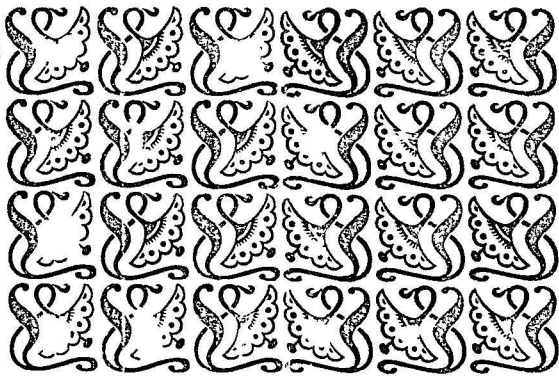


அவணா அமுதம்

AVANA AMUTHAM



Oct. - Dec. — 1986



Tamil Nadu Archives
Egmore, Madras - 600 008

19
2/1/89

ஆவன அமுதம்
AVANA AMUDHAM

கலசம் 1 குளி 1
CUP 1 Drop 1

தமிழ்நாடு ஆவனக்காப்பகம்,
28-29, காந்தி இர்வின சாலை,
எழும்பூர், சென்னை-600 008.

TAMIL NADU ARCHIVES,
28-29, GANDHI IRWIN ROAD,
EGMORE, MADRAS-600008.

COMMISSIONER'S LETTER

The first issue of Avana Amudam is in your hands.

The Tamil Nadu Archives has a long list of publications to its credit; nevertheless, this is its first periodical magazine.

The objectives of Avana Amudam are:

- 1) to highlight the importance of the records preserved in the Tamil Nadu Archives and their usefulness to the students of all social sciences;
- 2) to highlight the relevance of the records of the Tamil Nadu Archives to construction and interpretation of the modern history;
- 3) to highlight the service rendered by the Tamil Nadu Archives to the cause of research and administration;
- 4) to encourage young scholars and employees of this department to take up research and write on interesting topics, mainly making use of the records preserved in the Tamil Nadu Archives; and
- 5) to develop an archival consciousness in the minds of the public.

Avana Amudam is all set to grow as an effective instrument of communication and fulfil a long felt need of the Tamil Nadu Archives. Soon, it will come out, hopefully, as a printed magazine.

Suggestions to improve its contents and presentation are welcome.

S.RANGAMANI

EDITOR'S PAGE

Started as the Madras Record Office in 1909, the administrative set up emerged as the Tamil Nadu Archives and Historical Research in the year 1968.

This Tamil Nadu Archives can claim to be one of the oldest of its kind in our country and as such it is an antique treasure trove that could keep a curious mind endlessly engaged.

The Stately building like a fortress on the Gandhi Irwin Road would never escape attention of any passerby. However, how many actually know what this building is and what it contains ? So, to create an awareness about the Tamil Nadu Archives among the public and to bring to light un-published materials of historical interest available in the Archives is the object with which we bring out this quarterly journal "Avana Amudham".

The framework adopted for this journal is mainly of two sections; one for English and the other for Tamil. The features in these sections are events from History, Biography, techniques of Preservation of records, Book review, etc. On the threshold, are short stories, tit bits, essays of common interest, etc.

The "Avana Amudham" is only making a beginning and we hope to make it live up to its name.

Any suggestions which will help improve the journal, we will be thankful and happy to receive.

P. PULNEY ANDY SENJI.

Commissioner of Archives and Historical Research } S.RANGAMANI, I.A.S.

Deputy Commissioner of Archives (Technical)
(retired on 31 October 1986) S.SINGARAJAN

Assistant Commissioners } T.VENKATACHALAM
VINCENT JOSEPH
T.N.SAROJA
M.GOPALAKRISHNAN

Research Officer (Publication Cell) } J.JAYACHANDRAN

EDITORIAL

Editor (Gazetteers) } P.PULNEY ANDY SENJI

Assistant Editor } K.S.VENKATRAMAN.

CONTENTS

Commissioner's letter	i
Editor's page	iii

ARTICLES

<u>A note on Indo-Russian Relationship with special reference to Armenians</u>	1
--	---

S.Singarajan

<u>A Dispute on Dharmapattanam Island</u>	48
---	----

C.Thomas

<u>The key was misplaced</u>	65
------------------------------	----

N.Vythilingam

<u>Ceylon as an appendage to the Madras Presidency</u>	67
--	----

S.Singarajan

<u>Outbreak of the First World War - An Anxiety to the Ruling House of Cochin</u>	73
---	----

A. Sathiyaraj

<u>Famine in the Carnatic</u>	76
-------------------------------	----

G.Kaliyamoorthy

<u>Preservation (Fumigation and Lamination) of records in Tamil Nadu Archives</u>	77
---	----

M.Gopalakrishnan

<u>Armenian Settlement in Madras</u>	83
--------------------------------------	----

B.Maria John

BOOK REVIEWS

<u>Sangrur District Gazetteer</u>	90
-----------------------------------	----

Edited by B.R.Sharma

Government of Punjab Publication

<u>South Indian Rebellion -</u>	
<u>The First War of Independence 1800-1801</u>	91
Dr.K.Rajayyan	
<u>My memories about Thanthai Periyar - Prior to 1930</u>	92
E.M.Rajagopalan	
<u>Doctorates in Social Sciences Awarded By South</u>	93
<u>Indian Universities</u>	
Indian Council of Social Science Research, Hyderabad	
<u>List of Publications of the Tamil Nadu Archives</u>	95

தமிழ்ப்பகுதி

<u>தமிழ்நிலை</u>	102
குடந்தை சா.வேங்கடராமன்	
<u>மகாகவி பாரதி - உம்மைதேடல் ஒரு கண்ணோட்டம்</u>	108
சீனி விசுவநாதன்	
நூல், மதிப்புரை	116
<u>தமிழக வரலாறு</u>	
சு.ராஜய்யன்	
<u>உங்களுக்குத் தெரியுமா</u>	120
டி.வெங்கடாசலம்	

A NOTE ON INDO-RUSSIAN RELATIONSHIP WITH SPECIAL REFERENCE

TO ARMENIANS

By S. SINGARAJAN,

Deputy Commissioner of Archives
(Technical) (Retd).

COMMON ORIGIN OF INDIAN AND RUSSIAN:

A significant feature in Indo Russian Relationship is that both the people have a common origin.* The 'Aryans'¹, who made their appearance in India sometime in the second millennium B.C., and from whom the present-day 'upper-caste' Hindus and most of the Pakistanis are said to have descended are commonly believed to have started on their journey in all directions either from Central Asia or from the general area below the Caucasus, known as Azerbaijan. It is presumably this territory which is referred to in the Iranian 'Avesta' as 'Arya Baizu' or the original home of the 'Aryans'. If this allusion is correct, then present-day North Indians, including, of course, the Pakistanis, should belong to the same Caucassian group of peoples to which the present-day Armenians, the Azerbaijanians and the Georgians of the Soviet Union, together with the Iranians, the Kurds, the Afghans, etc., are also attributed. In physical make up they do make a single block of humanity.

Even the major Russian people in the Soviet Union², who along with many other East European nations,

* A list of books on Indo-Russian matters may be seen in Appendix 1.

are included among the so-called Slav group of the Eurasian great race, have their counterpart in India in the form of the Sakas or the Scythians, who are sometimes referred to in Sanskrit literature as the 'Saka-slav', meaning thereby that the two were one and the same people. That ancient unified name is perhaps preserved today in the National nomenclature of Czechoslovakia, -- the common land of the 'Czechs' and the 'Slovak's'. All this is conjecture, no doubt, but there can be no question, in the light of visible evidence that 'several large movements of peoples from Central Asia, the Caucasian and the Black Sea region in the heary past must have gone into the ethnic make-up of the peoples of Indian and Pakistan'.

RUSSIAN TRAVELLERS TO AND FROM INDIA BETWEEN 1471-1785.

There were a number of Travellers to India from Russia in the medieval and Modern periods. Prominent among them are:-

Afanasy nikitin 1471-1474: Nikitin set out for India not for trading alone but also was guided by a thirst for knowledge. In his work he describes the customs and beliefs of the Indians, their knowledge and way of life. He reports on Indian religion and also on the history of the Indian realms of the Bhamini and Vijayaragava empires³.

Khozya-Husseini(khwaja Hussain) 1532: Hussain an ambassador from Babur Padsha went to Moscow during the period of Prince Vasily Invanovich.⁴

Leonty Yudin 1590: A Russian Merchant lived for nine years in Bhukhara and India for trade.

By 1647, Indians lived in Astrakhan in an Indian Colony of about 25 persons. Russian Government protected them and preserved co-operative management of their Panchayat. Some of the Indians became Russian Citizens and set up their families in Russia.⁵

Mohammed-Yusup Kasimov 1675: In 1675 an embassy headed by Mohamed Yusup Kasimov came to Aurangzeb's Court.⁶

In 1716 Peter I ordered for an expedition to find out a trade route to India-Headed by Alexander Kozhin an expedition started to find a route to India by water.⁷

In 1723 an expedition under vice-Admiral David Wilster to India, was commissioned to conclude a trade between Russia and the great Mogul.⁸ T 4747

Peter himself visited Astrakhan in 1722 and received the doyen of the Indian Merchants-ANBURAM.⁹

The 1720^s - 1740^s were years of flourishing Indian trade in Russia. The annual trade turnover of the Indians during this period sometimes exceeded 100 thousand roubles.¹⁰

Wealthy Indian merchants sometimes took Brahmans with them on journeys to Moscow and St. Petersburg.¹¹

Nikolai Chelobichikov 1760^s: A merchant from the small Russian town of Trubchevsk.¹²

Lebedev:- Born in 1749 in Yaroslavl, he arrived in Madras in 1785 on a ship of the East India Company and lived here for two years. He learned Tamil and later went to Calcutta. In 1789 he began to study under

Golak Nath Oas spoken languages of Bengali, Hindustani and Sanskrit. After 12 years of stay in India he published a book 'A collection of Bengali and Indian tunes' in London. In 1805 'An Impartial Review of the systems of the East-Indian Brahmins, their sacred rites and national customs' was published in St. Petersburg.¹³

KARL MARXS ON BRITISH RULE IN INDIA

Karl marxs, the author of 'Das Capital' which became the Bible for the communists, had noted that the British had planted their despotism upon Asiatic despotism, squeezed from the people their utmost mite of contribution.¹⁴

Marxs also noted that the princes were subdued but depended on the Indian Sepoys, who finally revolted.¹⁵

England had to fulfil a double mission in India. One destructive and the other regenerating, the annihilation of old Asiatic society and laying of the material foundation of western society in India.¹⁶

FOREIGN POLICY

It was 'Francofobia' that influenced English Statesmen in the 18th century, which became the predecessor for the later Russofobia.

The fear of Russian invasion of India coloured the foreign policy of Bentinck, who thought the Indian army could be regarded as efficient only if it could cope with such an invasion. His Minute of March 13, 1835, States:

I fearlessly pronounce the Indian army to be the least efficient and most expensive in the world.

The realisation of the hypothesis with which I started, of the presence of 20,000 Russian infantry on the Indus, with its accompanying multitudes, would now find us in a state utterly unable to resist them.

Hence the attempt of Bentinck to come into closer relations with the Punjab and Sindh. By 1831 Ranjit Singh's extended dominions had been consolidated by his military and other reforms, and he had become 'the most extraordinary man of the age between Constantinople and Pekin (g)'¹⁷.

In the summary of news it is noted that the Novoc Vronya, a Russian paper, attempted an explanation of Lord Ripon's policy with one or two points of interest, viz., that the innovations were due to the Russian approach towards India and the restlessness of the hill tribes in recent times. Hence the people had a great card to play, viz., to start a Home Rule agitation on the Irish lines to wring concessions from England and finally worry their oppressors off the Peninsula. If concessions were withheld force would settle the matter. By whom this force was to be applied, was suggestively left open by the Novoc Vronya, but that journal entertained no doubt that sooner or later the English would go and that Lord Ripon's measure were pre-paratory acts for evacuating as pleasantly as possible.¹⁸

IMPACT OF THE RUSSIAN REVOLUTION ON INDIAN POLITICAL THINKING.

Indians considered that the Russian Revolution of 1917 was the eruption of a Volcano. They have noticed the subterranean fires seething below the surface for a long time. Hunger was the flame that burst through the crust, as is so often the case with Revolutions. The conclusion drawn

was that the people never revolt unless they suffer. They welcomed the fall of the Tsardom.¹⁹

Andhrapatrika²⁰ 17 March 1917 reported that the Russian Government had driven away dishonest ministers. Consequently, they would devote their heart and soul to defeat the Germans in the War and render sufficient help to the Allies. The newspaper assessed that the Russian Revolution was a danger to Germany and the future war of Russia would be a people's War and not the war of the Government. Every Russian Soldier would be emboldened by the powerful allies to support him and would surely gain the victory. The Allies, especially England the abode of liberty, would be delighted at the emancipation of the people of Russia. On account of this war, Parliaments in different countries had lost their powers. A few ministers would take the whole authority into their hands and administer the affairs with the consent of the people. Under such circumstances, the people's flag was waving on the Russian ramparts.

The meetings of the representatives of the people cannot prosecute the war. It should be waged by a few under their protection. May the Russians and the Duma representative repose confidence in the new ministers who are patriotic and honest, help them in every way, win victory in the war and work for the future welfare of Russia and the world.

The Swadesamitran,²¹ of the 19 March, makes the following observations under this head.

It is only natural that the powers and privileges of the people should advance in times of war, for a Government has then to appeal to the common people for help in opposing the enemy, and the people who realise and accept the responsibility of protecting their country, will also wish to have rights granted adequately in the administration of it. The Russian people agitated for political rights at the time of the Russo-Japanese war, and in consequence a representative assembly known as the Duma was started by Nicholas, the then Czar. But that assembly was not given real powers, the Emperor, the Ministers and the other officers of the Government as also the wealthy landlords exercised great influence and authority. But to whatever extent the Russian Government might have ruled the country according to their pleasure, they promised, as soon as the present war broke out, that they would give self-government to Poland, which had been subject to the rule of Russia for a long time, and certain privileges to the Jews, the Poles and other races. Since the Russians have been giving up their lives for the defence of their country in this great war that is waged primarily for the rights of the people, it is not surprising that they have been unceasingly pressing their Government to entrust them with greater responsibility in the administration of the country. In view of this, it was frequently attempted by the Government to change the Commanders and Ministers and appoint largely those who enjoyed the love of the people.

Referring to the telegram received to the effect that the British Parliament will pass a resolution of hearty congratulation to be conveyed to the Russians on the establishment of popular representative assemblies there with administrative rights vested in the people, the Swadesamitran²², of the 23 March observes:

The Policy underlying the British rule is only to vest all kinds of rights and privileges in the people, and it is therefore natural for the British Parliament, to congratulate Russia upon the change in its administration. We trust, therefore, that the same Parliament, which supports republican government in Russia, will not object to grant self government to India under the British rule. Though the ex-Czar of Russia had given certain rights to the people; they were not deemed sufficient; for in that country, the authorities failed to realise the aspirations, ideals, desires and tendencies of the people, because the Government was an absolute monarchy. This is indeed the greatest evil of an absolute monarchy. If another proof is wanted of the strength and superiority of republican governments, we will

point out how a certain German paper feels apprehensive of the Establishment of such a Government on the very eastern frontier of Germany and how another German paper remarks, that the Russian revolution is an example of the danger that can be caused by the adoption of a policy opposed to the wishes of the people.

The Sampad Abhyudaya²³, of the 16 October, in its news columns writes:

The province of ukraine in Russia formed a separate parliament and constituted itself into a republic. It seems likely that the various provinces of Russia will form separate republics. Very probably, like the United States of America, every little province will form a small republic and eventually unite to form Federal Republic. It would be well to have this arrangement in every empire.

Sir.S.Cripps States²⁴:

I will not attempt to go into any of the historical origins of these difficulties, let us instead look at them as a present fact. In the great sub-continent of India there is more than one people. There are many people and races as there are in the great sub-continent of Russia. Our object is to give to the Indian people full self-government with complete freedom as to how they will devise and organise their own Constitution.

IMPACT²⁵ OF THE RUSSIAN REVOLUTION ON INDIAN LITERATURE (1905-1917)

Field Marshall Smutts declared that even if World-War-I had not done any other good, it had brought about the Russian Revolution. The Russian Revolution in its stead had many impacts on India and one^{of}/them was to mould a great poet like Bharathi. Literary critics are of the opinion that Shelley, the world renowned English poet was a child of the French Revolution. But it can be stated with greater emphasis that the poet Bharathi was a child of the Russian Revolutions of 1905 and 1917.

The writings and poems of Subramanya Bharathi began to flower forth from 1905. This fore shadowed the events of 1917, the leadership of Lenin and the over-throw of the Menseviks. The revolutions from 1905-1907 are considered to be a rehearsal for many other revolutions in the East including India. This revolution opened up the flood-gates for national liberation. The Swaraj movement started and presided over by Tilak, was goaded by the Russian Revolution.

Bharathi accepted Tilak as his political leader and turned into a revolutionary poet. True to his revolutionary spirit he resigned his post as Assistant Editor in the 'Moderate' newspaper 'Swadesamitran' and started the progressive newspaper 'India' in April 1906.

Most of the articles in his Newspaper echoed the concepts of Independence, equality and fraternity.

The Publications in India from June 1906 to September 1906 may be grouped under the following five captions.

- a) Russia in the throes of Revolution again-
30.6.1906.
- b) Go Ahead, Russia - 7.7.1906
- c) Dissolution of the Duma - 28.7.1906
- d) Russian Revolution - 1.9.1906
- e) The death of Trepoff - one Tyrannical Wretch
the Less - 22.9.1906.

In his notes on the above subjects he concluded that the tiger Government and the fox ministry will not continue long over the Russian people who are as meek as the sheep. He foresaw many symptoms of the

decay of the Czarist Government which he ascertained in his newspaper. More than this he conveyed his full support to the Russian people by invoking Providence to show mercy on the Russian people who fought for liberation of the people and the destruction of the tyrannical Government.

Bharathi was one of those who considered that political liberation will be meaningful and fruitful only when the people get social and economic liberation.

In his poem composed in 1907 popularly known as 'Swathanthira pallu' (சுதந்திரப் பஞ்சு) he has stated as follows:

எங்கும் சுதந்திரம்
எப்பதே பேச்சு! - நாம்
எல்லோரும் சமமென்பது
உறுதியாச்சி!
சங்கு கொட்டே வெற்றி
ஐயோமே! - இதைத்
தரவிக் கெல்லாம் எடுத்து
ஐயோமே!

உழவுக்கும் தொலைக்கும்
வந்த லை செய்வோம் - வீடில்
உரு கனித்திருப்போரை
நித்த லை செய்வோம்!
விழலுக்கு நீர்பாய்ச்சி
மாய மாட்டோம் - வெளும்
வீடருக்கு உழைத்துடலம்
ஓய மாட்டோம்!
ஆடுவோமே - பஞ்சுப்
பாடுவோமே!
ஆனந்த சுதந்திரம்
அடைந்து விட்டோமென்று

(ஆடுவோமே)

Bharathi has proved that he was an erupting volcano, no longer tolerable to the Colonialists and plunders, and he left Madras for Pondicherry. There he met M.T.Thirumalacharya (popularly known as P.T.Acharya) who later met Lenin in 1919 and became

one of the Architects of the Indian Communist party founded at Tashkant in October 1920.

Bharathi predicted the birth of a new Yuga (Krutha Yuga). Under the head 'the coming age' he stated, 'it is not understood well in India what the westerners called Socialism'. There is only one way for a respectable life. The entire world should be socialized in that all live as co-workers and partners. In Krudtha Yuga we have the tradition to state that the people lived as Socialists. This may be true or false but yet in bringing this great decideratum, Humanity should be resolute.

In his poem on liberation written in November 1917, in the wake of the Revolution of 1917, he states:

விடுதலை! விடுதலை! விடுதலை!
பறையருக்கும் இங்கு தீயர்
புலையருக்கும் விடுதலை:
பரவரோடு குறவருக்கும்
மறவருக்கும் விடுதலை:
திறமை கொண்ட தீமை யற்ற
தொழில் புரிந்த யாவரும்
தேர்ந்த கல்வி ஞானம் எய்தி
வாழ்வம் இந்த நாட்டிலே (விடுதலை)

ஏழையென்றும் அடிமை யென்றும்
எவனும்இல்லை ஜாதியில்:
இழிவு கொண்டமனித ரெட்பு
இந்தியாவில் இல்லையே:
வாழி கல்வி செல்வம் எய்தி
மனமகிழ்ந்த கடியே
மனிதர் யாரும் ஒரு நிகர்ச
மான மாக வாழ்வமே (விடுதலை)

மாதர் தம்மை இழிவு செய்யும்
மடமையைக் கொளுத்த வோம்;
வைய வாழ்வு தட்டில் எந்த
வகையிலும் நமக்க்குளே
தாதர் என்ற நிலைமை மாறி
ஆண்களோடு பெண்களும்
சரிநி கர்ச மாமமாக
வாழ்வம் இந்த நாட்டிலே (விடுதலை)

In his poem on 'Bharatha Samudayam' written in September 1921 he states:

பாரத சமுதாயம் வாழ்கவே - வாழ்க வாழ்க !
பாரத சமுதாயம் வாழ்கவே

முப்படி கோடி ஜனங்களின் சங்கம்
முழுமக்கும் பொதுவுடைமை
ஒப்பி லாத சமுதாயம்
உலகத்திக்கு கொரு புதுமை - வாழ்க

மனித குணவை மனிதர் பறிக்கும்
வழக்கம் இறியுண்டோ
மனிதர் நோக மனிதர் பார்க்கும்
வாழ்க்கை இறியுண்டோ ?

இறியொரு விதி செய்வோம் - அந்த
எந்த நாளும் காப்போம்;
தறியொருவனாக் குணவிலை யெனில்
ஜகத்தினை அழித்திடுவோம்

எல்லோரும் ஓர் குலம் எல்லோரும் ஓர் மனம்
எல்லாரும் இந்திய மக்கள்;
எல்லாரும் ஓர்நிறம்; எல்லாரும் ஓர் விலை
எல்லாரும் இந்நாட்டு மக்கள்

It must be noted here Bharathi was a very close ally of P.T.Acharya and other extremists many of whom were arrested in 1908. They had organised a secret but violent organisation. When the Collector of Tirunelveli Mr.Ash was murdered in 1911, it is worth-while to mention that P.T.Acharya was arrested as the first accused. The light of the socialist thought of Bharathi continued to illuminate men like Thiru V.Kalyana^{T.V.}sundaranar, Singaravelu Chettiar, E.V.Ramaswamy, Jivanandam and Bharathidasan.

It appears that it is necessary that the

* A list of books of Thiru V.Kalyanasundaram available with the Tamil Nadu Archives Library may be seen in Appendix 2.

writings of Bharathi, his poems and essays, the writings and poems of his torch-bearers should be translated and published in Russian, Hindi and English, for a better understanding of the impact of the Russian Revolution on the Indian Mind.

ARMENIANS IN INDIA

There are few who are acquainted with the history of the Armenians in India²⁶, their condition, their traditions and the sphere of their activities. Many are ignorant of their past, and the influence they exerted for good in those olden days of turmoil and unrest. It may not be generally known that the Armenians have been connected with India as traders, from remote antiquity. They came to India by the overland route, through Persia, Bactria (Afghanistan) and Tibet and were well established in all the commercial centres long before the advent of European traders into this country. It may be noted however that the early Armenian traders formed no permanent settlement or planted any colonies in India. They were merely birds of passage who came all the way from the land of Ararat of Biblical fame, to purchase the spices and the fine muslins for which ancient India was famous. It was Akbar, the Marcus Aurelius of India, who induced them to come and settle in his dominions instead of being mere sojourners in the country. He was well aware of the intelligence of the Armenians and their integrity

in commercial matters and wished to improve the trade of the country through their agency.

It is recorded by Thomas Khojamall, the Armenian historian of Bengal, that during one of his incognito tours in Cashmere, Akbar met an Armenian merchant, Hakobjan (Jacob) by name, who had his son, a handsome lad, with him. Akbar invited the Armenian merchant to come and settle at Agra and at the same time to induce his countrymen in the Punjab and elsewhere in India to come and reside at the imperial city where they would be given permission, by their royal patron, to build a church for the worship of God in their own way, as Akbar knew that the Armenians were a religious race of ancient Christians and would not settle in a place where they could not enjoy the free and undisturbed use and exercise of their own religion.

Akbar's invitation to the Armenians had the desired effect, for a flourishing Armenian colony soon sprung up at Agra and in accordance with the express wish of the Emperor, an Armenian Church was erected there in 1562. Akbar, who could appreciate true worth and reward real merit, took a great liking to his Armenian subjects whom he regarded as valuable assets. One of his queens, Mariam Zamani Begum, was an Armenian.

Armenians had settled down in different parts of India for trade.

ARMENIANS IN MADRAS

The Armenians flourished at Madras²⁷ during the seventeenth and eighteenth centuries, when they had the trade of the Carnatic in their hands, and carried on a lucrative trade with Europe and the East. From a valuable Armenian manuscript, written at Masulipatam by one Sarkies Johanness in 1790, we find that the Armenians settled permanently at Madras in the year 1666. The English had settled there in 1640. These opulent merchants were famous for their piety and true philanthropy, and for the great zeal they evinced in the advancement of Armenian classical literature in India. Their patriotism is perhaps unparalleled. They appealed to Catherine II of Russia to free Armenia from the galling yoke of the Muhammadans (Persians) and place it under her suzerainty. Two millionaires volunteered to place their millions at the disposal of the Russian Government for the purposes of the projected war, but somehow or other, the project did not mature.

The first Armenian church at Madras was erected in 1712. It was one of the few magnificent edifices in the Esplanade but the Armenians were obliged to desert it after a time, as the British authorities would not permit so high an edifice to stand in the immediate vicinity of the Fort. The Latin church in the same neighbourhood was objected to for the same reason, and demolished.

The present Armenian church, situated in Armenian Street, was erected in 1772, and dedicated to the Holy Virgin Mary, the site being the old Armenian burying-ground on which, moreover a chapel stood, where they worshipped while the present church was in course of erection. The ground was the property of the famous Agah Shameer. His wife, Anna, had been buried there in 1765, and a room built to her memory. This room, which is still known as 'Shameer's Room' was attached to the church that was built seven years afterwards.

Armenian journalism has during the past 143 years, spread all over the civilized world and today there are over a hundred journals and magazines published in Armenian at all the large cities and capitals of Europe, Asia, Africa and America, where Armenians are found in large numbers, but by an irony of fate, India, that gave birth to Armenian journalism does not possess a single paper today in the Armenian language.²⁸

The prediction²⁹ of 1937 that the Armenians in India can be proud of glorious past, but their future, in view of the momentous changes that were taking place in the Kaleidoscope of India, was not at all bright, has come true.

In former years, many Armenian lads, after leaving school, with their limited education, but good physique, were able to find employment on the Railways

as ticket collectors, guards, drivers and firemen, but with the Indianization of the Railways that avenue was practically closed for them. Many used to obtain employment in the jute districts, but the jute trade in Eastern Bengal, of which the Armenians were the pioneers, had passed into the hands of the Scotch and the ubiquitous Marwaris. What prospectus have the poorly educated young men in this country, with the keen throat cutting competition on one side and the increasing non-employment on the other.

HINDCOS IN ARMENIA ³⁰

According to a paper read before the Ninth meeting of the Indian Historical Records Commission held at Lucknow in December 1976, Hindoos had settled down in Armenia³¹ and set up a temple of Lord Ganesa there. When the temple was desecrated there was a war between the Indians and the Armenians.

NOTES.

1. Indo-Soviet Friendship By Basant Chatterjee -
Published by S.Chand & Co.
Pvt.Ltd. Ram Nagar, New Delhi
Pages 2 to 3
2. - Ibid -
3. Image of India By G.Bongard and A.Vigasin -
Published by Progress
Publishers (Moscow) p.25
- Ibid. - Page 30
5. " - " 31
6. " - " 32
7. " - " 34
8. " - " 35
- 10, 11 " 35
12. Ibid " 37
- 13 " " 40
14. Marx Engles Lenin on India - The British Rule in India
Published by Perspective
(P) Ltd.New Delhi (1975)
pp. 19-24.
15. The Revolt in the Indian Army By. Karl Marx
pp. 35-39
16. Marx Engles Lenin on India pp. 28 to 34
17. Indian History (Volume-III) By R.Sathianathaier,
Published by Rochouse &
Sons Ltd., Madras (1942)
pp. 386-387
18. Reports on Native News-papers in the Madras(1883) p.4
19. Ibid (1917) p.749
20. Reports on Native Newspapers (1917) p.774
21. -do- p.875
22. -do- p.880
23. -do- p.2568
24. The Transfer of Power 1942 - p.568
25. October Revolution and Tamil Literature -
By Raghunathan (Published by
New Century Book House Private Limited,
Madras) (1978)
26. Armenians in India - By Mesrov Jacob Seth (1937)
27. -do- pp.579-580
28. Ibid - p.599
29. Ibid - pp.616-617
30. Ibid - p.628
31. See Appendix 3.

Appendix-1

LIST OF BOOKS AVAILABLE IN TAMIL NADU ARCHIVES LIBRARY ON INDO - RUSSIAN, Relations.

Sl No	Author	Title	Year of publication	Accession number	Publisher
1	2	3	4	5	6
1.	..	A narrative of the Russian Military expedition to Khiva under general Perofski in 1839	1867	15506	Office of the Superintendent, Government Printing, Calcutta
2	..	A collection reports on Bolshevism in Russia	1919	14227	His Majesty's Stationary Office, London
3	Bertrand Russell	Impressions of Bolshevik Russia	1920	14230	Publicity Bureau, Madras
4.	G.W.Krishna Rao	Niccolai Lenin: His life and work	1921	47241	Ganesh & Co, Madras
5.	R.W.Postgate	Revolutionary Biography	1922	8196	Arka Publishing House, Madras
6.	Vera Figner	Memoirs of a Revolutionist	1925	15638	Martin Lawrence Ltd., London
7.	Anton Karlgren	Bolshevist Russia	1927	14240	George Allen & Unwin Ltd. London
8.	Theodore Dreiser	Dreiser looks at Russia	1928	14241	Constable & Co. Ltd London

1	2	3	4	5	6
9. James Mavor	The Russian revolution	1928	14242	George Allen Unwin Ltd London	
10. George Vernadsky	A history of Russia	1929	14245	New Haven, Yale University Press, London	
11. Stephen Graham	Peter the great	1929	16053	Ernest Benn Ltd. London	
12. Iubov Krassin	Leonid Krassin: His life and work	1929	16029	Skeffington & Son Ltd. London	
13. Anna Louise Strong	Red star in Samarland	1930	15598	Williams and Norgate Ltd, London	
14. Joseph Stalin	Victory of Socialism in Russia	1939	49947	The socialist Literature publishing Co. Agra.	
15. Karl Marx	Wage Labour and capital	1939	49864	-do-	
16. சாமிநாதசர்மா	சோவியத் ரூஷ்யா	1942	108601	சக்தி காரியாலயம், சென்னை	
17. காரல் மார்க்ஸ்	வருங்கால உலகம் முதலாளித் தவமா ? சோசலிசமா ?	1946	111975	அல்லயன்ஸ் கம்பெனி, சென்னை.	
18. பால்லவார்க், விஸ்யம் லீபென்ட்	காரல் மார்க்ஸ் வாழ்க்கைக் குறிப்பு	1946	105923	புதுமைப் பதிப்பகம், காரைக்குடி	
19. ராகுல்ஜி	பொதுவுடமைதான் என்ன ?	1946	105206	தமிழ்ப் புத்தகாலயம், சென்னை	
20. எஸ். உதங்குமார்	புது உலகம்	1946	10851	சக்தி காரியாலயம், சென்னை.	
21. ப. ஜீவானந்தம்	சோசலிஸ்ட் தத்துவங்கள்	1948	103230	நியூ செஞ்சுரி புக்உறவுஸ், சென்னை	
22. சாமிநாத சர்மா(வெ)	ரூஷ்ய சரித்திரவரலாறு	1948	110062	பிரபஞ்ச ஜோதி பிரசுராலயம், சென்னை.	

1	2	3	4	5	6
23.	லெபிள்	கிராம ஏழை மக்களுக்கு	1948	728	பீப்பிள்ஸ் பப்ளிக்ஸ் உறவு, சென்னை
24.	Buter end Devanesan	Communism and Christianity	1949	46304	Christian Literary society for India, Madras.
25.	ஜே. வி. ஸ்டாலின்	லெனிசத்தின் அடிப்படை அம்சங்கள்	1950	110472	புதுயுகப் பதிப்பகம், சென்னை.
26.	கார்த்திக வேலு	லெனின் வாழ்வும் வழியும்	1950	113737	நியூசெஞ்சுரி புக் உறவுச்சென்னை.
27.	கே. ராமசாமி, தமிழாஜீவினி	மரண சாசனம்	1950	113744	சமதர்மப் பண்ணை, மதுரை
28.	மைக்கேல் சேயர்ஸ்	மாபெரும் சதி	1950	108787	தமிழ்ப் புத்தகாலயம், சென்னை.
29.	டடசர் கார்ட்டெர்	ரஷ்யாவின் ரகசிய ஆயுதம்	1951	108596	இலக்கியப் பதிப்பகம். திருநெல்வேலி
30.	எஸ். இராமகிருஷ்ணன்	மார்க்ஸியப் பொருளாதாரம் 2-ம் பாகம்	1951	2353	நவயுகப் பதிப்பகம், சென்னை-4
31.	லெனின்	அரசாங்க கம்	1952	109066	கலைமன்றம், சென்னை-1
32.	சி. பி. சிற்றரசு	வெங்கலக் சிலை	1953	113427	தமிழ்மன்றம், திருச்சி
33.	ரா. கணலன்	சிந்தனையாளர் காரல்மார்க்ஸ்	1954	108628	புரோமா பிரசுரம், சென்னை-24
34.	மாலடாவ்	சர்வதேச நிலைமையும், சோவியத் அரசாங்கத்தின் வெளிநாட்டுக் கொள்கையும்	1955	112525	டாஸ்பிரதிநிதி, இந்தியா, புதுடில்லி
35.	அசோக மேத்தா	சோசலிஸ்டும் விவசாயிகளும்	1955	108594	சோசலிஸ்ட் புத்தக நிலையம், சென்னை.
36.	நதேஜ்க்தா. கே. குர்ப்ஸ்கடா	லெனின் வாழ்க்கைக் குறிப்புகள்	1956	19090	புதுமைப்பதிப்பகம், காரைக்குடி

1	2	3	4	5	6
37. வெளிச்	மார்க்கியம்	1957	112612	நியூசெஞ்சுரி புக் உறவுஸ், சென்னை.	
38. ஏங்கெல்ஸ்	கற்பனா சோசலிஸ்டிக் விஞ்ஞான சோசலிஸ்டிக்	1957	108647	"	
39. ஜார்ஜ் பெர்னாஸர்	மார்க்கிய மெய்க்ஞானம்	1959	107898	"	
40. என். கே. குருபர்கயர்	அக்டோபர் நாட்கள்	1961	113715	"	
41. முகம்மது அப்துல்காதிர்	சோசலிஸ்டிக் ஏன் வேண்டும்	1961	108525	கலையக வெளியீடு, காரைக்குடி	
42. வி. தென்கேசவன்	கம்யூனிஸ்டிக் சுதந்திரமும்	1962	112351	சோவியத் நாடு பிரசுரம், சென்னை	
43. ஜான் ஸ்டீவ்ஸன்	மாபெரும் எழுச்சி	1962	108597	இமயப்பதிப்பகம், நாகப்பட்டினம்	
44.	சோவியத் கம்யூனிஸ்டிக் சிபிடி வேலைத்திட்டம்	1962	108431	நியூசெஞ்சுரி புக் உறவுஸ், சென்னை	
45. எம். ஜே. கே. தவராஜ்	சோவியத் பொருளாதார வளர்ச்சி	1962	103251	தமிழ்நாட்டுப் பாடநூல் நிறுவனம், சென்னை.	
46. என். எஸ். குருட்சேகர்	புலனா கானிர்	1963	110311	நியூசெஞ்சுரி புக் உறவுஸ், சென்னை.	
47. கஸாகேவிச் (இ)	நீலக் குறிப்பேடு	1964	106449	"	
48. எல். பாட்டியேவா	வெளிவாழ்க்கையில் சில ஏடுகள்	1964	108414	"	22
49.	சோவியத் கம்யூனிஸ்டிக் சிபிடி	1966	108271	கம்யூனிஸ்டிக் சிபிடி வெளியீடு, சென்னை.	

1	2	3	4	5	6
50.	எ. எ. பெர்லி	மார்க்ஸ் திரும்பிவந்தால்	1966	108637	வைரம் பதிப்பகம், சென்னை-5
51.	இ. வர்கா	20-வது நூற்றாண்டு முதலாளித் ஏவம்	1966	108572	நியூசெஞ்சுரி புக் உறவுஸ், சென்னை
52.	சர்தேசாய் (எஸ். ஜி)	இந்தியாவும் ரஷ்யப்பிரட்சியும்	1967	108279	"
53.	லெனின்	ஆசியாவின் எழுச்சி	1967	730	"
54.	காரல் மார்க்ஸ்	கோதா வேலைத்திட்டத்தைப் பற்றிய விமர்சனவுரை	1967	108648	"
55.	பி. வி. சுப்பிரமணியம்	சோசலிஸ்தின் வரலாறு	1968	108507	"
56.	சுகபோவ் (எம்)	லெனின் வகுத்த வழியில்	1969	114175	சோவியத்நாடு பிரசுரங்கள், சென்னை.
57.	மாயா கோவ்ஸ்கி	லெனின் கவிதாஞ்சனி	1970	109217	நியூ செஞ்சுரிபுக் உறவுஸ், சென்னை
58.	எஸ். அலெக்சியேவ், வி. கார்ட்டுகோவ்	சோவியத் நாட்டு வரலாறு	1971	109166	"
59.	ஒய். உபிஸின்	கம்யூனிஸ்ட் இயக்கத்தின் இன்றைய பிரச்சினைகள்	1972	108779	சோவியத்நாடு பிரசுரங்கள், சென்னை.
60.	Isaac Dentscher	Marxism in our time	1973	4043	The Ramparts Press, Sanfransisco
61.		அரசியல் அறிவின் அடிப்படைகள்	1974	4694	சோவியத்நாடு பிரசும், சென்னை.
62.	ம. சிங்காரவேலர்	பொதுவுடமை விளக்கம்	1974	4724	நியூசெஞ்சுரிபுக் உறவுஸ், சென்னை

1	2	3	4	5	6
63.	நா.வனமாமலை	மார்க்கிஸ் ஆக இயல்கொள்கை	1976	4759	நியுசெஞ்சுரி புக் உறவுஸ், சென்னை.
64.	லெனின்	ஓரடி மூட்டால் ஈரடி மூட்டால்	1976	109242	"
65	"	இரண்டாவது அகிலத்தின் தகர்வு	1976	109076	முன்னேற்றப் புதிப்பகம், மாஸ்கோ
66	யுசெனின் (வி)	சமூகக் கூட்டாளியா, வர்க்கப் போராட்டமா?	1976	108505	நியுசெஞ்சுரி புக் உறவுஸ், சென்னை.
67.	மா. அர்த்தநாரி	நாம் சோசலிஸ வாழ்வப்பெற வப்படி போராட வேண்டும்	1976	110468	நட்புறவுப் பன்னா, சென்னை.
68.	சுருகனோவ்ஸ்கி (வி)	தேசங்களுக்கு சமாதானம்	1977	108923	நியுசெஞ்சுரி புக் உறவுஸ், சென்னை.
69.	உறிரேன் முக்கர்ஜி	சோசலிஸ உடனாயகம்	1977	110065	"
70.		விஞ்ஞானக் கம்யூனிஸ்டும் அதன் இன்றைய புரட்டர்களும்	1977	103233	"
71.		சோவியத் சோசலிஸக் குடியரசுகளது ஒன்றியத்தின் அரசியல் சட்டம்	1977	3583	"
72.	ரகுநாதன்	அக்டோபர் புரட்சியும், தபழ் இலக்கியமும்	1977	3591	"
73.	பி. என். எப்தேதாசியேவ்	காரல் மார்க்ஸ் வாழ்க்கை வரலாறு	1978	4951	"
74.	யூரிப்போவ்	மார்க்சிய அரசியல் பொருளாதாரமும் வளர்முக நாடுகளும்	1978	107897	"
75.	நி. இவனோவ்	காரல் மார்க்ஸ் வரலாற்றுச் சுருக்கம்	1978	107322	சோவியத் நாடு பிரசுரம், சென்னை.

1	2	3	4	5	6
76. வெளிச்		சோசலிச ஜனநாயகம்	1978	107896	நியுசெஞ்சுரிபுக் உறவுஸ், சென்னை
77. நிகா போகோமோலோவா		மனித உறவுகள் கோட்பாடு, ஏகபோகங்களின் சித்தாந்த நீதியான ஆயுதம்	1978	110453	"
78. அலெக்சாண்டர் ட்ராசுட்டெய் பெர்க்		மேதிக வரலாறு	1978	111933	பாட்டாளிகள் வெளியீடு, சென்னை.
79. அ.உசுத்தோவ்		அமைதல் மக்களின் அரசு	1979	103229	நியுசெஞ்சுரிபுக் உறவுஸ், சென்னை.
80. கபீஸ்தாந்தின் செர்னெய்கோ		சோவியத் யூனியனில் கம்யூனிஸ்ட்கள்	1979	103209	சோவியத்நாடுபிரசுரம், சென்னை
81. "		கம்யூனிஸ்ட் கேள்வி பதில்-1	1979	103224	நியுசெஞ்சுரிபுக் உறவுஸ், சென்னை.
82. "		" -2	1979	103225	"
83. ரா. கிருஷ்ணயா		சோவியத்நாட்டில் மனித உரிமை கனம், சதந்திரங்களும்	1979	103221	"
84. என்.டி. வாசுமாமலை		சோவியத்நாட்டில் நீதிபரிபாலகம்	1979	103216	"
85. சமீர் அமீன்		சிரி எஸ்ஸெஸ் ஆன் லேவ்லு கேப்பிடாஸிஸம்	1980	21024	நாளந்தா அலஸ், சென்னை
86. வெளிச்		சிறுக்கு நாடுகளின் விடுதலையும் வளர்ச்சியும்	1980	13215	நியுசெஞ்சுரி புக் உறவுஸ், சென்னை
87. ஏ. சீனிவாசன்		லெனினம் தேச விடுதலையும்	1980	103222	"
		சி. உட்கிராஜா			

1	2	3	4	5	6
88. ஆர். கே. சுண்ணாம்பு	லெனினியம் நவீன சகாப்தத்தின் மார்க்ஸியம்	1980	103227	நியூசெஞ்சுரி புக் உறவு, சென்னை	
89.	Constitution of the Union of Soviet Socialist Republics	1982	90158	Novosh Printing Agency Publishing House, Moscow	
90	Y.V. Andropov. Speeches articles, interviews	1984	72009	Allied Publishers, Private Ltd, Madras.	

Appendix - 2

தமிழ்நாடு ஆவணக்காப்பகத்திலுள்ள திரு.வி.க.வின் நூல்கள்

வரிசை எண்	வெளியிட்ட ஆண்டு	பதிப்பாளர்/ வெளியிட்டாளர்
1. தேசபக்தாயிர்தம்	1919	பிரிட்டிஷ் இந்தியா அச்சுக்கூடம், சென்னை
2. முருகன் அல்லது அழகு	1925	அரசி புத்தக நிலையம் சென்னை
3. பெண்ணின் பெருமை அல்லது வாழ்க்கைத்தொண்டை	1927	சாளு அச்சுக்கூடம், சென்னை
4. தமிழ்ச்சோலை அல்லது கட்டுரைத் திரட்டு	1935	அரசி புத்தகநிலையம் சென்னை
5. எங்கட்கு பணிசெய்யுகிடப்பதே	1946	சாளு அச்சுக்கூடம், சென்னை
6. சமரச தீபம்	1946	"
7. பொதுமை வேட்டல்	1947	"
8. தமிழ்த்தென்றல் அல்லது தலைமைப் பொழிவு	1947	"
9. சீர்திருத்தம் அல்லது இடமவிருந்து	1948	"
10. பரம்பொருள் அல்லது வாழ்க்கைவழி	1949	"
11. தமிழ்க் கலை	1953	பாரிநிலையம், சென்னை
12. தத்துவமும் வாழ்வும்	1957	இமயப்பதிப்பகம், சென்னை
13. சித்தந் திருத்தல் அல்லது செத்தப்பிறத்தல்	1951	சாளு அச்சுக்கூடம் சென்னை
14. திரு. வி. க. மனமொழிகள்	1967	வாணிபதிப்பகம், சென்னை
15. முடியா ? காதலா ? சீர்த்திருத்தமா ?	1968	அரசி புத்தகநிலையம் சென்னை
16. உள்ளொளி	1969	"

Appendix.3

HINDOOS IN ARMENIA*

150 Years Before Christ

An Unknown Chapter in the History of Ancient India.

It may not be generally known that the Armenians whose love of commerce has been proverbial, have, from time immemorial, traded with India, whither they were allured from their distant homes in the snowclad mountains of Armenia, by the glamour of the lucrative trade in spices, muslins and precious stones, which they carried on successfully with Europe by the overland route, through Afghanistan, Persia, and Armenia, via Trebizond, long before the advent of any European

* A paper read by the present writer (Mesroob Jacob Seth) at the Ninth Meeting of the Indian Historical Records Commission held at Lucknow in December, 1926. It was published in the Proceedings of the Commission in 1927, and in the "Bengal: Past and Present" -- the Journal of the Calcutta Historical Society -- for January -- March, 1927.

The Lecture, by reason of its great historical value, was received with loud acclamations by the large number of Hindoos in the audience, and Professor, now Sir Jadunath Sarkar, M.A. who presided at the Meeting, said that they knew that their remote ancestors had crossed the seas and gone as far as Java, but they never knew that they had gone so far as Armenia. He promised to bring the discovery to the notice of the "Greater India Society", on his return to Calcutta. We hope he did.

We were afterwards informed by some members of the Commission whom we met at the Rangoon Session, in December 1927, that the Paper had been translated and published in the vernacular papers of Gujerat and the Punjab for the information of Hindoos in those parts.

traders, adventures and interlopers into the country. And it may be safely mentioned that even before the Mohammedan invasion of India in the 10th Century, the Armenians were found at all the principal commercial centres and capitals of India engaged in the peaceful pursuit of commerce.

It would be interesting, however, from a historical point of view, to trace in what period of the world's history Armenians first set foot on Indian soil.

We search in vain the faded pages of Sanskrit writers and Mohammedan chroniclers of ancient times for any reference to this enterprising, commercial people in India. They were hardly interested in politics, and rarely took part in intrigues, their field of action lay, rather, in the bazaars, the commercial marts, and the emporiums of India, over which they exercised vast influence, in the absence of any foreign commercial element, and thereby monopolised the greater portion of the export trade, which they carried on for a considerable period.

The writer ventures to assume, after much careful study and antiquarian research, that they were acquainted with India from remote antiquity, perhaps even when Semiramis, the wife of Ninus, and the warlike queen of the once-powerful Assyrian monarchy, reigned supreme in Babylon. Contemporary as a nation with the Assyrians, it is not improbable that they accompanied Semiramis,

as faithful allies, in her invasion of India which, according to the account given by Ctesias and Diodorus Siculus, was undertaken about the year 2000 B.C., when one Stabrobates (Sthabarapati) held indisputable sway over India of the Vedic times. Armenians, as allies or otherwise, may have accompanied the Greek invasion of India in 327 B.C., under Alexander the Great; for it is a well-known historical fact that he passed through Armenia, en route for India, via Persia, where he defeated the famous Darius, the Persian King, who resided at Persopolis, the capital of unparalleled architectural fame at that period.

But it may be asked, what have the Armenian Historians to say on the subject. Unfortunately the annals of ancient Armenia which were carefully preserved in the temples of pre-Christian Armenia and which could have thrown light on the subject were destroyed entirely, by St. Gregory, the apostle of Armenia, known as the Illuminator, in the beginning of the 4th Century of the Christian era when by virtue of a royal edict granted to St. Gregory, by that zealous neophyte, King Tiridates, Armenia embraced the Christian faith en masse, and the Armenians thus became the first Christian nation in the world.

The first authentic record we have of the connection of the Armenians with India is to be found in the work of Zenob, one of the earliest classical writers who flourished in Christian Armenia in the

beginning of the 4th Century.

31

Senob, or Senobias, who was a Syrian and one of the first disciples of St. Gregory the Illuminator the Apostle of Armenia --wrote, at the instance of his master, a History of Taron (an important province in Armenia) and in that work he refers to the history of a Hindoo colony that had existed in Armenia since the middle of the second century before the commencement of the Christian era till the beginning of the Hindoo colony came to be planted on Armenian soil in the days of remote antiquity. It appears from Senob's account that two Hindoo Princes of far-famed Kanauj, named Gissaneh and Demeter, had conspired against Dinakspall, the King of Kanauj, and on the discovery of the plot, which spelt death for the two princes, they had no alternative but to seek refuge in flight, and to far-off Armenia they fled, and there they not only found an asylum, but were accorded a welcome be fitting their princely dignity by their royal patron, King Valarsaces (a brother of Arsaces the Great) and the founder of the Arsacidae dynasty which ruled in Armenia from 149 B.C. to 428 A.D.

This event occurred in 149 B.C. The Armenian King, who was evidently pleased with the Hindoo refugees, allotted them the province of Taron where they built themselves a nice city which they called Veeshap, which in Armenian means a Dragon, since they were of the Takshak House, which, as every student of Hindoo

Mythology knows, signifies the Dragon. They then went to the Armenian city of Ashtishat, famous for its temples of the national gods and goodesses of heathen Armenia and there they set up the gods which they had worshipped in India. They were not however destined to enjoy a long period of undisturbed peace and freedom in the land of their adoption, for they were, 15 years after their arrival in Armenia, put to death by the king for which no reasons or motives are assigned by the native historian, perhaps they had, as in India, hatched a conspiracy against their royal patron or abused his hospitality, hence the condign punishment meted out to them by the Armenian King. After their death, these two Hindoo princes, were deified by their descendants, for they must have gone to Armenia with their families and a large retinue, as future events will prove. According to the Armenian historian, these two princes left three sons whose names were Kuars, Meghtes and Horean, and the Armenian King, bestowed on them the government of the colony and the principality of the province of Taron.

T 4747

Kuars built a small city and called it Kuar after his own name. Meghtes similarly built a small city and named it Meghti after himself, whilst Horean built his city in the province of Poloonean and called it Horeans.

Being new to the country, they were evidently not satisfied with the first selection of sites for their habitations, so after some time they resolved

amongst themselves to find fresh fields and pastures new, so they went to the mountain called Kharkh and finding it an ideal place by reasons of its beautiful and favourable situation, they built themselves ⁱⁿ 4th century, A.D. or a period of 450 years. And this is how a city where they put up two gods, and named them Gisaneh and Demeter after their murdered fathers whom they had deified. These gods were made entirely of brass, the former, according to Zenob, was twelve cubits high and the latter fifteen cubits and the priests that were appointed for the service of these gods were all Hindoos. Under the auspices of a heathen Government, in whose eyes they had evidently found great favour, the Hindoo colony flourished for a considerable time in Armenia, but with the dawn of Christianity in idolatrous Armenia in the year 301 A.D, the tide of royal kindness began to ebb and ebb very swiftly, for the Indian gods shared the fate of the national gods and goddesses, which were destroyed by that relentless iconoclast, St. Gregory the Illuminator who had the famous temples of Gisaneh and Demeter razed to the ground, the images broken to pieces whilst the Hindoo priests who offered resistance were murdered on the spot, as faithfully chronicled by Zenob who was an eye-witness of the destruction of the Hindoo temples and the gods. On the site of these two temples, St. Gregory had a monastery erected where he deposited the relics of St. John, the Baptist and Athanagineh the martyr which he had brought with him from Ceaseria, and that

sacred edifice, which was erected in the year 301 A.D., exists to this day and is known as St. Carapiet of Moosh and has always been a great place of pilgrimage for Armenians from all parts of the world. The Hindoo priests attached to the temples of Gisaneh and Demeter, seeing the destruction of their national gods and their temples, with tears in their eyes entreated the victorious Armenians, their erstwhile brother idolators, to put them to death rather than destroy their mighty god Gisaneh, and for the resistance that they offered to the victors, six of the Hindoo priests were killed on the spot. On the restoration of peace between the Armenians and the Hindoos, the Armenian prince of the house of Siunies proceeded to the Hindoo village of Kuars and succeeded in persuading the inhabitants of that place to renounce idolatry and embrace the Christian faith which had now become the State religion. His efforts were crowned with success and they were duly prepared for baptism, and being conducted to the valley of Ayzasan they were baptised there by St. Gregory. According to Zenob, who as I have said, was a disciple of the Apostle of Armenia, and an eye-witness of the events he narrates, the Hindoos that were baptised on the first day of Navasard, (the ancient Armenian New years day) numbered 5,050 and these were composed of men and children only, as the females were, it appears excluded from that number and baptised on another day specially appointed for the occasion.

Some of these converted Hindoos adhered tenaciously to the Idolatrous practices of their forefathers, despite the paternal persuasions and the exhortations of St. Gregory. They went even further and taunted the Aremanian princes by telling them that if they lived they would retaliate for the harsh treatment they had received at their hands, but if they died, the gods would wreak their vengeance on the Armenians on their behalf. At this the prince of the house of Angegh ordered them to be taken immediately to the city of Phaitakaran where they were incarcerated and their heads shaved as an insult and a sign of degradation. These prisoners numbered four hundred. From the narrative of Zenob, the Syrian, it appears that the Hindoo colony had, since their settlement in Armenia in the year 150 B.C. to the day of that memorable battle in the year 301 A.D. a period of 450 years, multiplied and increased considerably and formed a distinct and an important colony of their own in the fertile province of Taron where in the year 286 A.D. a Chinese colony had also settled under Mamgoon, the founder of the house of Mamikonian which gave a Vardan to Armenia who fought the Sassanians when they wanted to force the religion of Zoroaster on Christian Armenia in the year 451 A.D. The Hindoos, who upto the advent of Christianity in Armenia had remained a distinct community became gradually merged into the native Christian population, as no reference is made to them by any of the Armenian historians who came after Zenob, who, as has been stated before,

flourished in the beginning of the 4th century.

Having given a brief out-line of the history of the Hindoo colony in Armenia, we shall now give some interesting extracts from the narrative of Senob. It may be mentioned that Zenob who was a Syrian wrote his work originally in Syriac, but it must have been translated by him afterwards into Armenian, with Syriac characters of course, as there were no Armenian characters then, for the present Armenian alphabet was invented in the year 413 by St. Mesrobp, who in collaboration with St. Sahak, translated the Holy Bible into Armenian from the original Syriac and Greek texts and which by reason of its faithful rendering and elegant style has justly been pronounced by eminent European savants as the "Queen of all Versions" (Regina Versionum).

The Armenian text of Senob's work in classical Armenian from which the following extracts are translated, was printed first at Venice in 1832 by the learned Mekhitharist Fathers, after a very careful collation with five manuscript copies written at different periods and in different places. The first portion of the narrative gives a description of the Hindoo colony and it is followed by a graphic account of the religious wars that were waged between the Hindoos and the early propagators of the Christian faith in idolatrous Armenia in the beginning of the 4th Century. And this is how Zenob, the Syrian describes the Hindoos whom he sees for the first time on his arrival in Armenia, with St. Gregory, the Illuminator, in the year 301 A.D.

"This people had a most extraordinary appearance for they were black, long-haired and unpleasant to the sight, as they were Hindoos by race.

The origin of the idols which were in this place, is this: Demeter and Gisaneh were brothers and they were both Indian princes. They had conspired against Dinaksi, their King, who being apprised, sent troops after them either to put them to death or to banish them from the country. Having narrowly escaped, they fled to King Valarsances who bestowed on them the principality of the district of Taron where they built a city and called it Veeshap.

They afterwards went to the city of Ashtishat and there set up idols in the names of those which they had worshipped in India. After fifteen years the King put both the brothers to death, I do not know why, and conferred the principality on their three sons, Kuars, Meghtes and Horean. Kuar built the city of Kuars, Meghtes built a village on the plain and called it Meghti, and Horean built a village in the province of Paloonies and called it Horeans.

After some time, Kuar, Meghtes and Horean, resolved to go to the mountain called Kharkhi, and they found the place to be salubrious and beautiful, for it was cool, and abounded in game, grass and wood. There they raised edifices and set up two idols, one in the name of Gisaneh and the other in the name of Demeter and appointed attendants for them from their own race.

Gisaneh had long flowing hair and for that reason its priests allowed the hair of their head to grow, which the King ordered to be cut. This people were not, however, perfect in their faith after their conversion into the Christian faith and as they could not profess the religion of their pagan ancestors openly, they therefore practised the deception of allowing their children to grow a plait of hair on the crown of their heads, so that they may, by seeing that, remember their idolatrous abominations".

In the course of their journey through Armenia, Zenob gives the following account of the war that was waged between the Hindoos and the Armenians in the year 301 A.D.

"And having taken our departure from there (Thordan) we intended to proceed to Karin and Harkh, but some of the Armenian princes informed St.^Gregory of the existence of two temples in the province of Taron which still offered sacrifices to the devils, whereupon he resolved to demolish them. Having arrived in the country of the Paloonies, in the extensive village, called Gisaneh, near the village town of Kuars, we met there some of the heathen priests. Having ascertained from the Hindoo prince of Hashtens that the great images of Cisaneh and Demeter were to be levelled to the ground on the following day, they (Hindoos) repaired to the temples in the dead of the night and removed the treasures and filled them into sub-terraneous houses.

They then sent intimation to the heathen priests at Ashtishat urging them to collect warriors and join them early on the morrow as the great Giseaneh was going

to give battle to the apostate princes (Armenians). In like manner they put up the inhabitants of Kuars to lie in ambush in the hedges of the gardens and some were sent to waylay Christians in the forests. The head priest whose name was Artzan (Arjun) and his son Demeter took the command of the troops who were stationed at Kuars and numbered 400, and having ascended the hill that was opposite Kuars, they halted there, awaiting the arrival of reinforcements from other places to their aid. On the following day, they descended to the skirts of the mountains to indulge in their usual habit of pillage. St. Gregory accompanied by the prince of Artzroonies, the prince of Andzevatzies and the prince of the house of Angegh and with a small number of troops numbering about three hundred ascended the mountain in the third hour of the day, where Artzan lay in ambush. They were going carelessly as they never suspected anything and as they approached the acclivity of the mountain, Artzan and Demeter rushed out of their ambuscade when the trumpets of war were sounded and they were attacked most furiously. The princes having heard this, became restless and alarmed, for their horses took fright from the sound of the trumpets and began to neigh and thus excite war, whereupon the prince of the house of Angegh raised his voice and cried, "Prince of Siunies, step forward and see perhaps these are the troops of the prince of the north,". He went, but could not ascertain who they were. On his return, the prince of the Siunies said "remove

St. Gregory and his companions to a safe place lest they may be captured by the enemy and we will then be disgraced before the King," "Send a trusty person," he added, "to recall our troops, for it is going to be a great war and many are the flags which are seen waving."

The prince of the house of Angegh, then entrusted St. Gregory, into the hands of the prince of Mocks enjoining him to take him immediately to the Castle of Oghkan and await developments, and forthwith sent intimation to the troops. The prince of the Mocks, accompanied by St. Gregory descended the declivity of the hill wishing to go to Kuars, but the people of the place began to block the way. Seeing that there was great danger in the place, St. Gregory hid the relics which he had with him near a spring on the other side of the hill, opposite the village, marking the spot and God covered the relics and nobody could see them till the return of St. Gregory to that spot afterwards. We were, however, pursued by the men of the village, but being mounted on our horses, we took refuge in the Castle of Oghkan where we reached before them as the men of the place came forward and took us in. The villagers (Hindoos) then went to Kuars and informed the people there about us. Hearing this they came and began to besiege the castle. Being seized with apprehensions we immediately despatched a messenger with a letter to the prince of the house of Angegh informing him of the State of Affairs. He immediately sent four thousand

picked men furnished with swords who crossed the river and arrived on the following day. They laid siege to the city of Kuars for three days and having demolished the ramparts, they reduced the place to ruins and the inhabitants were conducted to Meghtes.

The Armenian princes being informed of this, ascended the hill and saw Artzan lying in ambush with about four hundred men. The brave princes made an attack immediately and were putting him to flight when the Armenian troops, hearing the din of the battle, crowded immediately to the mountain whereupon Artzan rallied and began to hurl abuses on the Armenian princes. "Come forward," he said, "O you base apostates who have denied the gods of your ancestors and are the enemies of the glorious Gisanah. Do you not know that it is Gisanah who is waging war against you today and will betray you into our hands and strike you with blindness and death." At this the prince of the Ardzrunies rushed forward and said "Oh you braggart, if you are fighting for your gods, you are false, and if it is for your country, you are altogether foolish for behold the prince of the house of Angegh and the prince of the house of Siunies and the other nobles whom you know but too well." To which, Demeter, the son of Artzan replied thus. "Listen unto us O you Armenian princes, it is now forty years since we are engaged in the service of the

mighty gods and we are aware of their powers for they fight themselves with the enemies of their servants. We are not, however, able to oppose you in battle for this is the house of the king of Armenia and you are his nobles, but let it be known to you all that although we cannot possibly conquer you, yet it is better for us to die a glorious death today in upholding the honour of our gods rather than live and see their temples polluted by you. Death is, therefore, more welcome to us than life. But you, who are the prince of the house of Angegh come forward and let us fight singly."

The prince of the house of Angegh and Artzan having come forward, they commenced going round each other, when Artzan with his spear inflicted hurriedly a wound on his opponent's thigh and well-nigh brought him to the ground. But the prince of the house of Angegh having regained his position, turned towards the antagonist and addressed him thus. "Know you this O Artzan that this place will be called Artzan (the Armenian word for a statue) for you are destined to be fixed here like a statue. And having lifted his arm, he severed his neck together with the left shoulder and leg from the body by a stroke of the sword on the right shoulder. Artzan fell to the ground rolling and they collected a heap over him and he lied buried in the same place and the amount is to this day called Artzan.

Immediately after the action the troops of the priests arrived from the city of Veeshap together with the people of Parukh and Meghti and they all crowded

to the field of battle. Others came from Astaghon also and their number was, as they themselves said afterwards, five thousand four hundred and fifty. When they arrived at the summit of the mountain, there was a commotion on both sides and the heathen priests made an attack, en masse, on the Armenian troops and putting them to flight, made them descend the mountain and fly towards the villages. The villagers who were laying in ambush, opposed our troops and homming them on both sides began to put them to the sword. But the prince of the house of Angegh, having cut through the ranks of the heathen (Hindoo) priests, directed his course towards the mountain, from the back, where some men were kept in reserve on the top who caused great havoc by flinging stones at our horses. But when Demeter observed the prince of the house of Angegh ascending the hill, he left the troops behind and followed him, so did the other troops who were mounted on horses.

When they went up the hill, the battle was resumed. Our princes were waiting for further re-inforcements since all the troops had not assembled there yet, as four thousand were left in charge of the prisoners at Meghti and three thousand proceeded to Bassean and Harkh. The rest were still in the field pillaging and marauding. And when they were about to commence the battle and exchange decisive blows, night approached and they encamped in the place untill the following morning. At dawn, the remaining Armenian troops

arrived there and a reinforcement of about five hundred men from the city of Tirakatar came to the assistance of the heathen priests. The numbers on both sides were thus increased. The heathens numbered six thousand nine hundred and forty six whilst the troops of the Armenian princes were in all five thousand and eighty.

The trumpets were sounded and both sides arranged themselves in battle. At the commencement the Armenians proved victorious over the heathens, but the prince of Hashtens who was not in command of the Armenian troops although of the same (Hindoo) race as Demeter, deserted and joined the heathen priests with seven hundred men and commenced fighting the Armenian princes. When the Armenian troops saw him, they were dismayed and fell to the ground for he was a brave man of extraordinary prowess, of indomitable courage and of vast experience in warfare and military operations which made all the Armenian princes tremble before him. He commenced the onslaught relentlessly and all the troops cried out and appealed to the prince of the Siunies for help whereupon he called out to him (The prince of Hashtens) saying, "you whelp of a wolf! You have remembered the nature of your father and delight in feasting on carrion," The rebel chief retorted by saying tauntingly "You off spring of an eagle, you who boast on the powers of your wings, but if you ever fall into my trap, I shall then show you my strength". The prince of the Siunies could not brook

this taunt and rushing on him furiously, struck him on the helmet with his axe and having dislodged him from his troops by driving him to some distance, pursued him to the mountain eastwards. Having chased him to the place known as the Innaknian, (nine springs) he threw him down by a violent shove from his horse and having alighted, he severed his head from the body and dropped it down the mountain saying, "now let the vulture see you and know that the eagle has killed the hare". The prince of the Siunies returned to the army immediately after this and the place where the rebel prince of Hashtens fell, is to this day called the "Eagles".

The prince of the Ardzroonies then attacked the head priest of Ashtishat whose name was Metakes whom he pursued to the summit of the mountain which commanded a view of the battle. When he reached there, metakes made a violent resistance and struck him on the thigh. The Armenian prince, burning with rage, struck him immediately with his scimitar on the neck which severed from the body. He then threw down the headless body and the place where the deed was committed was called Metsakogh.

The Prince of Arjootz (Hindoo) seeing this, took refuge in flight and concealed himself in the same place which the prince of Ardzoones pretended not to have observed. He then approached the fugitive

and attacked him suddenly but he fled into the forest where a sharp piece of wood from the branch of a tree passed through his heart and liver and he died on the spot. The victor returned with the two horses and the place was called the vale of Arjootz.

After his return, he found that Demotor and the prince of the house of Angegh were wrestling with each other. Having made a rush he cut off the right shoulder of the former and threw him down. He then severed the head and throwing it into his knapsack, went away. The Armenians having attacked the heathen army furiously, put one thousand and thirty eight of them to the sword and the rest were stripped of all they possessed. In this battle Demotor killed the son of the prince of Mooks which caused great sorrow amongst the Armenian princes. When Demotor fell in the battle, the prince of the Siunies sounded the trumpet of peace and both sides stopped slaughtering each other. The surviving heathen priests seeing this, solicited the Armenian princes to give them permission to bury their dead which was readily granted. The killed on both sides were then collected and buried in pits dug for the purpose. Monuments were then raised over their graves bearing the following inscription, in Syrian, Hellenic and Ismaelitish characters.

THE FIRST BATTLE WHICH WAS FOUGHT VERY FIERCELY.
ARTZAN (ARJUN) THE HEAD PRIEST, THE CHIEF COMMANDER
OF THE BATTLE LIES INTERRED HERE, AND WITH HIM ONE
THOUSAND AND THIRTY-EIGHT MEN.

WE WAGED THIS WAR ON ACCOUNT OF THE IDOL GISANEH
AND ON BEHALF OF CHRIST.

Note: Some of the important Hindoo names,
as mentioned by Zenob in the course of
his narrative, may be identified as
follows:-

Gisaneh may have been the corrupt form of
Krishna, and Demeter the Heilenised form of Juggernath
or Ganesh, which according to Hindoo mythology, are
the lords of earth and creation. Similarly, kuars may
be identified with Koilash, Meghtes with Mukti,
Horean with Horendra and Artzan with Arjun, all of
which are genuine Hindoo names of Ancient India.

A DISPUTE ON DHARMAPATTANAM ISLAND.

By: C.THOMAS

U.G.C.Junior Research Scholar
Department of History,
University of Mysore.

Dharmapattanam is a key strategic Island, situated about two miles North of Tellicherry Fort on the Malabar Coast. During the Eighteenth Century it had occupied a pivotal place in the military transactions of the European Powers. It consisted of the forts like Dharmapattanam, Mellour, Andalore and Pallyat.¹ This Island was noted for the cultivation of pepper. The Chirakkal family ruled over this Island for a long time. Following the establishment of an English East India Company's Factory at Tellicherry in 1708, they wanted to secure this Island. In order to obtain it, the English maintained cordial relations with the Chirakkal family. It was given to the English as Grant by Odeavarman, the regent of the Chirakkal king on 25 May 1734². But the English had to pay tax to the Chirakkal king for the good imported and exported. The English wanted to enjoy the right of free trade in the Island and they prepared to annex it.

In 1761 Haidar Ali became the Sultan of Mysore. He wanted to conquer and consolidate his power over entire South India. By the end of 1766, Haidar Ali established the Supremacy of Mysore on the Malabar Coast, except the places in possession of the English Company.³ The English had become conscious of the objective of Haidar Ali and realised that if he was allowed to capture the Island, it would be a

shock to the very foundation of their Factory at Tellicherry. So they decided to annex it as early as possible. When Haidar Ali along with the Nizam of Hyderabad attacked the Carnatic in August 1767, the English at Bombay and Tellicherry (in support of the Carnatic) prepared to start military operations against Mysore.⁴ They captured Mangalore from Mysore on 1st March 1768⁵ and Hanover on 19th.⁶ Meanwhile, on 3rd March they sent an expedition to occupy the Dharmapattanam Island.⁷ They did not succeed. However, the English completed the capture of the Island on 20 July 1780.⁸

On 7th December 1782, Haidar Ali died and his son Tipu Sultan became the ruler of Mysore. Like his father, Tipu Sultan wished to keep the Malabar Coast as the Western frontier of the Mysore kingdom. According to the Mangalore Treaty of 11th March 1784 which was signed between Tipu Sultan and the Madras Council for terminating the Mysore - Carnatic War (1780-1784), the Malabar Coast except the English possessions became the ally of Mysore.⁹ Chirakkal was a small province which was ruled by the Rajah Ravi Varma. Tipu Sultan wanted to extend support to Ravi Varma to regain his family properties viz. the province of Rhandattera and Dharmapattanam Island from the English. The Rajah assisted by Tipu Sultan, captured Rhandattera province in December 1786, which had been mortgaged to the Factory at Tellicherry in 1760.¹⁰ However, the question over Rhendettera Province was not

settled till 1788. Tipu Sultan wrote to William Lewis, the Chief at Tellicherry, "Darmapattanam and other places belonging to Revi Varma Raja of Chirakka you have taken by force".¹¹ So he demanded the immediate return of Dharmapattanam Island to the Rajah and settlement of all accounts. The English refused to take any step for giving back the Island. On 7 June 1788, the forces of Revi Varma supported by Tipu Sultan occupied the Island.¹² Later Revi Varma stationed thousands of his Soldiers for its protection. This Military action was a true violation of the provisions of the Mangalore Treaty of 1784. According to this treaty, Tipu Sultan and the English agreed that they would not attack any place from the contracting parties. However, Revi Varma assisted by Tipu Sultan conquered it from the English.

On 8 June William Lewis requested Tipu Sultan to direct Revi Varma to surrender the conquered Island to the Company.¹³ The Chief also pleaded to Revi Varma to return the same.¹⁴ Tipu Sultan and Revi Varma were not willing to give back the place to the Company. Tipu Sultan argued that 'the Island of Darmapattanam was mortgaged for Debt'.¹⁵ So he suggested William Lewis to settle all accounts with Revi Varma in an amicable manner. Tipu Sultan was evading to give any direct and relevant answer to William Lewis. In his letter, which was received by the Chief on 7 June 1788, Tipu had written that Dharmapattanam and other places, which

belonged to Revi Varma, were captured by the English.¹⁶ The argument of Tipu Sultan was meaningless. Dharma-pattanam was not given as mortgage, but it was delivered as Grant. Revi Varma did not reply to the Chief. The reason was that prior to receiving a letter from the Chief, Revi Varma had a friendly discussion with Tipu Sultan at Palghat on 7 June¹⁷ in which Tipu Sultan advised him not to reply to the appeal of the English regarding the surrender of the Island.

Tipu Sultan wanted to keep the Island under his subordinate's administration permanently. He thought that the destruction of the English power at Tellicherry would alone help him to fulfil this objective. When he met Revi Varma at Coimbatore on 17 June, Tipu Sultan informed his willingness to the Rajah. He asked him to return to his province immediately and make military preparations for the conquest of Tellicherry. Before achieving anything Revi Varma was suddenly affected by fever and stomach pain and died at Palghat on 19 June 1788.¹⁸ Rama Varma, the younger brother of Revi Varma became the Rajah of the Chirakkal Province.

The death of Revi Varma created suspicion in the mind of William Lewis. He thought "Tippoo would take Rama Varma's country into his own hands and keep in possession the Island of Darmapattanam".¹⁹ The Governor-in-Council at Madras also harboured the same suspicion. Archibald Campbell, the Governor of Madras remonstrated with Tipu Sultan for his subordinate's unwarrantable

invasion of the Island. The Governor asked Tipu Sultan to direct Rama Varma to restore it to the English.²⁰ Tipu Sultan was reluctant to persuade Rama Varma to give up the Island to the Company. But Tipu Sultan prepared to keep Dharmapattanam Island under his subordinate after settling all the accounts between the Chirakkal family and the Company. In August 1788, Tipu Sultan proposed the English to appoint a Commission for a discussion with the representatives of Mysore and the Chirakkal Rajah.²¹ He also acquainted Earl Cornwallis of the Governor General, these developments.²²

Instead of providing for a amicable settlement of the disputes as per the wishes of Tipu Sultan, the English decided to annex the Island by force. Lord Cornwallis directed Archibald Campbell to tell William Lewis not to enter into any negotiation with Rama Varma and Tipu Sultan.²³ The English at Bombay sent the 71st Regiment for the support of the Factory.²⁴ Besides, the Chief at Tellicherry received military support from Madras also. In order to strengthen the defence, the English repaired the walls of the Tellicherry Fort. Thus the English made all preparations to capture it. The situation of Rama Varma was very critical. He was not given proper military assistance by Tipu Sultan, as the latter engaged himself to quell the disturbances in South Malabar.²⁵

On 23 December 1788, William Lewis sent an ultimatum to Rama Varma. This ultimatum revealed that Rama Varma should restore the Island within ten days intact. It also informed that in case of his failure in surrendering the Island, the Company would take it by force.²⁶ Rama Varma turned a deaf ear to the ultimatum of William Lewis. On 2 January 1789, William Lewis despatched one Battalion of Sepoys with an Artillery and two Field pieces to capture the Island.²⁷ On 3 January the Company's forces annexed the Island.²⁸ Thereafter the Chief asked Rama Varma to depute one of his Ministers to settle all accounts between the Chirakkal family and the Company.²⁹

In response to the proposal of William Lewis, Rama Varma sent Mustan Pattari and Edavem Candan, his two ministers to settle the accounts over the province of Rhandattera and Dharmapattanam Island. On the way to Tellicherry the Ministers of Rama Varma were ill-treated as prisoners and they reached there on 7 January 1789.³⁰ On account of the humiliating treatment received from the English Officers, the Rajah's representatives were unwilling to discuss the matter with the English and left without making any settlement.

Tipu Sultan was very anxious to annex the Island with the Chirakkal province. In March 1789, Tipu Sultan sent Mohammed Seid Mirda, a Duxy at Calicut to Tellicherry in order to convince William Lewis to withdraw

the Company's forces and to restore the Island to the Rajah of Chirakkal. During the conversation between Mohammed Seid Mirda and William Lewis on 11 March 1789, the latter replied that he had neither the power to withdraw the troops nor to deliver up the Island. Therefore William Lewis advised Mohammed Seid to inform Tipu Sultan to request the Governor General for surrendering the Island to the Rajah.³¹

When Rama Varma realised that the Company would not return the Island, he prepared to keep cordial relations with the English at Tellicherry. Tipu Sultan suspected about the growing friendship between the Chirakkal family and the English and he thought that the Rajah would permit them to retain the Island. So he wanted to bring the Island under his direct control. He arranged a meeting with Rama Varma at Palassi.³² During his discussion with the Rajah Tipu Sultan asked him to transfer the legal right over the Island from the Chirakkal family to him and to extend his military support to capture it from the English. In order to please the Rajah, Tipu Sultan treated him in a kind manner and gave him costly presents.³³ Rama Varma, knowing the secrecy of Tipu Sultan that he would keep the Island after taking it from the English, refused to accept his proposals. As a result of this disagreement of Rama Varma Tipu Sultan chastised him. It created fear in the minds of the family

members and relatives of Rama Varma about the question of their survival, and they decided to leave for a place of safety. On 23 March, the family members and well wishers of Rama Varma came to Dharmapattanam Island.³⁴ Though at first William Lewis refused to accomodate them, but after receiving ten lakhs of rupees he granted protection.³⁵ Subsequently, the English Chief sent them to Travancore for their safety.³⁶ The granting of asylum to the subordinates of Tipu Sultan was contradictory to the provisions of the Treaty of Mangalore. As per this settlement, it was also agreed that the English and Tipu Sultan should not give protection to the discontented subject of the contracting parties. However, the English at Tellicherry gave protection to the Chirakkal people.

In April, Rama Varma prepared to leave Malabar and settle at Travancore where his relatives had already gone. When Tipu Sultan was informed of the intention of Rama Varma, the former sent his brigades to capture the Rajah. The forces of Tipu killed Rama Varma when he was making an attempt to escape.³⁷ Tipu Sultan treated the dead body with greatest indignities by dragging it with elephants around his camp and afterwards hanging up on a tree afterwards.³⁸

The beginning of the differences of opinions between Tipu Sultan and Rama Varma was a turning point in the history of Dharmapattanam Island. Tipu Sultan decided to bring it under his direct control. In May, the

Mysore forces erected batteries on Mellour Plain near Dharmapattanam fort. He also stationed the troops in Mauplinguti.³⁹ But the English along with the Native Nairs attacked the Mysore forces at Mauplinguti.⁴⁰ Subsequently, the armies of Tipu were driven out from Mellour. Thus Tipu Sultan failed to capture the Island and the English retained it.

The dispute over the Island of Dharmapattanam had originated when the Chirakkal Rajahs and the English, in which Tipu Sultan diplomatically supported the former. Subsequently, it continued between the Sultan of Mysore and the Company. Rajah Revi Varma humbly obeyed the advice of Tipu Sultan and defended the Island. Rama Varma followed the foot-steps of his brother in the beginning of his administration. But, understanding the intention of Tipu Sultan, Rama Varma opposed his political interest. Regarding the renewal of the friendship between the Chirakkal family and the English, in the Tellicherry Factory Diaries it is written, "the Time has elapsed since the death of the late Prince of Chirakka, and the peaceable conduct, the reigning prince has hitherto observed towards us" (the English at Tellicherry).⁴¹ If Rama Varma had joined Tipu Sultan and opposed the policy of the English, they would have recaptured the Island from the Company, and the growing enmity of Tipu Sultan towards the Chirakkal family would have been averted. This dispute further worsened

Tipu's antagonism with the English for their refusal to give back the Island and with the Travancore Rajah for his granting protection to his discontented subordinates.

PANTHEON - What is it ?

Pantheon known also as the public rooms or Assembly Room, had for many years been the centre of the social life of the European settlement in the Madras City. This was a place for Public entertainments, for balls, banquets etc., in those days of the company.

The pantheon was originally a big landed estate consisting of 43 acres from Casa Major Road to the Police Commissioner's Road. In 1778, Governor Thomas Rumbold granted these lands to Hall Plumer, Civil servant and contractor for public works. The site bounded on the North East and North west by paddy fields and on the South west and South east by roads called Casa Major Road and the Hall's Road in Egmore Hall plumer built a house (Pantheon) and a garden on the grounds. In 1793 Hall Plumer assigned the property to a set of gentleman who formed a committee for regulating the Public entertainings in the City. In 1821 the gentleman who formed the committee disposed the property to Mr.E.S.Moorat, a well known Armenian merchant.. Several plots of the original ground were sold and the property thus purchased by Mr.E.S.Mooret was bounded on the East by Pantheon Road, on the West by Hall's Road and on the north and south by plot of garden houses. This property was finally purchased by Government for Rs.28,000. The property was first allotted to Collector's Cutchery. In 1854 this building and the ground were allotted to Government Museum.*

T.VENKATACHALAM.

* The Madras Terecentenary Commemoration Volume 1939 pp 113 & 141.

NOTES

1. Logan, W., A Collection of Treaties, Engagements and other Papers of Importance, Relating to British Affairs in Malabar, Calicut (1789) p.12.
2. Ibid., p.13
3. From Hyder Alli Cawn, dt.27 October 1766, Military country Correspondence (Hereinafter referred to as M.C.C), Vol.14, 1766, pp.151-152.
4. Charles Bouchier and Council to John Wood, dated 5 March 1768, Military Consultations (Hereinafter referred to as Mil.Cons.) Vol.29B, 1768, p.382
5. Ibid., Tellicherry to Joseph Smith, dt.1 March 1768, p.471
6. Ibid., Vol.30A, Head Quarters in Onore to Joseph Smith, dt.23 March 1768, p.601.
7. Ibid., Thomas Whitehill to Charles Bouchier, dt.11 March 1768, Vol.29, p.470
8. Ibrahim Kunju, A.P., Mysore - Kerala Relations in the Eighteenth Century, Kerala Historical Society, Trivandrum, 1975, p.15
9. Military Sundry, Vol.61, pp. 1399 - 1406
10. The Chief to the Nawab Tippoo Sultaun, dt.9 August 1787, Tellicherry Factory Diaries General (Hereinafter referred to as T.F.D.G), Vol.1501, 1787, p.125.

The Province of Rhandeterrs was given to the English Factory at Tellicherry on 21 November 1760 by Badacalamur, the Regent of Chirakkal king towards discharging the debt due by his predecessors viz. four Achams of Rhandeterra. (a) At the time of its transaction, Thomas Hodges, the English Chief at Tellicherry agreed to give 21,000 Silver fanams (b) i.e. 10500 Rupees to the Chirakkal king from 21 November 1761 to 30 April 1779. The Company had not cleared the account in 1779. So Revi Varma demanded the annual payment of Rs.42,000 for future years. In 1786 the total amounted to Rs.1,05,000. (c) At the same time Revi Varma continued the practice of borrowing money from the English. By the end of 1786, the Chirakkal family indebted to the Company a sum of Rs.4,09,623-1-80 (d). Without clearing the accounts, Revi Varma conquered it in December 1786.

(a) Logan, W., Op.Cit., pp.54-55.

- (b) Five Silver Coins or two Silver fanams were exchanged for one Rupee.
 - (c) The Chief to the Prince of Chirikal, dated 16 May 1788, T.F.D.G., Vol.1503, 1788, p.119.
 - (d) Ibid, pp.119-120
11. Translation of a letter from the Nawab Tippoo Sultaun to the Chief of Tellicherry, no date, received on 7 June 1788, Mil.Cons., Vol.122C, 1788, p.1741
 12. At a Consultation Present, dt.7 June 1788, T.F.D.G Vol.1503, 1788, pp.147-149
 13. Ibid., the Chief of Tellicherry to the Nawab Tippoo Sultaun, dt.8 June 1788, pp.156-157. Details have been given in the Appendix- I
 14. Ibid., The Chief of Tellicherry to the Prince of Chirikal. It is detailed in the Appendix. II.
 15. Ibid., At a Consultation Present, dt.27 June 1788, p.167.
 16. Supra. Foot Note: 11.
 17. At a Consultation Present, dt.7 June 1788, T.F.D.G., Vol.1503, 1788, pp.159-160
 18. Ibid., William Lewis to the Government of Fort St. George, dt.28 June 1788, p.172.
 19. Fort St.George to the Court of Directors, dt.1 August 1788, Military Despatches to the Court, Vols. 21-22, 1786-1789, p.147.
 20. Archibald Campbell to Tippoo Sultaun, dt.4 July 1788, Vol.37, 1788, p.162.

Through another letter to Tipu Sultan, the Governor Complained, "He (Revi Varma) forcibly seized upon the Island of Darmapattanam against every principle of Justice, has become the arbitrator and Judge of his own, and the English Company's rights". (Archibald Campbell to Tippoor Sultaun, dt.24 July 1788, M.C.C., Vol.37, 1788, p.175)
 21. Tipnoo Sultaun to the Governor, received on 17 August 1788, M.C.C., Vol.37, 1788, p.208

22. Tippoo Sultaun to Earl Cornwallis, dt.22 August 1788, T.F.D.G., Vol.1503, 1788, p.274.
23. From Fort William to Archibald Campbell, dt.26 October 1788, Mil.Cons., Vol.126A, 1788, pp.3786-3787.
24. From Archibald Campbell, dt.23 September 1788, T.F.D.G., Vol.1503, 1788, p.275
25. Ibid., William Lewis to Fort William, dt.2 September 1788, p.228
26. Ibid., the Chief to the Prince of Chirakal, dt.23 December 1788, pp.362-363
27. Ibid., At a Consultation Present, dt.2 January 1789, Vol.1505, 1789, p.4
28. Ibid., the Intelligence, dt.3 January 1789, p.4.
29. Ibid., the Chief to the Prince of Chirakkal, p.4.
30. Ibid., At a Consultation Present, dt.8 January 1789, p.9.
31. Ibid., Conference with Mohamed Seid Mirda, dt.11 March 1789, pp.107-108
32. Ibrahim Kunju, A.P., Op.Cit., p.36.
33. Wilks, W., Historical Sketches of South India in an attempt to trace the history of Mysore, Vol.II, Madras, 1869, p.131
34. A Report, dt.23 March 1788, T.F.D.G., Vol.1505, 1789, p.137.

Immediately after the receipt of the information regarding the arrival of Rama Varma's people, William Lewis asked them to leave the Island. But they begged for an asylum and replied, "if they went to their own country they would be murdered by the Nawab (Tipu Sultan)". (a) On next day when William Lewis heard that the people of Chirakkal had not quitted the Company's territory, he ordered them to vacate the Island. They answered that, "if they were forced out of the Company's districts they would inevitably be cut off" by Tipu Sultan. (b) They consented to give money to the Chief and so he agreed to accept it.

(a) A Report, dat.23 March 1789, T.F.D.G., Vol.1505, 1789, p.137.

(b) Ibid., dt.24 March 1789.

35. The Nawab Tippoo Sultaun to the Chief, dt. 26 March 1789, T.F.D.G., Vol. 1505, 1789, p. 139
36. Ibid., pp. 139-140
37. Ibid., A Report, dt. 8 April 1789, p. 158.
 Prof. Ibrahim Kunju says Rama Varma, "defended himself at his fortified place, and in Skirmish he was killed" (Ibrahim Kunju, A.P., Cp.cit., p. 36) Wilks observee "his attendants justly alarmed at the appearanse of Tinu's forces, prepared for defence and before any explanation could be given a skirmish ensued in which the Rajah and some of his attendants were killed, and a few prisoners secured". (Wilks., W., Cp.Cit., p. 131)
38. Report, dt. 8 April 1789, T.T.D.G., Vol. 1505, 1789, p. 158
39. Ibid., Lieutenant Beete to Major Dew, dt. 28 March 1789, p. 144
40. Ibid., Alexander Dew to Tellicherry, dt. 13 May 1789, p. 210
41. Ibid., At a Consultation present, dt. 31 July 1789, p. 197

DC YCU KNOWN ?

1. "Grassmere" is the name of the site in which the Tamil Nadu Archives stands.
2. The earliest name of Tamil Nadu Archives was Central Government Record Room it was also known as "Central Record Office", "Madras Record Office" and "Madras State Archives". Thiru C.M. Schmidt, who was Registrar of the Chief Secretariat, was in-charge of the old records in the Fort St. George also. Then he became the Inspector General of Registration and was put in-charge of the newly formed Record Office. The first incumbent of the post of "Curator" Madras Record Office was Thiru Henry Dodwell, I.E.S., He held this post from 1911 to 1922.
3. By 1909 the Administrative Block and six Record Blocks of the Tamil Nadu Archives were constructed at a cost of Rs. 3,49,249.
4. The earliest researches into the old records were carried out by Talboys Wheeler, Pingle and Dodwell, Galetti and J.J. Cotton, Government Servants, at the instance of Government.

M. GOPAL AKRISHNAN

The Chief wrote the following Letters to the Nawab and Prince of Chericks.

Appendix - 1

Country
power
Nawab
Tippoo
Sultan
Letter to

Letter to Nawab Tippoo Sultan; 8 June 1788.

I have been favoured with your Highness's Letter and understand the contents thereof. I cannot avoid expressing my surprize that Revyverma Rajah of Chirricks, should represented to you that the English had taken Darmapatam and other places by Force from him. When it is well known to all the world that the Company never took anything from him by Force, but that so long ago as the years 1735 that Darmapatam and other places, the Company possess were made over to them by regular grants from Odeavarman. It is therefore more astonishing that the Prince with your Highness's authority which is directly contrary to the 1st article of the Treaty of peace entered into with your Highness in March 1784 should take by Force the Island of Durmapatam which he yesterday did without any reference being made either to the Govt. of Bengal, Madras or Bombay as it is not however in my power to act without orders from my superiors. I immediately sent

advices to all those places of everything that had been done. I make no doubt in receipt of this, on account of the friendship that should subsist and continue between your Highness and the Hon'ble Company that you will send positive orders to your Tributary the Prince of Cherricks to withdraw in a peaceful manner the Force with which he now has taken possession of the Island of Dharmapatam and that you will prevent his so infringing in future on the Treaty of Peace entered into by your Highness.

DO YOU KNOW ?

5. It was not till the year 1930 that the Universities began to realise the richness of the historical material within their reach.

M.GOPALAKRISHNAN.

Appendix - 2

Letter to the Prince of Cherricks; 8 June 1788.

after compliments.

I have received your letter accompanying one from Tippoo Sultan, to whom I have sent an answer. I am greatly surprised that you should send your armed people to take possession of the Island of Durmapatam, such conduct being contrary to the Treaty of Peace entered into between Tippoo Sultan, whose subject you are, and the Hon'ble Company in the month of March 1784 C.a. I have represented the same to the Govts. of Bengal, Madras and Bombay to whom I have also sent copies of Tippoo Sultan and your letters whose orders. I shall wait, and in the meantime expect you will order your people to evacuate the places they have taken and I do hereby protest against you for all losses the Hon'ble Company have already sustained or may hereafter sustain by your so breaking the Treaty of peace, which however not withstanding what you have done, I shall still endeavour to preserve inviolate on my part.

THE KEY WAS MISPLACED.

By: N.VYTHILINGAM

Research Scholar.

It was a time of great turmoil in the history of Tamil Nadu when the country was reeling under the raids of Haider Ali. The English who opposed Haider were not faring well. Though Haider was defeated by Sir Eyre Coote at Porto Novo, Colonel Braith Waite was defeated near Kumbakonam. Haider died in December 1782, and his son Tippu continued the conflict with the English. The French who opposed the English sided with Tippu and sent a fleet under the command of Admiral Suffern to aid Tippu. British despatched a fleet under Sir Edward Hughee to counter the French. The French fleet with Admiral Suffren on board "Heros" and General De Bussy on board "Fendant", accompanied by nine other men of war and fourteen transports containing troops reached Cuddalore on 15 March 1783, then under French occupation.

At Fort St.George, there was excitement. They were aware of the presence of the French fleet in the Bay and they were also expecting the arrival of the British fleet under Sir Edward Hughes. On 24 March frigate 'Medea' sailed from Madras for a look out cruise. On 25 March a strange sail was observed approaching from the South. It was first thought to be one of the merchant-ships from Europe or one of Admiral Hughee squadron. The ship did not show any flag until within a quarter

of a mile from the shore when she hoisted the French colours and commenced firing on the shipping clustered in front of Fort St. George. In those days there was no sheltered harbour at Madras and the sea was very close to the walls of the Fort. Ships used to be anchored at some distance from the shore and unload the Cargo into country boats so when the French ship started firing, the ships unloading cargo ran towards the shore preferring to run around than to fall into enemy's hands. During all this commotion the guns on the ramparts of Fort St. George remained silent and not a shot was fired in reply. The French ship was recognized as an English frigate 'Coventry' capture by Admiral Suffren earlier. The ship remained in front of the fort defiantly for half an hour and then leisurely moved away. After she had gone a distance of two miles the guns of Fort St. George began firing. On enquiry it was revealed that the keys of the store room in which ammunition was kept had been misplaced and could not be opened for more than an hour !

1. Memoirs of William Hickey,
1782 - 1790, Vol.III, p.101

CEYLON AS AN APPENDAGE TO THE MADRAS PRESIDENCY

By: S.SINGARAJAN

Deputy Commissioner of Archives
(Technical) (Retired)

THE CONQUEST OF CEYLON BY THE ENGLISH

The records of Tamil Nadu Archives are rich and varied. Some of which are very valuable guides and indexes to the voluminous records. As an example, Wheelers Guide¹ refers to a very significant event of 1795, when the English took over Ceylon from the Dutch and for a short period was an appendage to the Madras Presidency. The circumstances that led to this event is described vividly by L.E.Blaze in his History of Ceylon.²

From 1664 onwards the English were considering whether it would not be an advantage to them to take Ceylon for themselves³. They had quite enough to do in India, where, by 1763 they had conquered a large part of the country including Bengal, Bombay and Madras. They had also broken the power of the French in India and had established themselves there as the principal European power in the country. The Dutch were still their greatest rivals in the trade with the East. It was thought advisable to take Ceylon because it was so situated in the Indian Ocean that its possession would be most useful in time of war. In 1763, the Governor of Madras sent one Mr.Pybus as an **envoy** of the East India Company offering help to Kirti Sri, King of Ceylon in his

war against the Dutch. Kirti Sri was much pleased and readily consented to a treaty of alliance; with all that the matter stopped i.e. since the English took no further steps in the matter. In 1782 England and Holland were at war. A British force sent by the Governor of Madras captured Trincomalee from the Dutch on January 11th. But in the same year the French Admiral Surrfein surprised the garrison and seized the Fort in August 1782. Trincomalee remained in the possession of the French till the beginning of the following year when it was restored to the Dutch and the English left Ceylon untouched till 1795.

Again when the war broke out between England and Holland⁴, the English had an opportunity of conquering Ceylon and the Governor of Madras lost no time in the attempt. So on the 1st of August, 1797, an English force arrived at Trincomalee, and besieged the garrison which lasted three weeks. This was the only occasion when any real resistance was offered to the English by the Dutch in Ceylon since they hardly received any support from Holland. However it is not quite clear what the intentions of Holland were with regard to the English occupation of Ceylon; some think that Ceylon might have been secretly given away to England by the ruler of Holland.

Jaffna surrendered to the English in 1796 at Colombo surrendered without a blow being struck in its defence.

In 1796, when the British became the masters of the Dutch possession in Ceylon a difficulty arose about the future Government of these possessions. As has been stated earlier they had been ceded⁵ by the Dutch to the English East India Company. The English Company had now brought a very large part of India under its rule and wished to have Ceylon also. The English Government in London preferred that Ceylon should be governed directly by the King of England (George III). But as there was the possibility that when the war between England and Holland was brought to an end Ceylon might be restored to the Dutch, the East India Company was allowed for the time to manage the affairs of the island. So it happened that Ceylon became part of the territory ruled by the Governor of Madras.

The peace of Amiens in 1802 brought to an end the war between England and France also paved the way for an agreement that Ceylon should be a British possession.

2. Mr. ANDREWS, MEMBER OF THE CIVIL SERVICE IN CEYLON

An alliance between the British and the Kandyans by which the revenues accrued, in the districts held by the English were to go to the English. In pursuance of this Mr. Andrews,⁷ a member of the Madras Civil Service, was appointed to superintend the collection of revenue in the districts held by the English. Mr. Andrews thoughtlessly made an entire change in the taxes.

and the methods of collection. He understood only the system of taxation in vogue in Madras, and so directed that system should be followed in Ceylon as well. At the same time he brought with him a large number of Tamil subordinate officials who took the place of the Sinhalese Mudaliyars and headmen. The Tamil officials-Dubashes, as they were called-took advantage of the opportunity to plunder and oppress the people. Naturally, there was much discontent which led to an insurrection in 1797. The rising was suppressed with some difficulty, and Colonel de Meuron was sent by the Governor of Madras to ascertain why the people had revolted and what measures should be taken to bring about a conducive climate in his region. De Meuron reported that the changes so violently and abruptly made by Mr. Andrews were unwise, and that the old system should, for the present at least be resumed. When Mr. Pitt, the great Prime Minister of George III, heard of these things, he at once decided to take Ceylon from the East India Company and govern it directly from England. So on 12 October 1798, Ceylon was declared to be a Crown Colony and the Honourable Frederick North⁹ (afterwards Earl of Guildford) was appointed first Governor of Ceylon by way of the orders issued in the despatch¹⁰ from England in 1797-1798. The Government of Ceylon became altogether separate from that of India. Mr. North resumed the old system of taxation, and dismissed most of the Madras Civilians whose extor^{tions} and inefficiency were ruining the Colony.

3. CEYLON UNDER THE CROWN

71

His majesty having been pleased to appoint the Honourable Frederic North to be Governor of the British Possessions on the Island of Ceylon, we enclose the following papers for your information and guidance, and that you may clearly understand upon what system the affairs of that Island are for the present to be administered should the Revenues and resources of the Island of Ceylon be inadequate to its expenditure Mr. North has been instructed to apply principle to the Government of Bengal for such additional aid as he may stand in need of and we direct that a regular account be kept and from time to time transmitted to us of such supplies of Money, provisions, stores and as may "furnished" the Island by our several presidences.

But the arrival of Mr. North in Ceylon was much opposed by the civil servants, who had been previously appointed by the Madras Government. He however resumed the old system of ~~taxation~~ and dismissed of the Madras civilians whose extortions and inefficiency were ruining the country. In 1799, a Committee was formed to inquire into the frauds connected with the Pearl Fisheries in Colombo. The ¹¹guide contains references to North's letters of complaints to the Company Government of Pearl fisheries.

NOTES

1. Talboys Wheeler in Handbook of Madras Records
(1907) p.31
2. Bläze, L.E. in A History of Ceylon (1912)
3. Ibid p.142
4. Ibid, p.144
5. Ibid, p.150
7. Ibid, p.151
9. Public Despatch from England Vol.101 - P.179
10. Ibid.
11. Talboys wheeler in Handbook of Madras Records
(1907) p.31

OUTBREAK OF THE FIRST WORLD WAR
AN ANXIETY TO THE RULING
HOUSE OF COCHIN

By: A.SATHIYARAJ,
Research Scholar,
University of Kerala,
Kariavattom.

The first world war that broke out on July 28, 1914 with Austria's declaration of war on Serbia had created immeasurable anxiety in the minds of the people. Great Britain embarking upon the war, obliged by the terms of the alliance, the Triple Entente, troubled her people all over the world particularly those in the hostile nations. To the Royal House of Cochin as well as to the authorities it seemed to be an unabetttable agony as the Elays Raja's son Vadakk Kuruppath Raman Menon who had been on a holiday tour in Germany was detained in Heidelberg. Their attempts to bring him to England can be evidenced from the letters given below.

I. POLITICAL DEPARTMENT - 1914 - Urgent.
 G.C.No.496, dated 11.9.1914.

From

Mr.J.W.Bhore, I.C.S.,
Diwan of Cochin,
Trichur.

To

Cotterell, ES., I.C.S.,
P.S. to H.E.Governor.

Dated Trichur, 8th September 1914.

My dear Cotterell,

The Elaya Raja's son Mr.Vadakk Kuruppath Raman Menon who is prosecuting his studies in England was from

the last month on a holiday tour in Germany. His Highness the Rajah has now received definite information that the boy has been detained in Heidelberg. I understand that the British Government are making arrangements through the American Embassy in Berlin to see to the Welfare of Indians who are stranded in Germany. His Highness the Raja would be very grateful if His Excellency would be pleased to direct that enquiries might be made about the Elays Raja's son, if possible his return to England secured. I need hardly say that all expenses that may be specially incurred on this behalf will be met. I am writing to you direct in order to save time and will of course bring the matter to the notice of the Madras Government through the proper channel. I enclose all particulars I am able to gather about Mr. Raman Menon which may assist in the enquiries to be made.

Yours sincerely,

Bhore

Note: Mr. V. K. Menon is a student of Hertford College, Oxford. His guardian in England is Mr. S. M. Burrows, advisor for Indian students, Indian Institute, Oxford. When he was last heard of, he was staying in Germany at Heidelberg with a retired Professor, Mr. Sharar (as this is a translation from Malayalam its accuracy cannot be vouched for).

Trichur

II. Ibid. Current No.4888

From
Sankaran Nair,

To
Butterworth

Dated 14th September,
Veperi.

Excuse me the troubles I am giving you.

A son of the 2nd prince of Cochin, the man who will succeed the Maharaja, if he abdicates, was in Germany at the Commencement of the war. His father has requested the Dewan to request you through the Resident to do the needful. His mother informed me that they have yet had no reply and she is very anxious about this matter. They wired to Mr.Mallet, of Indian Students' Advisory Committee in London. He has advised them there is no reason to be anxious. But there is no definite information. Could you give me any information to be communicated to his mother. She seems very much agitated over the matter.

Yours sincerely,

(SANKARAN NAIR)

One, however, wonders how these ripples of anxiety ended.

FAMINE IN THE CARNATIC

By: G.KALIYAMCORTHY,
Research Scholar

The impact of Hyder Ali's invasion on the economy of the Carnatic during the Second Anglo-Mysore War (1780-1784) was disastrous. Hyder's policy of drawing all his supplies like grain and cattle from his enemy's territory and effectively preventing him from getting them, by his numerous cavalry, dried up the supply of rice, the staple food in the Carnatic. The movement of English army was frequently retarded by scarcity of rice and draught cattle. Sir Eyre Coote, the Company's commander remarked once "a day's rice more or less may decide the fate of the British empire in India" (Military consultations, Sir Eyre Coote to Macartney, 16 May 1782, Vol. 76 C.P. 1545).

The non-availability of rice affected even Nawab Muhammad Ali himself. This is revealed by one of his letters to Governor Macartney wherein he observes, "You are not unacquainted with the degraded and distressed situation of myself, my family and servants residing in your town. Since yesterday my people have been without rice and smallest quantity cannot be procured in the bazaar, they therefore are starving" (Military country correspondence, 8 August 1782 Vol.31, P.267) His request for the supply of rice from the Company's stock was conceded which was complied with.

PRESERVATION (FUMIGATION & LAMINATION) OF RECORDS IN
TAMIL NADU ARCHIVES.

By: M.GOPALAKRISHNAN,
Assistant Commissioner.

The Preservation practices in Tamil Nadu Archives are noteworthy, since it has been carrying on experiments of scientific record preservation ever since its formation in 1909.

FUMIGATION:

Fumigation is one of the methods by which preservation of old records by freeing them from infestation of Silver fish, fungi, bookworms etc.

The Vacuum Fumigation Plant for the treatment of records, documents, books etc., consists of a rectangular shaped Vacuum Chamber with a single door, a water cooled reciprocating Vacuum pump fitted with an electrical motor and switch, a special vaporizer with a complete piping system for evacuation, circulation and ventilation.

The Vacuum Fumigation plant is a welded steel structure, approximately 7' wide, 7' high and 16' long (outer dimensions) with a working volume of 500 Cu.ft. The voltilizer operates on 230 volts, 50 cycle electric power. The Vacuum pump is driven by a 7/2 R.P.motor which operates on 3 phase 50 cycle electric power.

The Vacuum Fumigation Chamber accommodates six trolleys which move on rails mounted in the chamber and in which the records etc., to be fumigated are kept.

After the Chamber is loaded, the main door is sealed by means of hand wheels. Then the Volatilizer is filled with water and heated to 140°F, volatilising temperature. When this temperature is reached, the volatilizer is ready for the gassing phase. The Etoxide 'C' gas cylinder, source of fumigant is connected to the system. Then the Vacuum pump is switched on for evacuation of the chamber. It takes approximately 18 to 23 minutes to build up the final vacuum to approximately 28 inches of mercury in the Chamber. Then the fumigant (10 Kgs of Etoxide 'C' gas) is admitted into the chamber through the volatilizer. After 3 hours the chamber is cleared of the Etoxide gases by a vacuum pump. Finally the chamber is treated with fresh air (air washing) which is the completed process of fumigation and the treated records unloaded.

MAINTENANCE:

The door gaskets of the Chamber have to be inspected periodically to check for cuts, tears etc., to ensure that air does not leak into the chamber. The gaskets should be replaced when they begin to flatten out and lose their resiliency. The plug-valves should be kept well lubricated. The volatilizer tank should be drained and inspected once in a year. Much care is necessary to maintain the proper degree of cooling and lubrication of the vacuum pump. Annual inspection of the instrument panel connections should be made at both

the origin and terminal of the tube as these connections may loosen up due to vibrations and lead to leaks.

The Tamil Nadu Archives purchased the Vacuum Fumigation Plant from John Mohr & Sons, Engineers, Fabricators, Contractors, Chicago, Illinois, U.S.A., and it is in operation.

LAMINATION:

The purpose of laminating a deteriorated record is to strengthen it so that it may withstand normal usage. Prior to lamination, the records are deacidified in order to eliminate or render inert the chemical compounds in the records which have caused deterioration. There are several procedures for removing acidity but the use of Calcium solutions seem to be the most effective, since it not only neutralizes the acidity, but also precipitates calcium carbonate in the fibres which has a stabilizing effect on them (checks further physical breakdown) and acts as a buffer if any acid is absorbed.

In Tamil Nadu Archives documents are de-acidified before repair.

De-acidification Documents are cleaned before de-acidification. When the sheets are prepared for de-acidification, the first sheet is placed on the left hand side of a specially constructed bronze screw and the second sheet on the right side of the screen.

Another screen is placed on the top of two sheets. Similary other sheets are placed one on top of the another to the height of 2 inches. After then they are soaked in the solution of Calcium hydroxide for the required period of time, removed from the solution and drained for about two minutes.

The solutions used to deacidify are calcium hydroxide and calcium bicarbonate. Calcium hydroxide is obtained by dissolving one pound of calcium oxide (high grade) in one gallon of water. The mixture is then stirred for about 10 minutes and poured into a five gallon bottle containing about three gallons of water and the solution is allowed to settle. When all calcium particles get settled at the bottom of the bottle the clear solution is available.

Similarly when one pound calcium carbonate is dissolved in five gallons of water and CO₂ passed through the solution, the resultant product is calcium bicarbonate. This solution is allowed to settle and the clear liquid which is 0.15% containing also Carbondioxide gas, is used.

Then the sheets which are soaked in the Calcium hydroxide are again soaked in Calcium bicarbonate solution for 20 minutes. Then they are transferred to the drying rack. Dried sheets then undergo lamination.

Lamination materials required for Lamination are Cellulose acetate, laminating film of 88/10,000 inch thick, Tissue paper, and Cement (acetone).

The deacidified records are sandwiched first thus:

One piece of tissue is laid on the work bench and on top of it one piece of acetate film is placed. Smoothed out with a bone folder, the record is then placed on the centre of the acetate film. Then with a brush a drop of cement (acetone) is applied under the top edge of the record and pressed firmly with finger to cause the document to adhere to the film and tissue. Next a piece of acetate film is placed on top of the document and on the top of it a piece of tissue is placed and once again, a drop of cement is placed between the two pieces of acetate film.

Permalife cover (80 lb) and Taflon cloth (6 mils) are used in the process of lamination. The purpose of the Permalife cover boards is to convey the record, acetate film and tissue through the laminator. The Teflon cloth acts as a moulding form for the termoplastic film. This sandwiched sheet is fed into a laminator.

The laminator is first treated with the temperature set to 350°F and setting the even timer for 25 seconds. Then the boards with Teflon are placed in the oven until they hit the rollers and then the oven is closed. After 25 seconds the oven will automatically opens and feeds the sandwiched records between the two rollers which is already set in motion. The records which come out of the rollers are then collected and the cover board and the

teflon pieces on both sides of the record are peeled off and the laminated record separated.

This Archives has installed a Barrow Rotary Drum Type Laminator (Model 2230 Platen size 22 by 30) supplied by W.J. Barrow Restoration shop. Inc. Richmond, Virginia, U.S.A. The deacidification sandwiching and lamination are done by six operators under the guidance of a Foreman.

ARMENIAN SETTLEMENT IN MADRAS

By: B.MARIA JOHN,
Research Fellow.

Ancient Armenia was a mountainous region in West Asia. It was surrounded by the Caspian Sea on the East, the Taurus Mountain on the West, Georgia on the North and the Kurdish range on the South.¹ Armenians descended from the Indo-Aryan Group.² Noah was the Sixth descendant of their clan.³ They named themselves "Hai". The term "Armenians" originated from the particular group called "Armen". They have their own script of language.⁴ Twenty four years before the Romans, Armenia became the first Christian State in history. The Illuminator St. Gregory introduced Christianity in Armenian. The Catholicos is the head of the Armenian Church⁵. Ancient civilizations have flourished in Armenia which occupied the most northerly area in the Middle East. Armenia is a Biblical land. It is believed that the Garden of Eden was there. Euphrates and Tigris are the major rivers that flow through Armenia. Mount Ararat is in the heart of Armenian high lands where the Ark of Noah rested after the flood.⁶ It is known that the Armenians belong to Indo European family of Nations. Like the Jews, trade is the life-blood of Armenians for which reason the Armenians first came to India.⁷ Long before the advent of the Britishers the Armenian merchants were settled in India. In Madras the Armenians had

settled down in the Armenian Street, which was in the beginning an Armenian burial ground.⁸ In Tamil people still call it "Aramanikara Theru." The Street came to have its name from the old Armenian Cemetery near the Armenian Church that was built later.⁹

In fact it was trade and commerce in the tropical country that attracted the Armenians to India. They were also considered as the branch of the Armenian Colony in Persia.¹⁰ In India Armenians have been the pioneers of the foreign trade. They had a very close link and an extensive trade with Venice, Amsterdam, the Ottoman Empire and Russia.¹¹ It is well known that the early comers formed no permanent settlements in the country. They were simply transient Merchants. Ancient India was so famous for spices, fine muslins, silks and precious stones, that they came to India all the way from the land of Ararat and Persia¹² to buy these precious things.

During the reign of the Great Mogul Emperor Akbar, Armenians were invited and encouraged to settle down and form various colonies. He recognized the talents of the Armenians in trade and commerce giving them freedom including that of religion.¹³ The language of the courts of the Muslims was Persian. Their knowledge in Persian language enabled Armenians to secure employment in the Muslim Courts of India. Some of them attained eminence.¹⁴ In the 16th Century we find Armenians settled in Agra, Delhi, Surat, Bombay, Calcutta, Dacca, Chinsurah,

Saidabad, Madras, etc.¹⁵

The Armenians changed their residences depending on commercial attractions. So they left their cemeteries and churches as landmarks of their memory. Most of these churches are the first Christian edifices in these parts of the country. The Armenians were formidable competitors to the Portuguese in India. In many ways the Portuguese tried to suppress the Armenian trade by violence and attacks upon their ships but they did not succeed. In the meantime the Diplomatic English cooled the Armenians by way of peaceful tactics.¹⁶ They gave importance to the Armenians because they were great favourites of the mighty moguls. Through the influence of Armenians the English East India Company derived some privileges from the mogul Court. Subsequently the English encouraged the Armenian settlements to strengthen the English trade which they did by way of signed a treaty it.¹⁸ The Armenians promised the East India Company not to trade with the interlopers, namely the French, the Portuguese and the Dutch but only to trade with the Hon'ble Company.¹⁹ The Company gave all assistances to the Armenians. The decadence of Armenian trade and influence in India started with the coming of the English.²⁰

In Madras there was a sizable Armenian settlement. Thomas Caria is said to have been the first Armenian to arrive in Madras. In 708 A.D. he landed on the Malabar Coast. In the 16th century the first Armenian Settlement

was formed in Madras.²¹ During the 17th and 18th centuries they were flourishing in Madras. In Madras they were well equipped in Carnatic trade as well as Commerce overseas.²² They became rich by dealing in textiles, spices and precious stones.²³ Pettrue Wosken was a millionaire who represented the Madras English East India Company Council among the Armenians.²⁴ Petrus Wosken was a good friend of the Nawab of Arcot. He decorated the main streets with rich silks when the Nawab visited Madras. He entertained him royally. So the Nawab was pleased to do every thing Wosken could ask for. But Wosken asked the monopoly of the important trade in Madras and the hinterland.²⁵

Wosken constructed the Marmalong bridge across the river Adyar. A new bridge has been constructed. He also erected the flight of 160 stone steps to the top of the hill on which St. Thomas Church was built.²⁶ In 1712 on the Esplanade the First Armenian Church was destroyed. The demolition took place because of the close proximity of the Church to the Fort area.²⁷ But another source of information states that the church was demolished during the Military operation in 1746 when the French laid seige to Madras.²⁸ Thereafter regular services were held in the chapel of the community grave yard where costumery divine services were conducted.²⁹

In 1772 the Armenians Church of the Holy Virgin Mary in Madras was reconstructed. The Church was

constructed by the generosity of several well-known Armenian Merchants. For their favourite place of worship, many of them made handsome contributions which ensured the proper upkeep of this Church. The church had many landed properties at one time. This ensured the regular maintenance of the Madras Church of Sexton and the Church staff. Some of the native members have appreciably assisted their congregation.³¹ The famous Armenian Agah Shameer had donated the ground in which his wife Anna had been buried in 1765. Seven years after her death a room was built in her memory. This room was attached to the Church. The room is still known as Shameer's room.³²

The Armenian Church of Madras is a branch office which is maintained and controlled by the main office at Calcutta. The Calcutta Armenian Association is the trustee of the Church in Madras. Mr. George E. Gregory is the Honorary Secretary and Caretaker of Madras Branch for the last twenty years.³³

Here the Armenians found peace, here they grew rich, here they enjoyed the fullest religious and secular freedom. They have lived on the friendliest terms with the people of the land and went about their business. India welcomed them and extended hospitality, tolerance and generosity.

NCTES.

1. Statesman, English daily, Calcutta, 7 January 1979, p.6
2. Amrita Bazar Patrik English daily, Calcutta, 26 December 1977 p.4.
3. Statesman opicit
4. Mirzaim, A., Armenians in Australia and New Zealand, Sydney (1966) p.12
5. Thomas, P., Churches in India New Delhi (1964) p.12
6. Mirzaim, A., opicit, pp.12-13
7. Illustrated Weekly of India, English monthly, 10 January 1977, pp.26-27
8. The Mail, English daily, Madras, 27 June, p.4.
9. The Hindu, English daily, Madras, 27 June 1976 p.4
10. Bangard, G., "Indians in Armenia" - Indian Historical Records Commission Proceedings, Vol.XXV Part II, New Delhi (1960) p.56
11. Seth, M.J., "Armenians in the East India Company", Indian Historical Records Commission Proceedings, Vol.VIII, Calcutta (1926) pp. 196-197
12. Mirzaim, A., A short Record of Armenian Churches in India and Far East Calcutta(1958)p.51
13. Seth, M.J.Opicit, pp.200-201
14. Thomas, P., Opicit, p.12
15. Illustrated Weekly of India, opicit, p.27
16. Mirzaim, A., Opicit, pp.25-26 (Henry Davison Love, Vestiges of Old Madras Vol.I, London, (1913) p.543)
17. Public Consultations 1 June 1698, Vol.XXV, pp.144-145
18. Public Consultations 3 June 1697, Vol.XXV, pp.150-153.
19. Letters from Fort St. George, Sept. 1697 Vol.VII pp.69-74

20. Public Despatches to Court, January 1696
Vol.I, pp.85-121
21. Illustrated Weekly of India, opicit, pp.27-28
22. Seth, M.J., Armenians in India, Calcutta, (1951)
pp. 579-580
23. The Hindu, opicit, p.4
24. Martin, I., Calcutta and Madras News, Newyork
July 1966, p.1
25. Letters from Fort St.George, September 1697
Vol.VII, pp.1-6
26. Martin I., Opicit, p.1
27. Seth, M.J., Armenians in India, Opicit, p.580
28. Ibid, p.583 (Henry Davison Love, Vestiges of
Old Madras, Vol.II, London, 1913 p.541
29. The Hindu, opicit. p.4
30. Viswanathan S., Madras the Emerald City
Madras (1954) pp.51-52
31. Mirzaim, A.Opicit, p.51
32. The Armenian Church of Holy Virgin Mary in Madras
1712-1772 (Pamphlet published by Armenian
Church) Madras (1969) p.1.
33. Interview with George E.Gregory, 13 October 1984,
Armenian Church, Madras.

4747

Sangrur District Gazetteer - Government of Punjab
Publication. Total number of pages: 461.
Price Rs.134.25

Sangrur District Gazetteer is the seventh on the series of 'Punjab District Gazetteers' being brought out under the scheme of 'Revision of District Gazetteers'. This is the first Gazetteer ever published in respect of Sangrur district after its formation in 1948.

It is a compendium of historical, cultural and socio-economic records of the district and as such it touches upon all aspects of the life of the people. The presentation is simple and direct.

The Chapters are all well illustrated and in some cases with easy diagrams and graphs. A good selection of photographs of various monuments, temples, Gurudwars, etc., that are some of the treasures of Sangrur and a map of the district indicating the administrative divisions, communication facilities, places of interest, Colleges, hospitals, etc., have also been appended.

It will certainly interest administrators, researchers and general readers too.

P.PULNEY ANDY SENJI.

1. South Indian Rebellion: The First War of Independence 1800-1801 - Total pages 315; by Dr K. Rajayyan, Publishers - 'Rao and Raghavan', Prince of Wales Road, Mysore - 4 (1971)
2. Dr K. Rajayyan, has focused in this book, the readers' attention on the place held by South India in the freedom struggle of India, during 1800-1801, when the cause of nationalism or patriotism was nebulous in the rest of our country.
3. In the history of India, the Sepoy Mutiny of 1857, is still regarded as the first war of liberation. But the author has launched a new view in the book that during the beginning of the 19th century itself a war was waged in the South to oust foreign rulers, which he would not have been able to establish but for his extensive research.
4. The protagonists of this book are Virapandya Kattabomman, Pulithevan, Maruthu brothers, Oomaithurai, Sevathiah, Sivasubramaniya Pillai, Soundarapandiyan, Gnanamuthu, Dhoondaji Waug and a host of others. Their toils and heroic deeds for the cause of our country, their sacrifices, the catastrophe which befell etc., have been portrayed well with no details missing and with appropriate documental support.
5. The author has done well in his attempt to bring to surface the devastating forces which worked against the interests of our country such as the betrayal of Kattabomman by Vijaya Raghunatha Thondaiman, the Rajah of Pudukkottai first for a pittance which instance when we read makes us feel small.
6. The narration is crisp and touching. This book everyone, when opportunity affords, should read.

P. PULNEY ANDY SENJI

MY MEMORIES ABOUT THANTHAI PERIYAR - Prior to 1930

By: EM. RAJAGOPALAN, M.A.,
Madras (1985)

In this small book, Thiru EM. Rajagopalan has fully packed highly valuable information about the thoughts and deeds of Thanthai Periyar, in various important matters like Education, Prohibition and so on. The statements made are all first-hand observations of the writer and hence very authentic. The involvement of Thanthai Periyar in fighting against the 'drink evil', during his Congress days has been properly highlighted. The details of the meeting of Pusyfoot Jhonson of USA with Periyar and his observations about the temperance movement in India are very interesting.

K.S.VENKATRAMAN

DOCTORATES IN SOCIAL SCIENCES AWARDED BY SOUTH
INDIAN UNIVERSITIES.

Published by: Indian Council of Social Science
Research,
Southern Regional Centre,
Osmania University, Hyderabad-500007.

Review by: Thiru P.P.Ramasamy, Librarian,
Tamil Nadu Archives.

...

Choosing a topic for research has always been a problem for Ph.D. students. Unless one is aware of the topics already taken for research, he cannot choose his own topic. To know the topics already taken for Ph.D. in a University, in a given subject, One is often driven from pillar to post, not to speak of all universities in South India.

For them this book under review is a boon; for, it gives the list of topics chosen under 19 social science subjects for Ph.D. degree right from the year 1934 to 1986 in 18 Universities of South India.

This 185 page cyclostyled book contains 1494 entries.

The arrangement is subjectwise. In it we find old subjects like History, Religion, Law, Education etc., and also the newer ones like Rural Development, Business Management and Econometrics. Under each subject the Universities are arranged alphabetically and then, the list is found in a chronological order.

Each entry consists of (1) the candidate's name, (2) Topic (3) Supervisor's name and (4) the year of award.

Though the entries are found upto 1986, most of the subjects have been treated only upto 1984. There are only 7 entries for 1985 and only one for 1986.

A serious defect in this book is the absence of authentication. The source of information which is very important in a reference work like this has not been indicated. It does not contain an introduction and not even a preface, where the authenticity, the limitations of the publication etc., could have been explained.

However this publication, the ICSSR, SRC has made a commendable first ever attempt to bring such a reference tool, which will be helpful to all the scholars of social Sciences all over India, in general and South India in particular.

AVANA AMUDHAM

PUBLICATIONS OF THE TAMIL NADU ARCHIVES.

EGMORE, MADRAS-8

Sl. No.	Title		Price	
1	2		3	
			Rs.	Ps.
1.	Diary and consultations Vol. 1	1672-78	1	50
2.	-do- " 2	1678-79	2	00
3.	-do- " 3	1679-80	2	00
4.	-do- " 4	1680-81	1	00
5.	-do- " 5&6	1681	0	87
6.	P.Pringle's Reprints " II	1686	1	37
7.	P.Pringle's Reprints " 12&13	1687	2	00
8.	-do- " 14	1688	2	00
9.	-do- " 15	1689	1	62
10.	-do- " 16	1690	1	37
11.	-do- " 18	1692	0	87
12.	-do- " 71	1741	2	00
13.	Despatches from England " 1	1670-77	2	00
14.	-do- " 2	1680-82	1	12
15.	-do- " 3-7	1681-86	2	00
16.	-do- " 13	1741-42	1	00
17.	-do- " 2	1748	0	87
18.	-do- " 3	1749	0	75
19.	-do- " 4	1751	0	87
20.	Letters from Fort St. George " 1	1679	1	00
21.	-do- " 3	1689	0	87
22.	-do- " 5	1696	2	00
23.	Letters to Fort St. George " 2	1682	2	00
24.	-do- " 3	1684-85	2	00
25.	-do- " 25	1740	0	75
26.	-do- " 26	1741	1	50

1	2	3
		Rs. Ps.

SUNDRIES

27.	Letters to Subordinate Factories	Vol.1	1677-78	1	12
28.	-do-	"	1A 1680-81	1	00
29.	French Correspondence	"	9 1752	1	37
30.	Journal of transactions during the seize of Fort St. George	"	13 1758-59	2	00

MILITARY DEPARTMENT 1(b)

31.	Diary and consultations	Vol.1	1752	1	12
32.	-do-	"	2 1753	2	00
33.	-do-	"	3 1754	2	00
34.	-do-	"	4 1755	2	00
35.	-do-	"	5 1756	2	00
36.	<u>Country Correspondence</u>	"	2 1754	2	00
37.	-do-	"	3 1755	0	87
38.	-do-	"	4 1756	1	75
39.	-do-	"	5 1757	2	00
40.	-do-	"	6 1758	1	87

II. MAYOR'S COURT RECORDS

41.	Minutes of Proceedings Volumes 1 & 2	1689-1719	1	12
-----	---	-----------	---	----

III. FACTORY RECORDS

42.	Selections from Public Consultations Letters from Fort St. George and Fort St. David Consultations 1740		1	12
43.	Selections from Fort St. David consultations, 1741		0	50
44.	Masulipatnam Consultation Book	1682-83	0	87

IV. DUTCH AND DANISH RECORDS

45.	Memoir on the Malabar Const.	Vol.1	0	56
-----	------------------------------	-------	---	----

1	2	3	
			Rs. Ps.
46.	Memoir written in the year 1781 A.D. by Adrain Menons, Vol.2	2	00
47.	Memoir of Commander Frederick Gunes delivered to his successor Gaspar Dejong on the 31.12.1956 - copied by the Rev.P. Groot (Number in Press List, 1593) Vol.3	0	62
48.	Memoir of John Gerard Van Angelbeck Gradi- nary member of Dutch India and Governor Elect of Ceylon, delivered to his successor in the Administration, of Malabar, Jan and Ambertus Van spall in the year 1793 - copied by the Rev.P. Groot (Number in press list, 14-5) Vol.4	0	37
49.	Historical Account of Nawab Hyder Ali Khan (from the year 1763) Number in Press list, 720) Vol.5	0	50
50.	List of Dutch Manuscripts, letters and official documents copied by the Rev. P.Groot (Number in Press list, 1629), Vol.6	0	62
51.	Memoir of the Departing Commander Cornelius Breeknet delivered to his successor the worshipful Titular Governor and Director Elect. Christian Lodewink Senff on the last day of February 1769 (Number in Press list, 855) Vol.7	0	75
52.	Diary kept during the expedition against the Zamorin from 4th December 1716 to 25th April 1717 copied by Rev.P.Groot (Number in Press list 97, 98&99) Vol.8	2	00
53.	Extract from general inventories and establishments of the years 1743, 1761 and 1780 - copied by the Rev.P.Groot (Number in press list, 358, 674 and 1136) Vol.9	0	62
54.	Diary of Captain Nackert written during the Capaign against the king of Travancore from 18th October 1739 to 8th June 1740 (Number in Press list 287) Vol.10	0	50
55.	Memoir of Caspar Dejong delivered to his successor Godefredus Weijerman dt.7th March 1761 - copied by Rev.P.Groot, Vol.11	0	75

1	2	3
		Rs. Ps.

56. Memoir of Commander Fodefridus Wiferman delivered to his successor Cornelius Breekpet on the 22nd February 1765, copies by the Rev.P.Groot, Vol.12 0 87
57. Memoir written in the year 1677 A.D. by Hennic Adrivan Van Rhee de, Commander of the Malabar, Kanara and Wingurla Coast, for his successor, Vol.14 0 75
58. Letters from Nagapatam, 1748-50 and 1757-58, by the Rev.P.Groot (Number in Press List, 471 and 613) Vol.15 2 00

V. GENERAL

59. Calendar of the Madras Records 1740-44 2 00
60. Malabar district Gazetteer, Vol.I 1933 (Reprinted in 1951) 5 00
61. Malabar district Gazetteer, Vol.2 1933 (Reprinted in 1951) 4 50

Saleable copies of Madras District (Old) Gazetteers and Manuals available in Madras State Archives.

62. Anjengo Vol.II Statistical Appendix 1915 1 00
63. Chingleput Vol.II Statistical Appendix 1928 1 50
64. Chingleput Vol.III Statistical Appendix 1933 1 25
65. Coimbatore Vol.II Statistical appendix and supplement to the revised District Manuals (1898) for Coimbatore District 1933 4 25
66. Ganjam Vol.II Statistical Appendix 1930 1 62
67. Ganjam Vol.III Statistical Appendix 1934 1 75
68. Madura Vol.II Statistical Appendix 1930 2 62
69. Madura Vol.III Statistical Appendix 1933 1 62
70. North Arcot Vol.II -do- 1929 2 00
71. -do- Vol.III -do- 1933 1 75
72. Nilgiris Vol.II -do- 1928 2 00

1	2	3	Rs. Ps.	
73.	Nilgiris Vol.III Statistical Appendix 1933	1	12	
74	Ramnad Vol.II Statistical Appendix 1929	1	50	
75	Ramnad Vol.III -do- 1933	1	50	
76.	South Arcot Vol.II Statistical Appendix 1932	3	12	
77.	Salem Vol.II Statistical Appendix 1932	3	37	
78.	Tinnevelly Vol.II Statistical Appendix together with a supplements to the District Gazetteer (1917) for Tinnevelly 1934	4	62	
79.	Tanjore Vol.II Statistical Appendix together with a supplement to the District Gazetteer (1906) for Tanjore District 1933	4	50	
80.	Tiruchinopoly Vol.I; Statistical Appendix 1931	2	75	
81.	Tiruchinopoly Vol.III Statistical Appendix 1933	1	37	

NOTE: For copies please write to the Research Officer, Publication Cell, Tamil Nadu Archives, Madras- The requests for sending the books by V.P.P.will be complied with, if an advance of Rs.10/- only is sent by Money Order.

Please indicate down the Serial No. and title of the book(s) required correctly

AVANA AMUDHAM INVITES HISTORICAL QUESTIONS SANS

ANSWERS

Like any other branch of knowledge, History also informs; that is, answers questions.

The questions, History tries to answer are generally very soft; they do not urge us for immediate answers and wait patiently till we feel like looking into them.

A question on the cause of a special type of fever, by its very nature, is 'pressing' and receives priority over other questions. In this kind of competition among questions in different fields, may be, the historical questions suffer the most.

To cite two for example, there are questions: Did Dharmapuri district form part of Kongu Nadu ? or, who drove the sage Ramanuja away from the country -- Vir Rajendra or Kulottunga I ?

In the field of History, there are a number of questions unanswered or not fully answered. What is more, there could be questions not realised or seen at all. If by nature, they are not very insistent, the scholars have not helped by allowing them to remain dormant.

These questions have not even been formulated in specific terms. That is, many of them are not even in the form of questions. They are just there, in the form of vague statements or exclamations or hiatuses. In some cases, only an intelligent student can see the gap in the narration and see the existence of the question.

Identifying the historical questions in three categories, viz., (i) not raised so far, (ii) not answered and (iii) not fully answered, will go a long way in making the study of History more meaningful. It is bound to give a clear orientation to our researchers.

A compilation like a 'Historical Questions Bank' may serve as a pointer to the historians about the 'dark' areas in their field on which they should enlighten the people by further research. This can be kept up to date with constant additions and deletions with the help of historians.

AVANA AMUDHAM appeals to all students of history to share with it the historical questions which bother them. A brief narration of the issues involved and the studies made so far, etc., may be of great help. They will be published in Avana Amudham and we may turn the focus of attention of the historical world on them.

Deposit your valuable historical questions in our 'Historical Questions Bank'. We will take care of them.

Please write to:

Research Officer,
Publication Cell,
Tamil Nadu Archives,
Madras-8.

ஆவன அமுதம்

தமிழ்ப்பகுதி

செந்தமிழ் வாழ்க !

சென்னை ஆவனக் காப்பகம் வாழ்க !

சிறப்புறக் காத்திரு

சொந்தமென் றவக்கும்

தொன்மை யானவை யெல்லாம் கற்றோர்

தொடர்ந்தா ராய்ந்தவர்தம்

சிந்தனை செழிக்கச்

செய்வோம் நற்பணி! வரலாற் றனர்வென்

திசைகளும் வளரவரும்

இந்தமும் மாத

இதராம் ஆவன அமுதம் வளமாய்

எழிலொரு வாரியவே.

குடமூல ந. வேங்கடநாமன்

சீகரிநியரின் சிவந்த கைம்
கோயத்தான் மேலும் சிவந்தேந்தது.

"இது என்னையா சித்த நான்சென்ஸ்?
உன்னையோல எடு குடியட்டை நான்
இதுவரைப் பார்த்ததே கிலி. சித்த
சம்பிஷ்சிக்கும் பெயர் சரட்டிக்குள்ளான்னு
கேட்கிறேன். சே, உண்ண மாதின
சீரியான உடன்கூடப் பெளனெல்லாம்
சதாயது மீனியல் சிலங்கும் போய்த்
தொலம்புதானே? ஆய் தி ஷெலி யு
வாண்ட் குயி வு னாட்டர்?"

சீகரிநியர் கோயத்தோடு
மணிய்பிரயாணமாகப் பெரிந்துதன்னினர்.
எனது எழுத்தில சிவையலில்
-வெண்பதைச் சட்டிக்காண்பிக்கினர்.
அவன்மேல் தீமேய நான் கோயம்பதேதில்
பொனெல்லி. என்னெனும் எடு உறுத்தல்
நெஞ்சின் அழுத்தலத்திலேந்து என்னையும்
மீதிய் பொருமொக வெளிப்பட்டது.

"ஐயா, சர்ப்புத் தமிதில் திடவேடுகளை"

"உண்ணத் திட்டத் தமிதில் வார்த்தை
கிள்ளியே" என்னு சிட்டார் சுகிரியர்.

"மண்ணிக்க வேண்டும். சுவையடத்
திட்டத் தமிதில் கிள்குட பல்பேர்
பாடியுக்கிடுகிறான், ஐயா."

"சாய்ப்புயா. என்ன சொல், கேட்கலாம்.
உண்பொடுமே பயன்படுத்தியுள்ளா
என்னு பார்க்கிறேன்."

முதலில் என் தினாங்கு உத்த
தமிழ் இதர்ப்பு இளையயார், கம்பகா
தொக்கிய பாடியது. க்கு சிறப்பும்
கூடு பாய். சொன்னான்.

எட்டேகார் எட்டினாமே, எமனோம்
பாடியே,

மட்டின் பெரியம்மை வாகனமே -
முட்ட மேன்

சுவையினா விடே, இளையன்
தூய்மையே

சுவையா சொன்ன யா.

சுகிரியர் கித்தல் கிள்கிடுகிறான்
மறைத்திடலா. கொல்லி மட்டும்

கருணாமகன் பிடித்து வந்தது உடனே
சொன்னார்.

"நன்றாகக் கொடுத்து. உங்களுக்கு
கொஞ்சம் கொடுக்கிறதா?"

என் பேச்சில் சற்று உடனே கூடக்கொடு
என்பது மகிழ்ச்சியும் தாலும்
மகிழ்ச்சியோடு சொல்லித்தான்.

"இது மட்டுமல்ல, உயர் திட்டமாக
செய்தும் கொடுக்கலாம், அதன்
நாகரிகமாக, உங்களுக்கு திட்டமாக
தமிழ் இலக்கியம் வழிகாட்டுகிறது என்பதை.

"அது என்னாய், மதுக்கை" என்பதை
அதிகமாக, சற்று உணர்ச்சியுடையதான
சொல்லுதல்.

"இது உடனடியாகத் தரப்படும்"
என்று சொல்லித்தான். உடனடியாக
கொண்டே உங்களுக்கு உடனடியாக
உங்களுக்கு கொடுத்தான். உங்களுக்கு
மகிழ்ச்சியுடையதானதாகப் பாடினான்
உடனடியாக. உங்களுக்கு தரவில்லை
உங்களுக்கு. மதுக்கை பாடினான்
தரவில்லை சந்திக்க கொடுத்தது.

"தேர்ந்தாய் அடியும் மகிழ்ச்சியொடு
 முயன்று பாடிக்கொண்டிருந்தாய்
 பேரெகுகிறதே, கேட்டேன்" என்று
 தொடங்கினான் திவகி. தேர்ந்தொன்றை
 எந்தொன்றையும், அந்த மனத்தி.
 உறவெல்லாம் பல்லாகப் பொய்மகிழ்ச்சி
 காட்டி, "நீங்கள் கித்தொ அம்மா"
 என்னென்று பாணன். திவகியின்
 பதிவகிலேட்டு, பாணன் கணிக்
 கையெண்ணு வந்தது அவன்
 சொன்ன பாட்டி.

எட்டு முகத்திந்தி பாணன் எவ்வையத்தம்
 வீட்டித்தி பாட விடியலாயும் - காட்டிலும்
 பேயெண்ணென் அன்ன, பிந்தநியென்
 தாவெண்ணென், தீயெண்ணென் தான்.
 செ. ஜோதி

அகிலியகேடு அகத்திவ மலர்ச்சி.
 "அட, உண்ணமயாகவே நன்கே
 கிடுக்கிறதாயிபா" என்னென்.

"அப்படித்தான், அந்நாணமாய்
 மனக்கிழம்பு உண்டாகும் திடம்
 தொடங்குகட்டி திறம்படுத்தி

தினசரிசெய்யவொடு செய்பார்க்கள்
தமிழில் " என்னோன்.

"காளமேகம் புலவர்க்கேத் தீயனானான்
சும்பத்தாண்டான் என்பான் அபமானம்
வினாவிக்க எண்ணினை. தான் தான்
புலனும் சேய்துணைவனதும் பற்றிய
பாடும்படி புலனிடம் தாக்கோல்
கூறினான். அபகம் பாடினான்.

மன்னுதிரு வனானான் சும்பத் தான்
பன்னு தான் புலனும் பன்னு வனானான்
மன்னினான்

தொத்த மனமொன் தவன்கூறி புத்தி
வொத்தித்தென் கேட்க மன்கூடு.

செவியன் உன்கேத் தித்தாள்.

"என்னவந்தாயும் விட இய்யானான்
செய்தியென்னு உன்கே ஆயா" என்னு
செய்யபடி சந்து தித்திடி புலவர்க்கு
உயர்த்தினான்.

"நான் உத்தியமம் உபயேஸ்
கூகேயுக்கே கடத் தமிதில்
திட்டினால் மிதக்கேம்" என்னேன்.

"என்னாய்மா சோலிகிடுவீ?"

"நான் சோலவெனில், ஆயா.
சுணைகிநிநாதர் கத்தர்
சுவங்காத்திலே சோலிகிடுவர்."
மொய்தார் சாணிடுதில் உன்னியை
வேட்டயன் முத்தமிழால்

வைதாணா யுமாவே ஆகையே

மேன்மையே யாணாமே

கைதா சாடுபது உடையான்
"தாயத்தும் கத்தரிக்க
எய்தான் மடுகை உடையான்
பயத்த கைடுகியமே.

"கைடுமெல்லாம் கெட்டின்
உன்னாத் திட்டேதற்கு மனம்
உறாதாய், தீயாழ்க "என்றே
சுனாயாசினியர்.

மகா கவி பாரதி - உம்மை தேடல்

ஒரு கவினோட்டம்

சீ. விசுவநாதன்.

புதிய வெளிச்சங்கள்

கடந்த நாட்கு ஆய்வுகளாக நாள் நமது சென்னை ஆவணக்-
காப்பகத்தில் மகாகவி பாரதி வாங்குகை வரலாற்று நூல் ஒன்றை
எழுதுவதற்காகப் பதிவு செய்துகொண்டு, ஆய்வு செய்து வருகின்றேன்.
பாரதி வரலாற்றுக்கான பல புதிய வெளிச்சங்களை நாள் ஆவணக்-
காப்பகத்தில் கண்டேன். அரசாங்கங்களிலும், ரகசியப் போலீஸார்
குறிப்புக்களிலும், அரசினர் தயாரித்துள்ள அறிக்கைகளிலும், ஒரு சில
வழக்குகளின்போது சமர்ப்பிக்கப்பட்ட தடையங்களிலும் பாரதி
பற்றிய அரிய செய்திகள் பல காணப்படுகின்றன.

குறிப்பாக, திருநெல்வேலி கலவரம், சதி மற்றும் ஆட்சி

தொலைவுக்குத் தொடர்பாக ஆவணக்காப்பகமே அரிதில் முயன்று
தொகுத்து வெளியிட்டுள்ள ஆவணத்தொகுதியிலும் பாரதி தொடர்புடைய
பல சான்றுகள் விரிவாகத் தரப்பட்டுள்ளன.

மற்றும், Native paper reports தொகுதிகளிலும் History
of Freedom Movement தொகுதிகளிலும், Proceedings of the
Madras Legislative Council தொகுதிகளிலும் பாரதி
பற்றியவும், அவர் தொடர்புடையவுமான பயனுள்ள பல செய்திகள்
காணப்படுகின்றன.

நெஞ்சம் விம்முதிறது

பாரதியின் ஆரம்ப கால அரசியல் தொடர்புகள் சொற்
பொறிவுக் குறிப்புகள், சொற்பொறிவுச் சுருக்கங்கள், பத்திரிகை
மூற்சிகள், அரசியல் நடவடிக்கைகள், பத்திரிகைகளுக்கான தடை
யுத்தரவுகள், நூல்களுக்கான பறிமுதல் உத்தரவுகள், சிறைவாங்கு,
விடுதலை நாள் - போன்ற இன்னபிற 'பொக்கிஷங்கள்' ஆவணக்
காப்பகத்தில் பாதுகாப்பாகக் காக்கப்பட்டு, ஆய்வாளர்களின்
பார்வைக்கும் வழங்கப்படுகின்றன. இதை எழுதுகிறபொழுது நெஞ்சம்
பெருமிதத்தால் விம்முதிறது.

முதல் - 'பார்வை'

பாரதியின் தேசிய உணர்ச்சி, வங்கப்பிரிவினை காரணமாகத்தான் தலை ஊக்கியது. வங்கப் பிரிவினை சம்பந்தமாகக் கிளர்ச்சி தொடங்கிய கால முதலே பாரதி தம்மைத்தீவிர அரசியலில் பிணைத்துக்கொண்டார் எனலாம். 1906 கல்கத்தா காங்கிரஸ் பாரதியைப் பரிபூரண தேசிய-வாதியாகத் திகழ வித்திட்டது என்றால், 1907 சூரத் காங்கிரஸ் அவரைத் தீவிர தேசியவாதியாக்கியது எனலாம்.

1907 சூரத் காங்கிரஸில் கலந்துகொண்டு சென்னை திரும்பிய பாரதி முதல் காரியமாகத் தம் நண்பர்களோடு இடைநீடி 1908 ஜனவரி 11-ல் சென்னை ஜன சங்கம் என்ற ஓர் சங்கத்தை ஏற்படுத்தினார்.

இந்திய வரலாற்றில் 1908 ஆம் ஆண்டு குறிப்பிடத்தக்க ஆண்டு. இந்த ஆண்டில்தான் நமது பாரதி தேசமெங்கும் சுயராஜ்யக் கிளர்ச்சி வைத்து நின்றது.

பாரதியும் சுயராஜ்ய உணர்ச்சியை மக்களிடையே தம் எழுத்துக்கள் மூலமாகவும்; பாடல்கள் வாயாகவும் எழுப்பவே செய்தார். அவசியமானபோது மேடைகளில் ஏறிப்பேசியும் தேசியக் கனலை வளர்க்கவே செய்தார்.

தென்பாட்சி சீமையில் சுதேச இயக்கத்தின் தந்தையெனப்பட்ட வ.உ.சி. அவர்கள் தம்முடைய பகுதிகளில் தேசியத்தை வளர்க்கும் பெரும் பணியில் ஈடுபட்டிருந்தார். இவருடன் சுப்பிரமணிய சிவா அவர்களும் சேர்ந்து கொண்டார். சென்னை ஜனசங்கத்தின் நிர்வாகக் குழு உறுப்பினர்கள் பொறுப்பில் பாரதியும், வ.உ.சியும் பிறரும் தேர்ந்தெடுக்கப் பட்டனர். அதனால் பாரதி, வ.உ.சி ஆகிய இவ்விருவரும் ஒரு மனப்பட்டு தேசியத்திருப்பணிகளில் ஈடுபட்டனர். பாரதியை வ.உ.சி. சொற்பொருவாற்றுவதன் பொருட்டாக அழைத்தார்; அவருடைய அமைப்பை ஏற்றுப் பாரதியும் ஈடுதாக்குடி சென்றார்; 1908 பிப்ரவரி 8-ல் ஈடுதாக்கடியில் தங்கியார். பின் சென்னை திரும்பினார்.

இதன் தொடர்பாக, வங்கத்தின் ஷங்குடா மன்னவராம் பிபிள சந்திரபாலர் விருதலையடைந்ததை ஒட்டி, சென்னையில் நடைபெற்ற 1908 மார்ச் 9-ஆம் தேதிய பொதுக்கூட்ட நிகழ்ச்சியிலும், அடுத்த 1908 மே 10 ஆம் தேதியன்று சென்னை ஜனசங்கத்தின் ஆதரவில் நடைபெற்ற கூட்ட நிகழ்ச்சியிலுமாக இரு கூட்டங்களிலும் பாரதி கலந்து கொள்கிறார்; வீராவேச மிக்க சுவல் தெறிக்கும் சொற்பொருவுகளை ஆற்றுகிறார். முதல் நாள் கூட்டத்தில் பேச்சுடையே "என்று தனியும்

இந்த சுதந்திர தாகம்" என்று தொடங்கும் பாடலையும் பாடுகிறார். இக்கூட்டங்களில் பாரதி பேசிய பேச்சுக்களைப் போலீசார் குறிப்பெடுத்தப் பதிவு செய்கின்றனர்.

பாரதி ஆற்றிய சுதேசிய உரைகளுக்காக இ.பி.கோ.124-ஏ, 153-ஏ, ஆசிய பிரிவுகளின்கீழ், வழக்குத் தொடரப் போலீஸார் தரப்பில் அரசிடம் 1908 ஜூன் 24-ஆம் தேதியன்றுதான் அமதி கோரப்பட்டது. போலீஸார் காலதாமதமாக நடவடிக்கையை மேற்கொண்டதால், 1908 ஜூலை 4-ஆம் தேதியன்று, நாள் கடந்த காரணத்தால் பாரதி மீது நடவடிக்கை எடுக்கவேண்டிய அவசியமில்லை என்று அரசுத்தரப்பில் கருத்துத் தெரிவிக்கப்பட்டது. இதனால், பாரதிமீது வழக்குத் தொடர்வது விலக்கிக் கொள்ளப்பட்டது.

முதல் முதலாகப் போலீஸாரின் 'ராஜபார்வை' பாரதி மீது பட்டுக்கூடத்தப்பித்தலுக்கொள்கிறார். போலீஸார் உரிய காலத்தில் விடுப் புடம் இருந்து, முன்செச்சரிக்கையாக நடவடிக்கையை மேற்கொண்டிருந்தால், பாரதி தண்டனைக்கு ஆளாகியிருப்பார்.

'இந்தியா' பத்திரிகைமீது குறி

இதே சமயத்தில், பெயர்போடாத ஆசிரியராகப் பாரதி பரி யாற்றிய இந்தியா பத்திரிகை மீதும் அதிகாரிகளின் கவனம் செல்கிறது. அப்பத்திரிகையில் வெளியா? சில அரசியல் கட்டுரைகள் சூட்சேபகரமானவை என்று கருதி, அதன்மீது நடவடிக்கை எடுக்க 1908-ஜூன் 26-ஆம் நாள் போலீஸ் அதிகாரிகள் அமதி கோரினர்.

அரசு அதிகாரிகள் 'இந்தியா' பத்திரிகை மீது நடவடிக்கை எடுப்பதை விரும்பவில்லை. 'இந்தியா' பத்திரிகைக்கு எச்சரிக்கையே போதுமானது. எச்சரிக்கை செய்யும் தகுந்த பலன் விடையாற்றப்போனதால், தக்க நடவடிக்கைகளை மேற்கொள்ளலாம். பத்திரிகை பலாத்காரத்தைத் தாண்டினால், புதிய சட்டத்தின்கீழ் நடவடிக்கை எடுக்கலாம் என்று அரசு அதிகாரிகள் கருதியதால், இச்சமயத்தில் 'இந்தியா' மீது நடவடிக்கை எடுப்பது ஒத்திவைக்கப்பட்டது.

என்றாலும் 'இந்தியா'விட 1908 மே 2-ஆம் தேதி வரையிலான இதிகளைப் பரிசீலனை செய்வதற்கான உத்தரவு பிறப்பிக்கப்பட்டது.

குற்றவியல் ஆய்வுத்தீர்மானம் தரும் தகவல்

'இந்தியா' பத்திரிகைசெய்களையிலிருந்து வெளிவந்து கொண்டிருந்த சமயத்தில், அதாவது 1906 நவம்பர் 3-ஆம் தேதியிலிருந்து ஆங்கிலத்தில்

வந்த BALA BHARAT என்ற பத்திரிகையில் ஆசிரியராகப் பாரதி அறிமுகப் படுத்தப்படுகிறார். ஆனால், இப்பத்திரிகை எத்தனை இதழ்கள் வெளிவந்தன என்பது அறியக்கூடவில்லை. தனித்த ஆய்வுக்குரியது.

என்றாலும், இப்பத்திரிகையின்மூலம் மாதப் பத்திரிகையாகப் பிறிதொருவர் நிர்வாகத்திற்கு வரவில்லை என்பதைக் குற்றவியல் ஆய்வுத் துறை குறிப்பிட்டுள்ள 1908 ஜூலை 10-ஆம் தேதிய செய்திக் குறிப்பால் அறியமுடிகிறது. BALA BHARATAM OR YOUNG

INDIA என்ற மாத இதழில் ஆசிரியர் சி.சுப்பிரமணிய பாரதி என்பதாகவும், உரிமையாளர் எம்.சி.நஞ்சண்டராவ் என்பதாகவும், பத்திரிகையில் அலுவலகம் திருவல்லிக்கேடியிலுள்ள ஐஸ்வர்யா சாலை என்பதாகவும் வருட்ச்சந்தா ரூ.1-8-0 என்பதாகவும், இந்நாள்வரை கார்டியன் அச்சகத்தில் அச்சிடப்பட்டுள்ளதாகவும் குற்றவியல் துறையில் செய்தியால் அறியலாம்.

சாட்சியம் அளித்தாரா?

வ.உ.சி. சிவா தொடர்பாக வங்குகளிப்போது பாரதியார் சாட்சியம் தந்தார் என்று ஸ்ரீலாசிரியர் பலரும் எழுதியுள்ளனர். உரிமையி் பாரதி திருநெல்வேலி சென்றாலும், வழக்கு விசாரணையிப்போது தங்கி இருந்தாலும், போலீஸ் தரப்பில் அவர் சாட்சியம் கூற அமைக்கப்படவேயில்லை. இதனைப் போலீஸ் புலனாய்வுத்துறையி் செய்தியால் உறுதிப்படுத்திக்கொள்ளலாம்.

'இந்தியா' ஆசிரியர் பிடிபட்டார்:

'இந்தியா' பத்திரிகையில் பெயர்போடாத ஆசிரியர் பாரதி என்பது ஊறிந்த உண்மை. ஆனால், பத்திரிகையி் உரிமையாளராகவும், அச்சிடுபவராகவும், பதிவு பெற்ற ஆசிரியராகவும் கட்டப்படி கருதப்பட்டவர் எம்.சீவாசன் ஆவார். அதாவது பத்திரிகையி் அதிகாரப் பூர்வமான ஆசிரியராகப் பாரதி அறிவிக்கப்படவில்லை.

எனவே, 1908 ஆகஸ்டு 11 ஆம் தேதியன்று 'இந்தியா' பத்திரிகையி் பதிவுபெற்ற ஆசிரியராகக் கருதப்பட்ட எம்.சீவாசன் மீது நடவடிக்கை எடுக்க அரசு அனுமதி வழங்கியது. மற்றும், ராஜ நிந்தனைக்குத்தூக்கிள் பத்திரிகையில் உள்ளவா என்பதை அட்வகேட் ஜெனரல் தீர்மானம் செய்து கருத்துத் தெரிவிக்கவும் கோரப்பட்டார்.

1908 மார்ச், ஏப்ரல், மே மாத இதழ்களில் உள்ள

சில கட்டுரைகள் ராஜ நிந்தனைக் கருத்துக்களைக் கொண்டவை என்ற அடிப்படையில் 'இந்தியா' பத்திரிகையில் பதிவுபெற்ற சட்டப்படியான ஆசிரியர் எம்.சீவாசன் 1908 ஆகஸ்ட் 21-ஆம் தேதி கைதாசிறார். வழக்கு நடைபெற்றபின் 1908 நவம்பர் -14ஆம் தேதியில் அவருக்கு ஜந்தி வருடங்கள் சிறைத் தண்டனையும் விதிக்கப்பட்டது.

பாரதி பாண்டிச்சேரியில் அடைக்கலமாதல்

எம்.சீவாசன் கைதானவுடன், எந்த நேரத்திலும் பாரதியும் கைது செய்யப்படுவார் என்று அவருடைய நெருங்கிய நண்பர்கள் எதிர் பார்க்கவே செய்தார். அதனால் பாரதியைத் தப்பிச் செல்லப்படுக சிற்றனர். பாரதியும் நண்பர்களின் வற்புறுத்தல்களினால் லம்பிள் அறிகுறியில்லாத 'செந்தமிழ்த் தென் புழவை' திருநகருக்குச் சென்று அடைக்கலம் புருந்து கொள்கிறார்.

1908 செப்டம்பர் 7-ஆம் தேதி சென்னை ரகசியப்போலீசார் 'பாரதி கைதாவதற்கு அஞ்சி பாண்டிச்சேரி சென்றுவிட்டார்' என்ற தெரிவித்துள்ளனர்.

பலவித பத்திரிகைகள்

பாரதி பாண்டிச்சேரி சென்றபோது, அவரைத் தொடர்ந்து எஸ்.எஸ்.திருமலாச்சாரியும், பின் சிலநாள் கழித்து பி.பி.ஆசார்யாவும் புழவை சென்றடைகின்றனர். அவர்கள் முதல் காரியமாகச் சென்னையில் திரும்புபோது 'இந்தியா' இதனைப் பாண்டிச்சேரியிலிருந்து வெளியிடத் திட்டமிடுகின்றனர். 1908 அக்டோபர் 10ஆம் நாளன்றைய தினத்திலிருந்து புதுப்பொலிவுடன் 'இந்தியா' புழவை மீட்டிலிருந்து வெளிவரத் தொடங்குகிறது. இந்தப் பத்திரிகை முன்னைக் காட்டிலும் பிரிட்டிஷ் ஆட்சிக்கு எதிரான கருத்துக்கடையும், காரமாகச் செய்திகளையும் தாங்கி வெளிவந்தது. தவிர, ரூர்யோதயம் என்ற இதழுடன் பாரதி ஆசிரியராகிறார். இவற்றிலும் பிரிட்டிஷ் ஆட்சியைக் கடுமையாகத் தாக்கி எழுதும் போக்கே கடை பிடிக்கப்பட்டது.

அடக்குறுகைகள்

'இந்தியா', 'ரூர்யோதயம்', 'விஜயா', - ஆகிய பத்திரிகைகளின் சட்டவரம்பு மீறிய போக்கைக் கண்ட, பிரிட்டிஷ் அரசு அதிகாரிகள் இவற்றைத் தடுப்பதற்காக நடவடிக்கைகளை மேற் கொள்ள முற்படுகின்றனர்.

இதனால் முதலில் 'இந்தியா', 'சூர்யோதயம்' என்றும் இரு பத்திரிகைகள் மீது 1910-ஆம் வருடத்திய அச்சுச் சட்டத்தைப் பயன் படுத்தி, சென்னை மாகாணத்தில் பத்திரிகைப் பிரதிகள் காணப்பட்டால் பறிமுதல் செய்யவதற்கான உத்தரவை 1910 மார்ச் 18-ல் பிறப்பித்தது.

இதன்பின் 'விடுயா' பத்திரிகையின் மீதும் அச்சுச் சட்டம் பிரயோசிக்கப்படுகிறது.

இலக்கிய இப்பம்

இப்படி ஒரே சமயத்தில், பாரதியின் பத்திரிகைப் பணிகள் அனைத்தும் பிரிட்டிஷ் அரசு அதிகாரிகள் கையாண்ட அடக்குமுறைக் கடைகளால் ஒடுக்கப்பட்டன, முடக்கப்பட்டன.

பத்திரிகைகள் நிறுவனமான குறையை ஈடுசெய்சிற்ற வகையில் இந்த 1910 ஆண்டில்தான் அரவிந்தகோஷ்டி, வ.வெ.ஜு.ஜயர் ஆசியோர் பாண்டிச்சேரிக்கு வருகின்றனர். இவர்களுடைய வருகையால் பாரதி ஓரளவு மன அமைதியுறுகிறார். அவர்களோடு சேர்ந்து இலக்கிய இப்பத்தை நகர்கிறார். பெருமளவில் எழுத்துவதில் தடுக்கவயம் செலுத்துகிறார். நூல் வெளியீடுகளில் அக்கறை காட்டுகிறார். இதே 1910 ஆம் ஆண்டில்தான் கனவு, ஆறில் ஒரு பங்கு, ஞானரத்ன ஆசியம் என்ற நூல்களைப் பதிப்பித்து வெளியிடச் செய்கிறார், பாரதி.

நூல்கள் பறிமுதல்

நூல் வெளியீட்டுத் துறையில் ஈடுபட்ட பாரதிக்கு, இத்துறையிலும் சோதனை நேர்வதில்லை.

1911 ஜூன் 17-ல் மனியாச்சியில் ஆஉக்குறை கொல்லப்பட்டார். இதன் எதிரொலியாகப் பாண்டிச்சேரியில் புகலிடம் கொட்டிநின்ற தேச பக்தர்களுக்கு இடங்கள் ஏற்படுகின்றன. ஆஉக்கொலை வழக்கில் சம்பந்தப்பட்ட புரட்சியாளர்களின் ஆவேசத்திற்குப்பாரதியின் 'கனவு', 'ஆறில் ஒரு பங்கு' ஆசிய நூல்கள் நாட்டுக்காலாய் அமைந்தன என்று சுட்டிக்காட்டப்பட்டன. இவை ஆங்கில அரசாட்சிக்கு எதிரான கருத்துக் கொண்டவை என்று கூறப்பட்டதுடன், ஒருசில பகுதிகளுக்கு மொழி பெயர்ப்பும் செய்யப்பட்டன. 6.12.1911 இல் இந்நூல்களுக்கான தடையுத்தரவும் பிறப்பிக்கப்பட்டது.

பிரிட்டிஷ் அரசாங்கத்திற்கு எதிராக மக்களைத் தூண்டுகின்றன என்று காரணம் காட்டி, பத்திரிகைகளை ஒடுக்குவதில் காட்டிய அதே

தீவிரப் போக்கை அரசு பாரதி வெளியிட்ட ஸ்கால்களுக்குத் தடை விதிப்பதிலும் கடைபிடித்தது.

கைது செய்ய வேண்டியவர்களின் பட்டியலில் பாரதி

அரசினர் பார்வைக்குப் பாரதி தீவிரவாதியாகக் காட்சியளிக்கிறார்; சந்தேகத்திற்குரிய நபராகக் கருதப்படுகிறார். இதன் காரணமாக, பாண்டிச்சேரியில் அடைக்கலம் சார்ந்திருந்த அரசியல் சந்தேக நபர்களின் பட்டியலில் பாரதியின் பெயரும் சேர்க்கப்படுகிறது. பிரிட்டிஷ் இந்திய எல்லைக்குள் குறைந்தால் உடன்கைது செய்யப்பட வேண்டும் என்ற குறிப்பு 1912 ஜூன் 21ஆம் தேதியிட்ட சென்னை குற்றவியல் சபையின் கடிதத்தில் காணப்படுகின்றன. இப்பெயர்ப் பட்டியலில் பாரதியின் பெயர் இரட்டாவதாகத் தரப்பட்டுள்ளது.

ஆனால், இந்தக் காலப் பகுதியில் பாரதி பிரிட்டிஷ் எல்லைக்குள் குற்றவியலில்லை.

உரிமைக்கிளர்ச்சி

காலச் சக்கரம் சுழற்றது. பாண்டிச்சேரியில் அடைக்கலம் சேர்ந்திருந்த தேச பக்தர்கள் சுதந்திரமாகத் தமிழ் மண்ணை மிதிக் உரிமைவேட்கும் என்று தமிழகப்பத்திரிகையாளர்களும், தலைவர்களும் குரல் கொடுத்தனர். தவிர, 1918 நவம்பரில் முதல் உலக மகாயுத்தமும் முடிவு பெற்றிருந்தது.

சுமார் பத்தாண்டுகள் பாண்டிச்சேரியில் இருந்த பாரதிக்கும் தமிழகம் திரும்ப வேட்கும் என்ற ஆவல் மேலிட்டது. அதனால், அவர் பாண்டிச்சேரியை விட்டுக்கிளம்புகிறார். பாண்டிச்சேரி எல்லையையிட்டு கடலா ரில் காலடி எடுத்துவைத்த உடனே தென்னாற்காடு மாவட்ட மாஜிஸ்திரேட் பிறப்பித்த வார்ட்டிங்படி, 1914ஆம் வருடத்திய Ingress into India ordinance act on ஆக்ட் 1918 நவம்பர் 24ஆம் தேதி கைதாசி, 25ஆம் தேதி பிற்பகல் கடலா ர் சிறையில் அடைக்கப்பட்டார்.

இவருக்கு உடவு வெளியேயிருந்து கொட்டு வருவதற்கு அனுமதி வழங்கப்பட்டது.

கைதாகும்போது பாரதிக்கு வயது 36; தொழில் நூலாசிரியர் கைதி எண் 253. இவைபோன்ற இன்னபிற விவரங்கள் பாரதியின் சிறைக் குறிப்புப்பதிவேட்டில் காணப்படுகின்றன.

சிறையதிகாரியிடம் அமதியின்பேரில் பாரதி தம்மை விடுதலை செய்யும்படிக்கும் கவர்னருக்கு 1918 நவம்பர் 28 ஆம் நாளன்று முறையீடு செய்துகொள்கிறார்.

1918 ஆம்நவம்பர் 25ல் கடலூர் சிறைக்கொட்டடியில் அடைப்பட்டுக்கிடந்த பாரதிக்கு 1918 டிசம்பர் 14ஆம் தேதி பிற்பகல் விடுதலை சிடைக்கிறது. இந்த விடுதலையும் பாரதியிடம் ஒரு சில வாக்குறுதிகளைப் பெற்றுக்கொட்டப்பின்னர்தான் அளிக்கப்பட்டது.

விடுதலை பெற்ற பாரதி நேரே கடையம் செல்கிறார்.

திருப்பவும் தம் மனதுக்கு உகந்த தொயிலான எழுத்துப்பணியில் கவனத்தைச் செலுத்துகின்றார்; நூல் வெளியீட்டு முயற்சிகளிலும் மிகத் தீவிரமாக ஈடுபடுகின்றார்.

இப்படிப்பட்ட பல்வகை ஆவனங்களும், செய்திக் குறிப்புக்களும் ஆவனக்காப்பகத்தில் நிறையுள்ளன. அவற்றைப் பற்றியெல்லாம் விரிவாக எழுதினால், இக்கட்டுரை நூல்போல் விழிந்துவிடும். எனவே, விரிவாக இத்திட்ட கட்டுரையை எழுதுவதற்கொள்கிறேன்.

சி/

நூல் விமர்சனம்
தமிழக வரலாறு (1565-1967)

நூலாசிரியர் திரு கு.ராஜய்யன்

வெளியீட்டு ஆண்டு: 1980

தமிழக வரலாறு என்ற பெயரில் வெளியிடப்பட்டுள்ள இந்த நூல் 1565 முதல் 1967 காலவரைக்குள்ளாக தமிழகம் இருந்த நிலைமையை விளக்குகிறது. நூலாசிரியர் திரு கு.ராஜய்யன், மதுரை காமராசர் பல்கலைக் கழக வரலாற்றுத் துறை பேராசிரியராக இருந்தவர். இவர் மேற்குறிப்பிட்ட காலகட்டத்திற்குள் தமிழகம் பெற்ற ஏற்ற இறக்கங்களை, கலாச்சார, கல்வி மற்றும் இதர துறைகளில் அமைந்திருந்த பரிமாணங்களை, வெவ்வேறு ஆட்சியாளர்களின் பாசியினை விவரமாக, ஆய்வு செய்து நூல்வடிவமாக முப்பது அதிகாரங்களாக (பகுதிகளாக) பிரித்து வந்தியுள்ளார். நூலாசிரியரின் நோக்கம் தமிழ்நாட்டில் சுமார் 400 ஆண்டுகளின் நிலைமையைப் பற்றி வாசகர்களுக்கு எடுத்து வைப்பதாக இருக்கிறது. இவரது நோக்கத்தில் இவர் நல்ல முறையில் வெற்றி பெற்றிருப்பதாக குறிப்பிடலாம்.

சேர, சோழ, பாண்டியர்களுக்குப் பிற்பட்ட தமிழகம்:

தமிழகத்தைப் பெரும் புகழ் பெறச் செய்த சீர்மிகு ஆட்சி செய்தவர்களில் சேர, சோழ, பாண்டிய, பல்லவ மன்னர்கள் என்பது சரித்திரம் நமக்கு தெரிவிக்கின்ற உண்மை. இவர்கள் கால-கட்டத்திற்கு பிந்தைய தமிழகம் விஜயநகர மன்னர்கள் வசம் சிலகாலம் இருந்ததையும் அதன் பின்பு 15ம் நூற்றாண்டில் இருந்து தமிழ்நாட்டில் சில பகுதிகளில் சுமார் 200 ஆண்டுகளுக்கு மேலாக நாயகர்ஆட்சி நீடித்தது என்றும் இந்நூல் நமக்கு தெரிவிக்கிறது. இதற்கு ஆதாரமாக கல்வெட்டுகள், செப்புப் பட்டயங்கள், காலக்கிரம குறிப்புகள், கிருஸ்துவ மதத்தினர் எழுதிய படங்கள், சிறிய கதைப் பாடல்கள் போன்ற பல உள்ளன என்பதையும் தெரிவித்திருக்கிறார் ஆசிரியர். செஞ்சி, தஞ்சை, மதுரை நாயக்கர்களின் ஆட்சிஊறப் பற்றியும் குறிப்பாக, செஞ்சியில் இரட்டாம் கிருஷ்ணப்ப நாயகர், தஞ்சாவூர் ரங்கநாத நாயகர், மதுரை திருமலை நாயகர் இவர்களுடைய ஆட்சிஊறகளைப் பற்றியும் அவர்கள் காலத்து தமிழ்நாட்டு

கலாச்சார பழக்க வழக்கங்களைப் பற்றியும் ஞானாசிரியர் விரிவாக குறிப்பிட்டுள்ளார்.

விஜயநகரம் வீழ்ச்சி அடைந்ததை ஒட்டி நாயகர் ஆட்சியும் தமிழகத்தில் வீழ்ச்சி பெற்றதையும் தொடர்ந்து, பாளையக்காரர்களில் எஞ்சி பெற்றதையும் விளக்குகிறார். பிறகு மராத்திய-முகலாய ஆதிக்கம் விரிவடைந்து சிவாஜி செஞ்சியை கைப்பற்றியதையும், ராஜா தேசிங்கி சிளர்ச்சி பற்றியும் விளக்கும் ஆசிரியர் மதுரையை முகலாயர் கைப்பற்றியதை ஆதார பூர்வமாக விளக்கியுள்ளார். அதைத் தொடர்ந்து தமிழகத்திற்கு கடல் மூலம் வந்து போர்ச்சுகீசியரும், டச்சு, டேவியர்கள், பிரெஞ்சுக்காரர்கள் மற்றும் ஆங்கிலேயர் வருகை தந்து நம் நாட்டில் அவர்கள் செல்வாக்கை நிலை நிறுத்தச்செய்த முயற்சிகள் விவரிக்கப் பட்டிருக்கின்றன. மராத்தியர், நைஜாம் படையெடுப்பு, வாலாஜா அபகரிப்பு, சந்தாசாகேப் படையெடுப்பு போன்ற பல உள்நாட்டு போர்களில் ஐரோப்பியர்கள் எந்தெந்த வகையில் எல்லாம் தலையிட்டனர், எப்படி உள்நாட்டுப் போர்களைத் தங்களுக்கு சாதகமாக்கிக் கொண்டனர் என்பதை முதல் பத்து அதிகாரங்களில் ஆசிரியர் ஒரு கதை போல, சம்பவக்கோர்வுகள் - கட்டுக் கோப்பு தொடரல், கால கட்டங்களில் வரிசைசிரமப்படி கூறியுள்ளார்.

தமிழ்நாட்டை சுழிபெயி கைப்பற்றிய சம்பவம்:

பாளையக்காரர் ஆட்சிகளில் பாஞ்சாலக்குறிச்சி கட்டபொம்மன், நெல்கட்டுஞ்சேவல் புலித்தேவர் இவர்கள் ஆட்சி சிறப்பாக அமைந்திருந்தும் 1750-க்கு பிந்தைய ஆண்டுகளில் பாளையக்காரர்களிடையே ஒற்றுமை குறைந்து வாலாஜாக்காரர்கள் தமிழகத்தின் பெரும் பகுதியைக் கைப்பற்றிய நிகழ்ச்சியும் மதுரை ஆளுநராக காட்சாசிப் 1759-ல் நியமிக்கப்பட்டதையும் தமிழ்நாட்டு வரலாற்றில் ஒரு திருப்பு மையமாக கொள்ளலாம். புலித்தேவர் உட்பட பல பாளையக்காரர்களை வென்ற காட்சாசிப் நிர்வாகம் தமிழ்நாட்டில் அமைதியை ஏற்படுத்தி, மக்களிடம் பயத்தை போக்கியது என்கிறார் ஞானாசிரியர். ஆனால் காட்சாசிப் 1763-ல் திருவிதாங்கரோடு உடன்பாடு கொட்டு, பிரெஞ்சுக்காரர்களோடு ஒப்பந்தம்செய்துகொட்டு நவாப் அரசுக்கு எதிராக சிளர்ச்சியில் இறங்கினார். இதனால் தமிழகத்தில் அமைதிநிலை மாறியது. காட்சாசிப் ஆட்சி வளர்ச்சியை விரும்பாத மகமது அலி சென்னை கவர்னர் பிகாட்

எனும் அவருக்கு தொல்லைகள் பல தந்திருக்கிறார். பிரெஞ்சு உதவி, ஐதர் அலியின் ஆதரவு இவ்வளவு குறைந்தும் வீரத்துடன் எதிர்த்து சிளர்ச்சி செய்த காஞ்சாசிப் கடைசியில் முகமது அவியால் கொலை செய்யப்பட்டார். இதனால் வாலாடா ஆட்சி விரிவடைந்தது. தொடர்ந்த பிரிட்டிஷ் எழுச்சியும் ஏற்பட்டு, ஆங்கிலேயர் இதன் பிறகு படிப்படியாகவும், நிலையானதாகவுமான தங்கள் வளர்ச்சியை ஒட்டி தமிழ்நாட்டை முழுமையாக கைப்பற்றிவிட்டார்கள். 1792-ல் திப்பு சுல்தான் ஸ்ரீரங்கபுரம், 1801-ல் நவாபுடன் செய்து கொள்ளப்பட்ட கர்நாடக உடன்படிக்கை ஆசியவை தமிழ்நாடு ஆங்கிலேயர் ஆட்சிக்கு கீழ்வருவதற்கு முக்கிய காரணமாயின. திப்பு ஏற்பட்ட சிளர்ச்சிகளை வேலூர் கலகம் ஆசியவை ஒடுக்கப்பட்டு கம்பெனியின் நேரடி நிர்வாகம் தமிழகத்தில் வியாபித்தது.

கம்பெனி நிர்வாகம்:

சிழக்கித்திய கம்பெனி என்ற ஆங்கிலேயர்களின் ஆட்சியில் தமிழகத்து நிர்வாகம் சீர்தரம் பெற்றது. நிதித் துறை ஒழுங்கு படுத்தப் பட்டது. பிரிட்டிஷ் நிர்வாக அமைப்பின் முறைகள், கல்வி வளர்ச்சி, தமிழ்மொழி வளர்ச்சி, அரசியல் கட்சிகளின் எழுச்சி, சுடேசி இயக்கம், கலெக்டர் ஆஃப் படுகொலை செய்யப்பட்ட நிகழ்ச்சி, சுய ஆட்சி போரராட்டத்தில் தமிழகத்தில் பங்குஇவை பற்றியும் ஆசிரியர் விரிவாக அடுத்த சில அதிகாரங்களில் விளக்கி இருக்கிறார். விடுதலை போரராட்டத்தின்போது தமிழகத்தில் நடைபெற்ற ஒத்தழையாமை இயக்கம், சைமன் கமிஷன் புறக்கணித்தல், வேதாரண்யம் அடிகுப்பு ஆசியவை பற்றியும் கடைசியாக நாடு பூராவும் விடுதலை பெற்ற சுதந்திர போரராட்ட இறுதி கட்ட நிகழ்ச்சிகளையும் ஸ்ரீலாசிரியர் விளக்கியுள்ளார்.

இந்திய சுதந்திரத்திற்கு திப்பு காங்கிரஸ் ஆட்சி நாடு பூராவும் ஆட்சிக்கு வந்த நிகழ்ச்சியை ஒட்டி தமிழ்நாட்டிலும் அக்கட்சியின் ஆட்சி ராஜாதி, காங்கிரஸ் போன்ற தேசிய தலைவர்கள் தலைமையில் இயங்கியதைப் பற்றியும் அவர்கள் உட்காக்கிய நிர்வாக சீர்திருத்தங்கள், அவர்கள் ஆட்சியில் எதிர்நோக்கிய பிரச்சினைகள் ஆசியவற்றையும் 1967 முடிய தமிழகத்தில் நடந்த ஆட்சி பற்றி ஸ்ரீலாசிரியர் விவரமாக விளக்கியிருக்கிறார்.

தமிழக வரலாறு என்ற தலைப்பில் வெளியாகியுள்ள கு.ராஜய்யன் அவர்களின் இந்த நூல் தமிழகத்தில் நானூறு ஆண்டுகால ஆட்சி அமைப்புகளை, தமிழகம் பெற்ற மாற்றங்கள் - ஆதிக்கங்கள் - சுயாட்சி போரிடலைகளை சீரான வரலாற்றில் தெளிவுபடுத்தியுள்ளது. கடந்த 400 ஆண்டு கால தமிழக சரித்திரத்தை ஆராய விருந்தும் ஆராய்ச்சியாளர் ஒவ்வொருவரும் அவசியம் படித்து பயன்பெறத்தக்க சிறந்த வரலாற்று நூல்களில் இதுவும் ஒன்று என்று உறுதியாக குறிப்பிடலாம்.

ஆய்வுசெய்தவர் :

பெயச்சந்திரன்,
ஆராய்ச்சி அலுவலர்.

Essays on topics of
Social Sciences, Archives and
matters of general interest are
welcome in English or Tamil, for
Publication in *AVANA AMUTHAM*
subject to the Editor's discretion.

Research thesis or books may
be sent to the Research Officer
Publication Cell, Tamil Nadu
Archives, Madras-600 008, for
reviews to be included in the
journal.

The Tamil Nadu Archives
does not, however, accept any
responsibility for the views
expressed by the authors
in their essays etc.,