and sporadic labour unrest had shown its head a few times in North India.

The strike in the Coral Mills, which Chidambaram Pillai and Subramania Sivam supported was welcomed by G. Subramania Iyer, in the columns of his daily " Swadesamitran " Said he: " If only Indians stand united, what can the whites, who have come here only to earn money do? Can they shake their little finger without the help of the natives of the land? "

Chidambaram Pillai and Subramania Sivam carried on negotiations with the Coral mill management on behalf of the striking workers. They were both for a reasonable settlement, and hoped the mill-owners would respond, Pillai and Sivam organised relief camps for the workers, with the aid of the people of the town. The British operators of Coral Mill finally came to settlement.

The success of Swadeshi Steampship Company and the satisfactory settlement of the Coral Mill strike added to the popularity of Pillai and Sivam among the people of Tuticorin. This was an eye-sore to the Europeans, who were alarmed at any and everything that shook the " natives from their docile servility. The European residents to Tuticorin lost no time in further poisoning Sub-Collector Ashe's susceptible mind against Chidambaram Pillai and Subramania Sivam. Their activities, the Europeans alleged, would, if allowed unfettered, become a challenge to Government authority. Already they weilded extraordinary influence over the people of the district ; it was time this was checked.

Ashe was biding for time. It came in March 1908.

(Continued in the next issue)

*A B, debate on ' Suppression of Brothels and Immoral traffic in Women in Madras Legislative Council on 12th October* 1928. (*PP* 535-539)

—Compiled by the Publica ion c.ll·

The Hon. the PRESIDENT.—"The House will now resume consideration of Mr. Venkatarama Ayyar's Bill. Last time the motion of Mr. Satyamurti that the Bill be circulated for public opinion was under consideration. The House will now resume consideration of that motion".

* Mr. A. B. SHETTY—"Mr. President, Sir, it was rather surprising that such doughty champions of reform as the two deputy leaders of the Congress party showed have thought it fit to oppose a measure of this sort."

Mr. S. SATYAMURTI.—"On a point of personal explanation Sir, I did not oppose the measure, I moved for circulation of the Bill. It is a misrepresentation to say that I opposed."

Mr. A.B.SHETTY.—"It is true Mr. Satyamurti moved that the Bill be circulated for eliciting public opinion but almost the whole of his speech was nothing but an entire condemnation of this Bill and it showed that he was not for any legislation of this sort. What were his arguments, Sir, He said that Madras was the purest of the cities he had seen in India as well as in the West. For such Evil as exists here there is ample provision in the Madras City Police Act. This Bill gives too much power to the police and they are likely to abuse it. It is strange that a gentleman of Madura should think of applying this measure to the City of Madras. Let him (first) set his own place in order and leave Madras to be taken care of by its own people. Any way this Bill is too dangerous a piece of legislation to be rushed through in this way. This was the substance of Mr. Satyamurti's speech the other day.

"Now I ask, Sir whether this Bill has been sprung upon this House as a surprise. It was, as it was said the other day, drafted two or three years ago. It was put on the agenda several times but for some reason or other it was held up. And who is the author of this legislation, Not my hon Friend of Madura but the Vigilance Association of Madras itself. This association has among, its members, some of the leading men of this city. It has for its President the hon. Sir Usman Sahib and its vice-presidents are no less distinguished men than the hon. Mr. Justice Venkatasubba Rao Mr. T. R. Venkatarma Sastri and Diwan Bahadur Tanikachalam Chettiyar. The Chairman of the association is an equally exalted personage the Rt. Rev. the Lord Bishop of Madras. The persons who have drafted this Bill and are now backing it up are, therefore eminent and responsible citizens of this city. The Bill seems to have been well received by the public. The Mover of the Bill referred the other day to a public meeting held in support of this Bill last month at which Sir Alexander Mecdougall presided. I know of another influential meeting held long before that in 1926 or so and it was presided over by the Rt. hon. Srinivasa Sastri. At that meeting Dr. Lakshmanaswami Mudaliyar, who knows well the conditions in the City of Madras, moved the following resolution :—

*Whereas traffic in women and girls is r..pidly increasing in the Presidency and the City of Madras and whereas brothels are becoming a menace to public health, this meeting urges the Government introduce legislation for the suppression of brothels and traffic in women or girls."

The meeting gave its hearty support to this resolution :

" It is well known that cities in the west have for a long time now been tryiny to establish some form of control over this evil. First they attempted to regulate this vice by registering prostitutes, segregating them in special area *and licensing brothels*. As a result of experience thay have given up State recognition and regulation of immoral traffic in many of the western countries. To-day it is no longer a question of regulating the brothel system but it is total suppression that is attempted. Just as in the matter of the drink evil, we no longer aim merely at temperance but ask for total prohibition."

The hon. the PRESIDENT.—"I am afraid the hon. member is not in order. The question now for consideration is whether the Bill should be circulated for public opinion."

Mr. A. B. SHETTY.—"This bill, as I said, has already been the subject of discussion and consideration at several·public meetings in Madras and they have all given their cordial support to it. The Indian Delegation of the British Social Hygine Council have also discussed this Bill with the Vigilance Association and given it their approval. Mr. Satyamurti's opposition to this Bill and his proposal to circulate it for eliciting public opinion has been the subject of adverse comment in three of the Madras daily papers--Swarajya, Justice and Daily Express. This Bil has not come a day too soon, and I see no reason why we should defer the consideration of it

by a Select Committee. Any clauses in the Bill which require modification will receive due attention from the Select Committee which consists of as many as 24 members of this House, and these may be relied upon to safeguard the interests of the people concerned so that there may be no room for any fear of the sort entertained by the hon. Member for the University. I have, therefore, very great pleasure in supporting the motion of my hon. Friend, Mr. Venkatarama Ayyar."

Mr. A. RANGANATHA MUDALIAR.—Mr. President, Sir, I cannot help feeling that there has been a certain amount of unnecessary misapprehension of the attitude of the different-, Members of this Council regarding this Bill. My Friend, the learned Member for the University in the course of his speech has referred to several points which, from his point of view, require serious consideration. And I think I may at once confess my sympathy with some of the points raised by him. After all, when a Bill is referred to a Select Committee, you may take it for granted that the members of the Select Committee would certainly consider all aspects of the Bill and the very many points which might have been raised in regard to the provisions of that Bill both here and possibly outside the House. And I have not the slightest doubt in my mind that the Select Committee would bear in mind the different aspects which my hon. Friend, Mr. Satyamurti, has elaborated on the floor of this House, and he may rest assured that his object, namely, that the Bill should be considered from various aspects to which he has drawn attention, has been achieved. And I go further and say that there is nothing to prevent hereafter some Member of this House or one outsider from bringing to the notice of the Select Committee more points for consideration. Therefore I would appeal to the Member for the University, that, in view of the fact that the Select Committee are bound to consider the criticisms he has offered on the Bill, he would see his way to withdraw his motion for circulation of the Bill and allow the Bill to go to the Select Committee now."

Mr. S. SATYAMURTI.—"In view of what my hon. Friend has said and with a view to show to all, except those who are prejudiced against me personally, that my object is to improve the Bill and not to kill it, I crave leave of yourself, Sir, and of the House to withdraw my motion for circulating the Bill for public opinion.

The motion for circulation was by leave of the House withdrawn.

Mr. ABDUL HAMID KHAN.—"Sir, I move that the following names be added to the list of Members of the Select Committee.—

Messrs. Sami Venkatachalam Chetti, S. Satyamurti and C. V. Venkataramana Ayyangar".

Mr. C. S. GOVINDARAJA MUDALIAR.—"I second it."

The motion was put and carried.

The Hon. Dr. P. SUBBARAYAN.—"Sir, I would just like to make one suggestion, if I may. This being a matter of brothels, I think my hon. Friend the Minister for Public Health should be on the Select Committee."

Diwan Bahadur P. KESAVA PILLAI.—"Sir, may I know the number of the members of the Committee".

The hon. the PRESIDENT.—"There were originally 24, to which 3 have been added just now. The Chief Minister wants to add another name. So it comes to 28.

"Has any hon. Member any objection to permit the Chief minister to make the motion".

Mr. BASHEER AHMED SAYEED.—"I object".

The hon. the PRESIDENT.—"The objection does not prevail".

The Hon. Dr. P. SUBBARAYAN.—"I move that Mr. S. Muthiah Mudaliyar's name be added to the list of members of the Select Committee."

Diwan Bahadur P. KESAVA PILLAI.—" I second it."

The motion was put and carried.

*Mr. S. SATYAMURTI.—May I ask leave to add two more names to the list, i.e., Diwan Bahadur P. Kesava Pillai and my hon. Friend Mr. Ranganatha Mudaliyar".

The hon. the PRESIDENT.—"I wish to know whether any hon. Member has got any objection to permit Mr. Satyamurti to add two more names to the list."

No hon. Member objected.

Mr. S. SATYAMURTI.—"I beg to move that the names of Diwan Bahadur P. Kesava Pillai and Mr. A. Ranganatha Mudaliar be added to the Select Committee."

The hon. Dr. P. SUBBARAYAN.—" I second it."

The motion was put and carried.

The amended motion was then taken up for the consideration of the House.

* The hon. Khan Bahadur Sir. MUHAMMAD USMAN SAHIB BAHADUR.—"I shou just like to state briefly the attitude of the Government with regard to this Bill. I may say that I have considerable sympathy with the objects of the Bill. No doubt the evil exits and it should be remedied. There is no question about it. point is whether this Bill is free from practical difficulties. So of the difficulties pointed out by the hon. member for the university seem to me to b al. under the circumstances the Government neither support nor oppose the Bill at this s .

Dr. B. S. MALLAYYA.—"I am really surprised at the statement made by the hon. the Home Member. Whatever the difficulties, Sir, it is the duty of the Government to see that these dangerous women are segregated. The hon member must be familiar with the misery illness and the destitution caused to several innocent lives in the City of Madras particularly Muhammadans and also the labouring classes surrounding the toddy shops and arrack shops in the City of Madras. Sir, he must have been particularly familier with these because it was very near his old quarters in town—the Odaikara street, a locality for which he was a representative on the Corporation for a long time. That locality has earned a very bad name particularly as it is frequented by lascars, serangs and other deck boys coming from streamers who having a drink surround these abominable class of women. How these preople are lured by touts if not actual agents to these howls of ill fame and actually robbed of their morals and money and have their lives infected with the worst types of venereal diseases are well known when they come to the hospital for treatment. Sir, many of these women have got very bad notions that they can get rid of their diseases by having intercourse with young children. If the hon. member is not satisfied with that I will give photographs of young boys thus ruined. It is high time that Government at least make it a rule that no prostitute is to live within 200 or 300 yards of an arrack or toddy shop if they cannot do anyathing else. There are difficulties I do admit. Then the students and other unmarried people in the City of Madras not provided for by the Government to live in hostels and who are living away from their parents are exposed to these dangers and it is the duty of the Government to see that they are safeguarded. Then, Sir, there is the annual function the Park fair, which attracts hundreds of men from outside. On such occasions my hon. Friend should have observed it in his experience these infected women go about infecting unsuspecting yound gentlemen and bachelors of the City. We have a large number of students in the City of Madras and in their interest at least we must have a rule. When this system is working all right in Calcutta, Bombay and Rangoon, I do not see any reason why we should not do it. Even if there is a certain amount of public inconvenience and police interference the people are prepared to suffer if it would mitigate the evils arising from immoral houses. I request the Government to see that something definite is done in this matter and that too very soon."

The hon. Khan Bahadur Sir, MUHAMMAD USMAN SAHIB BAHADUR.—"I said the Government are unable to support or oppose this motion at this stage with the Bill as it stands. when it is referred to the Select Committee and the Bill is properly shaped, Sir, Government may accept it. To the Bill as it stands to-day, the Government are unable to give its support."

Dr. B. S. MALLAYYA.—" I misunderstand the Member and I am sorry for it."

The motion was put and carried.

The Council then adjourned to meet again at 11 am.. on the 26th November 1928.

(The Debate is continued in the next Issue.)

*Nehru's Speech :*

SPEECH OF THE PRIME MINISTER OF INDIA, SRI PANDIT JAWAHARLAL NEHRU, AT THE PUBLIC MEETING HELD AT 6 P.M. ON FRIDAY, THE 2ND OCTOBER 1953, AT THE ISLAND GROUNDS, MADRAS.

*Compiled by*—S. KANTHAMANI,
*Research Assistant.*

Friends and Comrades, I find that there are some novel arrangements made here this evening. They look very impressive and presumably they are very good so far as hearing is concerned. Perhaps you would indicate to me if you are hearing me clearly at present. These who are hearing me clearly will please raise your hands. (Cries of : O.K. Go ahead).

Well, gentlemen, we are meeting here again after nearly a year in the cool of the evening and I am wondering what you will not like me to talk about. I shall confess to you that when I come here to address a great Madras audience, I do not want just to talk to you on the superficial aspects of our problems or to repeat what I say elsewhere ; but I feel that we should talk a little more intimately ; even though you might number many hundreds and thousands here.

I am coming, as you know, from Kurnool where yesterday we established the new Andhra State. And as I was there, my mind went back to a trifle over three hundred years—it may be much more of course, perhaps two thousand years and more—specifilly many more years than three hundred years—but I think it was in the year 1647 that the first English factory was established in Madras, here in this City, somewhere—but where I do not know. And for exactly three hundred years, you had British rule in this City and round about, and it spread gradually. Indeed, Madras was one of the earliest places which came under British domination. Calcutta was builtup later, and then Surat and two or three other places like that. So, Madras grew up into a great City and a great State. And in 1947, exactly three hundred years after that British factory wentup, a great historic change came over India, and India became independent. And now, yesterday, this oldest memorial. If I may say so, of British Rule, this State, this old Presidency of Madras, was being partitioned and split up. So, all these pictures came to my mind yesterday and to-day, and many others. Because, not only does the past fill my mind with innumerable pictures, but sometimes I indulge in the fancy of peeping into the dim future and trying to find out what it contains or what I would like it to contain. But now I shall talk about this to you, this future.

Well, yesterday at Kurnool, I said many things ; and among them I laid stress on the essential unity of India. I laid stress on this, and some people asked me and some newspapers also have said to-day " surely the Andhra State is not walking out of India or any other part of India ". Of course not. We never thought so ; but nobody is walking out of India, and if I may say so, nobady is going to be allowed to walk out of India. That question does not arise. But there is another question, and that is this : how are we going to function in India—with what measure of co-operative working between the different parts of India, with what measure of Unity. Unity of course will be there the political unity is there, the constitutional unity is there and nobody dare challenge it, either internal or external. But what is more important for us to understand is what lies behind that political, constitutional and legel entity, that is India. How do we think of it. Of course, most of us think of it a somethink much more than a legal fiction or a legal reality, but I have said that we have to go into the past of India much more than many of us have done, so that it may become aliving, throbbing conception of unity for us, specially in the relative value that we attach in our minds to various things—our City, our Districts, our province or the whole State.

So, it is important that we should realise that ; because, most of us—you will forgive my saying so—are rather parochial in our outlook ; most of us except in moments of emergency, are lost in the smaller problems, forgetting the major ones, forgetting that there will be no small problems for us at all if there was this one major fact of India, the independance of India and the Indian Union uniting all of us together. So, I laid stress on this unity of India. India is a federal structure, and I think it was right and inevitable that India should be a federal structure, because in India there is, apart from that unity, a tremendous variety.

While a unitary form of Government gives perhaps greater strength, in one sense it comes in the way of that varied development and that feeling of each individual growing in his own environment that a federal structure may give. So, I think it was right and invitable that we should have a federal structure—but we must always realise the importance of the Centre which binds all the different states and brings all areas together. We must always realise the importance of that conception of India.

Now what is your position if you go out of India. The only position you have is in your capacity as a citizen of the Republic of India, not of a particular State of India. So, it is well to lay stress on it. Specially, it is necessary to do that because we have apparently entered a period when many people's minds are agitated by the thought of this linguistic province or that. Now, I think it is right that we honour the great languages of India, what we encourage them. It is right that people should be educated in their own great languages, in addition to the national language; but all this will become completely wrong if it serves to disrupt India or to weaken India in any way. Therefore, it is necessary to view this question in this largest context of India's unity.

We are going to appoint, not before long, a commission to consider the re-organisation of the states of India. Please observe that we do not talk about the linguistic divisions of India. We recognise them of course and we shall pay due attention to them; but we are not talking about the linguistic divisions of India, but of the re-organisation of the states of India, taking into consideration the cultural aspects the linguistic aspects the administrative aspects, the economic eass:ts the financial, the security aspects, the defence aspects and finally the aspects of keeping the unity of India above everything and the economic progress of India in each particular part—we must see this whole picture. That is why I lay stress on it. And people may perhaps get somewhat irritated at my needless repetition of something that everbody knows—the unity of India. While everybody may talk about that, neverthless, people perhaps do not feel it with that intensity or emphasis as I would like them to feel it. People do not feel it, not only when they loose themselves in their provincialism, as often people do, not only when they lose themselves in religious groupings and the like, more especially in that brand of isms called communialism, nor when they think of this caste or that caste, all these tremendous separating factors which had weakened India in the past and which we know we must face and overcome and get rid of, if we are to build up a great healthy, prosperous and powerful nation. That has been the bone of India in the past, and with all our great virtues, in the past we suffered eclipse and disaster and defeat, because we had not held together, because we thought of our little patch of our country or of our caste or of our group or of our religion, more than the fact of India and this huge country.

Well, we have changed I hope; but we have to din that in into every mind, so that casteism and communalism and provincialism do not overcome our better judgment. There are, and I do not expect of course that the 360 millions of people of India will, each one of them, rise to great heights of intellectual or emotional effort; but I do expect the great majority of our people to understand this thoroughly, to appreciate it and to react to it in the proper way.

I have wandered about India a great deal, even in the villages and hamlets of India; and I have the greatest respect for the peasant of India on whose solid strength India rests, if I may say so. Let us not forget that fact. We, who call ourselves intellectuals and live in cities and the like, let us not forget that the backbone or the strength of India lies in the peasantry of India, a peasantry which has often been exploited by us, city folk, a peasantry about whom we have thought with disdain considering ourselves their superiors, and we evolved a way of thinking that we who do not do manual labour, we, who work in the offices and read and write, are superior to them.

A country which considers manual labour as something degrading is a country which is well on its way to degradation itself, because there is nothing more ennobling than mannual labour and the world rests on manual labour in spite of all the machinery and in spite of everything that has been invested, and it is the human being and his work that count. So, I do expect the people of India millions of them, to understand this.

I am not making my appeal to persons who might consider themselves intellectuals and highly intelligent, living as they do in the City of Madras, because I find that when explained clearly, people understand this clearly everywhere. Some people of course do not understand it; some people in their communal and other organisations have unfortunately developed a perverted outlook or perhaps there is nothing in their heads to develop at all (Laughter) and allow their minds to sway this way or that way.

We are out for great things, for great stakes in this world of today. It is five or six years since we became independent, and I do not claim that we have solved the problems of India but I do claim that these six years, in spite of our failures, will stand out as years of achievement. During these six years, India in the wide world today is thought of with great respect. Her voice is listened to and any opinion that she may give carries weight with innumerable people. It is a remarkable thing that a country which seven years ago was under a colonial administration, was part of a great Empire, today, as an independent country, six or seven years afterwards, plays such an important part in world affairs. And mind you, not because the sought it, not because we seek to play that part we do not. And all those people who may talk about India's leadership of Asia or any where else misrepresent us. Because, we seek no leadership except the leadership of our own country, of our own people. When I say 'We' I mean the people of India, not I or anybody else. We seek to discipline ourselves and to remove our failings and ailments and poverty

and all that. We have absolutely no desire to play a dramatic or other role in world affairs. and certainly we do not believe, if I may say so, in the leadership of India or any other country dominating other countries. But events have forced us to play an ever-increasing part in world affairs. That itself is worthy of your consideration. Why is that so ? Why is it that without any obvious strength of material power, armies, finances, money, power or of might–We have either and we have plenty of grave problems. and we suffer all kinds of difficulties. Nevertheless, the voice of India is respected. Why ? Because I say there must be something essentially right in the voice of India ; because behind the voice of India or benind the heart of India, however much we may otherwise be wrong, there is certainly so fear ; and it is not a voice coming out of fear or coercion from anybody. Because today one of the overriding features of the world is fear. The greatest, the tallest and the biggest are feared and function therefore because of this over whelming and overriding fear. Now, we are a poor country, we are a weak country from the point of any standards by which a country's strength is measured. But we are not a country that is afraid of anybody ; and therefore the policy we pursue is not dictated by fear and therefore it is distinguished in the world today, because most policies in the world today are dictated by fear. And that is way, a certain respect attached to what we say. It is a policy it may be right or it may not be right—but it is an honest policy, honestly thought out, honestly pursued and without, as I said, this compulsion of fear. And gradually, more and more people have begun to recognise it as such.

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I reminded you a little while ago about the coming of the British to Madras 300 years ago. If you add another 100 to it and make it 400, you will see a big movement in history. i.e., the whole of Asia steadily relapsing more and more into passivity and inaction and, Europe which was much more backward than Asia in the roads of civilisation, becoming dynamic, expansive, growing and spreading out to countries of Asia. It was not a sudden process which lasted a couple of hundred years or so till it ended in the great empires which European countries built up in Asia, the British in India, the Dutch in Indonesia and the French in Indo-China and elsewhere. That was an amazing historic process covering a couple of hundred years or so. There are many things which can be said about that, but one of the most outstanding factors of that is that this great country of India—and this applies to other countries and to China—was completely and absolutely ignorant of the rest of the world. They lived within their own shells. They had great imperial courts, luxury and all that and great learning too. But they were completely ignorant of the rest of the world which marched on and on. They were ignorant also of what the rest of the world possessed and the result was that naturally and inevitably, we went down and they came up.

We read history and we may talk about imperialism and curse it. We may be right in many ways. But we must try to understand the motive force and the spirit behind the people and the Governments and see how India's history has been moulded greatly by the fact of our trying to live within a walled enclosure and not going out of it. While the rest of the world progressed in many ways, we remained narcissus like, looking at our own beauty of countenance and thinking of our own culture and so on. But even beauty grows old, stagnates, if not freshened up.

Now, the question is, are we in India—and this applies to China and to every other country going to live our own narrow lives, cut off from the world and do not want to know anything about the world ? Now the moment you as an individual or as a nation think you are wise enough and do not want to learn anything from others, you are doomed ; you have stopped growing. You are getting stupid and going to stagnate. That is what happened to India and China and the whole of Asia and we suffered for it. Such a thing cannot be repeated now when the rest of the world hits us on the head through our radio., newspapers and the like. We should develop the temper of curiosity for understanding things wherever they come from and not be content with thinking about our own virtuous condition. Because Asia was backward and cut off completely, and gradually Europe began to think of her in terms of a backward and unprogressive people, tied up and ground down by social customs, by castes, untouchability and the like and therefore a people to be ruled firmly, may be if you like with humanity, but ruled firmly.

Two generations ago, hardly anybody in Europe thought that the countries of Asia would be independent in the foreseeable future. Lord Morley, who was supposed to be a great liberal statesman of British, said 40 years ago, that his mind could not think of a time when India could be free. Amazing. When this was the outlook of a liberal statesman, what do you think would have been outlook of a Conservative politician ? (Loud laughter) That is what they thought of Asia.

Now, in spite of these people, the countries of Asia became free and, having become free, they began to make their influence felt in world affairs. Yet, you will notice, that somehow, that old idea has not wholly disappeared from the minds of the people of the west. It has to some xtent disappeared, but they have not quite realised the big change that has come over world

affairs by the fact of Asia having changed and great independent Countries coming up. It is a patent fact. Asia may not have the atom bomb or hydrogen bomb ; Asia may not desire to have these, but something has happened which has given Asia, if not that pugnatious type of spirit, a great deal of passive strength of resist being pushed about this way and that.

When I talk about an independent foreign policy for India, people refer to it as a neutral attitude. We are not neutral. We have positive ideas. When I talk about an independent policy for India, some countries criticise it and do not understand it. They say, 'what is this'? And yet, in the final analysis, what does an independent foreign policy for India mean ? It means a refusal to be pushed about this way and that ; it means deciding what you want to do for yourself. You may decide in favour or against a particular view. We may decide to co-operate or not with some, but the decision rests with us, the people of India and not with any other person or country which disapproves of its inevitably, thinks of pushing you about against the wishes of the people of India. I strongly object to that. I was not brought up to be pushed about in that manner even in the days of British rule here. So, the whole thing is that your mind has not completely got rid of the idea of Asia having just become independent and all that, but that Asia should still be a camp follower. Now, in some kind of reverse or inverted way, Europe is falling into a wrong path to some extent may be not to a large extent–but is falling into that wrong path which Asia fell into, of ignoring Europe for the past hundreds of years. And therefore many of the policies which are being pursued somehow lack substance in the world—I mean of other countries —because of a lack of full realisation of Asia as it is today and the mind of Asia. Unfortunately, people think too much in terms of the armaments of countries, of the armed might of countries and their air forces, their armies and navies. Well, no doubt thay are important ; for, even if you think of the economic progress of a country, it is highly important. I admit, nevertheless it is atleast as much important, if not more important ; and that is the way the minds of many millions of people work. And if the mind of Asia is not understood I do not mean to say the mind of Asia which is alike—of course it is not nevertheless there is a certain commonness in approach in so far as colonialism is concerned, in so far as foreign domination is concerned, and in so far as this attempt to push one this way and that way is concerned. We resist it and we indent resisting. that ; and that is the normal reaction of the Asian mind. Now, this is not adequately realised in Europe. Changes take place in Asia and because they are not liked, an attempt is made not to accept them, which is not exactly the sign of wisdom. Look at this business of a great new State rising up in China. Does anybody doubt that there is that new state of China, Does anybody that it is strong enough to protect itself and that it has a strong Central Government, i.e., that the writ of the Government runs over all that State ? It is not a question of your liking or your disliking it or your liking the policy they pursue or disliking it. The fact is of a great State existing there under a certain Government whose writ runs throughout that vast country, and yet if people say 'No, so far as we are concerned, that state does not exist, or we are not going to recognise it in the United Nations or elsewhere' what are we to do about it ? How can we argue that position ? And yet, whole policies are based on that, on the non-recognition of the major factor. How can a policy based on something that is wrong be correct ? I am not talking to you about China just now ; I am merely pointing out to you the extraordinary way of great statesmen and great countries shutting their eyes to patent and obvious facts of existence, facts of life. Then you build theories about life—that is extraordinary. You deny facts of geography ! Are you going to change the world, the geography of the world? So frequently they go wrong. And this is a big thing, that Europe and America, in spite of the fact that they have many wise men, in spite of the fact that they are inquisitive and in spite of all that. somehow they have not as a whole understood the tremendous changes and the tremendous ferment of Asia. They talk to us as if they are all against us, i.e., both the parties in this world tussle. Extraordinary question to ask, as if they only exist and we only exist to be pushed this way or that way ; And yet, hundred of millions of Asia do exist and they propose to continue to exist and that are going to go on thinking for themselves, and not be pushed this way or that way or by that power or this power. That is a basic fact which has not percolated into the minds of many people in the West.

Now, do not imagine that I am speaking the language of bravado. I am not. I know our weakness, internal and external and all that. I know our terrific problems. I know still more the weaknesses of the countries of Asia. I am not exaggerating, but what I am referring to is the temper of Asia, and temper counts—the temper of millions of people ; and it is a temper which refuses to be coerced and sat upon. That is the basic fact. Now, what I wanted to put to you was, how India and Asia suffered and ultimately fell completely because of their self-complacency, because of the narrow limits of their living on their minds, because they refused to look outside their own house, big as it was, while the rest of the world progressed. Simple things had to be enumerated without any principle. Europe had printed books for hundreds of years. Not a slip of paper was printed in India. Even printed books came first only in Akbar's time, I believe. To understand the printed book, it was rather important from the governmental point of view. And so, there was complete, tremendous stagnation and inertia. We imagined that we were wise and had nothing to learn. Well, books are important; but in some limited ways, arms are also important ; and when the better weapons came, you could not face them with your bows and arrows. Baber came, and why did he win ? Because he had the cannon, The people

of India did not at that time have it. Then the British and the French came here. Indeed they won, not by any superior courage, but because they had better weapons, the better kinds of weapons. Even so, they could not have won with their better guns ; but they won because we, in our folly, were all split up, cut and were fighting each other and were engaged in hiring British soldiers and French soldiers to help us in our internecine quarrels. All that indicates how we have lost ground, how we did not understand the world we lived in. It is an extraordinary fact.

Well, you come back a little, say to about 150 years ago. I regret I do not remember the dates ; I think they confuse one ; I think we remember the course and events of history and not the dates. Once in India's history, the Marattas were likely to create a big Empire in India, in the greater parts of India, and they held the greater part of Central India. Although the British and the French were here, neverthless, the average observer would have seen the Mahrattas sprawling all over Central India, verging to what Ranjit Singh had developed in the Punjab and what Tippu had done in the South. These were the major factors. But then why were the Mahrattas not dominating India, you might ask. But the Mahratta never had a proper map of India. Think of that ; imagine trying to conquer India without a map of India ! Not that they could not have a map, but they never thought it important to have a map of India. They were very brave and gallant and they galloped and conquered forts and the like. But what did the British do ? First of all, they had the most intelligent system of maps. Maps, according to them, were an intelligent system. In every quarter of India there were British agents who sent them information. Often they were Indians, sometimes Ministers in the Courts of the State, sending information to the British ! The British know exactly what the position was in each court in India ; they knew exactly how the land lay, the lack of roads or the mountains and the shape of the country, and they struck whenever it suited them. How can courage alone stand against all this. It showed the backwardness of Indian society at the time when the British appeared, utter backwardness, in spite of greater luxury in our courts and in other respects. Now I am detailing all this past history to you so that we may all profit in the present. We have to be wide awake. We cannot relapse into that type of past. We cannot, even in the name of nationalism, revert to that kind of thing. There is a brand of nationalism which constantly talks about this past age. We are proud of our past—of course we are ; but that does not mean that we should revert to the days of abuse and attack. In this modern world, it does not help to revert to thinking of things which have no relation to facts. We are doomed if we do. This is a world of science, an age if you like of technique a revolutionary age, a changing age all the time. The moment you change ,you fall altogether. Hold by all means to the basic principle of your life and basic principles may not change, I agree. But apart from the basic principles, there are many things. Life changes from day to day. You and I change ; we grow old from boyhood to youth and old age and death comes ; but the country goes on and so we have to think in terms of the India we are trying to build up. We are trying to build it up and in building it up we have to think of these basic factors not to fall into the errors of the past—the errors of complacency, the errors of imagining that we are all wise and we have nothing to learn, the error of imagining that our fate is determined by the stars, and we need to anything at all. In fact not we should remember that a country progresses because of many things ; it must have the resources ofcourse resources' means human resources, viz., thinking capacity, technical, artistic, knowledge and all that. But above all, a country and a people progress because they want to progress.

There must be that vital effort in them, the desire and the effort to achieve. If you look into the order of progress in the history of English, you will find all kinds of improvement which were taken up, but the basic thing there was a passion to go ahead. 'let it go ahead'. Now my objection to the static way of thought is : eventhough in itself it might be correct in regard to some matters, it takes away that dynamism of progress from our minds. We sit and gossip—with all my apologies to my friends here—like women. We sit and gossip like old women and curse this Government and that Government or this or that party and do nothing at all about it. That kind of thing leads us nowhere. We have to develop an active, urgent sensation, a feeling, emotion of going ahead with our problem. We shall solve them. It does not matter if we stumble and fall. We shall go ahead. We shall not be afraid of falling. We shall never be afraid of mistakes. A person who does not move, does not get anywhere. Therefore I think that one of the biggest things we have done in the last six years in this country is the building up of our National Scientific Laboratories, not only bacause of the work they do—and it is highly important—but because they will help in producing that temper of enquiry, that temper of curiosity for trying to find out things. That is the essential thing needed. Once you get that, you are saved ; if you have not got it, not all your slogans will be of any avail. I do not know how far in these matters we are making good in the real sense and how far we are just talking tall. Of course, most of us belonging to the group called politicians, who are notorious for talking tall. But modern democracy encourage that kind of thing. Democracy is an excellent thing, but I regret to say that it often encourages people who lack excellence completely. It is astonishing how it encourages the wrong people and yet, somehow or other, out of wrong people the right thing has got to be done. That is the problem of democracy ; since the probblem of choosing the right people by any other method has failed, we take the risk of even choosing the

wrong people by the right method. But if you want democracy, you must realise what your responsibilities are. A successful democracy must have self-discipline. We must always remember that freedom has obligations and other things that go with it.

This vast country, spread out from the Himalayas way down south to the equator, this enormous country with its great variety and charm excites me and fills me with strong emotion. When it is my privilege to work for this country, its great heritage comes before me. When I think of India, pictures of many kinds come before me. I have seen millions of people all over India and have tried to look down into their eyes so far as I could, and they have looked into my eyes. Even when I did not understand their languages and they did not understand my language, I have found that there is some communion between us, that we are in tune with each other and I have felt a great eagerness somehow or other to get over the enormous difficulties that encompass them. I know one cannot do that, by magical process. One has to work hard. We have to work hard. There is no other way. You may of course choose the right path or the wrong path. But whichever path you may choose, there is to be hard work. So think of this business as the most exciting adventure that you can have in this excited world of today, building up new India in all humility trying not to be pushed hither and thither by external forces and at the same time trying to be friendly to all. throwing our weight on the side of peace in the world and concentrating on building our own country for its 360 million people, especially for its children who will be the people of the India of tomorrow. Therefore look to the needs of the children, give them proper food, proper housing, proper education, proper health and proper opportunities for progress. Until you have provided these for every child in India, your attempt has not succeeded anywhere. Think of these. We are, all of us in our respective spheres, trying to build this new India. When I see anything that is built, small or big, it is creative effort ; I see something solid taking shape like the huge Sindri factory or the works at the Chittaranjan Locomotive works or the great River Valley schemes for the new towns that are rising up in various parts of the country all by men's labour, by our labour ; the thing is exciting to me and I see New India growing up. So I begin to think, as I said in another place today, that Mother India is in labour producing and building herself up again. We have to go through labour pains ; but then we are producing this New India. JAI HIND.

[Extract taken from G.O. Ms. No. 236, Public (Political), dated 19th February 1954, Pages 647 to 663.]

*PRIVATE RECORDS—*

## KANCHI SANKARA MUTT.

Compiled by R. Sundaresan,
*Research Officer.*

His Holiness Sri Jayendra Saraswathi Swamigal of Kanchi Kamakoti Peetam has offered the photostat and printed copies of records of the Kanchi Sankara Mutt to Tamil Nadu Archives for detailed examination and for listing out valuable historical records among them so that those originals could be repaired, listed and properly preserved for the use of researchers.

On casual examination of the Copper-plate [1] Inscriptions belonging to Sri Sankaracharya of Kanchi Kamakoti Peetam, a Fireman issued by the Emperor of Delhi, In Hijira 1088, (1710 AD) is worth mentioning. The inscription is written in Telugu, Sanskrit and Persian languages. It is a firman issued in favour of His Holiness, the Swami Paramahamsa Parivrakacharya of the Sarada Matha (the present Kanchi Sankara Mutt) in the Sacred place of Kanchi, embodying in it an annual Inam of 155 varahas meant for the purposes of worship and daily offerings to the God Chandramaulisvara and for the feeding of Brahmanas.

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[1].. PP 113—123 of Copper-plate Inscriptions of Kamakoti Pitha, by T. A. Gopinatha Rao.

Eventhough the document is silent about the name of the emperor who ordered the Inam to be given to Kanchi Mutt, the date of the Firman falls within the reign of Emperor Bahadur Shah (1707—1712) who succeeded the Great Moghal Emperor Aurangazib in 1707 AD and died at Lahore in 1712 AD. It is therefore believed that this firman was issued by Bahadur Shah.

The grant of Inam by Emperor Bahadur Shah to Sri Sankaracharya of Kanchi Kamakoti Peetam reveals the generosity and fame of this Moghal Emperor towards Hindu Religion.

D2 259A-3—4

A Firman of the Emperor of Delhi (?), No. IX.

SCALE 6 : 6.



Half-tone by Photo Engraving Co., Madras.

A Firman of the Emperor of Delhi(?),No.IX.

IIa

SCALE 0.6.

T.A. GOPINATH

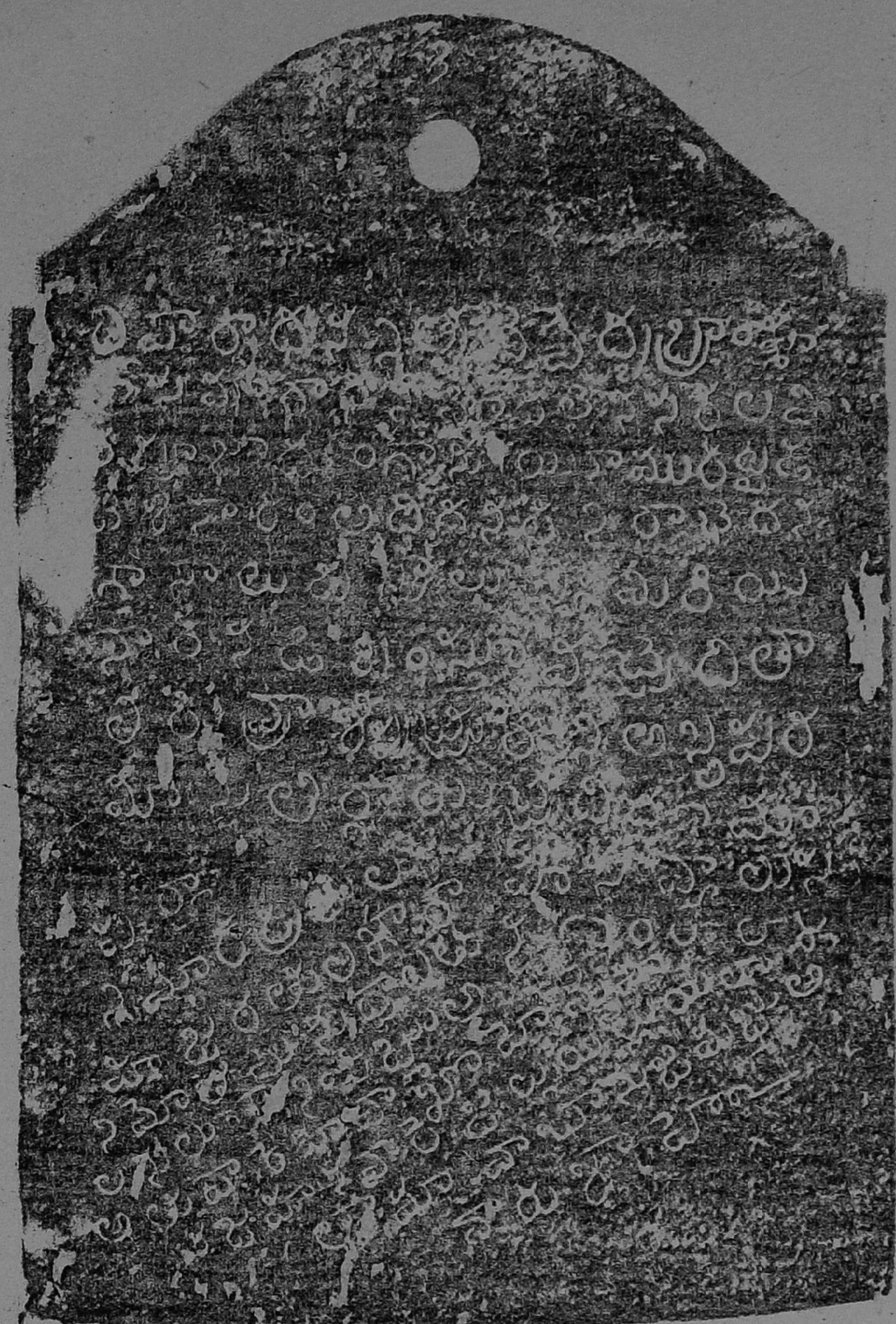
A Firman of the Emperor of Delhi (?), No IX

SCALE 0 6

T. A. GOPINATHA RAO.

Half Tone by Photo Engraving Co., Madras.

A Firman of the Emperor of India No. [illegible]



SCALE [illegible]

[illegible] RAO. Half Tone by Photo-Engraving Co., Madras.

Penalty for careless and negligent Cart driving imposed in 1805 A.D.

November 1805.



No 330.

As various Accidents have happened within the Town of Madras Through the negligence of the owners of Carts in providing Drivers as well as through the Carelessness and Inattention of the Drivers themselves It is Ordered and Peremptorily decreed that from and after the 1st of December next every owner of a Cart or Bandy whose Cart or Bandy and Cattle shall be found upon a Public Road without a Driver attached to it shall forfeit for each Offence the sum of Ten fanams

Every Driver sitting upon his cart or otherwise Negligently Driving the same upon a Public Road the sum of Two fanams

And the Proprietors of Carts having their Bullocks yoked to the Bindies, without Strings or Cords for the Protection of the Cattle shall forfeit one fanam. The Penalties in the first Instance to be levied on the Drivers and in Default of an owner or Driver appearing the Cart and Cattle shall be Detained till the Penalty is paid

Fort St. George
13th Sept. 1805.

By order of the Committee of Revenue
(Signed) L. D. Tollan
Secretary pro tem

Taken from Madras Collectorate records
Vol.996 (page 153).

## THE DURGAHS AND MAHOMEDAN SAINTS OF HINDOSTAN

*Complited by the Publication Celil*

AMIDST the numerous mausoleums erected by the disciples of Islam, which atheact the traveller's attention throughout Hindostan, one at Royah, a town in the neighbourhood o Dowlatabad, which eclipses that of the Emperor Aurungzebe, is particularly worthy of notice It is raised over the ashes of a very remarkable person, named Boorhan-ood-Deen, who was regarded as a prophet during his life-time, and who obtained the honour of canonization after death. This man was the follower of one of those fanatics, who, about a century after the decease of Mahomed, advanced pretensions to equal favour with the God of the faithful. A new Sect was established in Arabia, under the name of Ismaeliah, and Boorhan-ood-Deen, one of its most distinguished followers, wandered with his partizans into Hindostan, where they founded a city called after him, Boorhanpore. The greater portion of the inhabitants of this place, who are entitled Borahs, and who are remarkable for the peculiar tenets of their form of Mohamedanism, differ very widely in their manners and persons from the other disciples of Islamism settled in India. They bear to this day the marks of foreign orgin, and are as widely distinguished from the rest of the inhabitants, as the Parsees, or any other tribe which have maintained their primitive habits throughout a series of ages.

It is probable that Aurungzebe, who desired nothing so much as to die in the odour of sanctity, chose that his mortal remains should lie in the close vicinity of those of so celebrated a person, although he being an orthodex Mouslem, the selection must be considered rather strange. Affecting austerity of manners and simplicity in equipage and tatire, Aurungzebe evinced more carelessness respecting his last resting-place than had been manifested by the most celebrated of his predecessors. He either did not construct his mausoleum during his life-time, or did he take little pains to render it worthy of the name which be bequeathed to posterity. The building, compared with other tombs in India, raised over the ashes of great men, is mall and mean, being partly formed of wood, and destitute of the florid ornaments usually so profusely lavished on the palace-like monuments of the mighty dead, who in this bright land repose in edifices not inferior to many of the cathedrals which are the boast of Europe. Royah, strictly interpreted, means, " the place of tombs ", and the greater portion of the other buildings of the town having falled to decay, it is now literally little more than a city of the dead. The mausoleum of Boorhan-ood-Deen, probably in consequence either of some rich endowment, or the liberality of pious pilgrims, still retains its ancient splendour. A considerable number of moollahs are supported within its precincts, and attend daily in the performance of religious exercises. The shrine is illuminated by lamps kept burning night and day, and the sarcophagus is canopied by a pall of green velvet, richly fringed and tasseled with gold. The doors of this tomb are plated with silver, and there is a nobut- khana, or music-room, attached to it, furnished with drums, and other instruments which are employed in the celebration of religious festivals.

The city of Boorhanpore, before mentioned, is one of the handsome to be found in the Deccan ; it is situated in the province of Candeish, and lies near the banks of the Taptee, a beautiful river, which, running westward nearly in a parallel line with the Nerbuddah, falls into the Gulf of Cambay at Surat. The streets of Boorhanpore are wider than those usually to be found in oriental cities ; a large proportion of the houses are of brick, three stories in hight ; all are tiled, and the principal avenues open into a spacious chowk, or market-place. The finest street in Boorhanpore is called the Raj Bazaar and all are well supplied with water, wihch is conveyed through an aqueduct the distance of four miles, and, though suffering considerably from the effects of Mahratta conquest, the city may still be styled wealthy. The best houses are inhabited by the Borahs, who all actively engaged in commerce, resembling in this respect the Parsees of Bombay ; they wear a peculiar costume, some-what approaching to that of the Arabs, and retain in their form and features characteristic traits of their ancestors. Those who are not rich enough to embark largely in mercantile adventures, and remain in commercial dignity at home, travel throughout the country in the capacity of hawkers. Their chief commodities consist of perfumes and jewels, which they carry about in boxes, more easily portable than bales containing bulky, yet less valuable, articles ; considerable numbers are settled at Bombay, Baroche, and Surat, and the latter place is the residence of the head moollah, or patrrich, of their sect. Boorhanpore is famous as being the place in which the treaty made by the European Government with Dowlat Row Scindiah was signed, in 1804. A series of brilliant campaigns, under Lord Lake and the Duke of Wellington, led to this fortunate result, which rescued one of the fairest countries in the world (the Deccan) from the desolating effects of Mahratta sway. But though the chief part of western India has derived the happiest effects from the success of British arms, the province of Candeish, proved to have orginally belonged to the Mahrattas, previous to the Moghul conquest, was not destined to experience the same benefit. It still forms a part of Scindiah's teritory, and if not continuing to be exposed to the horrors and devastations of war, enjoys few of the blessings of peace ; its once extensive towns and villages strew the plains with ruins, and there is little encouragement to till land continusally exposed to the depredations of Bheels and other wild tribes. Consequently but a small part of the once rich and fertile province of Candeish is now under cultivation ; trace.

of former abundance are everywhere to be seen, but the constructions for the purpose of i gation have fallen to decay, the acqueducts have been neglected, and tigers prowl where flo and herds in better times browsed in security.

The town of Royah lies in the immediate vicinity of those hill fortresses, which form so peculia a feature of Western India. Dowlatabad is distant a very few miles ; an immense phrami of earth, partly natural and partly artificial, the labours of man having completed what son strange convulsion or earth, quake must have begun ; Dowlatabad has been likened to a com pressed beehive ; it stands insulated on the plain, a bare rock rising to the height of five hundre feet, and ending in a blunted point. The base is particularly abrupt, being scarped for the purpo of defence, and thus presenting a smooth perpendicular frontal, one hundred and fifty feet fro the ground. A subterranean passage has been cut through the heart of this immense mass granite to the citadel on the summit, and as the egress and regress are guarded with all the ca which a skilful engineer could devise, nothing could subdue this singular fortress, if proper defended excepting famine te iious process since it contains aban ance of water and prov sions for many years might be stored within its walls. Dowlatabad has been often surrendere upon the subjection of the surrounding territory, and has once or twice fallen by neglect treachery ; it is now in the possession of the Nizam, who attaches great importance to place of so much strength. It has been doubted whether the British Government has not co mitted an oversight in so lightly estimating the hill fortresses of this part of India.

Passing Dowlatabad, we come to another decaying memorial of the former splendour one of the greatest monarches of the Moghul empire, the city of Aurungabad, named after l who sleeps within the lowly tomb at Royah. Weary of Delhi, which had been made the seat Government by the usurper's father, Shah Jehan, Aurungazebe fixed his residence in the Decca giving his name to the province in which he took up his abode under the imperial auspic The city flourished, and, though falling to decay after his death, still retains, sufficient traces of former magnificence to shew that it was once worthy of the high station which it filled. Th streets are broad, and a few of them have the advantage of a pavement ; many of the houses ar large and handsome, and there is a considerable quantity of rich merchandize to be found in the warehouses. The groves and gardens, introduced with so happy an effect into the interior o native cities, in a great measure serve to conceal the desolation and decay which have sprea themselves over Aurungabad ; but the scantiness of the population shews that its glroy is it a end. Instead of the throngs which usually, at nearly all hours in the day, crowd up the avenu and throughfares of a large town in India, the stranger meets at intervals merely a few scattere groups. The bazaars attract nearly the whole of the inhabitants, leaving a small number perambulate the less busy quarters, where here and there a faqueer may be found wasting b lungs upon the desert air, his vociferations being answered only by the echoes of the desert walls.

There are some handsome mosques and caravanseras at Aurungabad, but the princip objects of attraction consist of the tomb and its surrounding garden, raised to the memory Rabea Dooraney, *the favourite wife of the emperor. This mausoleum is built in imitation the Taj Mahal at Agra, but in magnificence falls far short of that splendid fabric, being or partly constructed of marble. The garden, like that of the Taj, is beautifully planted with fru and flowering trees and watered by many fountains, which feed a large basin the centre. Th tomb stands upon a terraced platform, and consists of a building seventy-two feet square, an constructed upto the height of five feet of marble the remainder of the walls being of stone face with stucco, but the whole is surmounted by a dome of white marble. The interior is very curiou differing considerably from the method generally employed in the architecture of mausoleum in, other parts of India. The sarcophagus, or tomb, occupies as usual the basement floor ; b instead of being enclosed in a small covered vault in the centre, the whole of the story is forme into one large chamber, open at the top lined with white marble, and adorned with a marb screen beautifully perforated in that delicate trellice work, which forms so exquisite an embellis ment to the buildings of the Moghuls. This screen is nine feet in height, and about four inch in thickness, forming an elegant enclosure of an octagonal figure ; it is entered through t spertures at the head and the foot of the sarcophagus, which is raised upon a platform, a few inch above the floor. The sarcophagus is, or was, covered with a superb pall of scarlet velvet, fringe with gold, and kept from being moved by any current of air by eight large marble knobs restin on the floor. A flight of twenty-four steps leads to the upper part of the building, which consis merely of a marble gallery running round the walls, the dome rising in lofty magnificence abov The effect produced by this mode of architecture is singularly grand, affording an idea of vastne whether the spectator looks down upon the vault below, or upwards towards the towering don

* History and popular tradition are at issue respecting the occupant of this tomb. We a told by writers of authority that it was erected by the Emperor Aurungzebe in memory of l daughters, but the natives on the spot insist that it belongs to Rabea Dooraney, the favour wife. The latter supposition, being the most interesting, has been adopted in the ensuing page

which adds considerably to the solemn splend our of the scene. In contemplating this memorial of departed greatness, the mind is filled with pleasingly pensive recollections, for she who sleeps beneath was not more celebrated for her beauty then for her worth ; eminent for goodness, benevolence, and piety, even amongst those ladies of the imperial family, whose names have come down to us linked with praise and blessings, Rabea Dooraney Begum seems to have possessed every virtue that could adorn her sex.

A few monarches have been more fortunate than Aurungzebe in their female connections ; his sister, the prices Jehanara, formed the solace of her father's declining years. When imprisoned by an ambitious son, she insisted upon sharing his captivity, and by her filial cares and unremitting attention to every thing that could conduce to his confort and amusement, went far to reconcile him to the loss of liberty and a throne, and the ingratitude of one to whom he had only been too indulgent. The remembrance of the wife of his choice, the beautiful and excellent Rabea Dooraney, still lives in the bosoms of the people, who delight in recording the various traditions banded down to them concerning her ; the tomb which covers her remains is still surrounded by pious men, some claiming a descent from the prophet, and others who, having performed the pilgrimages considered to be so efficacious, are entitled to the revered appellation of Hajjis,. These persons repair daily to the mausoleum to perform their religious exercises, and to recite verses from the Koran in honour of those who die in the true faith. Aurungzebe was also blessed with a daughter, who might even be said to surpass in beauty and excellence all the women of her time. A comparison has been instituted between the character of the last great prince of the Moghul dynasty, and that of Cromwell , both covered their ambitious designs with the clock of religion, and in many of their virtues, vices, and talents, they bore a close resemblance to each other. Each possessed a daughter who, in the midst of the most devoted attachment to the person of her father, not only saw his errors, but ventured to reprove them Aurungzebe, it is, said. more than once received a serve lesson from the only lips that dared to give it and Cromwell found an advocate for the Stuarts in the bosom of his own family.

But to return to the mausoleum, or durgah, as these buildings are usually styled in India, of the Begum. The spacious terrace on which it stands is flanked at each angle by a lofty minaret. Though somewhat formal in their appearacne, these slender towers posses great beauty ; they are of an octagonal shape, and about seventy-two feet in height ; two galleries or balconies run round them at equal distances, the upper lending from an open lanthron surmounted by a dome, which is finished by an ornament resembling a spear-head, on which, perchance, in former days, the cresent displayed its golden glories. The square form of the mausoluem in the centre gives it a heavy appearance, very injurious to the effect when compared with the Mahommedan buildings of the preceding reign:the smaller cupolas are too close to the central dome, and it is altogether deficient in the lightness and elegance which distinguish the remains at Delhi and Agra. The adjoining mosque has nothing very particular to recommend it, but the garden contains some interesting buildings, one especially, a pavilion, in which Aurungzebe and his consort are reported to have spent many of the hours devoted to relaxation from the cares of state; it is shaded by a grove of lime trees and surrounded by parterres of flowers ,the decorations of the interior are faded, but the remains of the carving, gilding,and painting shew that it was once the fitting haunt of royal beauty.The adjoining mausoleum is stated to have cost a sum exceeding ninety thousand pounds of English money, and in all probability, the lady to whose ashes it was dedicated, superintended the erection itself, it being a very common circumstance in India for rich or royal personages to construct their own mausoleums. From the summit of theminarets, a rich and varied prospect is obtained ; the city of Aurungabad, which is built in a valley,rearing its domes and spires amid luxuriant groves at the feet of these towers, while fertile and wooded plains intervene between the mountain ranges which close the distance.

Aurungabad also boasts the tomb of a faqueer of great celebrity in his time ; there is nothing, however, very important in the monument which covers his ashes, but it is much visited by strangers on account of its gardens. The reservoirs, fountains and basins of water are particularly famous. The first contains an immense quantity of fish, which are quite as sacred as if they belonged to the Hindoos, and were dedicated to one of their Gods. It is said that Aurungzebe stocked them, in the first instance, with his own hand, and the reverence and affection, with which his memory is regarde ?. could scarcely be more touchingly shewn than by the respect paid to the objects of his ca e. These fish are fed every day, and, like all animals who experience invariable kindness and attention from man, evince a greater degree of sagacity than the rest of their species. [illegible] these creatures when rising to the surface in quest of their daily allowance, they rush in sholas to the bank forming dense mass, only broken by the strugles to obtain the largest share of the morsels thrown to them ; the strongest will leap over the backs of others to reach the hands that feed tham. and. wholly unacquainted with fear, their confidence is so great, that they approach their natural enemies without the slightest dread. These fish, which were collected at considerable cost from different

parts of India, are all perfectly harmless ; there is no tyrant of the stream to destroy the smaller fry, and, as they are secured from cranes and other animals which make them their prey, they usually attain to a good old age, and become, in process of time, exceedingly large, and even unwieldy. This garden is also celebrated for a water-mill, the only structure of the kind India, hand-mills of the simplest nature, composed of two flat stones, being in general use all over the countery. The grinding of corn is left entirely to the women, who rise to the occupation early in the morning, or, if unable to sleep, will often leave their couches in the middle of the might to prepare the flour for the day's consumption. The mill in the faqueer's garden is rather a fantastic affair, the streams which turn it being made to assume various forms, while the whole of the enclosure is distinguished for its aqueous ornaments, one of the lakelets boasting no fewer than nineteen fountains, discharging columns of water, or spreading out a thin surface in a dome-like form. These fountains have a beautiful effect when seen glancing through the trees, which are reflected in large basins of water extending themselves beneath their shade. The buildings interspresed throughout these flowery and watery labyrinths, if destitute of pomp and splendour, are highly picturesque, and afford an agreeable variety to the scene. The sanctity of the place, added to its other attractions, render it a favourite lounge of the idlers of Aurungabad, as well as that of the moollahs and other learned men, who resort to the durgah of the saint ; and, in the early part of the day especially, and after sunset, the walks are filled with groups belonging to the respectable classes of the neighbouring city, whose flowing robes and shewy turbans add another gay feature to the landscape. The shining figures, which once animated these gardens, the omrahs and nobles of a stately court, all radiant with gems and gold, are now rarely to be seen; but still, upon great occasions, one might almost fancy that Aurungzebe and his princely train had returned to earth again. Some of the descendants of men who played a conspicuous part in the court of the emperor still inhabit the mansions of their ancestors, and though they cannot indulge in the dreams of ambition which in an oriental court lures so many eager aspirants to destruction, they enjoy security and tranquillity under the Government which has risen upon the ruins of that of the Great Moghal.

The palace of Aurungzebe still occupies a considerable extent of ground; but it has almost lost its form and outline in the ruin which has reduced the greater portion to the dust. Aurungabad now forms a part of the territory of the Nizam ; its chief trade is in silks, and it is a good mart for native and European merchandize. Though considered extremely healthy in the days of Aurungzebe, it is now subjected to malaria, arising from neglected tanks in the neighbourhood which, at certain seasons of the year, is productive of dangerous epidemics. In fact, at no period is there any security against fever, which lurks in the midst of beauty and fertility, and may be found amid gardens luxuriant with the orangce and grape, fruits which do not grow in every part of India, and generally indicate a salubrious climate.

The mosques and durgahs of India are not unfrequently very richly endowed, and the priests in attendance upon those, which do not possess revenues of their own, are supported by the contributions of pious pilgrims, who may be attracted to the shrine by its superior sanctity. At all the durgahs of any note, there are apartments, sometimes entitled Baruk duree, for the accommodation of travellers coming from a distance. These are detached from the principal edifice, as are likewise the dwellings of the moollahs or moojawirs, who have the charge of the tomb, and who divide amongst them the profits accruing from the donations of munificent visitants. One point of resemblance amid many, between the Hindoo and Mahomedan religious, in a country where the professors of both are so closely associated with each other, is that of peculiar shrines being chosen by particular classes as the favourite places of their devotions. Different gods are elected by the rich and the poor who follow the dictates of Brahma ; the great worshipping the deity under some imposing attribute, while their inferiors are content with a more humble impresonation of the divine power. The Mahomedans, though affecting to abhor idolatry, do much the same thing. Men of high rank repair, either in person or by proxy, to the durgah of some holy man, who has been cononized for the memorable deeds which he performed upon earth, choosing a saint who occupies an eminent place upon the calendar for their patron, other mausoleums being only ferquented by the lower orders, washermen, water-carriers, and people of no account. The inferior castes of Hindoos are often as deeply imbued with religious veneration towards a Mussulmanee saint as the true believers, joining with the latter in their offerings and adorations.

The pilgrimages to a neighbouring durgah are performed weekly, Thursday being the day appointed for this purpose. Music, even to the sound of bells, is strictly forbidden by orthodox Mohamedans, as an adjust to religious cere,onies ; but the disciples of the Prophet, in India are not so strait-loced, and they do not scruple to resort to the cymbal and drum in aid of their festivals. One of the employments of holly persons, in attendance at a durgah, is to strike a ghurial, a round thick piece of brass, every day, both morning and evening. The sound which this instrument produces is usually kept up the whole of Thursday, the noise being not inferior to that of the Brahmanical shell, and equally attractive to devotees. The performers call down blessings on he heads of all who enter with a gift in their hands, not disdaining to accept of a single cowrie om those who have nothing better to offer. The nobouts, or durgs, are also in full-vigou

during the Thursady, which, as we have before stated, is the day of every week selected by pilgrims of all denominations to visit the shrines, those not boasting of lands or attendant priests, being usually decorated with a lamp by some pious hand upon an evening esteemed so holy. Tigers, making periodical visits, are said to guard the graves of saints only upon Thursday nights, and it is certain that hunters, who have eagerly desired to enjoy the sport which these animals afforrd have been baffled in their pursuit until the evening pointed out by some neighbouring faqueer, as the period of their visit. Captain Skinner relates a circumstance of the kind, which occurred to himself, and which, though doubtless only brought about by a fortutitous coincidence of events, strengthened the superstition in the minds of the native followers, if they ever dreamed of denying implicit credit to the assurances of the holy persons who shared the grim sentinels' vigils. Some saints, however, have reached to such a height of beatitude, that their savage genii, the tigers, never leave them either night or day : in these cases, even faqueers deem their attendance unnecessary ; they do not object to mount guard alternately with the monarch of the waste, but they object to such constant association.

The ceremony of Chuddur chunhana, performed at celebrated durgahs, is very lucrative to the priesthood; it consists of the dedication of pieces of silk, cotton, *chintz*, or brocade, to the service of the saint. The cloths, or chuddurs, are spread over the sarcophagus like a pall, but are only allowed to remain in that employment a short time, the *living taking* care to appropriate the greater number to their own use, either converting the different pieces into garments for themselves or selling them: a species of traffic which is well known, but does not excite any scandal Persons who are exceedingly pious, or who have a boon of considerable magnitude to ask of the saints, present cloths of costly fabric, which are often of great value; some presenting the gift without hesitation at the moment of *supplication*, while others, more cautious, wait until they see whether any miraculous interposition is likely to be *shown* in their favour, limiting themselves to a promise of some rich donation. Christian visitors are freely admitted to the interior of many of the most celebrated durgahs; on these occasions, however, they are expected to contribute to the support of the moojawirs in attendance, notwithstanding the little hope which they can entertain of receiving any benefit from the favours a saint belonging to a religion so directly opposed to their own. The peers, or holy men, who spend their lives in the performance of religious exercises at the shrines of the illustrious dead, are not very particular in their method of exacting tribute from all comers; the money offered by Christian strangers, visiting the mausoleum merely from motives of curisosity is usally given through the hands of a native, and if the sum should be considered too small for the dignity of the party, rude demands are frequently made for a more liberal donation, and abuse and even blows are sometimes lavished on the luckless agent, especially if he should be suspected of embezzling a part. Some shrines are esteemed so sacred, that , it is said, death would punish the *temerity* of any *kaffir*, or in *fidel*, who should presume to intrude in the vaults in which the venerated ashes are deposited : many stories being told of the fatal effects which have followed the rash attempts of Euro peans to dare the danger. The adventurers are always represented to have been in a state of intoxication at the time, a habit which unfortunately affords the natives of India but too frequent opportunities of reproach to the Christian residents of the country. Nothing, can exceed the disgust with which respectable natives view those who disguise themselves by drinking; for, though *inebriety* is not unknown amongst eithere Mahomedans or Hindoos, it is indulged in with great secrecy by those who have any respect for character, none save the *veriest* outcasts, or persons in higher *like* who are lost to all sense of decency, allowing themselves to be seen under the influence of wine.

There is generally a sturdy band of religious mendicants of a less respectable description than the regular attendants of the durgah, who are lodged and fed out of the revenues belonging to it, to be seen lounging about the precients of every celebrated shrine. These men live entirely by charity, the divine injunction to that effect being more abused in India than in any place under the sun. They beg, or rather clamour, for alms of all who approach the tomb, and are in all respects vagabonds of the very worst description. Unhappily, *hyprocrisy* flourishes in every country, and, in the East more especially, religion is made a cloak for every vice. It is well known that many of the most celebrated durgahs are resorted to for the purpose of carrying on intrigues: a fact which, though notorious, does not in the slightest degree affect the sanctity of the place, the priests laying claim for themselves and their saint to the reputation of perfect holiness, notwithstanding the infamy of their conduct.

Other shrines are the resort of thieves, who, under the pretence of superior sanctity, *entice* travellers to a supposed hallowed spot, in order that they may have the opportunity of plundering them, murder being frequently *added* to robbery. These men have been known to carry on their dreadful practices during a series of years, escaping the punishment due to their crimes by bribes to the emissaries of the police. Many, however, of the most secluded durgahs are selected by men truly pious, according to a belief which teaches the merit of entire withdrawal from all the active duties of life; these devotees will seek some solitary tomb, supposed to contain the *relics* of a saintly personage, and if it be large enough will establish themselves in the interior. Should there be no accommodation, however, for the viling they erect a hut in the neighbourhood, subsisting in the most frugal manner upon the trifling offerings brough by pilgrim from the

*scattered* villages adjacent. Some of the most celebrated of these saints have obtained eminenece in consequence of the success of their pious efforts in the conversion of *Hindoos*. They are reputed to have performed all sorts of miracles during their abode in the world, turning the courses of rivers, to persuade the *incredulous*, and even *restoring the dead to life*. This privilege is said to have been exercised very sparingly, the saint, who possessed the resuscitating power to the greatest extent, alleging that he knew of so few people who made a proper use of their existence during their career upon earth, that he could not with any propriety return them to society, since there seemed such little chance of amendment in their morals and conduct.

The performance of miracles is not absolutely essential to the reputation of a saint, the *favourities* of heaven being supposed to pass the greater portion of their time in a sort of *trance*, in which they behold visions, permitted only to the righteous of the earth. A state of religious excitement verging upon madness is looked upon with great reverence by people, who entertain strange notions respecting the most effectual methods of propitiating the deity. To stand for hours upto the neck in water, abstaining from food, and either maintaining a strict silence, or uttering nothing save *devout* aspirations is supposed to afford the strongest indications of piety, and to render those, who resign themselves to this sort of religious intoxication, objects of the highest favour of heaven. Wonderful and often ludicrous tales are told at durgahs which cover the relics of the early professors of Mahommedanism in India. The temptations endured by St. Anthony have had their prototype in those successfully *repelled* by the servants of the Prophet; and, in many cases, a spirit of rivalry has urged holy persons to the performance of exploits, which have nothing but their *oddity*, and the manifestation which they *shew* of miraculous power, to recommend them. A certain saint, happening to be sitting *astride* across a wall, observed a holy person, whose claims to equal sanctity were exceedingly dubiuos, riding upto him upon a tiger, which he kept in *subjection* by means of a whip formed of snakes. Resolved not to be outdone, the saint issued his command to the wall, which, obeying the injunction of so pious a follower of the Prophet, moved forward and carried him the distance of forty *paces*; the wall, however, happened to be one of the chief supports of a mosque, and the beholders, though edified by the display of superiority on the part of the person who had removed it,humbly suggested the necessity of repairing the damage done to the temple. It was quite as easy to move the wall back again, as to displace it in the first instance; and accordingly he commanded it to return to its former place, trusting entirely to the reputation which he had acquired to induce succeeding ages to give credit to the tale.

The funeral of a Mussulman is performed in India with a vast number of ceremonials : previous to the interment, in some cases, there is a large assemblage of persons, strangers as well as friends and relations of the deceased, who are invited to a sort of wake over the body. which, however, is conducted with more regard to decorum than is observed in those countries of Christendom in which the custom prevails. The corpses of great men are often carried down to a neighbouring river to be washed, and, on these occasions, sums of money are scattered amongst the populace, and of course a general scramble takes place, in which, when the concourse is great, many accidents occur. The corpse, after bathing, is rubbed or anointed on the forehead, hands, knees and feet, those portions of the body which have come in contract with the earth in prayer, with pounded camphor, and it is then enveloped in a shroud formed of materials corresponding with the circumstances of the deceased ; very fine white muslim being employed as the deceased ; very fine white muslim being employed as the winding-sheet of men of rank. These shrouds are sometimes inscribed with chapters from the Koran, the person for whom they are intended often superintending the preparations themselves during their own lifetime. After these ceremonies have been completed, passages from the Koran are chanted by the moollahs ; the body is then placed upon a bier, which is carried to the grave by numerous volunteers, anxious to evince their respect by assisting in its last transit upon earth. These persons relieve each other continually, in order that all may be employed.

On arriving at the place of interment, the procession being more or less magnificent, according to the rank and fortune of the party, the corpse is deposited in a deep and wide grave, with the face turned towards Mecca. The funeral service is then completed by the recital of a sort of catechism, propounded by the chief moollah, who answers himself the questions which he puts to the deceased ; a few prayers close the cermonies, and the grave is then filled up, but not entirely abandoned. It is customary, during the forty days of mourning enjoined by the Mussulmanee religion, to watch over the spot in which the remains of a relative are deposited. Those, who can afford it, pay religious persons to perform this duty : they are engaged to recite verses from the Koran : and if the surviving parties should be very wealthy and very devout, a sufficient number are employed to watch over the corpse of the departed, day and night, relieving each other in their religious exercises, which never cease during the four-and-twenty hours. Nor is this confined merely to the days of mourning, the custom being kept up very frequently during a series of years. Others are obliged to be content with occasional visits ; and it is no uncommon sight to see groups of persons, attired in dark blue habits, assembled round a newly-made grave in the Mussulmanee cemetery of a city or village. The pious offices of surviving friends and

relatives are often, amid the corruptions of the true faith which have so much deteriorated Islamism in India, mingled with rites which savour very strongly of paganism : sweetmeats are brought to the grave, and ceremonies preformed, which have much the air of incantations. It is supposed that the moment in which the chief mollah, who has performed the funeral service, quits the grave, the angles of God visit the body, and interrogate it concerning the articles of his faith, his reception afterwards into the paradise of Mohamed depending chiefly upon the confession which he makes ; hence the necessity of being well acquinted with the precidse answers which always form a portion of a Mussulman's devotion. He repeats them every evening, the signal for the commencement being the lighting of the lamps after sunset. It may as well be mentioned that the women are quite as strict in the performance of this duty as the men, complying at all periods with religious ordinances, with the zeal and enthusiasm so characteristic of the sex : a proof, mid many, that they at least imagine that they are possessed of souls Women are often hired at Mahomeda funerals to assist in those lamentations and bewailments which are considered essential-to the display of respect for the character of the deceased, They weep, beat their breasts, and utter declamations indicative of the most profound grief ; they pray at the tombs of their departed friends, though in general their worship is confined to their own houses, female attendance at the mosques not being considered decorous ; but it is certain that the Koran, so far from excluding the weaker sex from the joys of Paradise has allotted a place for all who do well, whether male or female ; and the women, anxious to avail themselves of the promises contained in the holy book, are rigid in the observance of every outward from required of them. They fast in the most rigid manner, during the Ramzan, suffering the extreme of thirst in the hottest weather rather than disobey the injunction of the Prophet. Joining in the prevalent belief of the efficacy of prayers performed by proxy, they also evote sums of money to the hire of persons, who engage to undertake a certain number of religious exercises for those who may not have sufficient time or health for the task, and they often employ learned men to expound the Koran to them, it being easy to listen to the exhortations of the moollahs while sitting behind the curtain which screens their apartments.

(Taken from the Asiatic Journal for
January to April 1836.)

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# JENMAM LAND TENURE AND ORIGIN OF STATE.

[*By* K. S. VENKATRAMAN.

The land tenures of Travancore bear, therefore, no analogy whatever to the English theory of property or the system of feudal tenure connected with it : nor do they exhibit any traces of the theory that the king was the first lord and owner of the soil. Property was owned and enjoyed long before the State or King came into existence. [1]

*V. Nagam Aiya.*

## 1:0. JENMAM TENURE:

1 : 1. The word *jenmam* means life or birth. But in the revenue parlance of the erstwhile Travancore State, it meant a hereditary right to freehold lands subject to *no* state-tax at all.

1 : 2 The main feature of *jenmam* tenure was that the owners had absolute control over their properties, free from any intervention by the State. There were some classes of jenmam lands which became liable to tax under certain conditions ; some others in respect of which a light tax called *Rajabhogam* was collected from the beginning. These categories were the products of gradual increase of state's power and influence over landowners. And, the existence of pure *jenmam* lands in Travancore State is a recent fact recorded in our modern history.

1:3. As long as the land remained in the hands of the *jenmi* or even if it was transferred to any other jenmi without any monetary consideration, the *jenmam* tenure remained unaffected. But any allination by the *Jenmam* for monetary consideration changed the nature of the tenure, the land becase liable to a State-tax called *Rajabhogam.* Even a subsequently redemption by the *Jenmi* would not restore the original position.

1:4. The *jenmi's* title over his land was considered inherent, it did not flow from the State, nor was there any need for recognition by State,. Both in theory and practice, the *jenmi* was a territorial soverign, howsoever small might be his holding.

1:5. Not only brahmins, but the royal chief and religious institutions were also jenmis. There were *Proverties*, *desams*, tracts of land, gardens, etc., held under this tenure free entirely from governmental intervention.

1:6. As regards the pervasiveness of jenmam tenure, Nagam Aiya says : [2].

> The theory in Malabar is that all land was re-claimed from the sea and made over to the Brahmin colonists brought by Parasurama from the other coast. Hence all land in Malabar theoretically belonged only to Brahmin Jenmis whose Jenmam or birth right to the lands dates from Parasurama's advent or prehistoric times. In later ages some of these lands passed over to the temples or charities which too acquired an indefeasible Jenmam right to them as the original Brahmin colonists themselves. All the present holders are therefore considered the descendants of those Jenmis or landlords or others who trace their title from them and the Sirkar owns only such lands or rights as have become escheated to it. [2].

## 2:8. ORIGIN OF STATE.

2:1. A number of theories have been advanced regarding "Origin of State". The *Shanti Parva* of the *Mahabharata* lends support to both the theories of "Divine Origin" and "Social Contract".

2:2. With the growth of institutions of 'property' and 'family', the need of Government arose. Various communities of the world, separated from one another by considerable time and distance, have managed to fulfil this need by different means.

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1. The Travancore State Manual— Volume III (1906) by V. Nagam Aiya—Page 313.
2. *The Travancore State Manual*—Volume III (1906) by V. NAGAM AIYA—Page 311.

2:3. The institutions of 'State' brought into being for regulation of inter-relationship among people, began in due course to transact with them as a separate entity; and, ultimately emerged as the strongest factor. Not only this,—so strong that it claimed to be the fountain-head of all rights of the people. The same socio-economic institutions like family and property which gave rise to the concept of 'State' have become so small before 'State' and are believed to owe their 'origin' not merely "existence" to it.

2:4. The theory of origin of State will never cease to interest the political scientists. Its importance to mankind will never reduce. The mankind stands now divided by political and economic barriers. What was conceived and designed as an instrument by mankind, seems to have become Frankenstein's monster.

2:5. In the history of mankind innumerable States have been evolved. They have grown, become strong and merged with one another or divided into many; existed for thousands of years on disappeared in a few days; such evolutionary changes and transformations will have to continue for ever. The trial of the case Individual *versus* State will never come to a conclusion. It is the duty of the historians to gather, study and preserve the evidence having a bearing on the case irrespective of the side to which it belongs.

3:0. A CLOSER LOOK.

3:1. This writer came in touch with two valuable records on the Jenmam tenure, in the English records section of Trivandrum Secretariat (File No. C. 4801). They are a Note on *the Jenmi and Kanom Rights in Travancore* by Rama Varma (10 May 1882) and a Memo on *The Relations between Jenmis and Kanapattom Tenants in Travancore* By Dewan Ramiengar (31 Oct. 1884.) These two scholars had the advantage of studying the Jenmam tenure about 100 years ago. They would have had definitely a closer look of this interesting tenure.

3:2. The purposes for which these two accounts were written were different. But the sincerity is evident from their expressions.

3:3. As regards the absolute independence of Jenmis as proprietors Rama Varma has recorded as follows :

> Unlike in the greater portion of British India where, in theory the Government is the Lord of all lands, in the Malabar Coast, including Travancore, there are Jenmis, mostly Brahmins, who have from time immemorial, been unquestionally accepted as lords of the greater portion of the land.

3:4. His arguments in the case Individual *versus* State may be seen below :

> The Jenmis *were* sovereigns at one time or rather they had the power of making or electing sovereigns. They were very much in the same position as Electors of Germany—The Grand Dukes, Landgraves, Margraves etc., of the middle ages. As such their power in the long run was superior even to the person that wielded sovereign power for the time being for they could, by combined influence, make or unmake a sovereign while the sovereign could never make or unmake a Jenmi.

3:5. Dewan Ramiyenger deals with the administrative matters relating to the Jenmam tenure in more detail. He concerns himself more with the conflict between Jenmis and their tenants. So he proceeds to discuss what could be a judicial State Intervention in the matter. But his memo is not without interest. He throws considerable light on the fact that the State had very little to do in the tenurial matters of the country. His observation given below will prove this.

The entire cultivated and arable area of Travancore is held on various tenures which so modify the right of Government to a revenue from these lands that their demand various from Zero upwards to the full assessed value of the Government share of the produce. Accordingly, a large proportion of the landed property is at the present moment either entirely free of assessment or is charged only with a light quit rent which forms but a very small proportion of the gross produce.

3 : 6. The story of State's ascendance over individual's property rights is given by Nagam Aiya as follows : [1]

The theory and practice in respect to Sirkar lands is that Government is the landlord, and any rights in them owned by the ryots must have been derived from the State. If, as stated in a previous portion of this chapter, it be admitted that all land in Malabar once belonged to the

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1. The Travancore State Manual—Vol. III (1906)—By V. Nagam Aiya—Page 323—324.

Jenmis, then all the Sirkar lands too must have belonged to them and in course of time must have become vested in Government by escheat or otherwise, According to the *Kerolpatti* the Sirkar lands, owe their origin to the formation of deposits by the action of rivers, lakes and the sea and the voluntary cession to the king by the Jenmis for this maintenance.

3 : 7. About the same matter, the account of Rama Varma runs as follows :—

.....But all the sweeping influence of time has effected a complete revaluation. The gradual formation on nature *dynasties*, their permanancy and aggrandisement of political power, the conquests of Tippu Sultan and lately the advent of the British Government, have completely changed that order of things. The Jenmis who had more than sovereign powers formerly are now virtually ordinary subjects. They have to power or privilages of sovereingty. They cannot levy taxes, make war, dispense justice, punish crime or compel a defaulting tenant to pay his dues. The very fact of their resorting to the established law courts of the realm proves their acceptance of their position as subjects and the recognition of the same by the State.

4 : 0. THE NEXUS .

4 :1. What we see in Jenmam Tenure is the fully developed concept of property,—developed wholly independent of State in the beginning, and afterwards inspite of it. Jenmam tenure provides the example of self-operative individual property rights, may be with the force of customs and tradition But Significantly without the force of State—though there was actually a State. Understandably such a rare situation did *not* last long. As a result of several State interventions before independence and afterwards, particularly with the introduction of the Ryotwari system everywhere, the Jenmam tenure has become a matter of past.

4 : 2. In the 19th Century and even in the first half of this Century, we see that the changes in the socio-economic conditions relating to the unbridled rights of jenmis of Travancore, induced a series of political interventions and jenmis' rights were subordinated to the interests of 'State'.

4: 3. The significance of jenmam tenure, is that it gives us a rare opportunity to study the pre-State property rights getting absorbed by political institution of State due to socio-economic factors.

# HOW THE TAMIL NADU ARCHIVES ELUDED THE SECOND WORLD WAR.

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The Second World War (1939-1945) caused immeasurable sufferings and loss not only to human lives but also to institutions. Like many other institutions, the Tamil Nadu Archives (formerly known as Madras Record Office) also was threatened and the Government of Madras had to take steps to save the records. The administrators and the people in Madras were fully aware of the seriousness of the War, because they had experienced loss of lives and proptiese during the First world War. Hence, the Government of Madras decided to shift the records from Madras to Chittoor as a preventive measure to save the records from destruction. In this article, this escaped is narrated.

The appointment of academics like Henry Dodwell and B.S. Baliga, and efficient administrators like Macqueen and Bag as Curators, evidence in the interest of the Government on Madras Records. These scholarly curators made noteworthy contributions in the spheres of historical research and preservation of records.

When the Second World War broke out, the Government as well as the people in Madras recollected the destruction caused by the Emden bomb incident in Madras City during the First World War and started to take measures to save their lives and belongings. The Madras Government had to concentrate its attention on war and could spare only very little time to protect its property. When Germany and her allies intensified their air raids Air Raid precaution (ARP measures) was taken up seriously in England and India. ARP Literature were published. In Madras, a special organisation was started with an ARP controller and an Executive Engineer to take appropriate safety measures. The adviser to the Governor, T. Austion took keen interest in taking defensive measures. He paid a visit to the Madras Record Office and encouraged Dr. Baliga, the then Curator and his subordinate for taking sufficient steps to safeguard the records from military attack[1].

Dr. Baliga wasted no time. The numerous windows in all the record blocks were either parttially or fully bricked. The glasses in the windows were substituted by thick cloth. In all the blocks fire escape were provided by modifying some of the windows into doors. Ladders were fixed in the blocks for the easy mobilisation of personnel during emergency time. To prevent fire from enemies' attack, precautionery measures were taken by giving training to the staff. Fire drills were held frequently and regularly in the office. All the able-bodied members of the staff were involved and mobilized periodically[2].

All these preventive measures in the Madras Record Office were not enough. The gravity of war situation necessitated shifting of the records from Madras to a remote place. The records of the Madras Government preserved in the Record Office at Egmore were transferred to Chittoor in the first quarter of 1942.[3] All the original records of the Crowns period from 1857 were deposited in the Revenue Divisional Office and elsewhere at Chittoor. The records of the Companys period i.e., records upto 1857 containing manuscript volumes were deposited in the Public Works Department Inspection Bungalow at Palamaner[4]. Only duplicate records and printed spare copies were left in the Madras Record Office with a small establishment to look after them. For attending to the day-to-day requisitions, arrangement and preservation of records, the majority of the staff was also transferred from Madras to Chittoor and Palamaner[5].

Owing to the shifting of records to Chittoor, considerable space in the Madras Record Office became vacant. It was allotted to many Government offices, such as the Provincial and Area Petrol Rationing Office, the price Control Office, the Offices of the Director of Town Planning, the Inspector of Local Boards and Municipal Councils, the Superintendent of Stationery and the Paymaster of the Carnatic Stipends, etc[6].

The scarcity of place in Chittoor to accommodate the staff and the records necessitated construction of a tiled roof building, which would have future value even after vacating the records from Chittoor to Madras[7].

The shifting of records from Madras to Chittoor caused considerable hardship to the Research Scholars who were doing their research in the Madras Record Effice. In order to help them the Government made all possible arrangements to provide the records needed to the scholars. They were also directed to refer to the printed copies of the records in the Madras Record Office. Th Research scholars who wanted to see the original volumes had to go to Chittoor, where all faciliti were provided to consult the records.[8]

As far as the administrative requirements were concerned, the Record Office had to send records to the Secretariat, Board of Revenue and other Heads of Departments for reference. This was one of the routine items of work of the record office. Dr. Baliga evinced keen interest in sending the records safely to the Secretariat and other departments from Chittoor. Every day hundreds of records were sent to the Secretariat and Ootacamund. The Central Issue Branch in Madras looked after the reception and returning of the records. Owing to the refusal of postal department to carry the records required by the Government, they were sent as Railway parcels. This meant considerable expenditure and man-power. So Dr. Baliga engaged two peons at a pay of Rs. 12 to carry the records from Chittoor to Madras every day. This was cheaper and more convenient. [9]

The Curator added that one season ticket would be enough for two messengers and as a special case it must be taken in the name of the messenger of Madras Record Office. By adopting this, method, the expenses would be lower than that of sending by Railway parcel system. But, in the case of sending records to Ooty, it would cause one day delay. If any record would be needed urgently, it would be sent by post. Government accepted the novel ideal of Dr. Baliga and passed orders to implement the proposal[10]. Thus, he made arrangements for the delivery of the records from Chittoor to Madras without any loss or damage. For the devoted service in transferring the records safely to Chittoor, Dr. Baliga was honoured by the Viceroy of India, Lord Linlitrgrow by conferring on him the title of Rao Bahadur on 2nd June 1943.[11]

The Second World War came to an end in 1945. The Government had to bring the records back to Madras. The work could not be commenced immediately after the end of the war because the departments which occupied the Madras Record Office after shifting the records to Chittoor could not vacate the offices within a stipulated time. So only in 1950, Dr. Baliga could transfer the records to Madras.[12]

NOTES.

1. G.O. 972, Education and Public Health, 21st May 1942.
2. Ibid.
3. G.O. 897, Education and Public Health, 22nd June 1942.
4. Ibid.
5. Op. cit. G.O. 972, Education and Public Health, 21st May 1942.
6. Ibid.
7. G.O. 547, Education and Public Health, 28th March 1942.
8. G.O. 897, Education and Public Health, 22nd June 1942.
9. G.O. 1133, Education and Public Health, 10th August 1942.
10. Ibid.
11. Rao Bahadur title document, 2nd June 1943 seen in Dr. Baliga's house, Madras on 10th April 1982.
12. Madras Administrative Report 1950-51, Government of Madras, Madras, 1954, p. 110

# MICRO-FILM UNIT IN THE TAMIL NADU ARCHIVES

D. SRINIVASA ROW, *Research Assistant.*

Tamil Nadu Archives is one among the well organised and big Archives in South East Asia. The Mucrofilm equipment is essential for any archives and it should not be viewed from commercial angle. Microfilming of old records is done with a view to minimising the handling of original records by researchers, to whom, the microfilm copies are supplied for consultations, instead of original records. This ensures longer life of original records.

Secondly, the possibility of sheets missing from Original records during consultations is averted,

Thirdly, a " second line of defence " is created by micro-filming the old records . Even if one is lost, the other is safe. The microfilming would facilitate exchange of copies with other Archives, Institutions, etc., which might like to get from this Archieves, copies of records of interest to them.

The microfilming copies are supplied to the scholars who come for research purpose in this Archives from all over India and abroad as well. In order to avoid damages from frequent handling of the old records, the records can as well be microfilmed and film issued to researchers for consultations.

There are a few standard methods of recording in the images on microfilm.

1. The conventional method is to record on rolls in length of 100 feet. This method of storage has many benefits like fidelity of the sequence, easy to store and retrieve. Duplicate copies, either negative or positive can be produced in roll form at economical charges. When such large quantities of original documents are to be brought under micro-image, the roll form is considered the best method of preservation.

2. There is new trend in bifurcating the micro-image under small grouping and it is the form of a microfiche.

A roll of 35 mm film in 100 feet length can record approximately 600 to 800 documents whereas a roll of 16 mm x 100 feet can record approximately 2,000 to 2,400 pages

The companion equipment for the Camera is the micro film reader, which projects magnified image for easy reading. The same reader can accept 35 mm, 16 mm. films in roll form and aperture card.

The ''Records K Micro-file Machine Model MRD", imported from U.S.A. and Commissioned in the Office of the Commissioner of Archives and Historical Research, Egmore, Madras-8 on 18th May 1982 is a micro-filmer precision-designed for micro filming bound or unbound records on 35 mm or 16 mm film. Easy to operate, its range of capabilities commends, the MRD 2 especially for micro-filming real property documents, vital statistics, maps, drawings newspapers, bound books and other records of a type of dimension, which requires the flexibility of a flat bed microfilmer.

## PROGRESS OF RESEARCH TOPICS IN TAMIL NADU ARCHIVES, DURING THE PERIOD FROM 1ST JULY 1988 TO 30TH SEPTEMBER 1988.

| *Serial number.* (1) | *Name.* (2) | (3) | *Subject.* (4) | *Date of enrolment.* (5) |
|---|---|---|---|---|
| 1 | Thiru R. Dhanapal .. .. .. | M.Phil. .. | Hill Tribes and the Development Scheme of the Government of Tamil Nadu (1940—1952.) | 1st July 1988 |
| 2 | Thiru S. Sridhar Baby .. .. .. | M. Phil. .. | Library Movement in Tamil Nadu, (1948—1952) .. | 1st July 1988 |
| 3 | Thiru S. Subramanian .. .. .. | M. Phil .. | Food Administration in the Madras Presidence, 1900—1919. | 1st July 1988 |
| 4 | Mr. Shu Oishi (Japan) .. .. .. | Ph. D. .. | The Economic History of Irrigation of South India (1600—1950) | 1st July 1988 |
| 5 | Thiru George Mathew .. .. .. | Ph.D. .. | Dairy Development In Tamil Nadu —(1800—1947) .. | 4th July 1988 |
| 6 | Selvi Vundavalli Subbulakshmi .. .. | Ph.D. .. | Economic - Irrigation in Rayalaseema, (1800—1950) .. | 4th July 1988 |
| 7 | Thiru R. Shanmuga Raju .. .. .. | .. | The Ramnad Collectorate, (1910—1935) .. .. | 4th July 1988 |
| 8 | Thiru B. L. Godwin .. .. .. | M.Phil. .. | Defence Organisation of India with special reference to India Air Force, (1672—1957). | 7th July 1988. |
| 9 | Dr. C. B. Tripathi .. .. .. .. | (To Publish a book) | India and U.S. —A study in their Commercial and Cultural Relations. 19th Century. | 11th July 1988 |
| 10 | Selvi P. Swarnalatha .. .. .. | Ph. D. .. | The World of Weavers in Northern Coromandal ,1750—1850 | 14th September 1988 |
| 11 | Thiru N. Rajagopalan .. .. .. | Article .. | Compilation of a Dictionary of Carnatic Musicals, 1857—1957. | 19th July 1988 |
| 12 | Major S. Ramachandran .. .. .. | Official .. | Army Units Raisings, 1600—1800 .. .. .. | 19th July 1988 |
| 13 | Thiru P. Narayanan .. .. .. .. | Broucher .. | Railway in Madras Presidency, 1890—1910 .. .. | 21st July 1988. |
| 14 | Thiru G. Subramanian .. .. .. | Broucher .. | Railway in Madras Presidency, 1890—1910 .. .. | 21st July 1988 |

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|---|---|---|---|---|
| 15 | Thiru K. Mariappan | Ph .D. | "History of Education in Salem District,', 1800—1957 | 22nd July 1988. |
| 16 | Tmt. Lakshmi Narayan | Project | Textiles, 1830—1957 | 27th July 1988. |
| 17 | Selvi Aarti Agarwala (from I.N.T.) | Do. | Textiles, 1830—1957 | 27th July 1988. |
| 18 | Tmt. Manimegalai Subbiah | Ph.D. | Response of Women to Modernisation in Tamil Nadu, 1800—1920. | 2nd August 1988. |
| 19 | A. V. Raman and B. Shankar | Official | Census Records-Population Data, 1901—1951 | 1st August 1988. |
| 20 | P. Natarajan | Ph.D. | History of Tamil Nadu-History of Gingee, 1700AD—1714AD. | 2nd August 1988. |
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| 22 | Selvi Toshie Awaya (Japan) | Ph. D. | Agrarian changes in British Malabar, 1800—1957 | 3rd August 1988. |
| 23 | Selvi S. Kanagammal | Ph. D. | History of Land and Labour in Tamil Region, 1850—1900 | 4th August 1988. |
| 24 | Thirumathi R. Mallika Devi | M. Phil. | The position of Mat Weaving Muslim Women in Vilacheri. | 5th August 1988. |
| 25 | Thiru Md. Tajuddin | Ph. D. | Modern History of Tamil Nadu Freedom Struggle-Muslims of Tamil Nadu, 1900—1947. | Do. |
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| 27 | Grana Vasantha Bai | M. Phil. | Position of Parayar Women in Uppathur Panchayat, 1800—1957. | 11th August 198 |
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| 29 | Selvi Pommi Sulochana Sundari | M. Phil. | Protestant Christian Nadar Women's position in Idayangudi, 1800—1957. | Do. |
| 30 | P. Vimala | M. Phil. | Postition of Malayali Tribal Women, 1800—1957 | Do. |
| 31 | Selvi B. Rehmath | M. Phil. | Status and position of Muslim Women in Madhavalayam 1800—1957. | Do. |

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| 32 | Selvi M. Mathina Begum .. .. .. | M. Phil. .. | Position of Muslim Women, Madurai district, 1800—1957 .. | 11th August 1988. |
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| 35 | Selvi P. Malarvizhi .. .. .. .. | M. Phil. .. | Position of Kallar Women in Madurai District, 1800—1957. | Do. |
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| 39 | Selvi G. A. Shyamala .. .. .. .. | M. Phil. .. | Position of Mukkuva Women, 1800—1957 .. .. .. | Do. |
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| 42 | Thiru Kabir, M. .. .. .. .. | Ph. D. .. | Growth of service sector in Kerala .. .. .. .. | Do. |
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| 48 | Thiru V. Pachinathan .. .. .. | Official .. | Manappad Light House and Tiruchendur previously in the Tirunelveli in connection with Centenary celebration, 1800—1900. | Do. |
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| 54 | Major S. Ramachandran .. .. .. | Official .. | Artillery (Madras Army), 1900—1957 .. .. .. .. | Do. |
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| 56 | Thiru B. Rajasekhar .. .. .. .. | Ph. D. .. | Agricultural Economic History, 1860—1950 .. .. .. | Do. |
| 57 | Thiru B. Padmanabhan .. .. .. | M. Phil. .. | Modern Indian History, 1900—1957 .. .. .. .. | Do. |
| 58 | Selvi R. Jayasurya .. .. .. .. | Ph. D. .. | Modern Indian History, 1700—1957 .. .. .. .. | Do. |
| 59 | Thiru D. Solomon Ponnudurai .. .. | B.D. .. | Tamil Nadu Church History, 1800—1850 .. .. .. | 19th August 1988. |
| 60 | Thirumathi Anjali Sircar .. .. .. | To Write a Book | Art History of Tamil Nadu, 1600—1957 .. .. .. | 25th August 1988. |
| 61 | Thiru R. K. Seshadri .. .. .. .. | Do. .. | Public Department East Indian Company's Finances .. .. | Do. |
| 62 | Thiru Syed Shahabuddeen .. .. .. | Ph. D. .. | Muslims of North Arcot, 1801—1947 .. .. .. .. | 10th August 1988. |
| 63 | Thiru K. G. Thanji .. .. .. .. | Ph. D. .. | Freedom Struggle in India, 1800—1957 .. .. .. | Do. |
| 64 | Thiru Sabiha N. Jamal .. .. .. | To present a paper. | The Origin and Progress of General Hospital, Madras, 1600—1800. | 31st August 1988. |
| 65 | Thiru M. Annamalai .. .. .. .. | M. Phil. .. | A Biography of a Freedom Fighters—Tyagi Annamalai, 1885—1957. | 2nd September 1988. |
| 66 | Major S. Ramachandran .. .. .. | Official .. | Indian Army-Madras Army, 1700—1800 .. .. .. | Do. |

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| 67 | Dr. Padmini Swaminathan .. .. .. | Ph. D. .. | Corporate sector in Madras Presidency with special reference to growth of business, 1858—1957. | 8th September 1988. |
| 68 | Thiru R. N. Subramanian .. .. .. | To be telecast by, Doordharshan. | Forts of South India .. .. .. .. .. .. 1700—1957. | 6th September 1988. |
| 69 | Thiru P. Thirumilu .. .. .. .. | Official .. | .. .. .. | 8th September 1988. |
| 70 | Thirumathi Shyamala Thangamani .. | Ph. D. .. | Gandhi and Sathyamurthi, 1900—1950 .. .. .. .. .. | 13th September 1988. |
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| 72 | Thiru K. P. Prabhakara Panickar .. .. | Ph. D. .. | Riots in Madras Presidency ,1885—1947 .. .. .. | September 1988. |
| 73 | Thiru P. Doctor Nazeem Deen .. .. | Data Collection | Kannagi Legends in South India, 1670—1957 .. .. | 16th September 1988. |
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| 76 | Selvi R. Sumathi .. .. .. .. | Project by I.C.S.S.R. .. | Growth of Corporate Sector with reference to Industrialisation in Madras Presidency, 1897—1953. | 20th September 1988. |
| 77 | Thiru R. Sathiyamurthy .. .. .. | M. Phil. .. | Sri Athmanatha Swami Temple at Thirupperundurai, 1600—1957. | Do. |
| 78 | Selvi V. K. Sarojini .. .. .. .. | Monograph .. | Historical Development of Tamil Nadu Industries, 1900—1950 | 21st September 1988. |
| 79 | J. Venkatalakshmi .. .. .. .. | .... | Structural growth of Tamil Nadu Industires, 1950—1957 .. | Do. |
| 80 | Thiru J. Mathews .. .. .. .. | Publication .. | Malayalam Prose writing on Religion and Literature in the 19th Century, 1801—1930. | 30th September 1988. |
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| 84 | Thiru V. Yesu Bhakthan .. .. .. | Ph. D. .. | Labour Problems in Tamil Nadu, 1900—1957 .. .. | 30th September 1988. |

*Review Section :*

## V. V. S. AIYAR—CRITICAL STUDIES.

*Edited by* THIRU C. S. SUBRAMANIAM.
Published by Institute of South Indian Studies *(1986)*,
148 Pages, Price : Rs. 40. *(Book Reviewed by K. S. VENKATRAMAN).*

This book is the product of joint efforts of Prof. R. Srinivasan, Dr. R. Shanmugasamy and Thiru C. S. Subramaniam. It gives us a valuable opportunity to read not only the articles about V. V. S. Aiyar; but, also the articles written by him.

Dr. R. Srinivasan has given a detailed account of the revolutionary activities of V. V. S. Aiyar, His estimate of Aiyar's contribution is very objective and informative.

Dr. R. Shanmugasamy's article on the Sharmadevi Gurukulam Controversy which rocked the political structure of Tamil Nadu in 1924-25 and proved to be a turning point, is very analytical.

The article of C. S. Subramanyam on the political activity and concept of V. V. S. Aiyar shows a deep understanding of V. V. S. Aiyar's highly dynamic personality. The account has been well related to the political happenings of the times In fine, the book thrown very valuable light on a famous revolutionary Indian figure and his struggles during the thick of the British rule. This book deserves to be read by all Indians, particularly youngsters to understand the difficulties and challanges faced by the people who fought for our freedom.

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| 5 | Peterself and H.J. Storing .. .. | The State and the Farmer. |
| 6 | H. Dodwell .. .. .. .. | Report on the Madras Records (xerox copy). |
| 7 | J. Talboys Wheeler .. .. .. | Hand book to the Madras Records (xerox copy). |
| 8 | N. Murugesan .. .. .. .. | Education of the disabled students of Tamil Nadu, 1857—1947 (Thesis). |
| 9 | Director of Census Operation, T.N. .. | Census of India 1961. District Census hand book : Thanjavur, North Arcot. |
| 10 | India Office Library, London .. ... | Annual Report. 1986–87, |
| 11 | British Records Association . .. | Archives. Vol. 18 No. 79. 1988 |
| 12 | .... | Guide to the Records of the Coimbatore District (1799—1835) and Nilgiris District (1827–1835) |
| 13 | N.R.L.C. Lucknow .. .. .. | Effect of atmospheric Pollutants on movements |
| 14 | Do. .. .. | Control of Bio-detorioration in Museums. |
| 15 | Do. .. .. | Seminar on Conservation in India. |
| 16 | Do. .. .. | Annotated Bibliographics on Conservation I. Wood. |
| 17 | Do. .. .. | Conservation ; A Selective Bibliography. |
| 18 | Do. .. .. | National Research Laboratory for Conservation of Cultural Property (Bookiet). |
| 19 | Haruka Yanakrsava .. .. .. | Institute of Oriental Culture : University of Tokyo. |
| 20 | .... .. .. .. | Madras Estate Land Act 1908—1948. Vol. 1 and Vol. 2. |
| 21 | தமிழ்நாடு சட்டமன்ற செயலகம் .. | தீர்ப்புரைகள் மற்றும் குறிப்புரைகள் த.நா. ஏழாவது சட்டப் பேரவை 19-6-80 முதல் 15-10-1984 வரை. |
| 22 | Government of Kerala .. .. .. | Kerala State Gazetter, Volume 1. |
| 23 | Do. .. | Kerala District Gaztter, Malappuram. |

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| 24 | P. and A.S. Dept., Tamil Nadu .. | Administration Revised 6th Edition corrected upto 31st Dec. 1986. |
| 25 | Do. .. | Tamil Nadu Services Manual, Volume 3. |
| 26 | P. Premsundar .. .. .. | A belief history of the Jesuits in Medieval India (Thesis). |
| 27 | Department of Statistics, Tamil Nadu .. .. .. .. | Report on the 17th Quinquennial Wages Census in Tamil Nadu. Conducted during, 1986. |
| 28 | Do. .. | Annual administration report on Criminal Court Statistics, 1984. |
| 29 | Seeralan, N. .. .. .. | A survey on Ports and Harbours in the Madras Presidency 1858—1900 (Thesis). |
| 30 | P. R. Subramaniam .. .. .. | Public Works Department of the Madras Presidency (Thesis). |
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| 32 | K. Rukmangathan .. .. .. | Salt Satyagraga Movement in the Madras Presidency 1930—31. |
| 33 | National Archives, Singapore .. | National Archives, Annual Report 1985—86. |
| 34 | National Museum, Singapore .. | Archaeological Research on the forbidder Hill of Singapore. |
| 35 | Do. .. | Narrative and Structural History of Fort Canning. |
| 36 | Oral History Department, Singapore | Singapore—under the Japanese. |
| 37 | Tansi .. .. .. .. | About Tansi. |
| 38 | Government of Rajasthan .. .. | Rajasthan Zilla Gazetteers— 1. Chittaurgarh, 2- Bhilwara, 3. Jaisalmer, 4. Tonk, 5. Jalore } In Hindi; 6. Ajmer District Gazetteer (Supplement). |
| 39 | Revenue Dapartment, Punjab .. | Punjab District Gazetters, Rupnagar. |
| 40 | R. Srinivasan, *etc.* .. .. | V. V. S. Aiyar : Critical Studies |
| 41 | Government of Andhra Pradesh .. | Report on the Andhra Pradesh Public Service Commission, 1984–85. |
| 42 | Commissioner of Statistics, Tamil Nadu .. .. .. .. | Season and Crop Report of Tamil Nadu 1984–85. |
| 43 | Evaluation and Applied Research Department, Tamil Nadu .. | Tamil Nadu : An Economic Appraisal 1987–88. |
| 44 | Government of India .. .. | Budjet Publications, 1987–88. |
| 45 | S. Sivagami .. .. .. | Rural Development Activities in North Arcot district, since 1947 (Thesis). |
| 46 | S. Jayakumar — .. .. | The Growth of Education in the Madras Presidency, 1921–37 (Thesis). |

# தமிழ்ப் பகுதி

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ஒரு வரலாற்றுச் சிறு கதை :

# நெல்லூர் சுபேதார்

எம். செந்தூர்பாண்டியன்,
கண்காணிப்பாளர்.

(நெல்லூர் சுபேதார் என்று ஆங்கிலேயர்களால் வருணிக்கப்பட்ட யூசுப்கான் தென்னாட்டிலே ஒரு காலக்கட்டத்திலே இணையற்ற வீரனாக—வெள்ளை ஏகாதிபத்தியத்தின் ஏஜெண்டாக இருந்தபோதிலும் வெள்ளையர்களின் சில நடவடிக்கைகள் மூலமாக அவர்களுக்கும், ஆற்காடு நவாபுக்கும் எதிரியாக சிம்ம சொப்பனமாக மாறினான். மதுரைக்கு அதிபதியாக மூன்றாண்டுகள் இருந்தபோது மீனாட்சி கோயில் நிர்வாகத்தை சீர்திருத்தினான்.. பல தான தருமங்கள் செய்தான். புரட்சிக்காரன் என்றழைக்கப்பட்டான். இறுதியில் பிரஞ்சு தளபதியின் சதியால் காட்டிக் கொடுக்கப்பட்டான்.)

கதிரவன் மேற்கில் மறைந்து 7½ நாழிகை இருக்கும். வைகைத் தென்கரையிலிருந்து புறப்பட்ட அக்குதிரையின் சேணத்தில் அமர்ந்திருந்தான் நெல்லூர் சுபேதார். கடிவாளத்தை சுண்டிய சுபேதாரின் குறிப்பறிந்து தென்திசையில் மீனாட்சி அம்மன் கோவில் நோக்கி ஓடியது குதிரை.

இதுதானோ வைகைக் கரையில் சுபேதாரின் இறுதிப் பயணம்? நிகழயிருக்கும் கேட்டினை எடுத்துக் காட்டுவது போல அவனது தலைக்கு மேல் ஏதோ பறவைகள் இறைச்சலிட்ட வண்ணம் சிறகடித்துப் பறந்து சென்றன.

மதுரை நகரிலே மக்கள் ஆரவாரம் ஓய்ந்து தெருக்களில் எண்ணெய் விளக்குகள் சில அங்குமிங்கும் ஒளிர்ந்தன!

மீனாட்சி கோயில் மணி மட்டும் அவ்வப்போது ஒலித்துக் கொண்டிருந்தது. கோயில் அருகில் வந்த சுபேதார் குதிரையை விட்டிறங்கி தன் பாதரட்சைகளை கழற்றிவிட்டு அருகிலிருந்த கிணற்றில் நீரெடுத்து கைகால்களை அலம்பிக்கொண்டு கோயினுள்ளே சென்றான். எப்போதும் சுபேதாரை எதிர்பார்த்துக் கொண்டிருக்கும் முதலிப் பிள்ளை சுபேதாருக்கு வணக்கம் சொல்லிவிட்டு நேரே அம்மன் சன்னதிக்கு ஓடினான். பிரசாதம் வழங்கும் பட்டர் வீட்டுக்கு போய்விட்டால் சுபேதாருக்கு ஏமாற்றமல்லவா ?

மதுரையில் பட்டத்தரசி மீனாட்சியின் ஆட்சி வீழந்தபிறகு அதன் தலைவிதியை நிர்ணயிக்க முனைந்தவர்களில் நெல்லூர் சுபேதார் என்றழைக்கப்பட்ட யூசுப் கானும் ஒருவன். யூசுப் மதுரை அருகேயிருந்த எல்லாப் பாளையங்களையும் அடக்கி விட்டான். எல்லோரும் அடங்கியதால் தானே முடிசூட்டிக்கொள்ள துடித்தான். அதற்கு தேவி மீனாட்சியின் அனுக்ரகம் தேவையல்லவா ?

அதையே வரமாகக் கேட்டுப் பெற வந்திருக்கிறானா அல்லது அவனை சாக்காட்டிற்கு அனுப்ப முனைந்துள்ள கும்பினி பட்டாளத்தையும் நவாபின் படைகளையும் தீர்த்துக் கட்ட வரம் கேட்கிறானா என்பதும் அவனுக்கே புரியாத புதிராக இருந்தது!

பட்டர் ஓடிவந்து யூசுப்பினை வரவேற்றான். எண்சாண் உடம்பும் குறுகி நின்று அம்மன் கர்ப்பக்கிரகத்தின்கண் பீடத்தருகே அழைத்துச் சென்று விபூதி குங்குமம் கொடுத்தார்.

தன் தலைப்பாகையை அங்கே கழற்றி வைத்துவிட்டு மீனாட்சியின் கிரீடத்தை தலையிலே சூடிக்கொண்டான் யூசுப். பட்டர் அவனை ஏறிட்டுப் பார்த்தார். அதிர்ச்சி தாங்கமுடியவில்லை பட்டருக்கே ! காரணம் யூசுப்பின் இரு சாது மடல்களையும் காணவில்லை. தாம் பாண்டிச்சேரியில் வாழ்ந்தபோது செய்த சில குற்றங்களுக்காக சாதுமடல்கள் அறுக்கப்பட்ட நிகழ்சிகள் அவன் கண்முன்னேநிழலாடின.

இதைக் கண்ட யூசுப் பட்டரிடம் சைகை காட்டி " வெளியே சொல்லாதே ரகசியம் ", என்றான். ஆராதனை முடித்து யூசுப் வெளியே வந்தான். யூசுப்பின் குதிரை முன் செல்ல பின்னே முதலிப் பிள்ளையின் குதிரை சென்றது.

மதுரை மாநகரின் கிழக்கு வாசலில் சற்று தூரத்திற்கு மேல்வானில் பிறை தோன்றியிருந்தது. குளிர்ச்சி நிறைந்த அந்த வேளையில் யூசுப்பின் மனம் சூன்ய வெளியை நினைத்துருகியது. அவனது சிந்தனைகள் பின்னோக்கிச் சென்றன. சில தினங்களுக்கு முன் அவனைக் காண வந்த அவனது கூட்டாளி பிரஞ்சின் சேனாதிபதி மெர்சண்ட ஏதோ ஜாடையாக கூறிச் சென்றதை நினைவு கூர்ந்தான்.

அவனைச் சுற்றி ஒற்றர்களும் வேற்று மனிதர்களும் பகைவர்களும் சூழ்ந்து கிடக்கிறார்கள். மதுரைக் கோட்டையை எப்போதும் பகைவர்கள் தாக்கலாம் முகமது அலி மதுரைக்கு மேற்கே நத்தத்துக்கு அருகே புதிய கோட்டை எழுப்பி அங்கிருந்து அவனைக் கண்காணிக்க ஆள் அனுப்பியுள்ளான்.

மெர்ச்சண்டின் கூற்று வெறும் எச்சரிக்கை மட்டுமல்ல. சுதேசி மனம் கொண்ட அவனுக்குச் சவாலாகும். மெர்ச்சண்ட் சொல்வதில் உண்மையிருக்குமா? முன் ஒரு தடவை பிரஞ்சுப் படைகள் சென்னை செயின்ட் ஜார்ஜ் கோட்டையை முற்றுகையிட்டபோது அவனுக்கு எதிரியாக இருந்தவன் தான் இந்த மெர்சசண்ட்! பின்னர் நண்பனானான! நண்பன் முதுகில் குத்துவானா குத்தினால் கூட ஆச்சர்யமன்று. காலம் மலையேறிவிட்டது; ஒரு வேளை நாளை அவன் வந்தால் விசாரித்துவிட வேண்டும். அவன் கூறும் யோசனை நல்லதாகத் தெரிந்தால் அதன்படி நடந்து கொண்டால் தமகே நன்மை பிறக்கலாமல்லவா?

பலவாறு சிந்தித்த யூசுப் முகத்தில் கவல ரேகைகள் படர்வதை அந்த வானத்து நட்சத்திரங்கள் அறிந்துதான் கண் சிமிட்டிக் கொண்டிருந்தனவோ.

தனக்குப் பின்னால் வந்துகொண்டிருந்த முதலிப் பிள்ளையிடம் இப்போது கோட்டைக்குள் எந்த வாசல் வழியாகச் செல்லலாம் என்று கேட்டான் யூசுப். தெற்கு வாசலே நல்லது என்றான் முதலிப் பிள்ளை. அவ்வாறே அவன் தெற்கு வாசல் வழியாகக் குதிரையை செலுத்த அங்கே ஏதோ இரகசியமாகச் சிலர் பேசிக் கொண்டிருப்பதைப் பார்த்தான். 'அரண்மனைக்கருகே ஒற்றர்கள் மலிந்து கிடக்கிறார்கள் இல்லையா'? முதலி என்று கேட்டான் யூசுப். ஆம். 'இப்போது மதுரை மதுரையாக இல்லை' எல்லாமே தலைகீழாக மாறிவிட்டது. வாலை ஆட்ட ஆரம்பித்துவிட்டார்கள். பலர் முகமது அலிக்கும் கும்பெனிக்கும் வால் பிடிக்கிறார்கள் என்று மொழிந்தான் முதலிப் பிள்ளை.

முதலியின் வீட்டில் அவனை விட்டுவிட்டுப் யூசுப் தான் எப்போதும் தங்கும் தர்பாருக்கு வந்தான். அங்கிருந்து தனது வீட்டுக்குச் சென்றான். அப்போது அவனது இரு வயதுப் பாலகன் சுல்தானை அவனது மனைவி தூங்கவைத்துக் கொண்டிருந்தாள். யூசுப் வந்ததும் எழுந்து நின்று வரவேற்றாள்.

'' இன்று முழுவதும் தாங்கள் எங்கே சென்று விட்டீர்கள். தர்பாருக்கு ஆள் அனுப்பினேன். அங்கு இல்லையென்றார்கள். காலையில் தாங்கள் சென்ற பிறகே பத்ரகாளி கோயிலிலிருந்து பூசாரி வந்தான். அம்மன் கோவில் திருவிழாவிலே சில கள்ளர்கள் தகராறு செய்தார்களாம். அவர்களைப் பற்றி புகார் கொடுத்துச் சென்றான்,'' என்றாள்.

'' போகட்டும் கள்ளர்கள் நமக்கு எவ்வளவோ பாடுபட்டிருக்கிறார்கள். நத்தம் கணவாயில் கள்ளர் என்னை எதிர்த்துப் போரிட்டார்கள் என்பதற்காக அவர்கள் குடும்பங்களை நான் நாசப்படுத்தியுள்ளேன். இருப்பினும் அவர்கள் பார்த்து என்ன பெரிய் தவறு செய்துவிடமுடியும். கொள்ளை, கொலை, இவைகளை இந்த மதுரையம்பதியில் தவிர்க்க முடியுமா என்ன'' என்று மிக வெறுப்புக் கலந்த குரலில் சொன்னான் யூசுப்.

அந்த பூசாரி உங்களுக்காக ஏதோ கொடுத்துச் சென்றான். அதைப் பூசிக் கொள்ள வேண்டுமாம். என்று அவனிடத்தில் விபூதி, குங்குமம் முதலிய பிரசாதங்களை கொடுத்தாள். அன்று முழுவதும் குதிரையில் அலைந்த களைப்பில் வெகு சீக்கிரமே அவன் படுக்கைக்குச் சென்றான். காலை விடிந்தது. வெளியே தன் தூதுவர்களும் படை ஒற்றர்களும் வந்து வரிசையாகக் காத்துக் கிடந்தார்கள். அவர்களில் பலர் அவனுக்குப் பகைவர்களாகிவிட்டதையும், கோட்டையினைப் பிடிக்கப் புதிய பட்டாளம் வருவதும் அவனுக்குத் தெரியவந்தது. எதிரிகளுக்குப் பயந்து கோட்டையை காலி செய்துவிட்டால் அது பேடித்தனமல்லவா? இறுதிவரை போராடவேண்டும். இல்லையென்றால், நாளைக்கே நவாபின் வாளுக்கு மனைவியும் மகனும் பலியாக நேரிடும். மனைவிக்கு துரோகம் செய்யலாமா? தான் மட்டும் கோட்டையினை விட்டு நீங்கிச் செல்வது பேடித்தனமல்லவா? அவனுள்ளம் பேசிக் கொண்டது. என்னதான் அவனைச் சுற்றி நடந்தாலும் எதிரிகளை சந்திக்கத் தயாராக இருந்தான் யூசுப். யார் வந்தால் என்ன? நடப்பவை நடக்கட்டும். கோட்டையிலே மஞ்சள் கொடியை பறக்கவிடுமாறு உத்தரவிடுகிறான். (மஞ்சள் கொடி பறந்தால் சாகும்வரை போரிடலாம் என்பதற்கு விளக்கமாகும்.)

அவன் பாராத போர்க்களங்களா-சிங்கத்தை அதன் குகையிலே சந்திக்கத் தயாரானான். யார் தான் சிங்கம் என்பதை பார்த்துவிடலாம் என்று அவனது உதடுகள் முணுமுணுத்தன. அப்போது அமைச்சர் சீனிவாசராவ், பாபாசாகிப் மற்றும் சிலர் அங்கே வருகிறார்கள். முதலிப் பிள்ளை அவர்களிடம் 'மன்னன்' தொழுகையிலிருப்பதாகக் கூறினான்.

தங்கள் திட்டத்தை நிறைவேற்றும் சமயம் நழுவிவிட்டதாகக் கருதி அவர்கள் வெளியே போய்விடுகிறார்கள்.

சற்று நேரங்கழித்து பிரஞ்சுத் தளபதி மெர்ச்சண்ட் வருகிறான். யூசுப் எதிர் கொண்டு அழைக்கிறான். அப்போது மெர்ச்சண்ட் ''கோட்டை வாசலிலே கும்பெனி பட்டாளமும் கள்ளர்படையும் குழுமியுள்ளனவே! என்ன காரணம் தெரியவில்லை.

எனக்கும் பயமாக இருக்கிறது '' என்று யூசுப்பிடம் கூறுகிறான். அப்போது அவனைத் தட்டிக் கொடுத்த வண்ணம் '' வீரன் ஒரு போதுதான் இறக்கிறான். ஆனால் கோழையோ பன்முறை சாகிறான். நீ எந்த மாதிரி ஆள் '' என்று கேட்டு நகைக்கிறான் யூசுப்.

ஏற்கனவே வெள்ளையர்கள் மத்தியில் அறிமுகமாயிருந்த மெர்ச்சண்ட் ஒற்றர்கள் வாயிலாக சில சேதிகளை அறிந்தான். அதிலே ஒன்றுதான் யூசுப்கான் நிபந்தனையின்றி வெள்ளையர்களிடம் சரணாகதி அடைய வேண்டுமென்பது. இதையே பெரிய லட்சியமாக நினைத்து, அக்காலம் என்று வருமென ஏங்கிக் கிடந்தான் முகமது அலி. காரணம் அவனுக்கு வேண்டியதெல்லாம் யூசுப் சேர்த்துள்ள பணம்தான்.

யூசுப் சரணாகதி அடைந்தால் அவனைத் துன்புறுத்தி அவன் சேர்த்துள்ள பல லட்சங்களையும் கைப்பற்றிக் கொள்ளலாம். அதை வைத்தே மைசூர் படையெடுப்பையும் செயின்ட் டேவிட் கோட்டையினையும் வசப்படுத்தலாம். முடிந்தால் செயின்ட் ஜார்ஜ் கோட்டையினையும் முறியடிக்கலாமல்லவா !

இச்சதியாலோசனைகளை யூசுப்பிற்கு மெர்ச்சண்ட் உணர்த்தியிருந்தும் அவற்றை அவன் காதிலே போட்டுக் கொள்ளவில்லை. வெள்ளையர்களை முகமது அலிக்கு எதிராகச் செயல்பட வைப்பது எளிதல்ல. தாமும் வெள்ளையர்களை இனிமேல் வசியம் செய்ய வாய்ப்பில்லை, தலைக்குமேல் வெள்ளம் வந்துவிட்டது.

எப்படியோ அன்று பகற்பொழுது சதிகாரர்களின் கூடாரத்தில் நல்லதாகவே முடிந்துவிட்டது. சரியாக மாலை ஐந்து மணிக்கெல்லாம் திவான் சீனிவாச ராவ், பாபாசாகிப் முதலியவர்கள் யூசுப்பின் தர்பாருக்கு வந்து யூசுப்பினை வளைக்கிறார்கள். இதையறிந்த யூசுப் உடைவாளை எடுத்து அவனுக்கு பரம எதிரியான ஒரு சுபேதாரை நோக்கி ஓங்கினான். ஆனால் அவனது வாள் குறி வைத்த இடத்தை அடையுமுன் அவனைக் கட்டித் தழுவி பிடித்துக்கொள்கிறார்கள். அச்சதியில் தமது திவான் சீனிவாசராவும் உடந்தையாய் இருப்பதையெண்ணி மனம் வெதும்பினான் யூசுப்.

தன் எஜமானனை வீணர்கள் சதி செய்து பிடித்ததைக் கண்ட முதலிப் பிள்ளை வஞ்சினங்கொள்கிறான். இதை யூசுப்பின் மனைவியிடம் போய்ச் சொல்கிறான். அவள் புலம்பி அழுகிறாள். அவளுக்கு ஒன்றுமே புரியவில்லை.

இடையே பல குதிரை வீரர்களையும் படைகளையும் நடத்திக் கொண்டு சதிகாரர்களுடன் சண்டைக்குச் செல்கிறான் முதலிப் பிள்ளை. ஆனால் அவன் எதிரியின் துப்பாக்கிக் குண்டுக்கு அப்போதே பலியாகிவிடுகிறான். யூசுப்பின் அரண்மனை மற்றும் அவன் வைத்திருக்கும் சொத்து எல்லாவற்றையும் எடுத்துக்கொண்டு அவனை விட்டுவிடுமாறு யூசுப்பின் மனைவி மெர்ச்சண்ட் மூலமாக பரங்கியர்களுக்கு தூது விடுகிறாள்.

மெர்ச்சண்ட் சதிகாரர்களிடம் போகிறான். சில படைகளும் அவனுடன் செல்கின்றன. அங்கே சென்றதுதான் தாமதம். மெர்ச்சண்டும் அவனது படைகளும் வெள்ளையரிடம் சரணடைகிறார்கள்.

யூசுப் தன்னைவிட்டு விடுமாறும், தமக்கு முதல் எதிரியான நவாபிடம் தம்மை ஒப்படைப்பதைவிட தன்னை தங்கள் வாளுக்கு இரையாக்குமாறும் சீனிவாசராவிடம் கேட்கிறான். ஒரு பேடியின் கைகளால் தன் மரணம் சம்பவிக்க கூடாது என்றும் கூறுகிறான். ஆனால் சதிகாரர்கள் நவாபின் மோதிரக் கைகளால் குட்டுபட விரும்புகிறார்கள். அவனிடம் ஒப்படைக்கவே துடித்தார்கள்.

இறுதியாக யூசுப் தாம் 1000 சிப்பாய்கள் 300 குதிரை வீரர்கள் மற்றும் தன் குடும்பத்தாருடன் மதுரையை விட்டு வெளியேற அனுமதி கேட்கிறான். அதுவும் மறுக்கப்படுகிறது. சரணாகதி என்றால் ஒரு வேளை ஏற்றுக்கொள்ளப்படலாம் என்று மெர்ச்சண்ட் மூலமாக அவனுக்கு கூறப்படுகிறது.

மதுரையில் வெள்ளையர் பட்டாளத்திற்கு அதிகாரியான மேஜர் கேம்ப்பெல்லுக்கு செய்தி பறக்கிறது. யூசுப் கைது ஆனது பற்றி யூசுப்பின் மருத்துவன் பக்ருதீன் மூலமாக சேதி அனுப்புகிறார்கள். கேம்ப்பெல் இதை முதலில் நம்பவில்லை. யூசுப்பின் சதியென சந்தேகிக்கிறான். காரணம் இரு தினங்களுக்கு முன்னே ஒரு பெண் ஒற்றர் மூலம் வந்த தகவலின்படி எங்காவது கோட்டையினைத் தகர்த்துக்கொண்டு யூசுப் வெளிச் செல்ல முயல்கிறான் என்பதே. அப்படிப்பட்டவன் பிடிபட்டான் என்றால் நம்ப முடியுமா ? ஆனால் உண்மை அதுதான் என்பதை ஒற்றர் மூலம் பிறகு அறிந்த கேம்பல் சதிகாரர்கள கூடாரத்திற்கு வந்து சேரவே இரவு வெகு நேரமாகிவிடுகிறது.

யூசுப்கான் தன் கோட்டையை விட்டு இறுதிப் பயணத்தைத் தொடருகிறான். அப்போது அவன் யாரையும் பார்க்க விரும்பவில்லை. நரித் தந்திரம் கொண்ட ஹைதர் அலியை ஒரு சமயம் தோற்கடித்தது; பிரஞ்சுப் படைகளை சென்னை செயின்ட் ஜார்ஜ் கோட்டை முற்றுகையிலும், கடலூர் செயின்ட் டேவிட் கோட்டைப் போரிலும் ஓட ஓட விரட்டியது; திருவான்மியூரிலே நடந்த போரிலே பல வெள்ளை

அதிகாரிகளை அவன் குண்டுகளுக்கு இலக்காக்கியது. அங்கே கேம்ப்பெல் கூட கும்பெனிக்காக குண்டடிபட்டு வீழ்ந்தது; அன்று கேம்ப்பெல் உயிரைக் காப்பற்றியது சென்னை பரங்கிமலையில் நடந்த யுத்தம்; அவன் வீரத்திற்கே ஒரு சவாலாக இருந்ததும்; அதிலே எதிரிப் படையை முறியடித்ததும் ஆகிய பழைய நினைவுகள் அவன் மனக் கண்ணில் நிழலாடின! ஆனால் இதற்கெல்லாம் பரிசாக முன்பே கும்பெனி அவனுக்கு வீரப்பதக்கம் வழங்கி பல பட்டயங்களையும் அளித்துக் கௌரவித்து விட்டதே! எந்த வெள்ளையர்களுக்காக உடல் பொருள் ஆவி அனைத்தையும் கொடுக்கத் தயாராக இருந்தானோ அவர்கள் இன்று எதிரியாகி விட்டார்கள். இதற்கெல்லாம் காரணம் அந்த நவாப் அல்லவா?

அந்தோ 'காலம் மாறிவிட்டது' இன்று இங்கே வெள்ளையன் மேஸர் கேம்ப்பெல்லின் காவலிலே யூசுப்கான் ஒரு நாள்தான் இருந்தான். கேம்ப்பெல் அவனது கோரிக்கைகளை நிராகரித்தான். மறுநாளே ஆற்காட்டிலிருந்து வந்து முகாமிட்டிருந்த நவாபிடம் ஒப்படைக்கப்படுகிறான். பல லட்சம் லஞ்சமாகக் கைமாறியது. யூசுப்புக்கு பிணையான கேம்ப்பெல் பெற்றுக் கொண்டான்.

அன்று (1764) அக்டோபர் பதினான்கு காலையிலே மதுரை கோட்டையிலிருந்து இரண்டு மைல் தூரமுள்ள ஓர் இடத்தில் ஒரு மாமரத்தடியில் முகமது அலி தன் தர்பாரினைக் கூட்டுகிறான். யூசுப் கைகள் கட்டப்பட்டு தலைப்பாகை எடுக்கப்பட்ட நிலையில் முகமதலி முன்னே அரிமா என நிற்கிறான். யூசுப்பினைப் பார்த்து ''கொள்ளையடித்த சொத்துக்கள் எங்கே'' என்கிறான் முகமதலி. யூசுப்பிடமிருந்து எந்த பதிலுமில்லை. கொள்ளை கொலையில் ஈடுபட்டு மக்களின் அமைதியைக் கெடுத்ததாக உன்மீது புகார் கூறுகிறார்கள். உண்மைதான் என்ன? முகமதலியின் வினாக்கள் தொடர்கின்றன. அப்போதும் மௌனமே.

அமைதியே உருவாக நின்ற யூசுப்கான் மீதுள்ள குற்றச்சாட்டுகள் பலவற்றை ஒருவன் படிக்கிறான். தலையையும் தன் தாடியையும் மிகவும் வேகமாக ஆட்டிய நவாப் முகமது அலி, அவனுக்குத் துக்குத் தண்டனை விதிக்கிறான். சுபேதார் யூசுப்கான் அதை மௌனமாக ஏற்றுக் கொள்கிறான்.

வெள்ளையர்-கவுன்சில் உத்தரவினை எதிர் பாராமலே யூசுப்பினை ஒரு மாமரத்தின் கிளையிலே துக்கிலிடுகிறான். தூக்கிலிடுமுன் அவனது இறுதி ஆசையாக அவனது ஒரே மகனையும் மனைவியையும் மைசூருக்கு அனுப்பிவிடுமாறும் அவர்களை பழிவாங்க வேண்டாம் என்றும் கோருகிறான், அஞ்சா நெஞ்சினுக்கு சொந்தக்காரனான யூசுப். பலரது தலைகளை வீழ்த்திய அவன் இறுதியில் தன் மனைவியை-குழந்தையை விடுவிக்குமாறு கோரியது, நெஞ்சிலே ஈரமுள்ளவன் நெஞ்சிலே இரக்கமில்லாத முகமதலியிடம் கெஞ்சிக் கேட்பது போலிருந்தது. அவன் உடலை நான்கு துண்டாக்கி தலையை திருச்சி நகர் நோக்கி அனுப்பி வைத்தான். மூன்று துண்டுகளை மதுரை வீதியிலே நாற் சந்திப்புகளில் தொங்க விட்டான்.

ஒரு பொழுது தன்னை வாளை உருவிக் கொண்டு வெட்ட வந்தவனும் எப்பொழுதுமே தனக்கு எதிரியாகச் செயல்பட்டு வந்த யூசுப்பின் உடல் தரையிலே புழுதியிலே கிடப்பதைக் கண்டு பேருவகை கொண்டான் நவாப் முகமது அலி. ஆனால் வெள்ளையர்கள் இதைக் கண்டு அதிர்ச்சி கொண்டார்கள். அவர்களால் யூசுப்பைக் காப்பாற்ற முடியவில்லை.

பல யுத்தங்களையும் போராட்டங்களையும் வாழ்விலே சந்தித்து இறுதியில் சாவா! சரணாகதியா! என்ற கேள்விக்கு இடமின்றி 'சாவே வா' என்று தூக்கிலே தொங்கினான். அவன் வாழ்க்கையே ஒரு புரட்சியாகிவிட்டது. அந்த புரட்சி வீரனின் வாழ்க்கை சோகத்தில் முடிந்து வீழ்ந்தது கண்டு அந்த மாநகர் மதுரையே அன்று சோகத்தில் மூழ்கியது!

ஆதாரம்.—(எஸ். சி. உறிலின் ''ரெபல் கமாண்ட்டண்ட் யூசுப்கான்'' ராபர்ட் ஓம்லின். ''இந்துஸ்தான் வரலாறு'' மதுரை மற்றும் திருநெல்வேலி மாவட்ட விவரச் சுவடி. கால்டு வெல்லின் ''திருநெல்வேலி சீமைச் சரித்திரம்'' போன்ற நூல்களின் அடிப்படையில் உண்மையுடன் கற்பனையும் கலந்து எழுதப்பட்டது.)

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16–11–1924 அன்று பிரசுரிக்கப்பட்ட ஆனந்தபோதினி என்ற நூலிலிருந்து தொகுத்தது.

## அன்பு

முத்தமிழ் காவலர் கி. ஆ. பெ. விசுவநாதம் அவர்கள்.

சகோதர சகோதரிகளே! 'அன்பு' என்ற இவ்விஷயம் மிகப் பெரியது. இதைப் பற்றிப் பல பெரியார்கள் பலவாறு கூறுகிறார்கள். அவற்றையெல்லாங் கூறி உமக்கு விளங்கவைக்கும் ஆற்றல் எமக்கில்லை. ஆனால் ''இதையடைந்தவர்களை இப்படர்ந்த உலகம் போற்றுகிறது. அடைதற்கரிய பெரும் பேறுகளையுடைய இதுவன்றி வேறு வழியில்லை. நீங்களும் இத்தகைய அரும்பெரும் வல்லமையையுடைய பூரண அன்பை யடைய வேண்டியதவசியம்'' என்பதை மட்டுமே நாம் கூறுகிறோம்.

இதையடைவதற்கு நீண்டநாள் தவஞ் செய்ய வேண்டியதில்லை; காய் கனிகளைப் புசித்து வனங்களில் திரிய வேண்டியதில்லை; விலை கொடுத்து வாங்க வேண்டியது மில்லை; தேகப் பிரயாசையுமில்லை. இலவசமாகவே எளிதிற் பெறலாகும். அது நாம் கூப்பிடுவதைக் கேட்டு, வந்து சேரவேண்டிய அவ்வளவு துரத்திலுமில்லை. நீ நினைத்த பொழுதே உன் குறிப்பறிந்து தோன்றும் இயல்புடைய ஒரு ஏவலாள னைப்போல உன் அருகிலேயே காத்துக் கொண்டிருக்கிறது. நீ செல்லுமிடமெல்லாம் உன் நிழல் போலப் பின் தொடர்ந்தே வருகிறது. சிற்சில சமயங்களில் நீ அதை நினை யாமற் செய்து விடுகிற இரண்டொரு செய்கைகளைப் பற்றி அது தன்னைத் தானே நொந்து கொள்கிறது.

இத்தகைய இலகுவில், அதுவும் இலவசத்தில், நினைத்த பொழுதிலேயே கிடைக்க விருக்கும் ஓர் மகத்தான சக்தியை நீ வேண்டாமென்று கூற விரும்புகிறாயா? அந்தோ! இதையடையாதவர்களைப் பெரியோர்கள் மனித வகுப்பிற் சேர்ப்பதில்லையே! கேவலம் மனித வுருவைப் பெற்ற ஓர் வித விலங்காகவே கருதுகிறார்கள். ஏனெனில், 'இவ்வளவு இலகுவாய்ப் பெறவிருக்கும் பாக்கியத்தையடைய முயற்சியாதிருக்கும் ஒருவன், இவ்வுலகில் எந்தக் காரியத்தைச் சாதித்து விடப் போகிறான்' என்பதே அவர்களின் எண்ணமாகும்.

ஆதலால் நேயர்களே! வாழ்நாளை விருதாவிற் கழிக்காதீர். உலகத்திலேயே மிகச் சிறந்த தொன்றாகிய அன்பைப் பெற விரும்புங்கள். உம்மால் முதன்மையாகச் செய்யப்படும் முயற்சி அதற்காகவேயிருக்கட்டும். அதனால் அடைகிற பெரும் பயனை இரண்டொரு தினத்திலேயே நன்கறியலாகுமாதலினால், இன்றே பிரயாசைப் படுங்கள். இனிக் கூறுபவைகளைக் கதையைப் போல வாசித்து மறந்து விடாதீர்கள் ஆழ்ந்த கவனிப்பு மிக்க அவசியம்.

'அன்பு' என்பது அடி, நுனி, இடை, வெளி யென்பதின்றி ஏகவுருவாய்ப் பொங்கித் ததும்பிப் பூரணமாய்க் கிடப்பதேயாகும். ஏனெனில், ஓர் வகையில் அது அடர்ந்து, படர்ந்து, செழித்து வளர்ந்த பல்வேறு கிளைகளையுடைய ஓர் சிறந்த விருஷம் போன் றது. 'பல்வேறு கிளைகள்' என்றால், அது எது? வென்று அறிய விரும்புவீர்கள் ஆதலால், நாமும் விரிவஞ்சி மிகச் சுருக்கமாகவே ஒவ்வொரு கிளைகளைப் பற்றியும் கூற விரும்புகிறோம்.

இரக்கம்; இது தரித்திரர்களாகிய ஏழைகளிடத்துச் செலுத்தும் அன்பிற்குப் பெயர். நம்மாலியன்றவரையில் அவர்களின் பசிப்பிணியைத் தீர்க்க வேண்டும். இதைப்பற்றி ஒரு மகான் 'ஒருவர் பசியென்று வருகையில் புசிக்கப் பொறுக்க மாட் டேன். மற்றதெல்லாம் பொறுப்பேன் இவ்வையகத்தில்' என்று கூறியுள்ளார்.

கருணை: இது சரீர பலம், அறிவு பலமாகிய வலிமையற்றவர்களிடத்து செலுத் தும் அன்பிற்குப் பெயராகும். அத்தகையோர்க்கு நாம் கூடுமான வரையில் உதவி களைச் செய்ய மறவாதிருக்க வேண்டும். இவற்றை நமது புண்ணிய பூமியில் தோன்றி, மறைந்த நம் முன்னோர்கள் பல வழிகளிலும் நடந்து காட்டினார்கள்.

காருண்யம்: இது எரும்பினுஞ் சிறிய ஜந்துக்கள், யானையினும் பெரிய பிராணி கள் வரை ஊர்வன, நடப்பன, பறப்பன, நீர் வாழ்வன வாகிய சகல உயிர்களிடத்தும் காட்டுகின்ற அன்பின் பெயராகும். அவைகளின் உயிர்களை நமது உயிராகப் பாவித்து நடத்துவதே காருண்யம். இதை நமது சிபிச் சக்கரவர்த்தி இவ்வுலகிற்குத் தமது செய்கையாலேயே காண்பித்தார்கள். இதற்குச் சீவ காருண்யம் என்றும் பெயர்.

பந்துத்துவம்: இது உறவினர்களிடத்து செல்வர், வறியர் என்ற வேற்றுமை யில்லாமற் செலுத்தும் அன்பின் பெயராகும். அவர்கள் உறவினர்களேயாயினும் உடன் பிறந்தோராகக் கருதி அவர்களின் முகங் கோணாதபடி நடந்துக் கொள்ள வேண்டும். இவ் 'விருந்தோம்பல்', 'சுற்றந்தழுவல்' முதலியவைகளை மற்றெந்த நாடுகளையும் விட நமது நாட்டிலேயே மிகச் சிறப்பாகக் காணலாகும்.

பட்சம்: இது 'எஜமான்' என்ற நிலையிலிருப்பவன், தன் வேலையாட்களிடத்திற் காட்டுகின்ற அன்பிற்குப் பெயராகும். வேலையாளேயாயினும், அவன் தன்னைப் போன்ற ஒரு மனிதனேயெனக் கருதி நடந்தொழுக வேண்டும். இதை நமது ஆதனூர் வேதியர், நந்தனாரிடத்திற் காட்டாமற் போனது பற்றி இறுதியில் பெரிதும் வருந்தினார்.

பாசம்: இது தாய் தன் குழந்தையினிடத்தும், குழந்தை தன் தாயினிடத்தும் செலுத்துகின்ற அன்பின் பெயர். உடல் இரண்டாயினும், உயிர் ஒன்றாகவே பாவித்து நடத்துவதாகும். இது மிக்க பிணிப்புடைய அன்பு மனதைக் கவர்ந்து நீங்காதது. இவற்றை ஸ்ரீராமரும் கௌசலையும் நடந்துக் கொண்ட சரித்திரத்தால் நன்கறியலாம்.

நேசம்: இது தம்மையொத்த நண்பர்களிடத்திற் செலுத்துகின்ற அன்பின் பெயராகும். இது வயது, வலிமை, செல்வம், அந்தஸ்து முதலியவைகளில் ஏற்றத் தாழ்விருப்பினும், சிறிதும் கருதாது அவர்களுடைய சுகம், துக்கம் முதலியவைகளைச் சமமாகவே அனுபவித்தலாகும். இதை ஸ்ரீ கிருஷ்ண பகவான், குசேலரிடத்தில் நடந்து கொண்ட நிலைமை தெளிவாய்ப் புலப்படுத்தும்.

விசுவாசம்; இது ஊழியஞ் செய்பவன் தன் எஜமானடத்திற் காட்டுகின்ற அன்பின் பெயர். எஜமானன் தான் செய்த வேலைக்குத் தானே கூலி கொடுத்தான் என்று அலட்சியமாய்க் கருதி விடாமல், தனக்கு அன்னமளித்துதவும் தந்தையாகப் பாவித்து உண்மையோடு நடந்து கொள்ள வேண்டும். எவ்வளவுதான் அடித்தாலும் உடனே மறந்து, 'தனக்கு சோறு போடுகிறார்' என்ற ஒரே எண்ணத்தைக் கொண்டு சந்தோஷத்தோடு பணிந்து நடக்கும் நாயானது, இவ்விஷயத்தில் மனிதனுக்குப் பின்னடைவதில்லை.

அபிமானம்: இது சொந்த தேசத்தினிடத்தும், தாய் மொழியினிடத்தும், பிறப் புரிமைபெற்ற மதத்தினிடத்தும் செலுத்துகின்ற அன்பின் பெயராகும். இவை முறையே 'தேசாபிமானம்' 'பாஷாபிமானம்' 'மதாபிமானம்' என்று கூறப்படும். மனிதத் தன்மையை உள்ளபடியே யடைந்த எவர்களிடத்திலும் இவைகளைக் காணலாம். இவைகளை யுடையவர்களாயிராதவர்கள் ஒரு போதும் மனித வர்க்கத்தைச் சேர்ந்தவர்களாகவே கருதப்படமாட்டார்கள்.

காதல்: இது புருடன் தன் மனைவியினிடத்தும், மனைவி தன் புருடனிடத்தும் செலுத்துகின்ற அன்பிற்குப் பெயர். இது உள்ளபடியே மிகப் பெரிய பரிசுத்தமானதும், தங்களையும் மறந்து பிணைக்கப்படுவதுமாகிய ஓர் தெய்வீக சக்தியேயாகும். இதை நளன், தமயந்தி முதலியவர்கள் நமக்கு அனுபவமாய்க் காட்டியுள்ளார்கள். இக் காதல் மிகப் பரிசுத்தமானதே. இது பிரஜா விர்த்தியின் பொருட்டு பகவானால் அமைக்கப்பட்ட ஒருவித அதிசய சக்தியேயெனத் தகும். ஆனால், இதை வரம்பு கடந்து செல்லும்படி விட்டால் இதைவிடக் கெடுதி வேறில்லை. இது பிறவியை வளர்க்கும் பெரு மருந்தாகும். அதனாலே ஞானிகள் இதை அறவே வெறுக்கிறார்கள். தீயினும் கொடிதென அஞ்சுகிறார்கள்.

பக்தி: எல்லாம் வல்ல இறைவனிடத்திற் செலுத்துகின்ற அன்பிற்கே பக்தி யென்று பெயர். பூரண விசுவாசமும் வணக்கமும் சேர்ந்ததே பக்தி. இதைத் தூய்மையான நீரில், அமுதம் போன்ற பாலானது இடைவிடாது சொட்டு சொட்டென வந்து விழப்பண்ணும் ஓர்வித செய்கைக்கே ஒப்பிடலாம். போதுமான பால் விழப் பெற்றதும், பாலும் நீரும் பிரிவின்றி ஒன்றாய்த் தோன்றுவது போல பக்தனும், இறைவனும் அன்பின் வசத்தால் பிணைக்கப் பெற்று வேறு பிரித்தறிய முடியாதபடி ஒன்றாய்க் கலந்து தோன்றுவார்கள். இந்த நிலைமைக்கே பெரியோர்கள் ''அன்பே சிவமாவதி யாருமறிந்தபின் அன்பே சிவமா யமர்ந்திருப்பாரே'' என வேதத்தின் முடிவான பொருளை மிகச் சுலபமாய்த் தெளிவாய்க் கூறியுள்ளார்கள்.

இவைதான் 'அன்பின் கிளைகள்' என்று கூறியது. ஒருவன் தன் மனைவியையும், குழந்தையையும் முத்தமிடுவது ஒரே வித செய்கையே யெனினும் முந்திய செய்கைக்குக் 'காதல்' என்றும், பிந்திய செய்கைக்குப் 'பாசம்' என்றும் பொருள்படுவதுபோல, இவையாவும் அன்பின் நிகழ்ச்சியே யெனினும், மனம் வேறுபாடடைதலினாலேயே இப் பெயர்கள் இடம் பெற்றன வெனக் கருதலாம்.

இவ்வுலகம் ஒரு விதத்தில் கண்ணாடி போலப் பிரதி பிம்பிக்கிறது. நீ கண்ணாடியினிடத்து நெருங்கினால் உன்னைப் போன்ற மற்றொரு உருவத்தைக் காண்பாய். நீ கையை உயர்த்தினாலும், சிரித்தாலும் அவ்வுருவமும் அப்படியே செய்வது போல இவ்வுலகமும் நம்மில் உள்ளதையே திரும்பக் காட்டும். எல்லோரும் உன்னிடத்தில் மரியாதையாய்ப் பேச வேண்டுமானால் நீ எல்லாரிடமும் மரியாதையாய்ப் பேசு. மற்றவர்கள் உன்னைக் கனப்படுத்த வேண்டுமானால், நீ மற்றவர்களைக் கனப்படுத்து. உன் சுகத்தைப் பிறர் கவனிக்க வேண்டுமானால் நீ பிறர் சுகத்தை கவனி' உன்னை 'மூடன்' என்று எல்லோரும் கூற வேண்டுமானால் நீ எல்லோரையும் 'மூடர்கள்.

என்று கூறு. நீ எதைக் கொடுக்கிறாயோ அதையே பெறுகிறாய். அடி வேண்டுமானால், வழியிற் போகும் ஒருவனை அடி. அன்பு வேண்டுமானால் அன்பாயிரு! இது வெளிப்படையான உலக அனுபவம்.

'அன்பு' இல்லாதவர்கள் எல்லாப் பொருள்களும் தமக்கேயுரியவை என்று கூறுவார்கள்; அன்பையுடையவர்களோ தமது எலும்புகூட பிறர்க்கு உரியது என்று செய்கையிற் காட்டுவார்கள்.

''அன்பிலா ரெல்லாந்தமக்குரிய ரன்புடையா
ரென்பு முரியர் பிறர்க்கு'' — என்றருளினார் நாயனார்.

ததீசி மகாமுனிவர், விருத்திராசுரன் முதலிய அசுரர்களைக் கொல்ல வச்சிராயுதம் செய்து கொள்வதற்காகத் தம்மைக் கேட்ட இந்திரனுக்குத் தமது முதுகெலும்பைக் கொடுத்து விட்டார்.

அன்பில்லாதவன் எலும்பையும் சதையையுந் தோலாற் போர்த்திக் கொண்ட ஒரு மனித உருவமாக மட்டுமே (இறவாதிருந்தும் இறந்தவனாகவே) காணப்படுகிறான்! ஆதலால், நீ மக்கட் பிறவி யெடுத்ததின் பயனை யடைய வேண்டுமானால், மக்களின் வகுப்பில் நீயும் ஒருவனாக விளங்க வேண்டுமானால் நிறைந்த அன்பையுடையவனாயிரு!

அன்பெனும் பிடியில் அகப்படும் அன்புருவாயமைந்த பரமசிவத்தை, நமக்கு அருமையான அன்பை சுலபமான வழியில் நாம் பெறும் பாக்கியத்தைக் கொடுத்தருள் புரியுமாறு பிரார்த்திப்போமாக.

# தமிழகப் பழங்குடி மக்களின் தெய்வ நம்பிக்கை

—டாக்டர் துளசி இராமசாமி,
கலை-பண்பாட்டியல் துறை,
உலகத் தமிழாராய்ச்சி நிறுவனம்,
சென்னை-600 113.

திராவிடர்களின்-தமிழர்களின் மூத்த குடிகளின் எச்சமாக இருப்பவர் தமிழகப் பழங்குடி மக்கள். இன்றைய தமிழர்களின் பண்பாட்டில்—மரபு வழியாக வந்த பழக்க வழக்கங்களில் ஏதேனும் கலப்பு இருக்கிறதா இல்லையா என்பதைக் காணக்கூடிய அளவுகோலாக இருப்பது பழங்குடி மக்களின் பண்பாடு. இப்பண்பாட்டிற்கு மேல் முறையீடு இருக்க முடியாது.

இப்பண்பாட்டின் ஒரு அங்கம்தான் தெய்வக் கொள்கை, தமிழர்களின் தெய்வக் கொள்கையை அறிய வேண்டுமானால் பழங்குடி மக்களின் தெய்வக் கொள்கையையும் தெரிந்துகொள்ள வேண்டும். இப்போது பழங்குடி மக்களின் தெய்வ நம்பிக்கையை அறியத் துணையாக இருப்பது, இன்று தமிழர்களிடையே—திராவிடர்களிடையே உள்ள தெய்வக் கொள்கையாகும். இன்றைய திராவிடர்களின்—தமிழர்களின் தெய்வம் பற்றிய பண்பாட்டை அறிய தமிழகம் முழுக்கக் கள ஆய்வு செய்ய வேண்டும். ஊர் புறங்களிலுள்ள நாட்டுப்புறம் தெய்வங்களைப் பற்றித் தெரிந்துகொள்ள வேண்டும். இவ்வழியாக ஊர்கள் தோறும் நாட்டுப்புறங்கள் தோறும் அலைந்து, திரிந்ததன் பயனாகச் சில கொள்கைகளை வகுத்துக் கொள்ள முடிந்தது. அக்கணிப்பே ''தெய்வம்'' பற்றிய திராவிடர்களின் கொள்கையாகும். நல்லது செய்து வாழ்ந்த மனிதர்களை இருக்கும்போது மதித்தது போலவே இறந்த பின்னும் அவர்கள் ஆவி நமக்கு உதவ வேண்டும் என்ற நோக்கில் இது அமைகிறது. இவ்வாறே கெட்டவர்கள் இருக்கும் போது தமக்குத் தொல்லை கொடுத்தது போல இப்போதும்—இறந்த பேர்தும் தொல்லை கொடுக்கக் கூடாது என்பதற்காக மக்கள் வழிபடுகிறார்கள். அந்த ஆவியை அமைதிப்படுத்த வேண்டுமென்ற நோக்கில் பலியிட்டு வழிபடுகிறார்கள். இதுதான் திராவிடர்களின்—தமிழர்களின் மத்தியில் உள்ள பழக்கமாக இருந்து வந்திருக்கிறது.

இத்தகைய பண்பாடே இவர்களின் தெய்வமாகிறது. அதாவது இறந்தவர்களின் ஆவியை வணங்கி வருவது—வழிபட்டு வருவது இவர்களின் கடவுள் கொள்கையாகிறது. இறந்தவர்கள் தெய்வ நிலைக்கு உயர்த்தப்படுகிறார்கள், வணங்கி வாழ்த்தப்படுகிறார்கள். முன்னோர்களை-இறந்து தெய்வமானவர்களைத் தெய்வமாக ஏற்றுக் கொள்வதுதான் திராவிடர்களின் பண்பாடு, இதுதான் அவர்கள் ஏற்றுக்கொண்ட கடவுள் பற்றிய கொள்கையாகும்.

தமிழகத்தின் ஊர்கள் தோறும் அலைந்து கள ஆய்வு மேற்கொண்ட இந்நிலையில் மேற்கூறிய கருத்துத் தெளிவு ஏற்படுகிறது. இன்று தமிழ்நாட்டின் ஊர்களிலும் நகரங்களிலும் வணங்கப்படும் தெய்வங்கள் எல்லாம் முன்னோர் வழிபாட்டின்படியே அமையும் தெய்வங்களாகும்; இவை தாம் திராவிடத் தெய்வங்களாகும்; நாட்டுப்புறத் தெய்வங்கள் என்றும் அழைக்கலாம்.

இன்றுள்ள தென்னகத்துத் திராவிடத் தெய்வங்களைச் சில அமைப்புகளில் அடக்கிவிடலாம். தீக்குழியில் இறங்கித் தெய்வமானவர்கள் என்றும் சமாதியானவர்கள் என்றும் இரு பகுப்பாக்கிவிடலாம். இது போக அகால மரணமடைந்தவர்களையும், தெய்வமாக்கினார்கள். இவர்களின் ஆவி நிலை கொண்ட இடத்தை வணங்கினார்கள்.

(துளசி இராமசாமி. 1985 ; 15 ; 1987; 7)

இவ்வாறு தெய்வமானவர்களின் திராவிடத் தெய்வங்கள் ஊரைக்காக்க வேண்டி ஊர்தெய்வமாக வணங்கப்பட்டு வந்திருக்கின்றன. இவர்கள் ஊர்நலம் காக்கும் முன்னோர்களாக இருந்திருக்கிறார்கள். இனம் காக்க வேண்டி இதை தெய்வங்களாக வழிபடப்பட்டிருக்கிறார்கள். இத் தெய்வங்கள் இனத்தின் மானம் காக்கும் முன்னோர்களாக இருந்திருக்கிறார்கள். குலம் காக்க வேண்டி குலத் தெய்வங்களாக வணங்கப்பட்டிருக்கிறார்கள். இவர்கள் குலத்தின் முன்னோர்களாக இருந்திருக்கிறார்கள்.

இந்தத் திராவிடத் தெய்வக் கொள்கையின் வழியைச் சரியாக்கிக் கொண்டவர்கள் தாம் தமிழகப் பழங்குடி மக்கள்.

இத் தெய்வக் கொள்கையின்படியே பழங்குடி மக்களின் தெய்வ நம்பிக்கையும் இருக்கிறது. தமிழர்கள் தெய்வங்களை ஆண் தெய்வங்கள் என்றும் பெண் தெய்வங்கள் என்றும் பகுத்திருக்கிறார்கள். பெண் தெய்வங்களை அம்மன் தெய்வம் என்று சொல்லும் வழக்கு இருக்கிறது. ஆண் தெய்வங்களை ''சாமி'' என்று வழங்குகிறார்கள். இதில் ஏதோ தவறு இருப்பதாகத் தென்பட்டது. அய்யனார் என்று தெய்வம் இருக்கிறது. இந்த அய்யனாரையே சாஸ்தா என்றும் கூறி வருகிறார்கள். இன்னும் கள ஆய்வு செய்தபோது ஒரு தெளிவு ஏற்பட்டது. அய்யனார் கோயில் என்பது ஒரு குறிப்பிட்ட ஆண் தெய்வக் கோயிலுக்கு மட்டும் உரியதல்ல என்பதும் கண்டு கொள்ளப்பட்டது. ஊர்ப்புறங்களில் பெண் தெய்வக் கோயில்களை ''அம்மங் கோயில்'' (அம்மன் கோயில்) என்று எவ்வாறு அழைக்கிறார்களோ அதேபோல ஆண் தெய்வக் கோயில்களை '' அய்யங்கோயில் '' என்று அழைப்பதையும் அறிந்து கொள்ள முடிந்தது

இது போலவே "அய்யம்மாள்", "அய்யப்பன்" என்ற மக்களுடைய பெயர்களும் வழக்கத்திலிருப்பதைத் தெரிந்து கொள்ள முடிந்தது. கேரளாவிலும் "அய்யப்பன்" என்ற தெய்வப் பெயர் "அய்யன" "அப்பன்" என்று அங்குள்ள வழக்குகளிலிருந்து வந்ததாக அறிய முடிந்தது. இன்று வேண்டுமானால் ஒரு குறிப்பிட்ட தெய்வத்தைக் குறிப்பிட வழக்கத்தில் கொண்டிருக்கலாம். ஆனால், அது அங்குப் பொது வழக்காகத்தான் இருந்திருக்கிறது. இன்று குறிப்பிட்ட தெய்வத்திற்குப் பெயர் ஆகியிருக்கிறது. அதுவும் ஆண் தெய்வத்திற்கே ஆகியிருக்கிறது. இதே போன்றுதான் தமிழகத்திலும் பொதுப் பெயராகியிருந்தது. ஒரு குறிப்பிட்ட ஆண் தெய்வத்திற்கு ஆகி வந்திருக்கிறது.

நீலகிரிப் பழங்குடி மக்கள் இன்றும் அம்மன் தெய்வங்களை அம்மனார் என்றும் ஆண் தெய்வங்களை அய்யனார் என்றும் கூறிவருகிற பழக்கத்தைக் காண முடிந்தது. இதிலிருந்து தமிழர்கள் கொண்டிருக்கிற தெய்வப் பகுப்பையே பழங்குடி மக்கள் கொண்டிருக்கிறார்கள் என்பது தெளிவாகிறது. ஆகவே, பழங்குடி மக்கள் ஆண் தெய்வங்களை அய்யனார் என்றும் பெண் தெய்வங்களை அம்மனார் என்றும் வகுத்துக் கொண்டதாகத் தெரிகிறது.

"சப்த கன்னியர்-எழுவா" என்று வழங்கி வரும் முறை தமிழகத்தில் இருக்கிறது. வளமை தெய்வ அமைப்பில வருவதுதான் இக் கன்னிமார் தெய்வம் என்று சொல்லி வந்தார்கள். வயல்களிலும் மலைத் தோட்டங்களிலும் காடுகளிலும் இக்கன்னிமார், களுக்குப் பூசை செய்து வருவது வழக்கமாகி வருகிறது. நாற்று நடும் போதும், அறுவடையின் போதும் இத்தெய்வத்தை வணங்கி வருகிறார்கள். ஊர்ப்புறங்கள்-நாட்டுப்புறங்கள் இவற்றில் உள்ள எல்லா தெய்வக் கோயில்களுக்கும் வரலாற்றுச் செய்திகளைக் கூறிவருகிறார்கள். இந்தத் தெய்வ புராணங்களை இங்கு நான் குறிப்பிடவில்லை. ஆனால், இக்கன்னிமார் பற்றிய தெளிவான செய்தி கிடைக்கவில்லை. அண்மையில், சிறுமலைப் பழங்குடி மக்கள் வாழ்வியலைப் பற்றித் தெரிந்து கொள்ளும் போது இக்கன்னிமார்களுக்கு விளக்கம் கிடைத்தது. கணவனைப் பிரிந்த பெண்கள் குழந்தைகளோடு நீர் நிலையில் விழுந்து இறந்து விடுகிறார்கள். அவர்களை அம் மக்கள்—பனியர்கள் தெய்வங்களாக்கி வழிபடுகிறார்கள். தங்களுக்குத் தீங்கு வராது இருக்க வேண்டுமென்றும் வேட்டைப் பொருள்களும் கிழங்குகளும் கிடைக்க வேண்டுமென்றும் வழிபடுகிறார்கள். இதைத்தான் கன்னிமார் என்றும் வளமைத் தெய்வம் என்றும் சொல்லி ஏனைய பகுதிகளில் வணங்கி வருகிறார்கள்.

இங்கு ஆராய்ச்சியாளர்கள் வளமை, தெய்வம் என்று கூறுவதற்கும் திராவிடத் தெய்வங்களாகிற நாட்டுபுறத் தெய்வங்களுக்கும் தொடர்பில்லாதிருக்கிறது. இங்குத் தெய்வங்கள் எல்லாம் மனிதர்களாக இருந்து அழிந்தவர்களே ஆகும். இத் தெய்வங்கள் அம்மக்களின் வரலாற்றில் உலா வந்தவர்கள். இவர்கள் கூறும் வளமை தெய்வங்கள் பொய்த் தோற்றங்கள். பிரேசருடைய தொகுப்பிலிருந்து ஒரு கதையைக் கூறி இதைப் போன்றதே இக்கூறு. ஆகவே, இது வளமைத் தெய்வம் என்று சொல்லி விடுகிறார்கள்.

மனிதன் இனவிருத்தி செய்வதையும் தாவரங்கள் இனவிருத்தி செய்வதையும் புராதன மக்கள் ஒன்றாகக் குழம்பிக் கொண்டார்கள். இதனால் மானிடச் செழிப்பின் மூலம் வேளாண்மைச் செழிப்பை அதிகரிக்கச் செய்யலாம் என்ற நம்பிக்கை புராதனச் சமூகத்தில் நிலவியது. [(Frazer), 1976 : 98).]

ஆக, பழங்குடி மக்கள் திராவிடர்களின் மூத்த குடியினர்; திராவிடர்களுக்குரிய முன்னோர் வணக்கத்தை உடையவர்கள் என்று தெரிகிறது. அவர்கள் தெய்வங்களை அம்மனார் என்றும் அய்யனார் என்றும் பகுத்துக் கொண்டதாகத் தெரிகிறது. இப் பகுப்பு தமிழர்களின் ஐயப்பாடாகிய அய்யனார் யார் என்ற வினாவிற்கு விடையளிக்கிறது. அய்யப்பனும் அய்யனாரும் ஒன்றே என்பதும் தெளிவாக்கப்படுகிறது. பழங்குடி மக்கள் வளமைத் தெய்வக் கோட்பாடுடையவர்கள் இல்லை. இதேதான் திராவிடர்களின் பண்பாடு என்றும் தெரிகிறது.

துணை நூற்பட்டியல்.

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## துறைச் செய்திகள்

**பதவி உயர்வு :**

1–7–1988 முதல் 30–9–1988 வரையிலுள்ள காலாண்டுக் காலத்தில் கீழ்க்காணும் பதவி உயர்வுகள் மற்றும் மாற்றங்கள் செய்யப்பட்டுள்ளன :—

**சேலம் :**

திரு. எஸ். ஜி. இவான் பிரின்ஸ், ஆராய்ச்சி உதவியாளர், தமிழ்நாடு ஆவணக் காப்பகத்திற்கு ஆராய்ச்சி அலுவலராகப் பதவி உயர்வு கொடுக்கப்பட்டு மாற்றம் செய்யப்பட்டார். 3–7–1988 அன்று அவர் பணியில் சேர்ந்தார். திரு. வெ. முருகானந்தம், உதவியாளர், 21–9–1988 அன்று கண்காணிப்பாளராகப் (நிலை-பி) பதவி உயர்வு பெற்றார்.

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திருமதி வி. கோதாபாய், உதவியாளர், 21–9–1988 அன்று கண்காணிப்பாளர் (நிலை-பி) பதவி உயர்வு பெற்றார்.

திரு. மு. கணேசன், இளநிலை உதவியாளர், 21–9–1988 அன்று உதவியாளராகப் பதவி உயர்வு பெற்றார்.

**மாற்றங்கள் :** திரு. அ. இராஜப்பா, மதுரை மாவட்ட ஆவணக் காப்பக இளநிலை உதவியாளர் 11–7–1988 அன்று தமிழ்நாடு ஆவணக் காப்பகத்திற்கு மாற்றம் செய்யப்பட்டார். திரு. கே. ஜி. பழனி, சேலம் மாவட்ட ஆவணக் காப்பகம், கண்காணிப்பாளர் (நிலை-பி) 21–9–1988 சிதம்பரம் மாவட்ட ஆவணக் காப்பகத்திற்கு மாற்றம் செய்யப்பட்டார். திரு. பெ. கிருஷ்ணன், தமிழ்நாடு ஆவணக் காப்பக உதவியாளர், 21–9–1988 அன்று சேலம் மாவட்ட ஆவணக் காப்பகத்திற்கு மாற்றம் செய்யப்பட்டார்.

**பயிற்சிப் பிரிவு :** தமிழ்நாட்டிலுள்ள அரசு அலுவலகங்களில் பதிவுரு அறையில் பணிபுரியும் நபர்களுக்கு 30 வேலை நாட்களுக்கு இக்காப்பகத்தின் மூலம் '' ஆவண மேலாண்மைப் '' ( Record management ) பயிற்சி கொடுக்கப்பட்டு வருகிறது. இப் பயிற்சித் திட்டத்தின்படி 18–7–1988 முதல் 31–8–1988 வரை நடைபெற்ற 69 ஆவது அமர்வில் 13 நபர்களுக்குப் பயிற்சியளிக்கப்பட்டது.

5–9–1988 முதல் 17–10–1988 வரை நடைபெற்ற 70 ஆவது அமர்வில் அரசு அலுவலகங்களிலிருந்து வந்த 20 நபர்களுக்குப் பயிற்சியளிக்கப்பட்டது.