

24/5/87

ஆவண அமுதம்
AVANA AMUDHAM

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COMMISSIONER OF ARCHIVES
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EGMORE, MADRAS-8.

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EDITOR'S PAGE.

Here is the eighth issue of the "AVANA AMUDHAM".

This Volume contains the speech of late Prime Minister Pandit Jawaharlal Nehru, delivered on 7th October 1961 on the occasion of the inauguration of Parambikulam - Aliyar Project. There is an article on the history of San-Thome taken from the vestiges of Old Madras. It says that San-Thome was founded in the year 1516 A.D. by the Portuguese. In the article on 'Torment in Jail' Thiru R. A. Padmanabhan describes the tortures inflicted upon the prisoners, both criminal and political, by the British Jailers.

In an extract taken from the Tamil Nadu Council Debates, Dr. (Mrs.) Muthulakshmi Reddy prophesied of a women-police force for the protection of the female convicts. This has come into being in the recent past. We have an interesting epitome of Ramayana written by Lieut. Col. Delamain.

Thiru D. Srinivasa Rao has given a short note on Thirumathi Yakub Hasan, the first lady Honorary Presidency Magistrate in the Presidency of Madras. We have an inquisition of a murder case during 1931, the original taken from the Coroner's records.

In the Tamil portion, we have an exhaustive account of the libraries in Tamil Nadu taken from the Souvenir issued by the Salem District Library. We have also an article written by Thiru Kudanthai Sa. Venkataraman, on an instructive theme about the importance of poise and on how Tamil helps us in this. The readers will really be moved by this article. There is an article on the life of the tribal people of the 'Kolli Hills' which was read in the Seminar on 'Valvil-Ori' festival in Nammakkal, on 3rd August 1988. We have some titbits on the 'bonus' issue, to all Government employees in India and the starting of the scheme of Provident Fund to the Government servants in Tamil Nadu. These will certainly inculcate a sense of responsibility in the minds of Government servants.

We happily invite comments, which will help us to improve the standard of the journal.

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

Assuring the best always to our readers.

M. GOPALAKRISHNAN.

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NEHRU'S SPEECH.

ON THE OCCASION OF INAUGURATION OF POWER AND IRRIGATION SCHEME OF PARAMBIKULAM-ALIYAR PROJECT ON 7TH OCTOBER 1961.

—Compiled by : Thirumathi S. KANTHAMANI,
Research Assistant.

Through electric power we can do many things; start many industries—big, small, cottage or home industries. Power is the source of our work to-day. Men have, no doubt, power but if you get power by electricity or steam, there will be much greater power and you can do the work of a hundred or a thousand men. Therefore in order to develop the country and its people, electric power is necessary. I have no doubt that if we have enough power all over Kerala, you will find industries growing up small or big, and employment coming to its people. Wherever we have a hydro-electric scheme, it fulfils two basic needs of India to-day.

“We want many things in India; we want to change our country and make it prosperous. We have to improve and maintain goods standards of living and must have opportunities to progress.”

Three of the most important things needed at present were education of the people, including the grown-up and technical education, electric power and perhaps, atomic power afterwards and panchayat raj, which had already been taken up. “If we have these three things—power, education and panchayat raj—all our problems can be solved speedily.”

The Parambikulam-Aliyar Project was the outcome of co-operation between the two State Governments. “I would like to congratulate the Governments of Kerala and Madras, and more particularly the Chief Ministers of these two States, Mr. Thanu Pillai and Mr. Kamaraj, on this co-operation.”

The whole of India was based on the principle of co-operation right from the village to the highest level, ultimately, the Government of India progressed with co-operative enterprises. The basis of our work was co-operation for the common good of the people and especially between the States.

“Sometimes, however, we get into the rut that comes in the way of co-operation. That is not wisdom. Co-operation is always beneficial for all parties. I hope this spirit will develop throughout the length and breadth of the country.”

The atmosphere of co-operation should develop feelings of friendliness. India was a great country. It had been divided into a number of Administrative divisions, the States. There were many religious and many languages. “Language or religion should not be allowed to separate us. Caste is a curse and we should somehow get rid of it without showing any fear.”

I hope that the column that I have unveiled will remain as a symbol of co-operation and remind people on either side of it Madras and Kerala—to have more and more of such co-operation for mutual advantage.

“I congratulate all those engineers and others who worked in this project and I wish them all success.”

“Out of this project, let us hope benefits may flow to the people of Kerala and Madras.”

From the Rare Books

THE RISE OF SAN THOME.

Standing within the existing municipal limits of Madras, the ancient Portuguese town of San Thome falls properly within the scope of this work. During the government of Foxcroft's successor, the place was brought into close relation with Fort St. George, and the present occasion seems therefore a suitable one for giving some account of it. The adjacent native town of Mylapore is generally considered to be the Malli-arpha of Ptolemy and the original designation of the Portuguese settlement was San Thome de Meliapor. The fame of San Thome rests largely on the traditional association of the locality with the Apostle St. Thomas, who is said to have suffered martyrdom at St. Thomas's Mount, a hill within eight miles of Madras, and to have been buried at San Thome, where his tomb is still shown. There is evidence that the Apostle visited the Court of the Indo-Scythian monarch Gondophares, and it is not impossible that he may have penetrated later to the southern part of the peninsula. Certain it is that a colony of Christians, followers of St. Thomas, existed in South India from about the fifth century. Whether the founder of this Church was the Apostle himself, or Thomas the Manichæan, who dated from the third century, or whether the Christians named themselves after Thomas the Armenian, who revised the Church in the eighth century, is debatable matter which need not be here discussed. Bishop Medlycott, ¹ who has sifted every shred of evidence on the subject, concludes that St. Thomas the Apostle preached and suffered at the Mount, but his arguments do not appear to be altogether convincing. Patristic literature assigns the place of martyrdom to Calamina, ² and tradition asserts that the saint's remains were transferred to Edessa in the fourth century. Be this as it may, the native Christians of South India associated a hill near Madras with St. Thomas, and the shrine of the Mount was venerated by people of all classes and various religions. Marco Polo, visiting India in the thirteenth century, found the legend current that the Apostle was accidentally killed at the Mount by the arrow of a fowler. Two centuries later, Joseph of Cranganore testified to the joint worship there of Christians and pagans. Barbosa, early in the sixteenth century, found the shrine a partial ruin, ended by an aged fakeer ³.

At this stage the Portuguese appeared on the scene. The year in which they founded San Thome is not well established. Gaspar Correa, who was in India from 1512 to 1561, and whose history remained unpublished for four centuries, ⁴ is unfortunately silent on the subject. He relates a good deal about the relics of St. Thomas, and very little about San Thome. In four large volumes covering the period 1497 to 1550 there are only four references to the town by name, the earliest belonging to 1534. The following summary, which relates chiefly to the relics, is however not without interest. ⁵ In 1507 Dom Francisco de Almeida, Viceroy at Goa, heard from some native Christians of Malabar that the house of chapel (casa) ⁶ of the Apostle still existed on the Coromandel coast. Of four men whom he sent round by sea to make enquiries, two died, but the survivors brought back a report which was transmitted to the King of Portugal. Ten years later, two Portuguese named Diogo Fernandes and Bastiao Fernandes, arriving at Pulicat from Malacca, heard of the chapel from some Armenian merchants. They all proceeded to the spot, some seven leagues distant, and discovered a very ancient edifice, constructed like a church with nave and aisles, and having timber pillars and roof. Its length was twelve cubits. A sacristy beyond, five cubits long, had a dome surmounted by a dwarf spire rising to a height of thirty cubits. Crosses and peacocks in plaster constituted the decoration. This structure was believed to

¹ India and the Apostle Thomas, Medlycott, 1905.

² Calamina is by Gougea, Thomas Herbert and others, identified with Mylapore. La Graze disputes the identification.

³ Fakeer, a Muhammadan religious mendicent; from Ar. Fakir, poor.

⁴ Colleccall de Monumentos ineditos; Lendas de India, Correa, 1858-1864.

⁵ Extracts from Correa, (i). 739; (ii) 722-787; (iii). 419-424; (iv). 112, were translated and communicated by the late Mr. William Irvine, B.C.S.

⁶ From other accounts it appears that this chapel was not the Mount Shrine, but a building by the shore.

be the sepulchre of the saint. A smaller chapel, a pistol-shot away, was said to mark the grave of a native prince who had been converted to Christianity by the Apostle. The two Portuguese returned to Malacca, but, visiting India again in 1521, they reported their observations to Governor Diogo Lopes de Sequeira. The Governor, who was about to sail for Portugal, transferred the matter to his successor, Dom Duarte de Menezes.

Before any action could be taken, Gaspar Correa himself, in company with Pero Lopes de Sampayo and a party of fifteen, started from Pulicat to visit the chapel. The journey was made on Corpus Christi Day, 1521. Arrived at the spot, they made excavations, and discovered remains said to be those of a prince called 'Tani Mudolyar,' and also a stone inscribed with these words: 'I give 1/10 of income from trade both by sea and land to this holy house, and so long as sun and moon endure, I enjoin on my descendants to maintain it under pain of maledictions.' Correa and his companions executed repairs and made some additions to the chapel. In the following year, 1522, the Goanese Governor commissioned Manuel de Frias, Agent on the Coromandel Coast, to prosecute enquiries, and sent Padre Alvaro Penteado¹ to the locality. Penteado proposed to build a monastery there, but, unable to obtain authority from de Frias, he proceeded first to Goa and thence to Portugal to gain the ear of the King. In the meantime, the Governor sent Pero Lopes de Sampayo, with Vicente Fernandes and Padre Antonio Gil, to carry out such repairs as proved necessary. They were assisted by an aged priest named Pero Fernandes, and by two laymen, Diogo Lourenco and Diogo Fernandes, the last being one of the two persons who had visited the spot in 1517.

By the ships of 1523, the King of Portugal, having heard details from Padre Penteado, sent orders for a strict enquiry to be made; and in 1524 Manuel de Frias proceeded to the spot, seemingly for the first time, and found there Antonio Gil, Pero Fernandes and a third priest, together with Vicente Fernandes, Diogo Fernandes, and others. Money was provided, repairs to the building effected, and chapels built. A broken lance, discovered during the progress of the excavations, was held to be the instrument of the saint's death. In the same year Padre Penteado returned from Portugal, became vicar, and took charge of the relics.

From this account, to which, as the narrative of an eye-witness of part of the proceedings, some importance attaches, it would appear that the Portuguese settlement of San Thome could not have been formed earlier than 1522². The erection of the neighbouring Franciscan church of the Luz in Mylapore is, however, attributed to 1516, on the authority of an inscribed stone which is built into the south wall of the edifice, near its base. The inscription, cut in relief, reads:—

FRE PEDRO DA ATOUGIA RELIGIO OBSERVTE DE S. FRANCO
EDIFICOU ESTA IGREJA DE NOSSA SENHRA DA LUZ EM 1516.

The Luz Church is west of the cathedral of St. Thomas in San Thome, and only a mile distant from it, yet Correa, who is precise in fixing the date of his visit to the chapel in 1521, says no word about a structure which must, if it existed, have been a very noteworthy object. No does Correa mention the reputed founder until 1544, when he alludes to 'Friar Pedro d' Atouguia, Warden of St. Francis.'³ An official report of the year 1779 assigns 1516 as the year alike of the founding of San Thome and the erection of the Luz Church, in these words⁴:—'In this same year 1516, when the Portuguese founded the city of San Thome, the father Friar Pedro d' Athouguia converted many thousands of souls' and built for them various churches of which there is only one now extant, that of Nossa Senhora da Luz, under the

¹ San Thome Cathedral contains the tomb of one Antonio Penteado, attributed to the sixteenth century.

² Mr. F. C. Danvers (Report on the Portuguese Records, 1892) mentions 1504 as the year of founding, but quotes no authority.

³ The Church of St. Francis may have been identical with the Franciscan Church of the Luz, but later authors mention it as a distinct edifice.

⁴ Quoted in the Memoria of D. Joao Chrysostomo Pesson, 1887, P. 244 communicated by Mr. W. R. Philipp.

control of the Franciscans.' This statement of events which had occurred two centuries and a half earlier must be accepted with reserve, especially as no authority is cited. A century later, Chacalino de Nazareth wrote:—'Em 1516 mandou (m) Pedro d'Albuquerque a egr. de N. S. Luz.'¹ Nazareth gives as his authority *Lendas da India*, ii, 721, 775, 787, and Instituto Vasco da Gama, ii, 275.² Now Correa, as already mentioned, is altogether silent regarding the Luz Church; and the other reference, far from corroborating Nazareth's statement, controverts it. It consists of an extract from the diary of a voyage made in 1863 by Carla Rivaro. That traveller, describing the Luz Church, says:—'In the wall adjoining the door on the gospel side there is a stone with the franciscan coat-of-arms and an inscription stating that Frei Pedro da Albuquerque, a religious of the observance of St. Francis, built this church of Our Lady of Light in the year 1516, an excessively doubtful date, see *Lendas da India* by Gaspar Correa, volume 2, pages 721, 775 and 787 and volume 3, page 419. The stone is work of the past (18th) century, as is the existing church, which has likewise additions of this (19th) century.'

Thus Nazareth's statement possesses no value, and the report of 1779 but little. The only mode of reconciling Correa's silence with the evidence of the stone is by assuming that either the casa was remote from Mylapore, or the Luz Church non-existent in 1521. The first alternative is excluded by many considerations, and the conclusion is irresistible that the Luz Church did not exist in 1516, and that the inscription on its foundation stone is not authentic. The date of erection has not been determined. It was probably later than 1547, when the discovery of a stone cross at the Mount contributed to the development of San Thome; but the edifice certainly existed in 1582 when Gasparo Balbi saw and mentioned it. The fame it has hitherto enjoyed of being the most ancient European building on the Coast must accordingly be transferred from it to the Church of St. Thomas, the foundation of which may be assigned to 1522. Little, however, of the original structure of the latter now remains.

Local tradition attributes the name Luz to the experiences of some storm-tossed mariners who vowed a church to the Virgin if they were delivered from the fury of the elements. Forthwith, a guiding light flashed out. They steered towards it and came safe to shore. Pursuing their way for a mile into the interior, they at length reached the spot whence the brilliance shone, only to find the light extinguished. On that spot was erected the Church of Our Lady of Light.

In his relation of the events of 1540, Correa states that Manual da Gama was sent as Captain to the Coast, with authority to bring away the people of San Thome and to dismantle the town and the church of the Apostle. In 1547 excavations made at the Mount led to the discovery of a stone cross bearing an un-intelligible inscription. Spots resembling blood-stains were observed on it, which reappeared after being scraped away. A church was then erected on the hill by the Portuguese, the stone being built into the wall behind the altar, where it may still be seen. The legend of the 'bleeding cross' will be mentioned later. Correa says that a signal-fire was kept burning nightly on the Mount for the benefit of mariners, who seeing it, 'strike their sails and make obeisance'.

On the whole, Correa's history tends to show that a monastic settlement was formed at San Thome about 1522, that a town gradually grew up around the church, and that down to 1550 the place possessed little importance. The later account of Caesar Frederike,³ who left Venice in 1563 for the East, indicates that the town had increased, and by 1567 enjoyed considerable trade. Frederike makes no mention of fortifications, and seems to have been more struck with the dexterity of the natives in managing mussoola boats than with any other aspect of the place:—

'Extracts of Master Cesar Frederike his eighteene yceres Indian Observations.'⁴

¹ *Mitras Lusitanas no Oriente*, Nazareth, 1888 p. 98.

² Instituto Vasco da Gama was a monthly periodical, published at Goa from 1872. Nazareth's reference was verified by Mr. William Irvine in communication with Senhor J. A. Ismail Gracias.

³ Purchas his Pilgrimes, reprint of 1905, Vol. X, p. 109.

⁴ *Ibid.*

1567, From Negapatan, following my voyage towards the East an hundred and fiftie miles, I found the House of blessed Saint Thomas, which is a church of great devotion, and greatly regarded of the Gentile for the great Miracles they have heard to have beene done by that blessed Apostle; neere unto this Church the Portugals have builded them a Citie in the Countrey subject to the King of Bezeneger, which Citie although it bee not very great, yet in my judgment it is the fairest in all that part of the Indies. It is a marvellous thing to them which have not scene the lading and unlading of men and merchandize in Saint Thome as the doe; it is a place so dangerous, that a man cannot be served with small Barkes, neither can they do their business with the Boats of the ships, because they would be beaten in a thousand pieces, but they make certaine Barkes (of purpose) high, which they call Masadie; they be made of little boards, one board being sowed to another with small cordes, and in this order are they made. And when they are thus made, and the owners will embarke any thing in them, either men or goods, they lade them on land, and when they are laden, the Barke-men thrust the Boate with her lading into the streame, and with great speed they make hast all that they are able to row out against the huge waves of the Sea that are on that shore, until that they carrie them to the ships; and in like manner they lade these Masadies at the ships with merchandize and men. When they come neere the shore, the Bark-men leape out of the Barke into the Sea to keepe the Barke right that shee cast not thwart the shore, and being kept right, the Suffe of the Sea setteth her lading drie on land without any hurt or danger; and sometimes there are some of them that are overthrown, but there can be no great losse, because they lade but a little at a time. All the Merchandize they lade outwards, they emball it well with Oxe hides, so that if it take wet, it can have no great harme.

The rise of San Thome must now have been rapid, for within fifteen years of Fredericke's visit, Gasparo Balbi reports the existence of fortifications and several churches. Balbi, a Venetian dealer in gems, set out on his travels in 1579, and reached the Coromandel coast three years later:—

Gasparo Balbi his Voyage to Pegu gathered out of his owne Italian Relation.

'On the nine and twentieth of May 1582, in the name of Christ, wee set sayle (from Negapatan), directing our Prow towards the North to avoide certain shelves which are very perilous. All that night wee sayled with a South winde Northerly. About three of the clocke the next morning we came to a place which is called the Seven Pagods,² upon which are eight pleasant hillockes not very high, which are seven leagues from St. Thomas right over against it, where wee arrived about noone the thirtieth of May, saluting it with three Peeces of Ordnance. The Citie of Saint Thomas is so called of the Reliques of the Saint, which are kept here with great veneration; it is scituated in thirteen degrees and a third part. The Front is towards the West, very strong by reason of the Blocke-houses which are upon the Port, along towards the Sea; this Port³ is so low that Elephants cannot enter in at it, for the Horses enter with not a little trouble. There are three Churches; one very faire, of Saint Thomas,⁴ which is well served with Priests; the chiefe of them is a Vicar (for so they call him) who was sent thither by the Arch Bishop of Goa.

1. Purchas his Pilgrimes, reprint of 1905, Vol. x., pp. 146-148.

2. Mahavelipuram or Seven Pagodas, some thirty-five miles south of San-Thome celebrated for numerous rock sculptures.

3. This Port, the Sea-gate.

4. The Rev. James Doyle, who has long been engaged in research connected with San Thome, considers that, prior to 1552, an Augustinian church was erected a few yards to the west of the original chapel, and that about 1606, when the bishopric was founded, the space intervening between the two buildings was roofed in. The composite structure formed the old Cathedral until 1894, when the whole was demolished to make room for the present edifice, which includes within its walls the area occupied by the earlier sections. A deep cavity in the floor of the choir, to which access is gained by a stair, contains the reputed tomb of the Apostle.

There is another of Saint Francis, very well served with Capuchins; and another of Saint John the Baptist, where the Fathers of Saint Paul of the Company of Jesus are in continually prayer; to build this they had not so many transomes as were sufficient, when miraculously a great piece of timber was cast up by the Sea, which seemed to be made by the line and measure of that Church. I was here¹ when this piece of timber was cast up The foresaid Fathers of Saint Paul have another Church in the Citie, dedicated to Our Lady,² where they baptise the Gentiles, and exhort and instruct them in matters of Faith. There is another Church called Our Lady of Light, which is served by St. Thomas his Priests, but it is three miles out of the Towne.³ There is also another called Our Lady of the Mount, and another of the Crosse; here also is the Church of Merer,⁴ out of the Town there is one of Saint Lazarus,⁵ and many others well served. Saint Thomas is as faire a Citie as I saw any in that Countrie, and the houses joyne one to the other, so to be able to succour one another without the Citie of Saint Thomas is another Citie⁶ environed with walls made of earth, and inhabited with Gentile Souldiers, whose Chieftaine is called Adicario,⁷ who hath power to execute justice.

Scattered up and down the pages of Manuel de Faria Y Sousa's *Asia Portuguesa*, a work published at Lisbon in 1666-1675, are found a few allusion to San-Thome, chiefly in connexion with the relics of St. Thomas. The latest belong to 1616. In relating the discovery by Manuel de Frias of the relics, Faria Y Sousa appears to confuse Meliapor with Mahavelipur. He attributed the Apostle's death to Brahman envy. The following extracts are made from Steven's translation⁸:—

'As to Meliapor, for what relates to the Apostles: It is the received Opinion he was killed at Antenodur, a Mountain a League distant from the Town, where he had two Caves whither he retired to Pray. The nearest⁹ now belongs to the Jesuits; the other is the Church of our Lady of the Mount. He being one day at Prayer in the former, opposite to a Clift that gave Light to it, one of the Bramens who was watching, thrust a Lance through that Hole in such manner that, a piece of it remaining in his Body, he went to the other Cave and there died, embracing a stone on which a cross was carved. Hence his Disciples removed and buried him in his Church¹⁰ where he was found by Emanuel de Faria or Frias and the Priest Anthony Penteado, sent thither by King Emanuel.'

The Discovery of the sculptured stone at the Mount is thus described:—

In the year 1547, being about to repair that oratory where the Apostle died, digging they found a Stone which seems to be the same he held then. It is about a yard long, and three quarters wide, the Colour grey with some red spots. In the middle of it is carved a Portal, round at the Top, with Letters between the two Borders; within, two Banisters rather than Pillars being turned, on which are two twisted figures like Dogs sitting, from whose Necks rises a graceful Arch of five Borders, and between every two are knots like Beads. In the hollow of the Door is a Pedestal of two Steps, from

1 Balbi stayed upwards of a year at San Thome.

2 Perhaps the existing Mae de Deus Church, though that edifice was without the Walls.

3 The distance of the Luz Church from that of St. Thomas is one English mile.

4 A house for the relief of the poor.

5 The existing Church of St. Lazare is a few hundred yards south of San Thome. It is a small vaulted structure with enormously thick walls.

6 The native town.

7 Adicario, the Adigar or native Governor.

8 The Portugues Asia, Faria Y Sousa. Translated from the Spanish by Captain John Stevens, 1694.

9 The Church of the Little Mount on the Adyar River is dedicated to St. Thomas; that on the Great Mount, two miles distant, to the Virgin.

10 Nevertheless, travellers of the latter part of the seventeenth century regarded the Mount as the actual place of burial. Thus Fryer, writing of 1673, says:

St. Thomas his Mount is famous for his Sepulture.

the uppermost of which rises a Branch on each side, and over them, as it were in the Air, is a Cross, the ends of it like the Military Order of Alcantara Over all is a Dove flying, as it were descending to touch the cross with its Beak. . . .

The Chappel being repaired or beautified in the Year 1551, this Stone was solemnly set up in it, and at the time the Priest pronounced those words of the Gospel, *Missus est Angelus Gabriel*, etc., it began to change colour and became black and shining, then sweating, turned to its own colour, plainly discovering the Spots of Blood which before were obscure. The Letters about it could not be understood till the year 1561; a Learned Bramen said they were 36 Hieroglyphicks, every one containing a Sentence. . . .

Then follows the Brahman's imaginative interpretation, which involves a description of the saint's death at 'Antenodur' and burial at 'Maiale'. The late Dr. Burnell attributed the sculpture to the eighth century, and deciphered its Pehlvi inscription thus; 'In punishment (?) by the cross (was) the suffering of this (one), who is the true Christ and God above, and Guide for ever pure.'¹

The following extract from Faria Y Sousa relates to the year 1558, during the Government of Constantine de Braganza :—

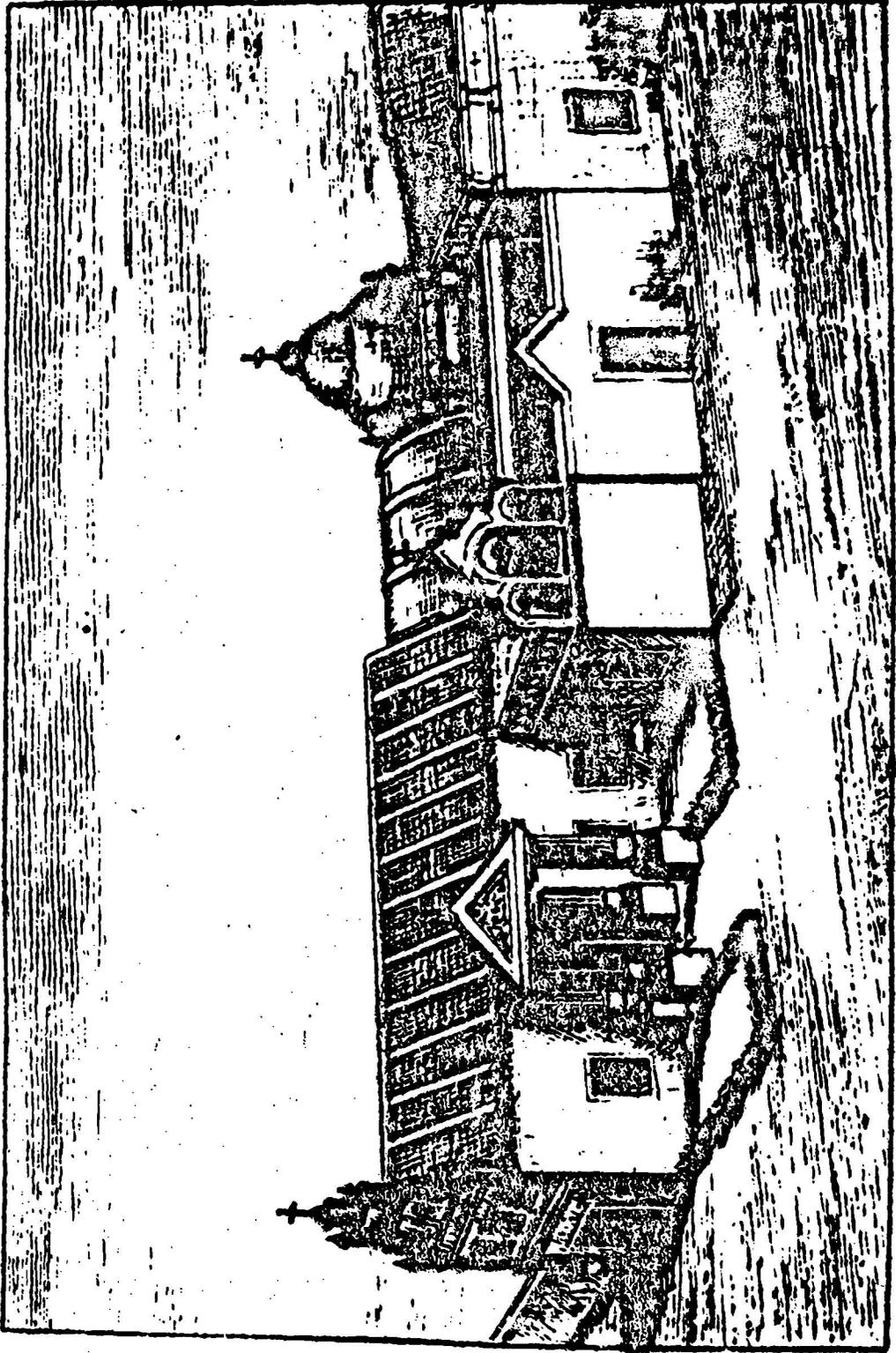
'In the City of St. Thomas or Meliapor a Portugues, one of those who more religiously worship their Interest than the Heathens their Idols, persuaded Rama Raja, King of Bismagar,² to march against the City, telling him the Plunder would be worth two Millions. . . . The King hearkening to the hopes of Gain, set out with 500,000 Men. Peter de Atadie encouraged the Inhabitants to defend themselves; but they, to palliate their Fear, said, It was but Reason the King should be admitted to what was his own. Atside went away to Goa; the Townsmen prepared for the reception of the King, and sent him a Present of 4,000 Ducats, wherewith he was somewhat appeased. He Encamped and would not enter the City; but ordered all the Inhabitants of both Sexes and all Ages, and all their Goods to be brought to his presence. Which being performed, he found the whole Value did not exceed 80,000 Ducats. Enraged at the Wickedness of the Informer, he ordered him to be thrown to the Elephants who tore him to pieces. He discharged the Citizens, and restored all their Goods so punctually that only a Silver Spoon being missing among them all, it was sought and restored.'

The foregoing includes all that has been traced regarding the history of San Thome in the sixteenth century. Manuscripts bearing on the subject may possibly exist among the archives preserved in the Torre del Tombo in Lisbon and the Cathedral Library at Evora, but, if so, they have yet to be unearthed.

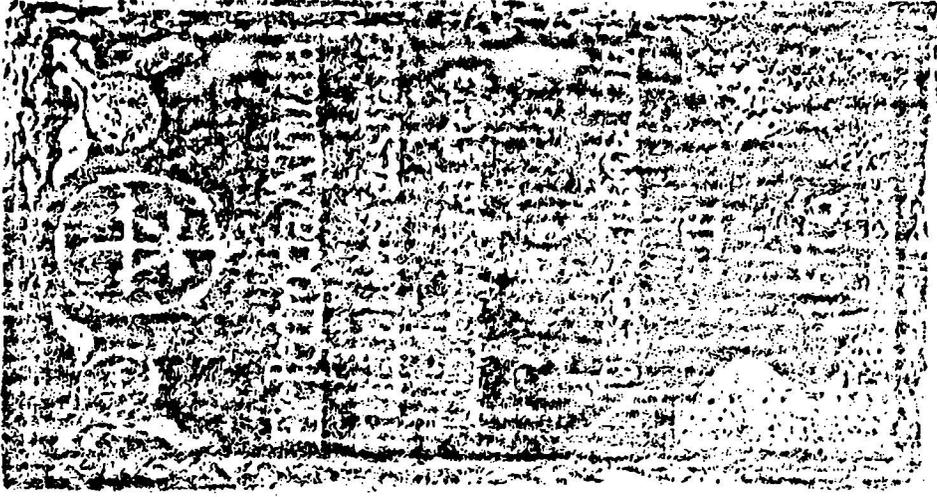
¹ There is a fine print of the stone and its surroundings in China illustrata, A. Kircherus, 1667.

² A map of India by Sieur Sanson d'Abbeville, dated 1652, which is reproduced in *The Portuguese in India*, F. C. Danvers, 1894, shows the kingdom of Bismagar or Vijayanagar, extending from the Kistna in the north to the Coleroon in the south, and including the whole width of the peninsula. The city of the same name is marked 'Bismagar on Chandegry', but a century earlier it was still perhaps at Hampi.

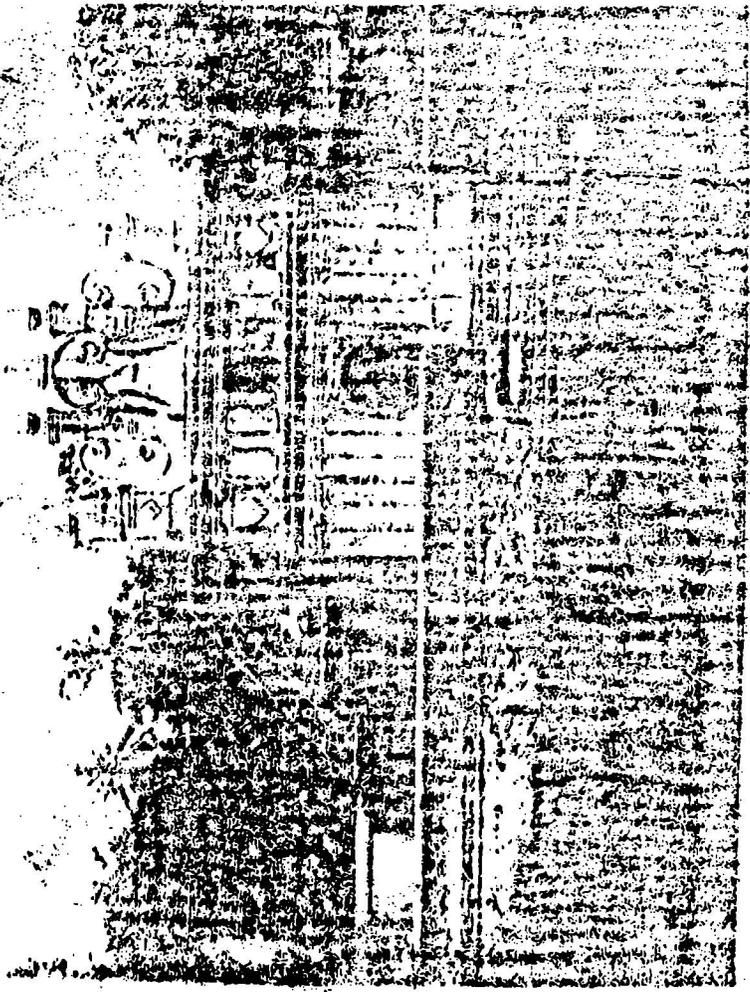
—Extract from 'The Vestiges of old Madras' (1640-1800), Chapter XXIII.



San Thome Old Cathedral.



Sacred Stone Lax Church



The Lax Church, Mylonas

A PAGE FROM THE FREEDOM-FIGHTER SUBRAMANIA SIVAM.
TORMENT IN JAIL.

By: R. A. PADMANABHAN.
from 'SUBRAMANIA SIVAM'

Subramania Sivam and Chidambaram Pillai were first taken to Thiruchirappalli Central Jail. A short time later, Pillai was taken to Coimbatore Central Jail, while Sivam continued in Tiruchi.

Sivam and Pillai were the first political prisoners in the Madras Presidency. There was no classification of prisoners as political and non-political those days. Being considered Rigorous prisoners, both were to suffer physical labour.

Subramania Sivam has described his jail experience in a small booklet titled "Jail Life, which he dedicated to Dewan Bahadur Gooty Kesava Pillai, whose efforts to improve prison conditions were praiseworthy. In this book, Sivam has humorously treated the difficulties he had to encounter in prison.

"In the prison cells, "he observes", there will be a bell at 5 a.m. Fifteen minutes later there will be a second bell. By this time all prisoners would have to get up, come out of their opened cells, and stand before their cell doors. By 5-30 a.m. the third bell will be rung, and the doors of the ward will be opened. After the jail officials had inspected the prisoners, we will run towards the lavatories. It will be a hell of a place, most unclean, with past refuses not properly cleaned. We have to clean ourselves the refuse pots used by us. After that, we will "clean" our teeth with sand or dirt, whichever might be available.

"Breakfast will be ready by now. Kanji made from ragi, with a little something called chutney. At 11-00 a.m. there will be ragi meal, a solid mass, with Sambhar, both dropped in our meal pot. The sambhar will be truly a tasteless product. Twice a week, we will be treated to rice with no vegetables to go with it. All vegetables grown in the jail, would have gone to the homes of the jail officials. Every Wednesday and Sunday, Non-vegetarian food will be served. For those not taking non-vegetarian food, a small quantity of gingelly oil will be given.

"Sunday will be the day of shaves. If only one was not compelled to undergo the shave, prisons could be declared heavenly abodes. For shaving, they will have some sharpened iron blades. It will be a real torture to be shaved by this implement. According to the intractable jail rules hair in excess of half an inch anywhere on the body of the prisoner, will encourage accumulation of dirt and lead to ill-health.

There is a hospital also in the jail. But prisoners will be mortally afraid of telling the hospital men the difficulties they have. For, the officers have a reputation for creating more trouble.

Political prisoners are treated more severely than other prisoners. They would be charge sheeted at the slightest provocation, and punished. And what a punishment, whipping, diet of Kanji, manacling the hands to a rod, manacling the legs and solitary imprisonment in dark cells, etc., etc. A reign of terror indeed.

Brothers! in this world, happiness and misery alternate. The jails we are imprisoned in for the sake of the ideal of Swatantra are really places of penance for us. We shall with bold dignity accept the jail term which is given as prize for endeavour to bring freedom to humanity."

Sivam used to talk humorously about jail life. Once he asked an young friend, V. Swaminatha Sarma, a journalist, "What are the vegetables you like, Sarma was non-plussed at the sudden question." "I like all vegetables" he replied.

"Do you like turnips", asked Sivam "I do" said Sarma. "In that case, go to jail for at least once" was Sivam's cryptic observation.

"Jail, Why so" asked Sivam.

"Because, when you go to jail you can have turnip every day; not only turnip but also its leafy part" said Sivam, and then explained that although many kinds of vegetables were grown in jail gardens, the turnip was reserved for prefer use in the prisoners' diet!

As a Rigorous imprisonment prisoner, who had to do physical labour as part of his punishment, Subramania Sivam was put on wool cleaning.

Cleaning wool sheared from sheep is an arduous task. Sheared raw wool would be soaked in lime and dried before cleaning starts. The bow for twanging wool, will, unlike the bow for cleaning cotton, have a wire for twanging. A hard thing to pluck. When it is twanged, lime dust from the wool will fly in the air, entering one's eyes and nose. Tears and intense hiccups will result.

S. A. Devanayaka Ayya, an old time political worker gives this eye witness account: The scene is Tiruchi Jail. In one place, a prisoner is cleaning wool with a bow. Wool soaked in lime and dried is in clumps by his side. He wears a prison dress that does not fit. A tin plate with the prisoner's number and the date of his release hangs from his neck. A so called shirt with short sleeves like a banian covers his body haphazardly. An iron ring adorns the right ankle. Because of lime dust, the prisoner is coughing badly every now and then. Though the body is tired, by everwork, the mustache is turned up jauntily and the eyes shine with lustre. The Prisoner is none other than Subramania Sivam."

Strenuous work on wool cleaning affected Sivam's health. Weakened, he fell a prey to a dreadful disease-leprosy. He sent a petition to the Governor of Madras praying for release on Medical grounds and seeking his transfer to the hospital ward, for better treatment. The jail doctor also recommended it.

* * * * *

When the petition reached the Honourable Member of the Governor's Executive Council, the Member, Murray Hammick, noted on the file. "The man has almost 3 more, years to serve—he is being well looked after in jail and is quite capable, if released, of causing mischief again—Decline to interfere—MH. 25th October 1910".

Subramania Sivam's well-wishers in Madras drew the Governor's attention to the Honourable Member's brusque turning down of not only the petition for remission of Sentence but also the Jail Medical Officer's advice to place Siva under special treatment in the jail Hospital ward. 'As a result, Governor Sir Arthur Lawley called for the file, and after scrutiny concurred with the Member thus ;

"Seen, Thanks,

I quite agree with the HM.

(Sd.) A.L.,

16th December 1910.

British justice was such that it did not care to coudere a political prisoner's request for proper medical treatment, even though the European Jail Medical Officer himself had recommended it.

his various assignments in this and his usual
 against the peace of our Lord that he is of our
 and dignity. In witness whereof we will the said
 from the said lands and places have to the
 Inquisition in the said lands and seats, on the
 twenty fifth day of the said month of August
 in the same year at the Crown's Office in the
 in the said town of Madrid of 3

Alonso Gomez

Thomas Gomez

Francisco

Juan de la Cruz

Francisco de la Cruz

Alonso de la Cruz

Francisco de la Cruz

Enclosure

The Inquisition taken at
 the said town of Madrid on the twenty
 fifth day of August on view of
 the body of the said deceased, and by
 order of the Crown's Office in the
 said town of Madrid in the said
 month of August

Francisco de la Cruz

DEBATES ON WOMEN—POLICE.

Compiled by : V. RAMAKRISHNAN.
Research Assistant.

Dr. (Mrs.) S. Muthulakshmi Reddi.—Mr. President, I have given notice of a motion to speak under this demand. Sir, there are on the Statute Book a number of laws for the protection of women and children. Sir, there is the Madras Children Act. I feel that the help and co-operation of women should be secured for working this and the other Acts in a human spirit by employing women in the Police Department. This idea of having women in the police force may be a novel one to many of us in this country. When women entered the professions such as medical, nursing, legal, etc., they were not at first welcomed, but now when they have made themselves useful, their help is sought after by the public in all these directions. Sir, it is necessary that we should have women employed in the Police department to deal with women criminals and juvenile offenders. I would go further and say that if justice is to be done to the poor, helpless and friendless women accused of crimes, the co-operation of members of their own sex should be secured. Sir, in countries like Great Britain, Germany and Austria, as the reports in my hands show, women police are functioning. In Austria they are called police assistants and their duties are to deal with juvenile offenders, to take evidence from the women criminals, to accompany them to the police station, to prevent begging by children, to help the police in the investigation of brothers and the examination of women who are accused of crimes and sexual offences.

“In England the public are strongly in favour of increasing the women police. There are already about 150 police-women in Great Britain. In Austria the police officer is in favour of increasing the number. This is what the report says: ‘There are no women police in Austria. About 27 women known as assistants are employed in Police Welfare Departments. Police President Schober intends to add 13 qualified women to their number in January 1928 and is in favour of women police. Some of the assistants are employed in combating the activities of those who traffic in women and in connexion with venereal diseases. Besides this their duties include welfare work in connexion with beggars, women and children whose morals are in danger and juveniles who are morally and physically neglected. They accompany women and children to police courts and institutions, are present at the taking of depositions from them in cases of sex crimes and misdemeanours, endeavour to reclaim women who drink and protest those whose husbands drink. They act as wardresses in prisons and take charge of a Police Juvenile Home and Hostel for Women and Girls.’

“Lately in Liverpool a motion to employ women police was passed. Those that were in favour of the resolution advocated that if members and other citizens of both the sexes ought to be protected the presence of women on the police is very necessary. Now we have an Act for the suppression of immoral traffic and that Act gives power to the police not below the rank of Sub-Inspectors to enter the brothels. Now if we have women trained in welfare work they could be of great help to this sort of work. We do not want women of the constable grade but we want women of higher educational standard who have had training in welfare work, namely, experienced nurses who are now doing the duties of health visitors. Women doctors will be very necessary. We will have to examine the ages of girls, especially when the Sarda Act is enforced, the age of women, children will have to be detected and that can be done only by women doctors. Any law that has to be administered will have to be administered in such a way as it will not adversely affect the poor and the weak. The arm of law does not affect the rich. They do not need protection. It is only the depressed and the down-trodden that need our help. Very often we know and we realize that in administering laws of this kind it is only the poor that are oppressed and molested. The other day we had a case of a poor Adi-Dravida woman for the small theft of an umbrella being taken to the police station. By quoting such cases, I do not mean to cast any reflection on the action of the police. For protection of law and order we are greatly indebted to the police.

Even in Great Britain the Women's Association has advanced the necessity for the presence of women in the police force. For discipline and preservation of law and order British Police has been famed all over the world. In the particular case I have quoted above, the poor Adi-Dravida woman was molested for the theft of an Umbrella. She was really innocent. Her guilt was not even proved. She was taken to the police station at about 3 O'clock and she was kept in a room and she was deprived of her cloth and was beaten. Cases of this sort should be dealt with by women workers. Women are helping the judges and jurors. In Madras itself and other district centres they serve as honorary magistrates. Crimes are committed both by men and women. If we want the law to be just and to be equitably administered without prejudice to either parties of both sexes, both men and women should co-operate with each other in the administration of that law. That is my submission, Sir.

"Again the other day the wife of a poor oil-monger was seduced by a brothel-keeper and her husband came to me and asked me to help him in the matter. I tried my very best and sent my nurse who was clever enough to bring away that oil-monger's wife from the brothel. But the brothel-keeper again by some influence or other succeeded in seducing her and taking her away from her husband. In this incident I could not get the help of the police in getting the woman back from the brothel, we all know how the police deal with the vegetable women sellers. With regard to these women, vegetable sellers, we had interpellations in this Council the other day about the way in which they were molested by the police. After all these poor women may be innocent. So what I submit is that the law should protect the innocents. We want trained women; let us not call them police women, but let us call them police assistants, or police welfare workers. Necessarily we need women doctors. The Commissioner of Police in the examination of women criminals and the determination of the age of girls may need the help of women. Even criminals may not like examination by men. They have also a certain amount of self-respect and may refuse to be examined by men doctors. Why should we do things which may be revolting to them. Even in Austria the association of women went on deputation to the Police Commissioner and urged that it was necessary to have women on the police force and the Commissioner of Police listened to them very carefully and gave a sympathetic reply. In this country where there is so much of seclusion of women and where women do not move freely with men, unfortunately when the former become victims for crimes, why should we make their position still more unbearable and miserable. I appeal to this hon. House and also the hon. the Home Member to look into this matter and remedy the existing state of affairs. I am very glad that the term of the hon. the Home Member has been extended by one year. He has been with us for the last three years and his experience and knowledge must go a great way in the administration of law. Now we have had his assistance in the passing of the Bill for the suppression of brothels and immoral traffic. The hon. the Home Member has had experience of the working of the Madras Children Act. Even that Act needs many amendments to enable us to bring it in a line with similar legislations that exist in other countries of the world. I hope before he retires from his office he will see that suitable machinery is created to work these Acts in a just and humane spirit."

(Taken from the Proceedings of Madras Legislative Council, Vol. LIII, 1930.)

From the rare-journal :

EPITOME OF THE RAMAYANA.

*Taken by : S. G. EVAN PRINCE,
Research Officer.*

In a letter from Lieut. Col. Delamain to Gen—

Dear General.—Were I to give you merely the account of what you saw in the lines, you would have a very unconnected and unsatisfactory tale. The sepoys, for many successive days prior to the grand finale, carry on a kind of historic drama of Rama's entire history, commencing even with his birth. I thought they might have contented themselves with the celebration of his victories; but they urged, that if they did not bring him into the world they could not make him fight his battles; to this I could make no reply. Perhaps, therefore, you will prefer that I should prefix a short account of the causes and progress of this far famed expedition.

It seems that several authors, or rather copyists, have written Ramayanas besides Valmceeki, whose performance is the most ancient. In the copies many discrepencies may arise; and indeed I find, on comparison, that they do differ in some trivial points.

The Ramayan says the expedition took place in the second age, the Trita Yoga. Hunter, in his dictionary, lays it down as having occurred in the 1600th year B.C.

It is the common idea that the loss of Seeta caused the war against Rawan; but it appears that his fate was decided long before; enmity having existed between the families when Rama was not yet in existence. This arose from the disclosures made by Narad, a divinity, and musician to Rawan; that the seventh ootar, or descent of the deity, in the person of Ramchundra, would prove fatal to him. Rawan, apprehensive of the fulfilment of this prophecy, sought the destruction of Rama by every means he could devise. Even before his birth, he carried off Konsilla, and confined her in a cage in Lunka, in charge of Raghoo Mutseh; Gurool,* however, effected her release and escape; she married Raja Dasarath, and produced Rama.

Though Rama was aware of his divinity and of the object of his descent, the influence of Keikyee, the second wife of Dasarath, was the apparent cause of his leaving Oudh for the Dukhan, she had obtained from her husband a promise to grant her one request, in consequence of having supplied with her arm the place of a broken axletree to his rath (chariot), when in a dangerous situation; and of this she took advantage of effect the absence of Rama for fourteen years, that her own son, Bharata, might succeed to the throne of Oudh. Rama departed; his route lay by Praug (Allahabad, the Prayaga, by way of distinction), to which place he travelled in his father's rath; Seetha his wife, and his full brother Lukshmun, were his companions. When he reached Chitrakot, in Bundelkhund, he found his relations from Oudh (excepting Raja Dasarath, who had died) had also arrived there, to entreat him to return, the kingdom being in great confusion; Bharata, when aware of the intrigues of his mother to the prejudice of Rama, having refused to reign Rama, however, replied that his pilgrimage must be fulfilled, and left them.

In his progress through Malwa, he was met and recognized by Surbhung Muni, a saint, who burnt himself in devotion to his godhead.

At Dunduk-bun, Rama restored to their human form, and translated to heaven, the whole population of that country, which had been metamorphosed by deotsa, into a forest or wilderness. He next observed a large heap of bones, and on ascertaining that they were the remains of holy men, which had been gnawed and devoured by the Rakshases, (giants or demons), he made a vow to annihilate that detestable race. Here Rama inquired of another saint, named Agast Muni, the road he ought to pursue for the safety of his family. Agast, who had been much annoyed by the Rakshases, and wishing

The bird we call the adjutant.

Rama to overcome them, selfishly recommended him to go to Punchbuttee, which was in fact the place where the danger was greatest. Rama, however, followed his advice, and took up his abode at that place, which was situated on the banks of the Godavery.

It was during his residence here, in a hut overlooking the river, that Soopnikha, the sister of Rawan, approached him in the form of a beautiful woman. She professed to be enamoured of him, and said she was resolved he should espouse her. Rama smiled, and turning towards Seetha, who sat by his side, he said he was already married, but that with Lukshmun. She might have better success. Upon him, therefore, she used her arts, but in vain she endeavoured to intimate him, when he, ungallantly, cut off her nose and ears. The news of this act was the signal of open war, and the consequent attack of her three brothers, Khur, Dekhun, and Tirsera, terminated in their death by the hand of Rama alone, Lukshman being in charge of Seeta.

Raman was, however, somewhat revenged in the success of his plot to carry off Seeta. While Rama was hunting, Mareitsh, a celebrated Rakshasa, was directed to attract his attention in the form of an antelope. Rama shot him; when the Rakshasa uttered the name of "Lukshmun", the voice reached even to him and Seeta, who were at home. Seeta was alarmed; and, imagining that it was the voice of Rama in distress, entreated Lukshmun to leave her and go to his aid. He, after some hesitation acquiesced; but first drew a circle round her, charging her not to leave it. Immediately after his departure, a beggar appeared—a bramin—it was Rawan, in disguise. He solicited alms, but would accept them on no account unless she brought them to him outside the circle. She at length, respecting his sanctity, left it; he instantaneously placed her in his car, and mounted aloft to the skies.

When Rama and Lukshmun returned, and found Seeta gone, they were inconsolable; they went off to the woods about Pumpasur and engaged in prayer. Shugreem, a personage combining the triple form of raja, deota, and monkey (though a wanderer, having been deposed by his brother Bal), observed them and sent Hunooman, his confidant, to ascertain who they were. A conference ensued between Rama and Shugreem, in which the latter informed him that he had heard the lamentations of a female from above; and, on looking up, he observed Seeta whirled through the air; in his alarm he ejaculated with great fervour, "Ram! Ram!" and Seeta immediately let fall a strip of her garment near him; he presented this to Rama, who recognised it as Seeta's. Rama was obliged, however, to pass the rainy season here, during which period he killed Bal, and reinstated Shugreem on the throne; he then made his arrangements for the approaching war.

Meanwhile Seeta was securely lodged in Lunka. Jutace, indeed, attempted her rescue in the air, but was wounded in the beak and wings, and fell to the earth.

Now, by Rama's directions, Shugreem selected four leaders for the great army destined to search for the place of Seeta's captivity, namely, Neel, Ungad, Hunooman and Jamont. Her release, however, and the defeat of the great enemy, he reserved for himself; so powerful indeed was he, that none other could have accomplished it, for Rawan is represented as having so ingratiated himself with Brahma, by his austerities and devotion, as to obtain from him a promise that he should be uninjured by the most potent deotas. Presuming, therefore on this assurance, he had become the oppressor and pest of the earth. Apprehension from men or brutes he had none; though one would have imagined that his pride might suffer some check from the circumstance of Rama breaking the bow at Junukpoor, which his competitors, Rawan among the rest, were unable to lift, and by which act he obtained the hand of Seeta.

But a fatality attended him, and he was so confirmed in the idea of his infallibility, that, in his devotions, when he saw it written that he should be destroyed by man, he smiled at the omen, and said "Ah, poor Brahma, he is, indeed, getting old now and in his dotage."

The army (all deotas under brutish forms) proceeded to the southward; and after some difficulties and privations reached the shore of the ocean. Here, however, they remained in some perplexity as to their further attempts,

when Sumpat, the vulture, told them that Lunka was the direction they must take, and that though old, so keen was his sight, that he even then beheld Seeta. It had been foretold, he added, that by directing their route, Rama would restore his plumage; meanwhile he lived retired in the neighbouring cavern. "Jutace," continued he, "is my brother; in early days with adventurous ambition, we strove to reach the sun; Jutace soon relinquished the attempt; but I, persevering suffered for my presumption; my wings were parched by the heat, and I fell to the ground. Now, I must inform you, that whoever has the agility to leap 100 joguns (400 coss) is the person Rama needs." All stood aghast or made excuses; Jamont (who by the way was an honest bear) said he was too old; Ungad said he might leap thither, but how could he ensure his return, and so on. At length, Jamont addressed Hunooman, saying, "Why are you silent, you are the most sagacious and alert, and are particularly selected by Rama." Hunooman, who had indeed received a ring from Seeta, was pleased with this speech; an extreme brightness surrounded him, and in size he became equal to Sumer, which is the king of mountains. "To reach Lunka and to destroy it", said he, "will be sport to me." But Jamont cautioned him, that he should only see Seeta and come back. Then Hunooman, desiring them to await his return, and amuse themselves with eating fruit, mounted the summit of a hill, and sprung from it with the swiftness of an arrow.

Some adventures happened to him in crossing the sea; Meenak arose and invited him to rest himself half way;* but his greatest danger arose from a Rakshasa, a resident of the ocean, who was in the habit of drawing down animals by seizing their passing shadows, and devouring them. Hunooman, however, avoided the snare, slew him, and reached the opposite shore in safety.

Hunooman bent his course towards Lunka, and saw the stupendous fort on the summit of the Tirkootee; it was gold, and surrounded by the ocean. He passed animals of every description, numerous baobabs, tanks, and groves of the Asog.** The troops were admirable, and here and there was a gymnasium for martial exercises. The common food of the Rakshasas was cows, men, buffaloes, &c. On entering Lunka, he despatched a Rakshini (a female Rakshasa), who told him she would eat all thieves who came to Lunka. He now made a search for Seeta through the town, as far as the palace of Rawan; then to that of Koomkurn, his brother; they were both asleep; the body of the latter was 100 joguns in length; to one waking day, he contented himself with the moderate proportion of six months' sleep. Still he found not Seeta, and became alarmed. At length, he observed the characters "Rama" inscribed on a wall, and a toolsee tree over the gate; by these he recognised a cotary of Rama and Mahadeo; and the inmate crying out "Ram, Ram!" dissipated all his doubts. This proved to be Behee Kshan, who, notwithstanding his devotion to Rama, was brother of Rawan. Hunooman disclosed his mission, under the form of a bramin, and Behee Kshan pointed out a grove of Asog as the retreat of Seeta. There, indeed, he beheld her, and, approached secretly, perched upon a branch of the tree under which she sat. At this juncture, Rawan, attended by a numerous party of Rakshinis, came towards her; he began by harsh terms, and with threats to maltreat her, nay, to put her to death in case of non-compliance with his wishes; to all which she replied, "Dost thou not fear the arrow of Rama".

At length, Rawan and the Rakshinis having ceased to torment her, she was left alone, when Hunooman dropped the ring before her. She knew it and was delighted but anxious to learn whence it came; he leapt down in front of her, but she turned from the gaze of his monkey-face, till he swore the sacred token had been confided to him.

To her inquiries after Rama and Lukshmun he replied, that they would come in person and release her, and that Narad would proclaim their fame through heaven, earth and hell. Seeta was doubtful of their ability to conquer such formidable enemies, but believed when Hunooman again shewed himself as the great Sumer.

*A poetic allusion to the situation of the island of Mana. Notwithstanding the local coincidences which occur, the natives are unwilling to admit the identity of Lunka and Ceylon.

** Hunter calls it the deodaroo, but the natives say it is not. The uvaria longifolia is the botanical name he gives it.

Now Hunooman, having satisfied his hunger by eating some of the fruits that abounded in the gardens, got embroiled with the guards of Rawan. So well, however, did he keep his ground, that in one of the various encounters he even slew the son of Rawan, Uchukoomar; and afterwards wounded the brother, Meghnaud, who was sent against him. Meghnaud, however, recovering, took an opportunity of shooting the *utr-birmha* (or arrow of Brahma) at Hunooman, who had again ascended a tree, when he fell senseless on the ground, and was seized by the Rakshases, who carried him in triumph to Rawan, and the people flocked to see this wonderful monkey. In Rawan's presence he replied so boldly, that, but for the intercession of Bebhce Kshan, Rawan would have put him to death. "At all events," said he, "put plenty of cloth round his tail, and oil it well, and by the time he reaches Rama it will be burnt off, and they will learn the consequences of disturbing us." When Hunooman heard this order, he was no wise alarmed, but secretly rejoiced, and the more cloth they twisted the more he lengthened his tail; indeed it grew to such amazing dimensions that it took all the cloth and oil in Lunka. Crowds flocked to see the amusing sight. When the fire was put to his tail he expanded his form, and burst the rope that held him, leaping on the nearest house, which he fired, and continued jumping from one house to another, till not a house in Lunka, save Bebhce Kshan's remained. Then, indeed, did the people cry, "this is no monkey, but a god!"

Hunooman, when the mischief was done, went to the sea-side, and quenched the fire at his tail; he then hastened to Seeta, and obtained from her a bracelet as a token to Rama. She declared that she could not survive one month; he comforted her, however, and departed.

On his return to the army, Jamont and the rest saw success depicted in his countenance; they returned rejoiced to Rama, and many were the gratulations that passed. All, however, acknowledged that Hunooman was the only hero. Rama embraced him and asked news of Seeta; Hunooman presented the bracelet, and related his tale. Rama was for a moment sad; he then said to Shugreem "no time must now be lost; assemble all your monkies and bears." This was immediately done, and Rama and Lukshmun marched down to the sea; the troops regaling themselves with the fruits the whole way, worsting the Rakshases whenever they opposed them.

When these events reached the ears of Mundoodree, the consort of Rawan, she could not refrain from expressing her apprehensions to him. Rawan laughed heartily, and said, "this is always the way with women" She entreated him at least to let Seeta go; but he laughingly replied, "let the monkies and bears come; our poor Rakshases are hungry enough."

At the hall of audience, he learned the arrival of Rama on the opposite shore. Inquiring of his council as to his mode of proceeding, they said unanimously, "after your numerous victories, you cannot have much to apprehend from such a foe as this—a rabble of monkies!" When Bebhce Kshan arrived, he strenuously advised him, however, to restore Seeta, and high words arose between them; but a kick from Rawan terminated the discussion, and Bebhce Kshan went over to Rama, who received him most graciously, gave him the *tiluk*, and named him Raja of Lunka. They then went to the sea-shore and conferred together respecting the passage over.

At this time, a spy of Rawan entered the camp, under the disguise of a monkey; he was discovered, and had not Lukshmun interceded, would have been severely handled. Lukshmun, however, merely dismissed him with a note to Rawan to this effect: "O fool, restore Seeta, confer with Rama, or meet thy death." All this was lightly treated by Rawan, who only talked about eating the monkies. The messenger too reported numerous leaders, and that the army consisted of eighteen puddums;* that Rama had demanded of Sumoonder the road for his troops, but he replied not, till Rama observing that fear alone would operate, drew an arrow from his quiver, and immediately the ocean was oppressed with a burning heat; then Sumoonder arose, in the garb of a bramin, and presented a casket of jewels and pearls to Rama, observing that in his presence sky, earth, water, air, and fire, were as nought; that two brothers in his army were destined to construct the bridge, naming Nul and Neel, and Sumoonder then withdrew.

* The lowest computation of a puddum is thirty millions of millions.

Nul and Neel were immediately set to work; the army brought down rocks and trees, which they placed with such art that the bridge was soon finished, and their names rendered immortal. Still it was too narrow for such a host; some, indeed, leapt and flew, while the rest, getting on the backs of the monsters of the deep, who came in shoals to the surface to see the sight, effected a passage over. Rama and Lukshman brought up the rear, and were beyond measure diverted with the scene.

On their arrival before Lunka, Mundoodree reiterated to Rawan her entreaties to resign Seeta; she fell on her knees, and, seizing his hand, said, "every thing evinces Rama's superior power." Then enumerating his exploits she continued, "to such a sun thou art but a glow worm, and your name will be more celebrated in future ages by concession than by battle." Their son, Purhast, too, said he was not afraid to fight, but advised the restoration of Seeta; that, then, if Rama persisted, war was advisable. Rawan, in turn, detailed his victories over Beern, and Koobar, and Powun, and Jum, and Kal, and over gods, spirits, and devils. Mundoodree was in despair, and saw his approaching fate. In the evening, Rawan was seated in an elevated situation, listening to songs, when Rama, looking towards Lunka from the hill Soobel, observed to Babhee Kshan, "there appears a cloud hanging over the city and lightning flashing in it." Babhee Kshan replied, that the cloud he saw was the awning spread over the terrace of Rawan, and the lightning merely the jewel in the ear of Mundoodree, Rama, smiling at Rawan's indifference, delivered an arrow, which knocked down the awning, swept away the ear-ring from Mundoodree's ear, and a diadem from one of the heads of Rawan. The attendants were amazed, saying "there is no earthquake, neither does the wind blow; whence come this,"—"What matter" said Rawan, "if my crown fall; I have a hundred times sacrificed my head, and am I the worse for it,"

The next day Sookhsarun, a counsellor, accompanied Rawan to the top of his palace, and pointed out to him the most renowned of the enemy's generals, and the force attached to each. "That black expanse," said he, "between heaven and earth, like a cloud in Bhadou (the rainy month) consists of bears; and those red spots on the horizon are monkey chiefs, who fling hills and trees about like dust." One shewed so fine a tail that it resembled a ladder to heaven; another looked as if he could eat Lunka. "There," continued he "stands Rama, who, though in the form of a man, is the lord of the world: he holds a bow and arrow; Lukshman on his right, and your brother, with the tiluk, on his left hand." After this animated description, Rawan received Ungad, who came to the hall of audience with proposals from Rama: he sat like a black mountain, and the thick curly hair that covered him was as the forests down its sides. Ungad was not intimidated, but proposed that Rawan should come to Rama and supplicate his forgiveness, with a straw in his mouth,* as a token of his entire submission; Mundoodree and Seeta were to accompany him. To this proposal Rawan replied, "thou fool," Rama Chundra is too much taken up with the thoughts of his wife to attend sufficiently to war. You who un pitying saw your father, and Shugreem his brother (Bal), dethroned and killed by your present master, are worthless. My brother is no match for me. Jamont is decrepit and unfit for fight, and Nul and Neel are only fit for masons. I admit that the monkey who came and burnt Lunka was a stout fellow."—"He was one of the smallest," said Ungad, "and only send on an errand—not to burn the city."

During a tedious altercation, and such as the alleged power and ferocity of Rawan should not have submitted to, his crowns fell from his heads; Ungad got four of them and sent them to camp, where they were first the objects of fear, then of curiosity. Thus, after hearing the insolence of Ungad, he was destined to encounter, during the remainder of the day, the reproaches of his wife.

On Ungad's report of the state of Lunka, the immediate attack of the place was determined upon. The plan was to surround it, and assail at the same time the four gates. During several successive days, however, the attacks of the assailants and the sallies of the besieged were carried on with various

* A Hindoo custom.

success. The bears and monkeys climbed up the battlements in countless numbers, sometimes hurled back again to the ground by the Rakshases, and sometimes gaining the rampart and overthrowing them in their turn. At one time Hunoomun and Ungad even reached the palace, and tore up some of the golden pillars of the Hall. In a sally again made by the besieged, under the guidance of Unce, Unkpan, and Teekace, three Rakshasa chiefs, great havoc was made; but by order of Rama the day was recovered through the aid of Hunoomun and Ungad, many Rakshases being slain and many tossed into the sea, where the inhabitants of the deep devoured them. The post of Hunoomun was at the western gate, opposite the bastion where Meghnaud commanded; these old antagonists met twice, and each was wounded in his turn.

Rawan, who found that many of his powerful leaders were slain, again asked advice, and as usual refused to take it. When Rama's army again approached the walls, with the intention of scaling them, the enraged Meghnaud rushed out to meet them, exclaiming "Where is this Rama, and Lukshmun, and Ungad, and Nul and Neel, and Hunooman, my father's foes." He then delivered several arrows, which in their course assumed a serpentine form and caused great dismay among the bears and monkeys. During his advance, Hunooman drove a rock upon him, which he avoided by changing his shape and mounting in the air; his chariot; horses, and driver were, however, crushed to pieces. Meghnaud now approached Rama, and muttering a word or two, levelled an arrow at him, but to his confusion it crumbled into dust. Still he hovered about, and cast down fire from above, and drew up water from below, and the Rakshasa army, with horrid yells, cried out "strike! strike!" And so great was the mingled mass of dust, and blood, and limbs, and rocks, and trees, that an utter darkness overspread the field. The monkeys then, in consternation, exclaimed, "we have no help but in Rama!" Rama, smiling, drove an arrow through the mist and it was dissipated.

Reinforcements now were sent out by the Rakshas' king, and Lukshmun advanced to the aid of the opposite party. The battle was renewed; Meghnaud and Lukshmun had a severe struggle, but the former, having a presentiment that from his antagonist he should meet his death, let fly at length the utturbimbha, or dart of Brahma, and Lukshman fell senseless on the earth. The united strength, however, of Meghnaud and all his chiefs could not raise him to carry him off ere night closed in; so that they left him there and returned to Lunka; the monkeys retiring to their camp.

Rama, who saw all the chiefs return but Lukshmun, became alarmed, and when he heard of his disaster his grief was extreme. The body was brought in, and, at the suggestion of Jamont, Hunooman procured a celebrated physician from Lunka, who directed that some one should be despatched to a certain hill in the north, where along, he said, a remedy could be obtained; and Hunooman, who was always on the alert, volunteered to fetch it.

The instant Rawan heard of this expedition of Hunooman, he despatched Kalneu to intercept him, and who accosted him at a temple of Siva which lay on the road, in the garb of a saint; and after some conversation, pretended that he wished to disclose some incantations to him. Hunooman, however, having accidentally restored a woman who had been driven into the form of a spider by some malicious person, and was crawling about there, she from motives of gratitude put him on his guard against the Rakshasa; so that Hunooman, whilst he affected to listen to the spell the holy man was whispering, twisted his tail round his neck and strangled him. He then continued his route; but unable to discover the remedy, he thought the shortest and safest course was to bring away the entire hill. His route chanced to lay through Oudh, where Raja Bharata, who was appraised of the Rakshas' war, suspecting this passing stranger, shot him; Hunooman fell, repeating with his last breath the name of Rama.

Bharat, being convinced of his mistake, was sorely vexed, and in fervent prayer implored the aid of Rama. His prayer was heard, and Hunooman revived. They then embraced, and Hunooman related the cause of his journey, which when Bharat heard he was anxious that not another moment should be lost, and entreated him to sit with his hill on the point of his arrow, that he might transport him back. Hunooman doubted not the power of Bharat, but, wishing that the merit of the enterprise should be wholly his own, declined the offer, and taking to the air, arrived at Lunka that night.

He found Rama still lamenting over the body of Lukshmun, and regretting that he had brought him to share his dangers; but the Sujbwun (the name of the remedy) was applied, and to the joy of Rama and the whole camp Lukshmun was restored to life. Not so Dusanun*, who was extremely enraged and perplexed at this resurrection. He went straight to Koomkurn, whose remarkable somnolency has been already noticed, and duly found him asleep, looking like Kal (death). When roused at length from his slumber, the war and his father's distress were equally new to him, so that Rawan had to relate the whole story from the captivity of Seeta. It then occurred to him that Narad had once told him something about it, and he said his father had erred in carrying off Seeta, but that he did not see the necessity for waking him. "As it is, however," continued he, "I too will meet Ram Chunder." His father on this embraced him affectionately, and laid before him a hundred vessels of wine, and an immense number of buffaloes, sheep and other animals. When he had devoured all, he is said to have uttered or produced a tremendous sound like thunder.

Bebhee Khan saw, at break of day, the approach of his brother Koomkurn, and immediately apprized Rama of it. He advanced alone amid a multitude of foes, but all the ponderous missiles of the monkey camp were like lashing an elephant with a straw. He received indeed a shock from Hunooman, but he knocked him down in return. Nul and Neel were laid low, as well as Ungad and Shugreem, and myriads of smaller fry were levelled with the dust. He took Shugreem under his arm, and was carrying him along, but Shugreem, taking advantage of Koomkurn's carelessness (who imagined him dead), bit off his nose and escaped. Incensed at the loss of his nose, he again made a great noise like claps of thunder, and advanced. His terrific countenance scared the monkeys, and they all cried "we cannot escape him now; it is Kal." He appeared neither to see nor to hear. In his progress towards Ram Chunder all opposition was vain; besides those he slew, he rubbed one crore of the foe to atoms by friction against his body; and another crore he ate. No sooner, however, were the monkeys put into his mouth, than they scampered out at his ears.

By this time the Rakshasas had assembled to assist him, and Rama went to the aid of his disheartened army, leaving Lukshmun and the principal chiefs to guard the camp. He tied a quiver round his waist, and held a bow and arrow in his hand. As he advanced, he twanged the string of his bow, and the sound struck terror through the Rakshas host. He then shot 10,000 arrows from his quiver, which were like dragons in their flight, and overwhelmed all in darkness and confusion. As lightning plays and is lost in the murky cloud, so were the arrows of Rama entering the body of Koomkurn. The giant poised a mountain in either hand to hurl on Rama's head, but each arm was successively severed from the body by his arrows. Thus lopped, his trunk stood like Mundra,¹ and as the torrent dyed with geeroo (a red earth) bounds O'er the steep and rugged precipice, so gushed the blood from his sides.

Now, with extended jaws, the monster approached Rama, and earth trembled as he trod. Rama with his whole quiver filled the horrid cavern; but still he advanced till a circular arrow swept off his head; the heart-appalling messenger fell at Rawan's feet, the carcass dropped to the ground, and all the host beneath was crushed to dust.

Such was Koomkurn's fate. The loss was deeply felt at the Rakshas' court, a loss to them almost irreparable the king even was reproached for his bad fortune. A few resolute words, however, from the lips of Meghnad, in some degree consoled them, and the next day was fixed on to decide his fortune.

The prospects of Meghnad were great. As the morning broke he approached the enemy seated on a flying and invisible chariot, the gift of Brahma. Aloft he thundered on the puny foe, and enveloped them in sheets of fire. A few monkeys, with trees in their paws, flew up to reconnoitre the aerial enemy, but returned in despair. He hedged his opponents round, as it were, with

* The ten-headed, i.e., Rawan.

¹ A famous mountain which churned the ocean.

circle of javelins, nor did one excepting Jamont escape being transfixed with a thousand darts. Lukshmun suffered with the rest, and even the mortal form of Rama was entangled in a noose thrown by Meghnad. Jamont had the hardihood to challenge this redoubtable foe, who, however, muttering some sarcasm on his importance, darted at him his trisol, or trident; but Jamont with great dexterity caught it in its flight, and, returning it upon Meghnad, pierced him. At this moment he seized his leg, and retorting that he was not so old yet, hurled him into Lanka. There Meghnad, ashamed to meet the eye of Rawan, retired to a hill and by prayer and by penance, sought to propitiate Brahma to aid him further, but his foes, afraid of the result, gave him no time. The monkies overturned his apparatus for a pooja, and even pulled his hair and kicked him, in order to distract his attention. At length, irritated past endurance, he rose and the monkies retired towards Lukshmun, by whose hand it was predestined that he should die. Every spear or javelin that he flung was met and crumbled to the dust by the darts of Lukshmun, who, solemnly invoking the name of Rama, shot an arrow, which spread like the beams of the rising sun, and struck off his heads and arms at a blow. Meghnad with his dying breath called on Rama and Lukshmun, and his right hand ascended to the skies. With Meghnad fell Rawan's last and strongest prop; the head was carried off in triumph, and the body placed by Hunooman upon one of the gates of Lanka. The gods cast flowers on Lukshmun's head, and when he appeared before his brother, he was embraced and congratulated; Rama passed his hand over his wounds and they were healed.

Meghnad's hand fell into the garden of Seeloochuna, his widow; she was sitting in her golden chair when her attendants informed her of it. Little, however, did she suppose it was her husband's hand, having been told that he only, who should abstain from food and look not upon women's face twelve years, should be his conqueror. Upon these terms her mind was tolerably at ease, until the inspection of the hand told her that it was indeed Meghnad's. The hand opened, and chalk was put into it, when it wrote, "such is Lukshmun."

In her grief she returned to the house, and destroying all the valuables said all was now useless to her. She then proceeded to Rawan, disclosed the fatal news, and demanded permission to go to camp in search of her husband. The news was a death-blow to Rawan, but he was not dispirited, saying, "I, indeed, entertained hopes from these two brothers, but they have been defeated by a pitiful race, and can no longer be classed with heroes." He swore, however that he would revenge their death, and strove to console the widow, but in vain. She departed towards the camp, dressed in plain attire, and when she came into the presence of Rama she was much abashed; but, recovering herself, said, "why should I explain my errand to you, who know all hearts," and humbled herself before him. Rama was so pleased that he said, "yes, and I even will restore him to life if you desire it." When the crowd heard this, they whispered, "surely we have had trouble enough in killing him, what is Rama thinking about—That too is in your power," replied Seeloochuna; "but my mind is determined to prefer death to life. Meghnad's fame is gone, I cannot recall that." She then begged to take the head to her home, for that she would burn with it.

But Shugreen was suspicious, and said, "I fear this Rakshini is about playing us some trick. I do not believe a hand cut off could write: let the head smile and I will believe it." The head was produced, Seeloochuna wiped the dust from it, and affectionately addressed it, when the head smiled; this was repeated till all were amazed and Shugreen was ashamed, Rama said "be not alarmed; she is a virtuous woman, therefore, the head smiled."

Seeloochuna now obtained a day's truce, she departed with the head of her husband, and was met by the king and queen. At her desire, immediate preparations were made for her suttee. She blessed all around her, was burnt with the head to ashes, and went to heaven.

Rawan lay upon the earth and wept, while those about him reproached him for his want of prudence and foresight; but he said, "all we have now to think of is to defeat the enemy." At this moment a mutual understanding

took place between Rawan and his elder brother Mehrawun, king of Patal poor (hell) represented to be underground, and inhabited by demons and serpents. The distress of his brother was known to Mehrawun, who intimated to him that the height he should be released from his enemies, and that when a sun should rise, that moment of the night would be the signal of their departure. Now the sun rose, and Rama and Lukshmun (after the example of other heroes of antiquity) descended to the shades below. Mehruwun, under the guise of Bebbe Khan, had entered their camp, in the centre of the circle he saw Rama Lukshmun; all were asleep; he immediately seized them and flew off with them to the other world.

Rawan exulted when he saw the sun rise in the night, and when those in camp awoke their concentration at finding their leader gone was indescribable. When Hunooman learned from Bebbe Khan that Mehrawun and none other could assume his form, he conjectured who had been the deceiver; and, conjuring them to guard well the camp from surprise during his absence, he set off immediately to attempt their release. He was guided in his way by the conversation of two vultures, who anticipated a meal of Rama, and had secretly entered the imago of the goddess Debee, when he saw Rama and Lukshmun on the point of being made sacrifices at his shrine. The sabre of Mehrawun was uplifted, and Rama, casting an anxious look upon his brother, and "now, indeed, might Hunooman be serviceable to us." He startled the demons by a loud noise, and they said, "Debee is angry;" then, enlarging his body to an enormous size, he attacked and slew Mehruwun, and so great was his fury that before he left he depopulated all hell.

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No time was now lost in again investing Lunka. Rawan saw the determination of his enemies; and, calling his toops around him, said, "let all who wish to depart go now, and not run away in the battle." Then, as the morning broke, he mounted his chariot, bright as the air itself, and with all the pomp and circumstances of war, sallied forth. Every omen was unpropitious, but he cared not. His army was composed of four distinct bodies; on elephants, on horseback, in chariots, and on foot; they were armed with swords and shields, spears, chukurs,* and every weapon used in war. As they advanced such a dust was raised that the sky was darkened, the earth shook under them but the air was still save from the echo of their songs.

Rawan now gave the word to charge, and the usual havoc took place among the inferior classes. Rama, who stood barefooted, was entreated to amount a chariot; but he said "fear not: I have the car of victory by my side." Each was equally eager in the attack, and all the heavenly host sat aloft in their chariots to view the important issue, Rawan was repeatedly dismounted, and his chariot destroyed by the hills, rocks, and uprooted trees, that showered upon him, while he in his turn, wielding with his twenty arms his dreadful darts and javelins, drove all opposition before him. He met Lukshmun, and drove the spear of Brahma into his breast. He was borne away lifeless, but Rama cried out, "think, Lukshmun, and remember thy birth!" On this he arose, the javeling quitted his bosom and mounted to Brahma, and Lukshmun poured his arrows so furiously upon Rawan, that he felled him to the ground; they quivered on entering his head like serpents darting into their holes. Thus exhausted, Rawan was with difficulty conveyed back to Lunka, and so desperate was the fray that there was a sea of blood; elephants and horses were the fishes, and darts and spears bisped in it like dragons through the air. During the alternate attacks, crows of headless bodies stalked about the plain, while the heads themselves, as they were cast upon their enemies, cried "Victory! victory!" The crows and kites flew off with some, and the vultures tore out the entrails.

* As now used by the Sikhs. I am told that the word "bhusoondee" is used in some copies, which is called "cannon", as mounted on the wall of Lunka and throwing balls; probably, however, it only alludes to some kind of lever similar to those used in former times. The arrows of fire, their twisting direction and the danger of approach, remind one of rockets; but altogether the similarity is not sufficiently great to induce the supposition that they are the same.

But the day was not over. Rawan would have seized this moment to implore the interposition of Brahma; but the foe attacked him (as they had Meghnad) even in his palace; they insulted the females; and called him a boogla¹. He could pray no more, but rushed out after his tormentors, and, regardless of the event, again went in search of Rama; the vultures perched upon his heads as he advanced. The gods, who saw him approach, were again apprehensive for the safety of Rama; and to their great joy and that of the whole army, he at length mounted the chariot of Indra, drawn by four immortal horses. He laughed when they entreated him to delay killing the monster no longer.

Rama desired his army to remain tranquil while he advanced in the chariot. The enraged Rawan exclaimed, "I do not bend as other have done; erect thyself, or this day thou shalt pay the forfeit of all thy murders." Rama smiled at this threat, and the cloud of weapons, which appeared to overwhelm him, fell harmless and shattered before the superior virtue of his own. As fast, however, as the arms and heads of Rawan were lopped off, they were restored, and, in an endeavour to screen Bebhee Khan, Rama was at length wounded by Rawan with a spear of Brahma. The blow left him senseless, when Bebhee Khan ran up with an iron mace and struck Rawan on the breast; but Hunooman, who saw the precarious situation of Bebhee Khan, attempted his rescue, in which, however, he too received a blow which induced him to take to the air. Rawan seized his tail as he rose, and the battle was resumed in the skies; the shock was like the clashing of Kijil and Sumer, whilst below Rawan had so much multiplied his form that every enemy thought he saw a Rawan before him. Hunooman felt his inability to conquer his opponent; he called therefore upon Rama, and they fell together to the ground.

Rama was now recovering, and the gods threw flowers upon him, which the angry Rawan observing, he looked towards them and exclaimed, "what behaviour is this from you who have hitherto been my slaves!" He thereupon made a demonstration towards them, which (excepting Brahma, Mahadeo, and one or two more who were in the secret) struck the heavenly assemblage with dismay; each was about to shift for himself, but Ungad saved the credit of the gods by following Rawan and pulling him down by the heels. The illusion of the countless Rawans, which covered the field, was now dispelled by Rama's arrows, which inspired fresh spirits into his army; and in the contest which ensued Rawan was overwhelmed, Nul and Neel and Shugreem leaped from one head to the other, cutting off the noses of each, and Jamont seized the opportunity of stamping on his breast, which left him motionless. Aided, however, by the darkness of the night, which overtook them, Rawan was conveyed in a spare chariot to Lunka, and the others were glad to get to their camp.

The solitary Seetha expressed great anxiety as to the result of the day, in a conversation which she held with Tirjutta, a Rakshini attendant. "When," cried she, "will Rawan be destroyed?" Tirjutta replied, "Oh, Seetha, in his heart has Rawan impressed the image of Lukshme;* while that exists he is immortal, but deprived of the recollection of her he dies." Seeta remained in great alarm till her left arm trembled, which she knew to augur well, and she went to rest.

In the middle of the night, Rawan, unconscious of what had passed, called out to his charioteer, and angrily asked him why he was off the field of battle? This being explained to him, he waited with impatience the dawning of that day which was to decide his fate.** He then went forth in the same form as on the day before. The foe was again in terror from the astonishing multiplication of his form; he raised a fire throughout filled with snakes, which twisted

¹ A paddy bird: alluding to the bent position of the neck, which implied that he was not praying but looking for something to eat.

* *Seeta* was an avatar of Lukshme.

** This was on the 10th day of Asin, which, in consequence of this great victory, has been generally selected as a fortunate day for military enterprise: but it is not necessarily connected with the Doorga Pooja; for it seems that the bedes (Vedas) of Lahore, Benares and Bengal differ; so that at Benares there is no ceremony at all on the 10th of Asin Shookl Puksh, but the Bengals throw debec into the river that day, having obtained all their desires during the nine preceding ones. The Marathas differ again; they have probably selected the day for the reason given; but I should take it to be nearly the celebration of their plundering life, which their worship of a mare and a horse on the 9th and 10th days, and the ceremony of spoliation, sufficiently denote.

round their bodies and destroyed them, and the carnage was renewed. By his spreading arrows, Rama swept off his ten heads and twenty arms at once, but they returned and cried out "Victory to Rawan"! But the person of Rama was this day invulnerable, and wearied at length with the unavailing contest, he turned and cast a look of inquiry upon Bobhee Khan. Bobhee Khan said, "Oh, Maharaj, in his navel doth he possess the imreet, or water of immortality; with that he cannot die." Rama put one and thirty arrows in his bow; at this moment the earth shook violently, every oven that was dreadful unfolded, and Mundoodree was absorbed in grief. He pulled the fatal string; one arrow of fire entered Rawan's navel, and the imreet was dried up, the immortal liquor, the essence of Lukshme; the remaining thirty looped off his heads and arms. The body cried, "Where art thou, Rama, that I may kill thee". But another arrow cleft the giant in two, and every mountain tottered as the pieces fell.*

Now the air rung with acclamations of "jy, jy, Ram Chunder!" and flowers were scattered around him by the heavenly host. Indra, descending sprinkled the water of life over the field, and immediately every monkey and bear arose and was made whole; but the Kakshases slain remained rotting on the ground. Mundoodree, to whose palace the heads and arms of Rawan were carried by Rama's arrows, came forth to lament over the remains of her devoted husband, in which Bobhee Khan too joined her. Rama, however, sent Lukshmun to console them; and, after performing such rites as the occasion required, Mundoodree returned with her train to her apartments, while Bobhee Khan, by Rama's order, attended by all the principle Chiefs, entered the city, and in due form was placed on the throne of Lunka. Bobhee Khan then returned and made his obeisance to Rama.

Hunooman, too, was in the meantime despatched to give the joyful tidings to Seeta. She was not long in preparing to leave her retreat; and, accompanied by all the chiefs of the army, entered the camp. Here she alighted from her litter, and the surrounding crowd worshipped her; but on approaching Rama, he uttered some doubtful expression of her fame and of her purity in the estimation of the world. On hearing this, she immediately ordered faggots to be collected and set fire to; when, stepping into it, she cried, "If I be not faithful to Rama, may this flame consume me!" Shortly the flame gave a sudden burst, and the Genius of Fire, taking Seeta by the hand, led her to Rama, saying, "Take thy Seeta" and the acclamations were repeated and increased.

It becomes now necessary to mention that, when at Panchbuttee, Rama took an opportunity, in Lukshmun's absence, to unfold to Seeta the true nature of his expedition, that by the aggression of the rape of his wife, was Rawan destined to die. She saw the delicacy of the case, and consented to pass into fire during the war: this was lighted, she entered it and disappeared; and a fictitious Seeta sat by Rama in her stead. Thus did the false Seeta perish in the flame, when the real one was restored to Rama. This was a secret locked in his breast alone.

Now Bobhee Khan wished Rama to perform the ceremonies of bathing, and to permit him to distribute presents to the army. Rama replied, "Till I see Bharata, I can do nothing; in fourteen years I must return to Oudh, or we shall never meet. Do you, however, rise in the air in your chariot, and at once dispense your favours; the scramble will soon be over; but a distribution would be too tedious." Bobhee Khan, therefore, adopted this mode of shewing his gratitude towards them. After which, the unwilling army, at Rama's desire, bade him farewell; Hunooman, Nul and Neel, Shugreem, Jamont, and Ungad only remaining, who, before they departed for Oudh assumed the human form.

The party mounted their flying chariots. On crossing the sea, Sumoonder came forth and supplicated not to be left fettered by the bridge which completely set his power at nought; Rama desired Hunooman to break it down,

* You will remark that the catastrophe does not tally with that which you saw on the parade, which is certainly heterodox; but as the gunpowder in his breeches is better adapted to stage-effect, the conflagration is referred to the subsequent funeral rites performed by Mundoodree.

and Sumoonder was released. They returned by the same route ; holy men from every quarter came out to meet them, and from Praug (Allahabad) Hanooman was despatched to apprise Bharat of his brother's approach. This joyful intelligence was immediately published, and all the population of Oud'h accompanied Bharat to greet their arrival ; Rama took possession of the kingdom, over which he reigned ten thousand years.

Such are the chief incidents contained in the Ramayan, I had not anticipated such a voluminous affair ; but with every endeavour at compression, I could not well curtail it more without breaking the thread of the story. You will agree with me that the fight has been dreadfully tedious ; when you recollect, however, that it is the substance of a large quarto, that each of the three great Rakhasa chiefs fought six weeks, and that a six weeks' battle continued after their death (the whole lasting six months), you will not consider the tax upon your patience to be too severe. At the same time you are not likely to regret the omissions, which consist principally of dull details, repetition and pooja.

The exhibition of these feats is called the Ram Leela or the diversions of Ram ; and the title reminds me of a story of Akber, which was told me at Futehpoor Sikree, and which is too much to the purpose to omit.

Akber was much in the habit of arguing with Beerbul, his Hindoo minister ; and contended one day, that a god, like Ram-Chunder, selecting an army of bears and monkies as the medium of divine justice, and suffering insults and mortifications, when he might equally have accomplished his end by means more decisive and suitable to his dignity, cast rather a shade of ridicule upon the tale, and tended to throw discredit on his divinity. Beerbul, with some theological tact, observed in return, "Your Majesty has at your disposal the lives of millions of subjects, and all they possess is at your nod. The courts of your palace might, by a word, be choked with the choicest produce of the lakes and rivers ; still have I observed your Majesty sit by the hour, in the anxious and eager expectation of hooking an unguarded hungry fish sometimes they were too cunning for you, but when you caught them, your Majesty has rejoiced. This is your amusement ; that was Rama's".

Notwithstanding the ingenious defence of Beerbul. I confess that I was out of all patience with the strange incongruous group with which the Ramayan presents us. Monsters and incidents are heaped upon us without consistency or mercy ; and if such be the recreation of a god, all we can say is, that most men would be ashamed of it. Neither can he reconcile the prescience and power of the god, as united with the ignorance and weakness, and consequent mortification, of the mortal. The association with the man's distress makes the god contemptible ; and all that the man does, the god gets the credit of. Old Rawan was had enough, no doubt ; but I pity even the devil when he fights against fate. Homer spoiled all his battles by allowing the gods to interfere.

I remain, yours &C.

J. DELAMAIN.

P.S. I got a look at Moore's Pantheon the other day. As it would appear that he has no suspicion of a false Secta, I send you the translation of a few couplets, which particularly relate thereto ; from which you will be able to form your conclusion, as it is an incident of some importance in the construction of the tale. The circumstance occurred at Panchbutec :

"Lakshmun having gone to the woods to collect roots and fruits, He (Ramachunder) said (smiling), to the fair daughter of Junuk, But with an air most soothing and most kind, 'Hear me, my beloved, my virtuous, my generous (wife), I am desirous of accomplishing great and splendid exploits ;

Take up thy abode in fire

Until the annihilation of the demon be affected.'

When Rama had related the whole story,

Seeta, embraced the feet of her lord, and rushed into the flame,

He then placed as it were her shadow, equally good, where Seeta sat,

A figure as charming, as kind, and as pure, as she—

Nor did Lakshmun know the secret of Bhagwan's (Rama's) contrivance."

After the conquest of Lunka, it then goes on to say that Rama now wished to re-produce Seeta, who had tarried in the flame. To effect this he let drop an expression of doubt. Seeta immediately said, "Do thou, Lukshmun, prepare the requisities for my ordeal; bring fire quickly to me. He, thinking of the words of Seeta, of her pain, her affliction, and her faith, his eyes filled with tears and his hands joined. But no one dared to address their lord. He looked but at the face of Ramchunder, and forthwith brought a great quantity of fuel. When Seeta saw the fire burn strong, she hesitated not, but said, "My heart speaks this truth, that I am faithful to Rama alone, Thou fire, to whom all secrets are known, wilt be cool as Chundun to me". Thus Muethulee (Seeta, so called from her father's residence Muethul in Tirhoot) entered the flame, crying. "Be fortunate, oh, spotless king (Rama), whose feet Muhisur reverences and adores!" and the suspected shadow of Seeta was enveloped in the flame. To all was the mystery hidden, though gods, saints, and skies witnessed the scene. The spirit of the Flame, taking the hand of Seeta, led and delivered her to Rama, discovering to the world a spring, the Indira, from the milky ocean. Rama placed her, sweet and surpassing in charms, on his left; he, like the fresh and full-blown blue lotos on the wave; she, its golden blossom by his side.

(Extract from the Asiatic Journal for British and Foreign India, Vol. IV, 1831.)

THE FIRST LADY HONORARY PRESIDENCY MAGISTRATE
IN THE PRESIDENCY OF MADRAS.

D. SRINIVASA RAO,
Research Assistant.

Thirumathi Yakub Hasan, was the first * Muslim lady appointed as an Hony. Presidency Magistrate in the Madras Presidency. In fact, excepting Thirumathi Yakub Hasan, and one or two Muslim ladies in Bombay, there was no other Muslim lady magistrate in any province of India, in the pre-independance days.

Thirumathi Yakub Hasan, who was a Turkish lady, educated at Constantinople and London, had been taking much active interest in public work connected with women and children. She had been serving on the Committees of the National Health Association, Maternity and Child Welfare, Indian Red Cross Society, Children's Aid Societies, two or three girls' schools and orphanages. She also took prominent part in the reception arrangements of the All-India Women's Conference in December 1931.

* The Indian Ladies Magazine, March and April 1932, Vol. V p. 8 pp. 13.

LIST OF BOOKS RECEIVED IN THE TAMIL NADU ARCHIVES LIBRARY
FROM JANUARY TO MARCH 1988.

Serial number.	Author	Title.
(1)	(2)	(3)
1	பாண்டிச்சேரி சட்டப் பேரவை ...	அரசாங்க உறுதிமொழிகள் பற்றிய குழு. 1985-86. 8-வது அறிக்கை.
2	வணிகவரி அலுவலர், நாகர் .. கோவில்.	உள்தணிக்கைக் குறிப்பு : 1985-86.
3	Director of Census Operation, Tamil Nadu.	Census of India 1981: District Census hand book.— 1. Tiruchirappalli 2. Thanjavur 3. Chengalpattu
4	Government of Maharashtra	.. Maharastra State Gazetteer : Botany and flora of Maharastra.
5	C. Baskaran and N. Usha	Tourism Master Plan for Elagiri Hills, 1987-1997.
6	National Archives, India	Classified subject list of articles published in the American Archivist, 1936-1986.
7	Do.	Indian Archives (1947-85)
8	Gowri (P)	P. K. Mookiah Thevar—A study (M. Phil. Thesis).
9	Haryana State, Archives	Annual report, Haryana State Archives, 1985-86.
10	R. Sadhasivam	Inam Settlement in Thanjavur district, 1855- 1870 (Thesis).
11	Co-operation Department, Tamil Nadu	Annual Administration Report of Co-operative Societies.
12	Tamil Nadan	South Indian studies
13	V. Venkataraman	Freedom Movement in Rajapalayam, 1920- 42 (Thesis).
14	K. Gunasekaran	History of freedom Movement in Karur Region (Thesis).
15	A.L. Sri Lakshmi	The Madras Dental College, A historical review (Thesis).
16	R. Vasanthi	V. V. Swaminatha Aiyar : A study (Thesis)
17	P. Pachaiappan	Separate Electronics in Tamil Nadu (Thesis).
18	British Records Association:	Archives (1) Vol. XVII No. 73-74, 1985-86. (2) Vol. XVIII No. 78, October 1987.
19	Tamil Nadu Electricity Board	Tamil Nadu Electricity Board statistics at a glance, 1986-87.
20	State Editor, Punjab	Gazetteer of India : Punjab, Ludhiana.
21	D. Subramaniam Reddy	The Sculptural Wealth at Mallam.
22	British Records Association	55th report of Council accounts and minutes of annual General Meeting, 1986-87.
23	V. Dhanabal Singh	Freedom Movement in Salem district, 1920-47 (Thesis)
24	C. Moni	Tamil Press and Political Reforms (1916-30). (Thesis).
25	British Council Division Library, Madras-2	Keesings Contemporary Archives, 1931-70 (in 17 volumes).
26	Director, Goa State Archives	Purabhilekh Puratatva, Vol. 4 No. 2, July- December 1986.

**LIST OF BOOKS RECEIVED IN THE TAMIL NADU ARCHIVES LIBRARY
FROM APRIL TO JUNE, 1988.**

<i>Serial number.</i>	<i>Author.</i>	<i>Title.</i>
(1)	(2)	(3)
1	D. Subramaniam Reddy.. ..	Cave temples of Andhra.
2	Department of Statistics	Abstract of Statistics for Tamil Nadu. Vol. 31 No. 3, 1986.
3	Hameeda Banu, M	Hajee Jamal Mohamed : A study (Thesis).
4	H. Khurshid Begum	The Muslim Educational Association of Southern India (Thesis).
5	Government of Mauritius, Port Louis ..	Annual report of the Archives Department for the year 1986.
6	Director of Census Operation, Tamil .. Nadu.	Census of India, 1981, District Census hand book— 1. Thiruchirapalli. 2. Thanjavur. 3. Chengalpattu. 4. Madurai.
7	—	Restaurator, Vol. 8 No. 1, 1987 Do. Vol. 8 Nos. 1 and 2, 1987
8	P. W.D. Chepauk, Madras-5	P. W.D. Concrete and Soil Research Laboratory Annual Report, 1983.
9	British Library, London	India Office Library and Records, Annual Report, 1986-87.
10	Personnel and Administrative Reforms Department, Tamil Nadu	Hand book on disciplinary Procedures.
11	—	Annual Administration Report on the Work- ing of Minimum Wages Act, 1948.
12	அறிவுகம், சென்னை	நீர்வார் விழிகள்.
13	P. Jagadeesan :	Law and Order in the Madras Presidency 1850- 1880.
14	—	Detailed Accounts 1986-87, T. N. Budget Publication, No. 1-16.
15	—	Detailed demand for grants 1988-89. Tamil Nadu Budget Publications No. 1-21.
16	—	Statement of Posts and Scales of Pay, Tamil Nadu, 1988-89.
17	—	Annual Financial Statement, 1988-89.
18	—	Budget Memorandum, 1988-89.
19	—	Vote on Accounts for Expenditure of the Government of Tamil Nadu, 1988-89.
20	—	Explanatory Memorandum on the Budget of the Government of Tamil Nadu for 1988-89.

(1)	(2)	(3)
21	State Editor, Haryana	Gazetteer of India. Haryana State Jind and Hisar districts.
22	R.I. Nimmi	Ramakrishnana Mission in Tamil Nadu 1897-1978. (Thesis).
23	R. Sekar	Jawaharlal Nehru's visits to Madras City, 1947-75 (Thesis).
24	T. Murugan	Terrorism in Indian National Movement in Tamil Nadu, 1900-47 (Thesis).
25	P. Suresh	History of Thirumangalam (Thesis).
26	Ch. M. Naidu	Nationalism in South India (Thesis).
27	சோ. கருப்பசாமி	கா. நரசிவாயரின் நாடகங்கள் : ஓர் ஆய்வு (ஆய்வுக் கட்டுரை).
28	Syed Irpana	Education Muhammadan Women in Madras Presidency under the British rule, 1854-1947 (Thesis)
29	Melnic D' Craz	The Anglo-Indian Community in Madras Presidency, 1900-1947 (Thesis).
30	S. Babu	The English Trade on the Coromandel Coast, 1611-1652 (Thesis).
31	T. Robinson	Tamil Nadu Congress—Role in the freedom Movement, 1939-1947 (Thesis).
32	V. Jaya	Women's Indian Association with Special reference to Madras, 1917-1947 (Thesis).
33	S. Sreedevi	Seva Sadan : A study (Thesis).
34	S. Amarnath	M. Bhaktavatsalam : A study (Thesis).
35	Karnataka State Archives	Documents on the Mysore State Assembly P. 2, 1920-1947.
36	Do.	Patragaravartha : Quarterly Bulletin, Vol. 2, No. 1-4 Oct, 1983 Sept. 1984.
37	Tamil Nadu Legislative Assembly Secretariat.	Committee on Public Undertakings, 1986-87. 47th to 58th reports.
38	R. G. Krishnamurthy	The King Institute of Preventive Medicine, Guindy—A Study (Thesis).
39	I. H. R. C., Haryana	Indian Historical Records Commission, Proceedings of the 49th Session 1985.
40	S. Kausalya	History of the Lower Bhavani project and its impact on Coimbatore district 1948-1979, (Thesis).
41	K. Kanakaraj	History of Chintadripettai (Thesis).
42	S. Sheeba	Development of Irrigation in Tiruchirappalli district, 1900-1950 (Thesis).
43	Tamil Nadu Legislative Assembly Secretariat.	Committee on Public Accounts, 1987-88. 64th report.

RESEARCH SCHOLARS ADMITTED INTO THE RESEARCH HALL OF THIS ARCHIVES
DURING QUARTER ENDING ON 31st MARCH 1988.

Serial number.	Date of Registration.	Name of the Scholar.	Purpose of Research.	Subject of Research.
(1)	(2)	(3)	(4)	(5)
1.	4th January 1988	Prof. K. Seshadri	.. .. .	.. .. . Struggles in Andhra Pradesh, 1900-1947.
2.	4th January 1988	Prasanna Parthasarathi (Indian)	.. .. . Ph.D.,	.. .. . Coromandal Textile Industries in 17th and 18th Centuries, 1600 to 1800.
3.	12th January 1988	M. Senthur Pandian	.. .. . M.Phil.	.. .. . Social Background to Nationalism in Tamil Nadu, 1800-1900.
4.	18th January 1988	T. Murugan	.. .. . Article	.. .. . Revolutionary Terrorism in Indian Freedom Struggle.
5.	30th December 1987	Tmt. Rama Narayanan	.. .. . Ph.D.	.. .. . Art under Marathas of Tanjore, 1675-1900. #
6.	30th December 1987	Selvi Hanne Charina Baumann	.. .. . M.A., Thesis	.. .. . Social Economic changes within Thanjavur Villages, 1750-1800.
7.	19th January 1988	V. Ramamoorthy	.. .. . M. Phil.	.. .. . The Second General Elections in Tamil Nadu 1957—An Assessment, 1940-1957.
8.	19th January 1988	Selvi K. R. Thilagavathi	.. .. . M. Phil.	.. .. . Women in Reddy Community at Panthalgudi in Kamaraj District, 1800-1950.
9.	21st January 1988	Selvi B. Malathi	.. .. . M. Phil.	.. .. . Women in Vanniyakula Khatriyan Community, at Maruvattur, Trichy District, 1800-1950.
10.	29th December 1987	Tmt. Nalini Chadraseran	.. .. . Ph.D.	.. .. . History of Tamil Nadu 1800-1950.
11.	5th January 1988	D. Leshlin	.. .. . M.Phil.	.. .. . History of Modern Tamil Nadu 1885-1947.
12.	18th January 1988	Selvi R. Dhamayanthi	.. .. . M.Phil.	.. .. . History of Inam Settlement in Madurai District, 1858-1956.
13.	8th January 1988	Selvi M. J. Vijayalakshmi	.. .. . M. Phil.	.. .. . History of Lighting in Madras Corporation, 1850-1950

14	13th January 1988	..	Tmt. K. Meharmani	..	..	..	..	..	Ph.D.	..	..	'Linguistics' 1948-1957.
15	21st January 1988	..	Selvi M. Pitchai Savariammal	..	..	..	..	..	Ph.D.	..	..	Social and Economic position of the pariah women in Tinnevely District, 1800-1900.
16	21st January 1988	..	Selvi C. Vimala Margaret Kalaiselvi	..	..	..	..	..	M.Phil.	..	..	'Position of Women, Women Beedi Workers Vikajamamalai in Trichy District, 1800-1950.
17	21st January 1988	..	U. Annapoorani	..	..	..	..	..	M. Phil.	..	..	Parayan Women in Perumalpet Village in Chengalpat District, 1800-1950.
18	21st January 1988	..	Selvi Jayamani, D.	..	..	..	..	..	M. Phil.	..	..	The Role of Women Workers in Handloom Industry a Study in Tanjore, 1850-1950.
19	21st January 1988	..	Selvi E. Thangalet	..	..	..	..	..	M. Phil.	..	..	Women-Fibre workers in Kanyakumari District, 1800-1950.
20	21st January 1988	..	Selvi Saraswathi, S.	..	..	..	..	..	M.Phil.	..	..	Women in Kongu Vellala Gounder Community at Kappilaipatti, Anna District, 1800-1950.
21	21st January 1988	..	Selvi M. Valiammai	..	..	..	..	..	M.Phil.	..	..	History of the Plantation in Nilgiris, 1850-1950.
22	21st January 1988	..	M. Alice Elizabeth Nesamani	..	..	..	..	..	M.Phil.	..	..	Women Beedi Industry, Tinneveli District, 1800-1950.
23	21st January 1988	..	T. R. Premalatha	..	..	..	..	..	M. Phil.	..	..	Position of Women-Pottery Workers, Kanyakumari District, 1800-1950.
24	21st January 1988	..	Selvi T. Kamali	..	..	..	..	..	M.Phil.	..	..	Women and Prison in Tamil Nadu, 1750-1950
25	25th January 1988	..	Tmt. P. V. Thilagam	..	..	..	..	..	M.Phil.	..	..	Women Franchise in Tamil Nadu, 1900-1957.
26	25th January 1988	..	A. K. Ravisankar	..	..	..	..	..	M.A., paper	..	..	Mortality Analysis, 1901-1951.
27	25th January 1988	..	Parthasarathi Gupta	..	..	..	..	..	Project work	..	..	Dacolonization Commonwealth and the Cold War, 1916-1946.
28	28th January 1988	..	Tmt. G. D. Anantha Vijayakumari	..	..	..	..	..	Doctoral	..	..	Women Labour in Madras Presidency, 1920-1953.
29	28th January 1988	..	W. M. Jaiprasad	..	..	..	..	..	M.Phil.	..	..	Sardar Adikesavelu Naicker — A study, 1899-1957.

(1)	(2)	(3)	(4)	(5)
30	29th January 1988	P. Rajadurai	Ph.D.	சுயமரியாதை இயக்கத்திற்கு நட்டார்கள் நினைவு தொண்டு 1910-1940.
31	2nd February 1988	Miss. Paulette Y. Struben	Ph.D.	Pulicat and other Dutch Indian Company Status on Coromandal Coast, 1608-1820.
32	1st February 1988	Selvi P. N. Premalatha	Project Work	Women in Freedom Movement, Tamil Nadu 1905-1947
33	1st February 1988	N. Reinaswamy	M.Phil.	History-Judicial Development 180-1956.
34	1st February 1988	Ashok	Ph.D.	Industrial working class in Madras, 1930-1947.
35	8th February 1988	S. Ganeshram	M.Phil.	Role of students in Freedom struggle in Tamil Nadu, 1885-1947.
36	9th February 1988	Selvi M. Soundari	M. Phil.	Ryotwari system in Tanjore District since 1802, 1800-1950.
37	12th February 1988	(1) P. N. Tripathy (2) Bibhutibhusan Mohanty (3) Simachal Patra	To collect records on boundary (papers)	Ex-Madras Presidency and New Crissa province boundary papers, 1900-1950.
38	12th February 1988	Mrs. Coralie May Younger	M.A. Hons., Degree	Marriage of an Australian Molly Finkand Marthanda Bhairava Thondaiman, The Royal of Pudukkottai, 1886-1928.
39	15th February 1988	Tmt. Susheela Thayammal	Ph.D.	Women Labour and Child Labour in Tamil Nadu 1900-1950.
40	15th February 1988	I. Job Thomas	To write the last two chapters of book in Paintings in Tamil Nadu.	Painting in Tamil Nadu 1600-1947.
41	15th February 1988	I. Ezhavarasi	M. Phil.	History of Modern Tamil Nadu 1800-1947.
42	17th February 1988	V. S. Kamala Kannan	M. Phil	Mrs. Rukmani Lakshmi pathy,--A study, 1880-1955.
43	18th March 1988	M. Daniel Jeyaraj	Official (Computer)..	The Functioning of the Civil Registration system in the Tamil Nadu, 1900-1957.

44	16th February 1988..	Dr. Nasir Tyabji	.. .. .	..	Fellow (Reader) Researcher.	Industrial Development with Special reference to Engineering Industry growth of working force and trade unions, 1890-1947
45	18th February 1988..	Thiru A.R. Venkatachalapathy	.. .. .	..	To Publish Research Articles and Books.	V.O.C.—A Study, 1850-1936.
46	Do.	Selvi D. Padmavathy	.. .. .	..	M. Phil.	Diwans of Pudukkottai District, 1857-1948.
47	23rd February 1988 ..	Dr. William John Anchor	.. .. .	..	Research Scholar, U.S.A.	Garden House and Sub-Urban Village in Madras before, 1850. 1670-1856.
48	Do.	Thiru P. Rajkumar	.. .. .	..	M. Phil.	Administration of Madras Presidency under Prakasam 1900-1950.
49	25th February 1988 ..	Thirumathi S. Jaya	.. .. .	..	M. Phil.	Life and works of R. V. Swaminathan, 1909-1957.
50	Do.	Thiru P. Shunmugasundaram	.. .. .	..	M. Phil.	History of the Railways in the Madras Presidency, 1850-1947.
51	Do.	Thiru K. S. Ramasami	.. .. .	..	Ph. D.	Freedom Movement in the Ramanathapuram District, 1800-1955.
52	26th February 1988 ..	S. Anandhi	.. .. .	..	Ph. D.	Middle Class Women in Tamil Nadu, 1920-1955.
53	4th March 1988 ..	Thirumathi Meena Tyabji	.. .. .	..	Ph. D.	Tobacco Workers of Andhra Pradesh, 1800-1950.
54	1st May 1988 ..	Thiru S. Selvaraj	.. .. .	..	M. Phil.	Historical Development of writing Indian Contribution to World Peace, 1947-1957.
55	27th February 1988 ..	Thiru P. Nagoorkani	.. .. .	..	M. Phil.	Impact of First Worldwar on Freedom Movement in Tamil Nadu, 1914-1947.
56	16th March 1988 ..	Thiru S. Varghese Jayaraj	.. .. .	..	Ph. D.	Zamindari System in Madurai District, 1875-1947.
57	13th March 1988 ..	Thiru C. Thomas	.. .. .	..	Ph. D.	Political Relations between Mysore and Carnatic, 1761-1799.
58	7th March 1988 ..	Selvi A. Glory	.. .. .	..	M. Phil.	Permanent Land Revenue Settlement in Dindigul, 1800-1900.
59	Do.	Dr. K. Muthunathan	.. .. .	..	Post Doctorate Degree.	History of Tamil Nadu, 1776-1900.

(1)	(2)	(3)	(4)	(5)
60	8th March 1988	Thirumathi V. Janaki	Ph. D.	Modern Telugu Movement, 1901—1940.
61	7th March 1988	Dr. M. V. Kamath	To writeup of Article on M.B. and M. Degree.	To write an article in the Journal of the Madras Medical College, 1900—1935.
62	8th March 1988	Thiru Peter L. Schmitthemer, U.S.A.	Ph. D.	The formation and Integration of Modern Telugu Culture and its place in the National Integration of India.
63	7th March 1988	Dr. Panigrahi	To work about Tribes.	Socio Economic condition of Tribes of Province of Madras.
64	10th March 1988	Thiru P. Venkateswara Rao	To publish a paper	A study of castes and Tribes in Southern India, 1900—1957.
65	16th March 1988	Thirumathi R. Samathanam	To study about the status of women.	The status of women in Madras Presidency, 1858—1947.
66	11th March 1988	Thiru P. Anandan	Ph. D.	History of Social Legislation in Tamil Nadu, 1850—1955.
67	14th March 1988	Thirumathi C. Chitra	Ph. D.	South Indians in South Africa, 1850—1930.
68	12th March 1988	Thiru V. Johny	Ph. D.	History of Protestant Missions in Madurai and Ramana-thapuram Districts, 1800—1947.
69	15th March 1988	Dr. C. S. Krishna	To write a book	Peasants and workers in Tamil Nadu, 1852—1952.
70	Do.	Thiru P. Balagurusamy	M. Phil.	Administration of Police Department in Madras Presidency, 1800—1950.
71	9th March 1988	Selvi Elizabeth Suson Alexander	M. Phil.	British Protestant Missionaries and Nationalism in the Madras Presidency, 1915-1947.
72	22nd March 1988	Thiru K. Badrinayanan	Ph. D.	Agricultural Development in the Madras Presidency. 1900-1930.
73	23rd March 1988	Thiru M. T. Narayanan	Ph. D.	Nisarian Relations in Nedieval, Kerala, 1500-1350.
74	Do.	Thiru Radhakrishnan	Ph. D.	History of Sivagangai Kingdom, 1700—1830.

75	8th March 1988	M. Bhuvaneshwari	.. .. .	.. .. .	M. Phil.	.. .. .	Self Respect Movement in Salem District, 1900-1944.
76	29th March 1988	K. Nelson	.. .. .	.. .. .	M. Phil.	.. .. .	Administrative Reforms under Colonel Macauley the Resident in Travancore, 1800-1900.
77	Do.	Thiru M. Pichaimari	.. .. .	.. .. .	M. Phil.	.. .. .	R. Krishnasamy Naidu—A Study, 1920-1957.
78	31st March 1988	Thiru M. M. Mani	.. .. .	.. .. .	....	.. .. .	Socio-economic condition and Emigration in Tamil Districts, 1858-1947.
79	Do.	Thiru M. S. Nagarajan	.. .. .	.. .. .	.. .. .	.. .. .	To collect paper on "Papers regarding Muthusamy Bridge". "Muthusamy Bridge" (Official.)
		Thiru M. Padmanabhan					"For bringing out brochure for railway purpose" —1930-1935

**RESEARCH SCHOLARS ADMITTED INTO THE RESEARCH HALL OF T. N. ARCHIVES DURING QUARTER ENDING
30TH JUNE, 1988.**

<i>Serial number.</i>	<i>Date of Registration.</i>	<i>Name of the Scholar.</i>	<i>Purpose of Research.</i>	<i>Subject of Research.</i>
(1)	(2)	(3)	(4)	(5)
1	5th April 1988	Thiru S. Ambirajan	.. .. . To present re-papers..	Economic History of Madras Presidency, 1800-1950.
2	Do.	Thiru P. Rajagopalan	.. .. . Re-publications for conference.	Science and Technology during the colonial period 1800-1950.
3	Do.	Thiru R. Balachandran and Thiru K. V. N. Sekar (Officials of A.G's Office, Madras-18.)	.. .. . Official	The Growth and evolution of the Office of the Accountant General, Madras, 1857-1957.
4	6th April 1988	Thiru K. Ajayakumar	.. .. . M.Phil.	Peasant struggles in North with Special reference to Morazhacase, 1935-1942.
5	Do.	Thiru S. Sudalairaj	.. .. . Do.	History of Manappadu at Chidambaranar District, - 1670-1957.
6	27th April 1988	Thiru Pon. Subramaniam	.. .. . Ph.D.	Nandanar Institutions--Chidambaram, 1900-1957.
7	5th April 1988	Thirumathi Indira Arjun Dev	.. .. . Project Work	Women in Freedom Movement, 1600-1957.
8	11th April 1988	Lt. Col. B. R. Kohli	.. .. . For Official Purpose	"History of Induction of Horse Breeding Depots in India, 1802- uly."
9	15th April 1988	Thiru A. Mareswara Rao	.. .. . M.Phil.	Swadeshi Movement in East Godavari District, 1900 - 1911.
10	15th April 1988	Thiru M. Ram Mohan Rao	.. .. . Ph.D.	Freedom Struggle in Andhra 1930-1942.
11	19th April 1988	Thiru C. G. Kwa, Dr. John N. Miksia	.. .. .	" Raffle's period "
12	15th April 1988	Dilip M. Mcnon	.. .. . Ph.D.	Peasant, Labour and National Movement in Kerala 1850-1950.

13	15th April 1988	..	Thiru R. Ravi	..	..	..	M.Phil.	..	..	Modern History of Tamil Nadu—Socio—Economic History, 1800—1956.
14	18th April 1988	..	Thiru B. S. Meera Baba	..	..	..	Forest Official	..	..	Social Forestry in Chingleput District, 1940—1957.
15	20th April 1988	..	Thiru R. Thanancheyan	..	..	..	M.Phil.	..	..	Quit India Movement and Tamil Nadu, 1935—1945.
16	Do.	..	Miss. G. Arunima	..	..	..	Ph.D.	..	..	Family structures and the role of women in National Movement in Kerala, 1850—1950.
17	21st April 1988	..	Dr. S. Vijayalakshmi	..	..	..	To prepare a paper on 1942 movement.	..	..	Indian Freedom Movement, 1905—1910.
18	25th April 1988	..	Thiru M. S. Rachej Kurian	..	..	..	Ph.D.	..	..	Plantation Labour in Srilanka, 1935—1948
19	Do.	..	Thirumathi M. Kamali	..	..	..	Ph.D.	..	..	Sinthu Padalkal—Tamil, 1800—1957.
20	26th April 1988	..	Thiru S. Aiyappan	..	..	..	To publish research papers.	..	..	Indian Medicine, 1800—1957.
21	28th April 1988	..	Thiru M. Jhangaprakasam	..	..	..	Ph.D.	..	..	Freedom Movement and Repressive measures in Tamil Nadu, 1920—1947.
22	26th April 1988	..	Thiru K. Radhika	..	..	..	M. Phil.	..	..	History of Tamil Nadu, 1800—1957.
23	Do.	..	Thirumathi V. Latha	..	..	..	Do.	..	..	History of Tamil Nadu—Modern Period, 1800—1957.
24	27th April 1988	..	Selvi L. Pandiyammal	..	..	..	Do.	..	..	Vaigai Dam and its Irrigational Development in Madurai District, 1800—1957.
25	Do.	..	Selvi S. Manikumari	..	..	..	Do.	..	..	Child Labour in Tamil Nadu, 1930—1937.
26	Do.	..	Thiru A. Soundari	..	..	..	Do.	..	..	Development of Fisheries in Tamil Nadu Since 1947, 1927—1957.
27	Do.	..	Thirumathi Christina Singh	..	..	..	Do.	..	..	Agricultural Economics cropping pattern in Tinnevely District, 1900—1950.
28	Do.	..	Alice Stella	..	..	..	Do.	..	..	Making of Modern Tamil Nadu, 1700—1955.
29	Do.	..	R. Sarala Devi	Do.	History of Tamil Nadu Police Administration, 1800—1957

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30	29th April 1988	Thiru K. C. Nandagopi	M. Phil.	Irrigation and Agriculture—Development in South Arcot District, 1600—1957.
31	2nd May 1988	Thirumathi S. Anbukodi	Ph.D.	Tamil Nadu Government and Politics with reference to N.S.K., 1900—1957.
32	2nd May 1988	Thiru N. Dhuraiswami	Do.	Pudukkottai under the British, 1750—1948.
33	3rd May 1988	Thiru N. Mani	M.Phil.	Theosophical Society, 1875—1950.
34	4th May 1988	Dr. M. D. Srinivas	Post Doctora. Research	“Science and Technology in India in 18th, 19th, and 20th Centuries”, 1700—1957.
35	Do.	Thirumathi Krantik Farias	For Doctoral Research	The Christian Impact on South Canara, 1526—1950.
36	9th May 1988	Dr. Sebastian Joseph	U.G.C. Research Project.	Agrarian conditions in Kerala, 1760—1860.
37	Do.	Thirumathi G. Hemalatha	General studies and Research.	“Bharatha Nattiyam”, 1857—1957.
38	11th May 1988	Selvi Lily Jayaseeli Lazarus	M.Phil.	“History—contribution of Protestant women missionaries in India, 1800—1957.
39	13th May 1988	Dr. P. Radhakrishnana	To Publish books and articles as part of the job.	Backward classes and Reservation in Tamil Nadu 1800—1957.
40	26th April 1988	Dr. K. Muthunathan	Post Doctoral research work.	Decline and downfall of the Marathas of Tanjore, 1676—1857.
41	13th May 1988	Thirumathi K. Pushpam	M. Phil.	Cotton cultivation in Madras Presidency, 1850—1957.
42	..	Thiru D. Punniamurthy	M.Phil.	Pudukkottai, Samasthanam and second world war, 1930—1945.
43	6th May 1988	Selvi L. Krupa,	Do.	Agricultural and Industrial Development in Dharmapuri district, 1947—1957.

44	9th May 1988	.. Thiru C. V. Rajagopalan I.A.S. (Retd.)	for Compilation of Biographical Dictionary of Musicians.	Music and Allied Arts 1857—1957.
45	16th May 1988	.. Thiru B. Ramanathan ..	.. M.Phil.	“ Modern History of Tamil Nadu ” (Particularly Freedom Movement) 1800—1950.
46	Do.	.. Thiru D. Purushothaman, M.A. (His.)	.. Academic improvement ..	A study of Thiru. Vi. Kalyanasundaram with special reference to political and Trade Union Movement in Tamil Nadu, 1915—1953.
47	Do.	.. Thiru Jebamani Alexander Chelladoss—G.]	.. M.Phil.	Lutheran Church in Tamil Nadu, 1706—1858 AD.
48	Do.	.. Thiru K. Chinnadurai, M.A.	.. M. Phil.	A study of the Origin and Development of Sendamangalam Parish—A Historical Perspective, 1878—1957.
49	Do.	.. Thirumathi Y. Devaramani, Lysabai, M.A.M. Phil.	.. Ph.D.	History—The Commissioner of Police in Madras, 1900—1950.
50	16th May 1988	.. Thiru A. K. Himakara ..	.. Ph.D.	Agricultural Technology in Western Karnataka, 1600—1800 AD.
51	17th May 1988	.. Thirumathi Meera Velayudhan, M.A. M.Phil.	.. Ph.D.	Role and Participation of Women in Popular Movements in Kerala, 1870—1940.
52	Do.	.. Thiru P. Saravanan ..	.. Do.	Tamil Nadu Legislative Council, 1937—1957.
53	Do.	.. Thiru M. K. Nagappan, M.A., M.Phil.	.. Do.	Swaraj party in Madras Politics, 1923—1930.
54	Do.	.. Thirumathi A. Kanchana Devi, M.A., B.Ed.	.. Do.	History of Nagarathars of Tamil Nadu, 1670—1957:-
55	18th May 1988	.. Selvi S. Saraswathi, M.Sc.,	.. Study	Environmental Impact Analysis-Kakinada Town and its environs, 1800—1957.
56	19th May 1988	.. Selvi Vidya V. Rao, M.A.,	.. Ph.D.	“ The Poona Sarvajanic Sabha ”, 1870—1901.
57	Do.	.. Thiru C. Joseph Batnabas, M.A.,	.. Do.	Emigration studies—19th and 20th Centuries, 1800—1956.
58	Do.	.. Thiru C. Periasami, M.A.	.. Do.	Eastcoast of Tamilagam (A study Social and Cultural Development in T.N. through its ports), 1700—1950.

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59	19th May 1988	Thiru S. Thyagarajan, M.A.,	M.Phil.	History—Tribal Education in Tamil Nadu since independence, 1947—1957.
60	Do.	Thiru S. R. Baktavathsalam, M.A.,	M.Phil.	Non-co-operation movement in Coimbatore district 1920—1940.
61	Do.	Thiru A. Jones, Bensam, M.A.	.....	Christian Missions in the Coromandel Coast, 1805—1947.
62	24th May 1988	Dr. B. Kesavanarayana, M.A.,	Ph.D.	Political, Social and Economic aspects in Andhra, 1934—1937.
63	17th May 1988	V. Anuradha	M.Phil.	Agricultural Development in Chengalpattu upto 1947.
64	25th May 1988	Thiru B. Bellukutty	M.Phil.	Freedom Movement in the Nilgiris district, 1900—1947
65	20th May 1988	Thiru R. Kartheesan	Ph.D.	Permanent Revenue Settlement, 1800—1857.
66	25th May 1988	Thiru V. Ranga Nivas	M.Phil.	Role of M.S. M. Railway, Union 1910—1957.
67	26th May 1988	Kamala Visweswaran	Project work	Tamil Women in Freedom Movement, 1900—1947.
68	31st May 1988	Thiru S.P.P.K. Naidu	For Publishing a book.	Andaman and Nichobar Islands, 1789—1947.
69	18th May 1988	Thiru G. Krishnan, M.A.	Ph.D.	Thanjavur under the East India Company, 1750—1860.
70	31st May 1988	Thirumathi S. Premavathi	M.Phil.	Central Jail—Palayamcottah—A Study, 1800—1957.
71	31st May 1988	Thiru N. V. Anantharaman	Ph.D.	Studies in the Development of City of Madras, 1900—1950.
72	Do.	Thirumathi N. Santha	For Higher Studies	History of Naidus in Tamil Nadu, 1500—1947.
73	29th June 1988	Thirumathi Ajitan Patra	Ph.D.	Development of Education in South Orissa, 1885—1947.
74	7th June 1988	Thiru B. Sita Ram	M.Phil.	Indian History—Mounapalli Seaport, 1611—1895.

75	2nd June 1988	.. Thiru K. V. Renuka Devi ..	.. M.Phil. ..	.. Personality of Mr. P. Ramamurthi.
76	1st June 1988	.. Thiru Pransata Kumar Acharya ..	.. Ph.D. ..	.. March of Education in Orissa under the British, 1766—1947.
77	2nd June 1988	.. Lt. Col. L. J. Celestine ..	.. Military purpose ..	.. History of Indian Army, 1600—1947.
78	5th June 1988	.. Thiru V. Balakrishnan ..	.. M.Phil. ..	.. History of Poligars of Udayarpalayam, 1700—1957.
79	8th June 1988	.. Selvi M. Rani Jhansibai ..	.. Ph.D. ..	.. The status of women depicted in the short stories and Essays of Tamil Journals 1860—1947.
80	5th June 1988	.. Thiru C. Francis ..	.. Ph.D. ..	.. Cotton Mills and the Colonial State Coimbatore, 1890—1947.
81	8th June 1988	.. Dr. S. M. Kamal ..	.. To bring out a book ..	.. Liberation movements in South India (1750—1850).
82	Do. . . .	.. M. I. Thahathunnisha Begum ..	.. M.Phil ..	.. Status of women in Tamil Nadu since 1947,
83	17th June 1988	.. P. Samuel Mohan ..	.. M. Phil ..	.. Socialism and Modernity ideological changes in the 20th century Kerala , 1850—1947.
84	23rd May 1988	.. V. Kandasamy ..	.. Ph.D. ..	.. Role of Madurai with reference to Indian Freedom movement, 1914—1947.
85	13th June 1988	.. Deepak Krishna Gamker ..	.. Publication ..	.. History of North Kanara upto 1861.
86	14th June 1988	.. R. Soundara Rajan ..	.. M.Phil ..	.. "History of Srivaikuntam" 1750—1957.
87	Do. . . .	.. R. Rukmani ..	.. Ph.D. ..	.. Disintegration of Madras Presidency and the emergence of Tamil Nadu, 1880—1950.
88	15th June 1988	.. N. Gunabalan ..	.. Ph.D. ..	.. History of Kanyakumari District 1700—1956
89	15th June 1988	.. B. Ramanathan ..	.. M.Phil ..	.. Modern Tamil History, 1800—1950.
90	Do. . . .	.. S. Arul ..	.. M.Phil. ..	.. Industrial Estates, Census reports, 1951—1957.
91	3rd June 1988	.. S. S. Mahalakshmi (Blind) ..	.. Project work ..	.. Reformation School, Chengalpattu, 1900—1957.
92	16th June 1988	.. Sister Professor Alayamma Mathew Ph.D. Society and Economy in Moolieval Malabar, 1500—1800.

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93	16th June 1988	.. S. Abdul Masooth M. Phil Ryotwari Settlement in Coimbatore, 1815-1947.
94	20th June 1988	.. L. Selvanathan ..	.. Project work ..	.. Growth of Nationalism, 1800-1947.
95	22nd June 1988	.. Thirumathi R. Vijayalakshmi ..	.. Project work ..	.. Science and Technology in India 18-20th Centuries 1757-1857.
96	23rd June 1988	.. Selvi P. Suseela ..	.. Ph.D. ..	.. Origin and Development of Dowry Practices in Tamil Nadu, 1800-1957.
97	Do.	.. M. Saravanan ..	.. M.Phil. ..	.. Development of Irrigation in Salem District, 1900-1957.
98	24th June 1988	.. A. Nias Khan ..	.. M.Phil. ..	.. Muslim Education in Madurai District, 1850-1950.
99	Do.	.. Dr. N. Viswanathan Nair ..	.. Official ..	.. Anthropological research in Schedule caste and Tribes of earthwhile Malabar, 1850-1957.
100	Do.	.. V. K. Mohankumar ..	.. Government purpose ..	.. Anthropology of schedule caste in Kerala, 1900-1957.
101	27th June 1988	.. N. Jayaraman ..	.. Project work ..	.. Freedom movement and Tamil Literature, 1800-1957.
102	28th June 1988	.. K. M. Subramanyam ..	.. P.Phil. ..	.. Gandhi Ashram at Tiruchengodu A study, 1925-1952.
103	Do.	.. Rukmani Nagarajan ..	.. Ph.D. ..	.. The role of the Moderates with special reference to Srinivasa sastrji in the Freedom Movement, 1800-1947.

TIP BIT

DRINK

**"First the man takes a drink ;
and then the drink takes the man" ;**

—a Japanese proverb

தமிழ்ப் பகுதி

தமிழ்நாட்டில் நூலக வளர்ச்சி

தேர்வு : வெளியீட்டுப் பிரிவு

“புனிதமுற்று மக்கள் புதுவாழ்வு வேண்டில்

புத்தக சாலை வேண்டும் நாட்டில் யாண்டும்”

என்று நம் புரட்சிக் கவிஞர் பாரதிதாசன் அன்று கண்ட கனவினை நனவாக்குவது போல் இன்று தமிழ்நாட்டில் பேரூர்கள், சிற்றூர்கள் மட்டுமல்லாத பட்டி, தொட்டிகளிலெல்லாம் பொது நூலகங்கள் ஏற்பட்டு, மக்கள் அனைவரும் கல்வி அறிவு பெற்று அன்பு நெறி காண்பதற்கும், அதன் வழியாக விரிந்த மனமும் பரந்த உள்ளமும் பெற்று தனி மனித தத்துவத்தை போக்கி மக்கள் அனைவரும் ஒன்றே என்ற உயர்ந்த எண்ணங்களை உருவாக்கும் பயனுள்ள அறிவாலயங்களாகத் திகழ்ந்து வருகின்றன.

பல நூற்றாண்டுகளாக அடிமைத்தளையில் அந்நியராட்சியில் கீக்குண்டிருந்த நம் இந்திய நாடு 1947 ஆகஸ்டு 15-ம் நாள் விடுதலை பெற்றது. எனவே, மக்கள் அரசியல் உரிமை பெற்றனர். மக்களுக்காக மக்களே, மக்களால் நடத்தும் மக்களாட்சி மலர்ந்தது. அவ்வாறு தோன்றிய மக்களாட்சி சிறப்பாக, வெற்றிகரமாக நடக்க, நாட்டு மக்களனைவரும் கல்வி அறிவு பெற்றவர்களாக எதையும் பகுத்துணர்ந்து நல்லவை கெட்டவை அறிந்து செயல்படக்கூடிய வல்லவர்களாகத் திகழ வேண்டும். இதன் காரணமாக இந்திய அரசியலமைப்புச் சட்டம் 45 ஆம் பிரிவில் கட்டாயக் கல்வித்திட்டம் இடம்பெற்றது. இதனைச் செயல்படுத்தும் வகையில் மாநில, மத்திய அரசுகள் கல்வித் திட்டங்கள் பல தீட்டின. அதன் வளைவாக வயது வந்த குழந்தைகள் அனைவரும் பள்ளியில் சேர்ந்து கட்டாயக் கல்வி பெறவும், அவ்வாறு பள்ளியில் சேர்ந்து படிக்க முடியாதவர்களுக்கு முதியோர் கல்வி, முறைசாராக் கல்வி போன்ற பல்வேறு திட்டங்கள் உருவாகின. இவைகளைத் தொடர்ந்து நாட்டு மக்கள் அனைவரும் தொடர் கல்வி பெறவும் பெற்ற கல்வியை மறவாது போற்றிப் பாதுகாத்திடவும் உறுதுணையாகத் திகழும் பொது நூலகப் பணியின் தேவை உணரப்பட்டது. எனவே, அப்பணி வரை, சிறக்க வேண்டிய முயற்சிகள் தொடர்ந்தன.

இத்தகைய நூலகப் பணி, முறையாக அமைந்து தொடர்ந்து நடக்கவும், திறம்படச் செயல்படவும், இப்பணிக்குச் சட்ட உருவம் கொடுக்கப்பட்டது. இந்தியாவிலேயே முதன் முதலாக தமிழ்நாடு தான், 1948 ஆம் ஆண்டு பொது நூலகச் சட்டத்தினை இயற்றியது. 1950-ம் ஆண்டு ஏப்ரல் முதல் அமுலாக்கப்பட்ட இச்சட்டத்தின் முதல் கட்டமாக, அதுவரை தனித்து இயங்கி வந்த கன்னிமாரா பொது நூலகம் மாநில மைய நூலகமாக அறிவிக்கப்பட்டது. அதனைத் தொடர்ந்து தமிழ் நாட்டிலுள்ள நிர்வாக மாவட்டம் ஒவ்வொன்றிலும் மாவட்ட நூலக ஆணைக்குழு நிறுவப்பட்டு, மாவட்ட மைய நூலகங்களும், கிளை நூலகங்களும் தொடங்கப்பட்டன.

ஐந்தாண்டு திட்ட நூலகங்கள் தமிழக அரசு தீட்டிய மாநில ஐந்தாண்டுத் திட்டங்களில் கிராம மக்களுக்கும் நூலகப் பயன் கிடைக்கும் வகையில் பல கிராமங்களில் இதுவரை 55 நூலகங்கள் ஆரம்பிக்கப்பட்டு அரசு மானியத்துடன் சிறப்புடன் நடந்து வருகின்றன. 1971-ஆம் ஆண்டு மக்கள் கணக்கெடுப்பின்படி, 5000-மும் அதற்கு மேலும் மக்கள் கொண்ட கிராமங்களிலெல்லாம் நூலகங்கள் திறக்கப்பட்டுவிட்டன. 1981 ஆம் ஆண்டு மக்கள் கணக்கெடுப்பின்படி 5,000-க்கு மேல் மக்கள் வாழும் இடங்களில் சிலவற்றில் நூலகங்கள் திறக்கப்பட வேண்டியுள்ளது. இவைகளில் 40 இடங்களுக்கு மேலாக 6-வது ஐந்தாண்டு திட்டக் காலத்தில் நூலகங்கள் திறக்கப்பட்டுவிட்டன. 1984-85-ம் ஆண்டிலும் 7-வது திட்ட காலத்திலும் எஞ்சியுள்ள எல்லா இடங்களிலும் நூலகங்கள் திறப்பதற்காக முயற்சிகள் தொடரப்பட்டுள்ளன.

1950 ஏப்ரல் முதல் அமுல்படுத்தப்பட்ட பொது நூலகச் சட்டத் தினை பொதுக்கல்வி இயக்குநரவர்களே நூலகத் துறையினையும் மாநில அளவில் நிர்வகித்து வந்தார்கள். மாவட்ட அளவில் மாவட்டக்கல்வி அலுவலர்கள் நூலகப் பணிப்பொறுப்பினையும் ஏற்று நடத்தி வந்தனர்.

மக்கள் தொகை பெருகப் பெருக, கல்வி அறிவு வளர, வளர் மக்களிடையே நூல்களைப் படிக்கும் ஆர்வமும் பழக்கமும் அதிகரித்தது. எனவே நூலகப் பணியும் வேகமாக வளர்ந்தது. அதனால் திட்டமிடுதலும், செயல்முறைகளும் கண்காணிப்பும் அதிக அளவு தேவைப்பட்டன. இதனை உணர்ந்த தமிழ்நாடு அரசு 1972 ஆம் ஆண்டு நூலகங்களுக்கென்று தனித் துறை ஒன்றினை உருவாக்கி நூலகத்துறையைச் சார்ந்த ஒருவரை இயக்கு நராகவும் நியமித்தது. இதனைத் தொடர்ந்து மாவட்ட அளவிலும் வளர்ந்து வரும் நூலகப் பணிகளை ஒருமுகப்படுத்தி திரும்படச் செயல்படுத்துவதற்காக 1977 ஆம் ஆண்டில் நூலகப்பயிற்சியும், அனுபவமும் பெற்ற நூலகர்களை மாவட்ட நூலக அலுவலர்களாக அரசு நியமித்தது. பின்னர் நூலக ஆய்வாளர், இருப்பு தணிக்கையாளர், கணக்காளர் போன்ற புதிய பதவிகளைத் தோற்றுவித்து நூலகர்களுக்கு பதவி உயர்வு வாய்ப்பும் அளிக்கப்பட்டது.

மேலும் மாநிலத்திலுள்ள நூலகங்களை எல்லாம் நான்கு தரங்களாகப் பிரித்து அதற்கேற்ப பணியாளர்களைச் சீரமைப்பதற்கான நடவடிக்கையும் அரசினால் எடுக்கப்பட்டது. இவைகளுக்கெல்லாம் சிகரம் வைத்தாற்போல 1982 ஏப்ரல் முதல் நூலக அலுவலர் அனைவரையும் அரசு ஊழியர்களாக்கி ஊழியர்களது நீண்ட கால கோரிக்கையும் நிறைவேற்றி வைத்துள்ளது.

இவ்வாறு தோன்றிய நூலகப் பணியை நாட்டு மக்களிடையே தொடர்ந்து வளர்க்கும் பொருட்டு தேவைப்படும் நிதியினை உருவாக்குவதற்கு நூலக சட்டத்திலேயே வழிவகை செய்யப்பட்டுள்ளது. எவ்வாறெனில், மாநிலத்திலுள்ள மாநகராட்சிகள், நகராட்சிகள், ஊராட்சி ஒன்றியங்கள் பேரூராட்சிகள் வகுவிக்கும் சொத்துவரி அல்லது வீட்டுவரியின் மீது மேல்வாரியாக (Sucharge) நூலக வரியை (Library Cess) வசூலித்து அந்தந்த மாவட்ட நூலக ஆணைக் குழுக்களிடம் செலுத்துகின்றது.

இவ்வாறு மக்களிடமிருந்து வசூலிக்கப்படும் நூலக வரிக்குச் சமமான தொகையினை இணை மானியமாக (Matching grant) மாநில அரசு அந்தந்த மாவட்ட நூலக நிதியில் (சென்னை நீங்கலாக) சேர்த்துவிடுகிறது.

இவ்விருவகை வருமானங்களுடன் இதர வருமானங்களும் சேர்ந்து ஒவ்வொரு மாவட்ட நூலகக் குழுவின் நூலக நிதியாக (Library fund) உருவாகிறது. இத்தோடு ஐந்தாண்டுத் திட்ட அடிப்படையில் கிராமப்பகுதி மக்களுக்கு நூலகப் பணியை நீட்டிக்கும் வகையில், நிறுவப்படும் நூலகங்களுக்கான நிர்வகிப்பு மானியம் (Maintenance grant) முழுவதையுமே அரசே தருகின்றது.

1972-73 நிதி ஆண்டு வரை ஒவ்வொரு நூலக ஆணைக் குழுவும் தங்களுக்குத் தேவையான நூல்கள் மற்றும் நாள், வார, மாத இதழ்களையெல்லாம் நூலக நிதியிலிருந்து அவர்களே நேரடியாக வாங்கி வந்தனர்.

வளர்ந்துவரும் பணியாளர் ஊதிய உயர்வாலும், நூலகக் கட்டிட வாடகை ஏற்றத்தாலும் நூல்கள் மற்றும் நாள், வார, மாத ஏடுகள் ஆகியவைகளின் விலை ஏற்றத்தாலும் உருவாகிய நிதி பற்றாக்குறை காரணமாக சில மாவட்ட நூலக ஆணைக் குழுக்கள் நூல்களை வாங்க முடியவில்லை. எனவே, அரசு வழங்கும் இணை மானியத்தில் 25 விழுக்க கட்டிணை நூல்கள் வடிவில் நூலகங்களுக்குக் கொடுக்க அரசு முடிவு செய்தது. இத்திட்டம் 21-3-1982 வரை அமுல்படுத்தப்பட்டு வந்தது. இதற்கு பின்னர் மாவட்ட நூலக ஆணைக்குழு நூலகங்களுக்கு நூல்கள் வாங்க புதியதொரு மாற்றுத் திட்டம் உருவாக்கப்பட்டு வருகிறது.

ஒவ்வொரு நூலகமும் தனக்கென ஒரு தனி இடம் கொண்டு இயங்கினால்தான் அதன் பணி சிறப்பாக நிறமையாக அமையும். தற்போதுள்ள 16 மாவட்ட மைய நூலகங்களில் சென்னை, செங்கல்பட்டு, வடஆற்காடு, தென்ஆற்காடு, தஞ்சாவூர், திருச்சி, மதுரை, திருநெல்வேலி, சேலம், கன்னியாகுமரி முதலிய பத்து மாவட்ட மைய நூலகங்களுக்குத் தான் சொந்தமான கட்டடங்கள் உள்ளன. இராமநாதபுரம், தருமபுரி, நூலகங்கள் வாடகைக் கட்டிடங்களில் அவற்றின் மைய இவைகளுக்குச் சொந்தக் கட்டடங்கள் கட்டுவதற்கான முயற்சிகள் விளைவில் நடந்து வருகின்றன. இவை தவிர, பெரும்பாலான கிளை நூலகங்கள் வாடகைக் கட்டடங்களில் தான் செயலாற்றி வருகின்றன.

நூலகங்களின் தேவைகள் அனைத்தையும் நிறைவேற்றத்தக்க வசதிகள் கொண்ட கட்டடங்கள் கூடிய விரைவில் கட்டப்படும் என்று 29.3.1979 அன்று சட்டமன்றத்தில் அறிவிக்கப்பட்டது. அதனைத்

தொடர்ந்து முதல் கட்டமாக சென்னை மாநகரிலுள்ள 150 வட்டங்கள் ஒவ்வொன்றிற்கும், ஒரு கிளை நூலகக் கட்டடம் வீதம் கட்டுவதற்கான முயற்சிகள் தொடங்கப்பட்டு இதுவரை 6 வட்டார நூலகக் கட்டடங்கள் கட்டி முடிக்கப்பட்டுள்ளன. பாரதிதாசன் சாலையில் திறக்கப்பட்டது 5வது வட்டார நூலகக் கட்டடமாகும். இதேபோல இதுவரை 15 கிளை நூலகக் கட்டடங்கள் திறக்கப்பட்டு விட்டன. 9 கிளை நூலகக் கட்டடங்கள் கட்டப்பட்டு வருகின்றன. மேலும் இன்னும் 6 கிளை நூலகக் கட்டடங்களுக்கு ஆண்கால்கோள் விழாவும் நடத்தப்பட இருக்கிறது.

மேலும், மாநிலம் முழுவதும் ஆங்காங்குள்ள மாவட்டமைய, கிளை நூலகங்களுக்குச் சொந்தமான கட்டடங்கள் கட்டத் திட்டமிடப்பட்டுள்ளது. இவற்றில் குறிப்பாக, திருச்சி மாவட்டத்தில் ரூ. 30 இலட்சம் செலவில் மாவட்டமைய நூலகத்திற்கு பலமாடி கட்டடம் ஒன்று கட்ட 3.10.1980 அன்று கால்கோள் விழா நடத்தப்பட்டு அக்கட்டிடமும் நிறைவுபெற்றுள்ளது.

இதே போல் தற்போது மாவட்டமைய நூலகங்களுக்குச் சொந்தமான கட்டடம் இல்லாத மாவட்டங்களில் 6வது ஜந்தாண்டுத் திட்டத்தில் பெரியார் தருமபுரி ஆகிய மாவட்டங்களுக்கு கட்டடங்கள் கட்ட ரூ. 5 இலட்சம் வீதம் மானியம் வழங்கப்பட்டு கட்டட வேலைகளும் நடந்து வருகின்றன. இதே போன்று இராமநாதபுரம், புதுக்கோட்டை மற்றும் நீலகிரி ஆகிய மாவட்டங்களுக்கும் அரசு மானியம் பெற்று கட்டடங்கள் கட்டுவதற்கான முயற்சிகள் மேற்சொள்ளப்பட்டு வருகின்றன.

இதனைத் தொடர்ந்து கோயம்புத்தூர் மாவட்ட நூலக ஆணைக் குழுவின் கீழ் வடக்குத் கோவை நகரில் ஒரு நூலகக் கட்டடமும், அந்நகரின் பெரிய கடைவீதியில் ஒரு நூலகக் கட்டடமும் கட்டப்பட்டு வருகின்றன.

இதே போன்று மாநிலம் முழுவதும் பல கட்டடப் பணிகள் நடைபெற்று வருகின்றன.

மேலும் ஆங்காங்குள்ள நகராட்சிகளின் உதவியுடன் இலவசமாக இடம் சிடைத்தால், அரசு மானியம் பெற்றுக் கிளை நூலகக் கட்டடங்கள் கட்ட அரசு ஒப்புதல் அளித்துள்ளது. இவை தவிர, பேரூராட்சிகள், ஊராட்சி மன்றங்கள் நன்கொடையாகக் கொடுத்துள்ள காலிமனைகளில் புதிய கட்டடங்கள் கட்டுவதற்கும் நடவடிக்கை மேற்கொள்ளப்பட்டுள்ளன.

மேலும் பொது மக்களின் ஆதரவையும், நூலகப் பணியின்பால் அவர்களுக்கு ஈடுபாட்டினை ஏற்படுத்தும் வகையில் ரூ. 50 ஆயிரத்திற்குக் குறையாது மதிப்புள்ள புதிய கட்டடங்களை நூலகங்களுக்காக கட்டிக் கொடுத்தால் அவர்கள் விரும்பும் மறைந்த ஒருவர் பெயரில் அக்கட்டடங்களுக்குப் பெயரிடப்படும் திட்டம் உள்ளது.

தமிழகத்தில் அரசு நிர்ணயித்துள்ள விதி முறைகளின்படி பொது மக்களுக்காக பணியாற்றி வரும் தஞ்சை சரபோஜி மகாராஜா சரஸ்வதி மகால் நூலகம் சென்னையிலுள்ள மறைமலையடிகள் நூலகம், டாக்டர் உ.வே. சாமிநாதய்யர் நூலகம் போன்ற தனியார் நூலகங்களுக்கு சுமார் 1.85 லட்சம் வரை அரசு மானியமாக வழங்கப்படுகிறது.

எத்துறையிலும் பயிற்சி பெற்ற அலுவலர்களால்தான் அத்துறைப் பணிகளைச் சிறப்பிடும் ஆற்ற முடியுமென்பது உலக நடைமுறையாகும். நூலகத் துறையில் பயிற்சி பெறாமலே பல நூலகப் பணியாற்றிவரும் நிலையை உணர்ந்து அரசினர் பொது நூலகத் துறை இயக்குனர் கண்காணிப்பில் சென்னை கன்னிமாரா பொது நூலகத்தில் 1966-ல் ஒரு பயிற்சி நிலையமும், 1982-ல் மதுரையில் இரண்டாவது பயிற்சி நிலையமும் ஆரம்பித்து நடத்தி வருகின்றன. இதுவரை 1077 மூன்றாம் நிலை நூலகர்களுக்கு பயிற்சி அளிக்கப்பட்டுள்ளதுடன் ஏற்கனவே பயிற்சி பெற்ற நூலகர்களுக்கு மறு பயிற்சியும் அளிக்கப்பட்டு வருகின்றன.

முடிவுரை

தமிழக மக்கள் அனைவரும் அவரவர்கள் வாழும் இடங்களில் குறைந்த முயற்சியால் மாநில, மாவட்ட மைய நூலகங்கள் மூலமாகவும் கிளை நூலகங்கள் மூலமாகவும் இலவச நூலகப் பணிப் பயன்களை நல்ல முறையில் பெறுவதற்காக தமிழ்நாடு பொது நூலகத்தை திட்டமிட்டு செயலாற்றி வருகின்றது. பொது நூலகப் பணித் திட்டங்களுக்கெல்லாம் தமிழ்நாடு அரசு உற்சாகத்துடன் கொடுத்து வரும் ஆதரவுக்கும் அரவணைப்பிற்கும் எடுத்துக்காட்டாக, நூலக வளர்ச்சிக்கு நிதிப் பற்றாக்குறை ஏற்படும் போது தமிழக அரசே முன்வந்து உதவிசெய்யும் என அரசு அறிவித்துள்ளது. இவ்வாறு தமிழக அரசின் அரவணைப்பாலும் ஊக்குவிப்பாலும் தமிழ்நாட்டில் நடந்து வரும் பொது நூலகப் பணி மேலும் வளர்ந்து சிறந்த பணியை மக்களுக்கு ஆற்றி வர இருக்கின்றது.

தகவல்:— 'வளரும் நூலக இயக்கம்' மலர், சேலம் மாவட்டம்.

தமிழும் சமநிலையும்

குடந்தை சா. வேங்கடராமன்.

தொலைபேசி அழைப்பு விடுத்தது. ஆசிரியர் இன்னும் வரவில்லை என்பதறிந்த நாள், விரைந்து சென்று அவரது அறைக்குள் நுழைந்து தொலைபேசிக்கு பதில் கொடுத்தேன். பேசியவர், அச்சகத்தில் பணியாற்றும் அன்புமணியின் உறவினர் மணிவண்ணன். அவசரமாக அன்புமணியிடம் பேசவேண்டும் என்று சொன்னார். உடனே அன்புமணிக்கு ஆணைப்பிளேன்.

ஆசிரியர் மேசையில் தபால்கள் வந்திருந்தன. அவற்றைப் பிரித்து வைக்கும் வேலையில் ஈடுபட்டேன். அன்புமணி வந்து தொலைபேசியில் பேசத் தொடங்கினார். சில விநாடிகளிலேயே அவரது முகம் தொட்டாற் சினுங்கிபோல் சுருங்கியது. பெருத்த ஏமாற்றம் அடைந்ததும் முகத்தில் தெரிந்தது. நிற்கக்கூட இயலாதவராக அருகில் இருந்த நாற்காலியில் அமர்ந்து கொண்டார். அதிகம் பேசாமல் முடித்துக்கொண்டு எவ்பக்கம் திரும்பிய அன்புமணியின் முகத்தில் அவரது நிலை குலைந்த தன்மை புலனாகியது.

“என்னங்க?” என்றேன்.

இதற்காகவே காத்திருந்ததுபோல் அவர் கண்களிலிருந்து நீர் வழியலாயிற்று. சற்று பதட்டமுற்ற நாள் அருகிற்சென்று அவர் தோன்றக்கைவை வைத்து நிதானப் படுத்த முயன்றேன்.

“எப்படிங்க சமாஸிக்கப் போறேன். பத்தாயிரம் ரூபாய் முழுசாய் போயி நுத்துங்க, பையன் திருமலையிடம் கொடுத்து கவர் போட்டு காலையில் தானுங்க மணிவண்ணன் கிட்ட கொடுக்கச் சொல்லி அனுப்பிச்சேன். எலக்ட்ரிக் ட்ரெயினில் எவனோ அடிச்சுப்பிட்டான் போல இருக்கு. பையனே பல்லாவரம் இறங்கி வெளியே வந்து தான் கவனிச்சிருக்கான்” என்று மேலே தொடர இயலாமல் திணறினார்.

பிளாஸ்கில் தேநீர் வாங்கி வரச் சொல்லி உதவியாளர் முனுசாமிக்கு சாடைக் காட்டினேன்.

“சின்னப் பையன் கிட்டே போய் ஏன் அவ்வளவு தொகையைக் கொடுத்தனுப்பின்க?” என் குரலில் சற்றுக் குற்றஞ்சாட்டும் தோரணை இருந்தது.

“நீங்க என்னங்க, காலேஜ்லே படிக்கிற பையன்க. என்னை விட கவனமானவன், பக்கத்து ரைஸ்மில் முதலியார் எவ்வளவோ பணம் இவன் கிட்ட கொடுத்து பாங்கில் கட்டிட்டு வரச் சொல்லுவாரு, தெரியுமுங்களா, அவரு மாணேஜரைவிட நம்ம பையன் கிட்டதான் பணத்தையே நம்பிக் கையா, தைரியமா அனுப்புவாரு, இன்னிக்கு என்ன ஆச்சோ தெரியல்லியே இப்படி ஆயிடுச்சே. மணிவண்ணன் கிட்டே போய் நடந்ததைச் சொல்லி யிருக்கான்? போன் போட்டிருக்காரு. இப்பப் பணத்துக்கு வேற நாள் என்ன பண்ணுவேன், பொண்ணு கல்யாணத்துக்காக கடன் வாங்கினது, ஊர் மனையை வித்துல்ல கொடுத்தனுப்பிச்சேன். வேற ஒண்ணும் இப்ப வழியே யில்லையே, என்ன செய்வேன், திருப்பதி வேங்கடாசலபதி இப்படி பண்ணிட்டாரே, பெருமாளே” என்று புலம்பினார் அன்புமணி.

“கொஞ்சம் அமைதியாயிருங்க. போலீஸுக்குப் புகார் பண்ணச் சொல்லுங்க, மணிவண்ணன் நெம்பர் என்ன, சொல்லுங்க, திரும்பப் பேசி ஏதாவது பண்ணச் சொல்லலாம்”, என்றேன். கேட்டுக் கொண்டே உள்ளே நுழைந்தார் ஆசிரியர், எழுந்து நின்றோம், அன்புமணியை ஒரு கணம் உற்றுப்பார்த்த ஆசிரியர் முகத்தில் கேள்விக் குறியுடன் என் பக்கம் திரும்பினார்.

நடந்ததைச் சுருக்கமாகச் சொன்னேன். அன்புமணியைத் தேநீர் அருந்தச் செய்தேன்.

“நீங்க நேரிலேயே போய்ப் பார்த்து ஏதாவது செய்ய முடிந்ததைச் செய்யுங்கள்” என்று அன்புமணிக்கு அவராகவே அனுமதி கொடுத்தார் ஆசிரியர்.

“மனதைத் தைரியமாக வைத்துக்கொள்ளுங்கள், தளர விட்டால் எந்தக் காரியமும் ஆகாது, பதறின காரியம் சிதறும் என்று சொல்லுவாங்க” என்று சொன்னேன்.

அன்புமணி முகத்தைத் துடைத்துக் கொண்டு புறப்பட்டார். அவரிடம் மணிவண்ணன் தொலைபேசி எண்ணைக் கேட்டுக் குறித்துக் கொண்டேன். அவர் சென்ற பின் மணிவண்ணனுக்கு தொலை பேசி மூலம் அன்புமணி புறப்பட்டு வருவதை அறிவித்தேன். காவல் நிலையத்தில் புகார் செய்து விட்டு வந்ததாகச் சொன்னார். திருமலையைப் பேசச் சொன்னேன்.

திருமலையால் எதையும் குறிப்பிட்டுச் சொல்ல இயலவில்லை. அனைத்தும் 500 ரூபாய்த் தாள்களென்றும், எவ்வே சிறிய பழுப்புக் காகித உறையில் எடுத்துச் சென்றதாகவும் சொன்னார். வீட்டிலிருந்து புறப்படுமபோது பாண்ட் பாக்கெட்டில் வைத்துக் கொண்டதாகவும், ரெயிலில் ஏறிய பிறகு சைதாப்பேட்டையில் உட்கார இடம் கிடைத்ததாகவும், அப்போது காகித உறையை எடுத்துக் கையில் இருந்த பிளாஸ்டிக் மடிப்பின் (Folder) உள்ளறையில் வைத்துக் கொண்டு, கையிலேயே வைத்திருந்ததாகவும் தெரிவித்தார். காகித உறையில் பணம் இருந்தது பக்கத்தில் யாருக்கும் தெரியக் காரணமில்லை என்றும் ரெயிலில் கூட அவ்வளவாகக் கூட்டமிருக்கவில்லையென்றும் சொன்னார். பேச்சில் தெளிவிருந்தாலும், குரலிலிருந்து பையன் குடும்ப நிலை தெரிந்த பொறுப்புள்ளவன் என்பதும், நடந்ததற்காக மிக வருத்தம் அடைந்திருக்கிறான் என்பதும் புலனாகிறது. உள்ளத்தில் உறுத வேண்டும் எனவும், தந்தைக்கு வதரியம் சொல்ல வேண்டும் எனவும், மனதின் சம நிலையை இழக்கக் கூடாது எனவும், சொல்லி தொலை பேசியை வைக்கப் போனேன். திடீரென்று ஒரு சந்தேகம் வந்தது. "வழியில் சந்தேகப் படும்படியாக யாரையேனும் பார்த்துப் பேசினாயா?" என்று கேட்டேன்.

ஒரு விநாடி தாமதித்தப் பிறகு, "சந்தேகப்படும்படியாக யாரையும் பார்க்கவில்லை. எனது பள்ளி நண்பன் ஆறுமுகம் தற்போது தாம்பரத்தில் சரவணா பதிப்பகத்தில் வேலைப் பார்த்து வருகிறான். கிண்டியில் ஏறினான். என் பக்கத்தில் அமர்ந்து பேசிக்கொண்டு வந்தான். பல்லாவரத்தில் இறங்கி அவன் அமர்ந்திருந்த சன்னல் அருகே வந்து நின்று பேசி விடை பெற்றுத்தான் வந்தேன். அவன் எனக்கு மிக நெருக்கமானவன். மிக நல்லவன்" என்றான். மனம் கவங்காமையப் பற்றி மற்றொரு அறிவுரையொடு தொலை பேசியை வைத்தேன். பல்லாவரம் ரெயில் நிலையத்தில் டிக்கெட் கொடுப்பவர் என் நண்பர். அவரோடு தொலை பேசி மூலம் தொடர்பு கொண்டு ரெயில் நிலைய அதிகாரி மூலமாக ஏதேனும் உதவி செய்ய இயலுமா என்று கவனிக்கச் சொன்னேன். சரவணா பதிப்பக மேலாளர் எனக்கு நன்கு பழக்கமானவர். அவரோடு பேசியதில் ஆறுமுகம் மிக நேர்மையானவன் என்பதும், இன்னும் அலுவலகம் வரவில்லையென்றும் தெரிய வந்தது. திருமலை பற்றி கருக்கமாகச் சொல்லி, ஆறுமுகத்திற்குத் தெரிவிக்கச் சொன்னேன்.

தொலை பேசி வேலையை முடித்துக் கொண்டு நிமிர்ந்த எனக்கு, ஆசிரியர் என்னையே கவனித்துக் கொண்டிருப்பது தெரிந்தது. அவர் கண்களிலிருந்தே ஏதோ பரிசாசமாகச் சொல்ல இருக்கிறார் என்பதும் புரிந்தது.

"பிறகுக்கு அறிவுரை சொல்வதுதான் எவ்வளவு எளிது" என்று தனக்குத் தானே சொல்லிக் கொள்வது போலச் சொன்னார்.

"ஏனையா, அப்படிச் சொல்கிறீர்கள்?", என்றுக் கேட்டேன்.

ஆமாம், பத்தாயிரம் ரூபாயை இழந்து விட்டு தவிப்பவர்களிடம் போய், உள்ளத்தில் உறுதி வேண்டும், அப்புறம், அது என்ன, 'மனதில் சமநிலை' வேண்டும் என்றால், அது சரியா?" என்றார்.

எனக்கு அவர் கருத்து புரிந்தது. "ஐயா, தமிழ் தந்த பாடம் ஐயா மன சமநிலை என்பது. வையத்துள் வாழ்வாங்கு வாழ வேண்டும் என்று வலியுறுத்தும் தமிழ். எந்நிலையிலும் வாழ்வில் துணை நிற்பதால் தானே அதை எவ்வளவோ மொழிகளில் ஒன்று என நினையாமல் தெய்வத் தமிழ் என்று போற்றுகிறோம்" என்றேன்.

“பொதுவாகச் சொல்லலாம். ஆனால் பெரிய துன்பம் வரும் போது மனம் நிலை தடுமாறத்தானே செய்யும். இந்நிலையைச் சந்திப்பவனுக்கு தமிழ் மொழியறிவு என்ன செய்ய முடியும்?”. என்று வினவினார் ஆசிரியர். தொடர்ந்தேன்.

“இடுக்கண் வருங்கால் நடுக அதனை
அடுத்தார்வது அஃதொப்பது இல்”

என்று படித்துணர்ந்த தமிழ் நெஞ்சம் தளராது ஐயா.

தருமரைப் பற்றிப் புகழும் இடத்திலே வரும்.

“மெய்த்திரு வந்து உற்றாலும்
வெந்துயர் வந்து உற்றாலும்
ஒத்திருக்கும் உள்ளத்து உரவோன்”

என்று.

நம்மால் ஆன முயற்சிகள் அனைத்தும் மேற்கொண்ட பின் எதுவரினும் ஏற்று எதிர் நீச்சல் போட வேண்டும். மனம் பதற இடம் கொடுத்தால் நமது முயற்சிகள் பாதிக்கப்படும் என்பதே தவிர வேறு பயனுண்டோ.

“நன்றாங்கால் நல்லவாக் காண்பவர் அன்றாங்கால்
அல்வறபடுவ தெவன்.”

என்பார் வள்ளுவப் பெருந்தகை.

“அச்சமில்லை, அழுங்குதலில்லை,
நடுங்குதலில்லை, நாணுதலில்லை,
பாவமில்லை, பதுங்குதலில்லை,
ஏது நேரினும் இடர்ப்பட மாட்டோம்,
அண்டஞ்சிதறினால் அஞ்ச மாட்டோம்,
கடல் பொங்கி எழுந்தால் கலங்க மாட்டோம்,
யார்க்கும் அஞ்சோம், எதற்கும் அஞ்சோம்,
எங்கும் அஞ்சோம், எப்பொழுதும் அஞ்சோம்”

என்று முழங்குகிறார் பாரதியார்.

ஆசியர் முகத்தில் முறுவல் படர்ந்தது. பேசும் பொருளில் ஈடுபாடு கொண்டால் மேற்கொண்டு என்னைச் சீண்டுவது அவர் வழக்கம்.

“இன்னும் இதுவரை கம்பராமாயணம் ஒன்றும் வரவில்லையே?” என்று குறும்பாகக் கேட்டார்.

“ஏன் இல்லை, ஐயா, இராமர் பிரான் இராச்சியத்தைத் துறந்து காடு செல்ல வேண்டும் என்ற உத்திரவை ஏற்றுக் கொண்ட விதம் இருக்கிறதே, அதைப்பற்றி அசோகவனத்தில் சீதாப் பிராட்டியார் சிந்திக்கிறார்.

“மெய்த்திருப்பதம் மேவன்ற போதிலும்
இத்திருத் துறந்தேகென்ற போதிலும்
சித்திரத்தின் அலர்ந்த செந்தாமரை
ஒத்திருந்த முகத்தினை உன்னுவாள்”

என்று கம்பர் விவரிக்கிறார்.

“ஒன்றாகக் காண்பதுவே காட்சி” என்று ஔவையார் கூறிச் சென்றா லில்லையா.

“இப்படிப்பட்ட நிலைகளில் கவிஞர் பெருமான் தங்களது மனதில் சமநிலை நிலவுமோ?” என்று வினவினார் ஆசிரியர்.

“ஐயா, மனதிலே ஒருகொள்கைப் பிடிப்பு ஏற்பட்டால், நிலை தவறாமல் இருக்க இயலும். இம்முறையில் முழுமனதுடன் முயற்சி செய்யும் மாணவன் நான். இறையருளால் என் மன உறுதி வலுப்பெறும் என்று நம்புகிறேன். ஆணவத்தோடு சவால் விடும் பழக்கம் எனக்கில்லை” என்றேன்.

தொலை பேசி ஓசையிட்டது. ஆறுமுகம் பேசினான். காகித உறை தாம்பரத்தில் அவனது கண்ணில் பட்டதாம். எடுத்துப் பார்த்துப் பணம் இருந்ததாலும், பெயர் எதுவும் தெரியாததாலும் தாம்பரம் ரெயில் நிலைய அதிகாரியிடம் ஒப்படைத்து வந்தானாம். தகவல் தெரிந்து ரெயில்வே நிலையம் விரைந்தானாம். பல்லாவரம் ரெயில்வே நிலைய அதிகாரி அனைத்து நிலையங்களுக்கும் செய்தி கொடுத்திருக்கிறார். அதுவும் வரப் பெற்றதால், பணத்தைத் திரும்பப் பெறலாம் என்றும், ஆனால், திருமலை நேரில் வரவேண்டும் என்றும் சொன்னான். மணிவண்ணனிடம் பேசி ஆவன செய்தேன். ஆசிரியரிடம் சொன்னதும் மகிழ்ந்தார்.

என் மகிழ்ச்சி பாட்டுருக் கொண்டது.

மண்ணில் எல்லா உயிரும்
மனந்தள ராமல் வாழ்கவே
எண்ணிய எண்ணம் யாவும்
எளிதாய்ப் பெற்று வாழ்கவே
பண்ணிய பாவத் தாலொரு
பரிசோ தனைவந் ததென்றால்
தண்ணளி தந்தெமைக் காக்கத்
தமிழெனும் தேவி உண்டே,
சிந்தனை செய்து பார்ப்போம்
செய்வதைத் திருந்தச் செய்வோம்
வந்ததை மனதிற் கொண்டே
வரும்பணிக் குருவம் தருவோம்
நிந்தனை எதுவந் தாலும்
நெஞ்சம் நியிர்ந்து நிற்போம்
செந்தமிழ்ச் செல்வி காட்டச்
செல்வோம் சீரிய வழியே.

கொல்லிமலை வாழ் முதுகுடி மக்கள்*

தொகுப்பு:—திருமதி எஸ். காந்தாமணி
ஆராய்ச்சி உதவியாளர்.

சேலம் மாவட்டம் மலைவளம் மிக்கது. அம்மலைகளில் ஒன்று கொல்லிமலையாகும். இம்மலைப்பகுதிகளில் வாழையும் பலாவும் சிறப்பாக பயிரிடப்பட்டு எழில் மிகுந்து காணப்படுகின்றது. இம்மலைப் பகுதிகளில் பிரதானமாக தலக்காட்டு குன்றுகளில் மலையாளிகள் என்று சொல்லப்படும் இனத்தினர் அதிகமான அளவில் வசித்து வருகின்றனர். இவர்கள் பெரும்பான்மையாக சேர்வராயன், கல்ராயன், சித்தேரிகள், கொல்லி மலைகள், பச்சைமலை பகுதிகளில் குடியிருக்கின்றனர். இவர்கள் வேளாண்மை தொழில் செய்கிற வெள்ளாள வகுப்பை சார்ந்தவர்கள்.

தென்னிந்தியாவில் முகமதியர் ஆதிக்கம் வலுத்திருந்தபோது காஞ்சிபுரம் பகுதியிலிருந்து இவர்கள் இக்குன்றுகளுக்கு குடியேறினார்கள் என்று அறியப்படுகின்றது. பரம்பரையாக சொல்லப்படுகிற கதைகளின்படி பெரியண்ணன், நடுவண்ணன், சின்னண்ணன் என்று மூன்று சகோதரர்கள் இருந்தனர். பெரியண்ணன் கைக்கோளர் வீட்டு பெண்ணை மணந்து கல்ராயன் மலையிலே தங்கினார். நடுவண்ணன் வேடுவக்குல பெண்ணை மணந்து பச்சைமலையைய தனதாக்கி வாழ்ந்தார். சின்னண்ணன் தேவேந்திர பள்ளர் அகத்தில் பெண்கொண்டு கொல்லிமலையில் வாழ்ந்து வந்தார். இந்த மூன்று சகோதரர்களே மலையாளிகளின் முன்னோர்கள் ஆவர். பிற்காலத்தில் பெரிய மலையாளி, பச்சை மலையாளி மற்றும் கொல்லிமலையாளி என மூன்று உட்பிரிவுகள் ஏற்பட்டதாகத் தோன்றுகிறது.

இந்த மூன்று பிரிவினருக்குள்ளும் கொல்லிமலையாளிகள், நாமக்கல் ராசிபுரம் தாலுகா போதமலை ஜெருகுமலை பள்ளத்தாக்குகளிடையே உள்ள கொல்லிமலைப் பகுதிகளில் வாழ்கின்றார்கள். கொல்லிமலையினை நான்கு நாடுகளாகப் பிரித்துக் கொண்டார்கள். அவற்றில் இரண்டு ஆத்தூரில் உள்ளன. பச்சைமலையையும் மூன்று நாடுகளாகப் பிரித்தார்கள். அவற்றில் இரண்டு திருச்சிராப்பள்ளியில் உள்ளன, அடுத்த மலையே ஆத்தூரில் உள்ள பச்சைமலையாகும். பெரிய மலையாளிகள் கல்ராயன் மலைகள், சேர்வராயன் மலைகள், சித்தேரி மலைகளைச் சார்ந்து வாழ்கிறார்கள். ஐந்து தலைவர்களைக்கொண்ட காலனியாய் கல்ராயன் மலைகளைப் பிரித்தனர். அவர்களின் வழித் தோன்றல்களே ஐந்து கல்ராயன் மலைகளின் ஜாகீர்களாக இருந்தனர். சமய குருக்களைப் போன்ற பாரம் பரியத்தை ஜாகீர்தார்கள் கொண்டிருந்தனர். ஒவ்வொரு ஜாகிரும் பல துணை நாடுகளாக பிரிந்துள்ளன. சேர்வராயன் மலை மூன்று நாடுகளாகவும் சித்தேரிகள் குருவின் இருப்பிடமாகவும் உள்ளன. அவர்களே மலையாளிகளின் மூன்று உப இனங்களுக்கு பெருமதிப்பு உடைய குருவாகவும் உள்ளனர்.

மலையாளிகள் தம்முள் எழும் வழக்குகள், இனத்தகராறுகள் ஊர்கவுண்டர் என்பவரால் தீர்மானிக்கப்படுகின்றன. அவரே மூப்பனார் என்றும் அழைக்கப்படுகிறார். அவருக்கு உதவி புரிய சண்காணிகள் உள்ளனர்.

மலையாளிகளில் ஆண், பெண் இருபாலரும் புகைப்பிடிப்பதில் ஆர்வமுள்ளவர்கள். பச்சைமலையாளிகள் இன்னும் கூட சிலிகா (பனிங்குக்கல் வகை) மற்றும் உருக்குக்களிகளால் நெருப்ப உண்டாக்கி கொள்கிறார்கள். சில மலையாளிகள் மாடுகளுக்கு வைத்தியம் செய்வதில் கை தேர்ந்தவர்கள். அவர்களில் பலர் விலங்குகளின் எலும்பு முறிவுகளை குணப்படுத்துவதில் சமர்த்தராக உள்ளனர். அவர்கள் பசுவின் தோலைத் தொடமாட்டார்கள். அவற்றை உழவியோடு கட்டுக்கயிராகக்கூட உபயோகிக்கமாட்டார்கள்.

மலையாளிகளின் திருமண பழக்கவழக்கங்கள் வேறுபாடு கொண்டுள்ளன. ஆனால் சமவெளியில் வசிப்பவர்களிலிருந்து சற்று மாறுபட்டவை. பிராமண புரோகிதர்கள் இதற்காக ஏற்பாடு செய்யப்படுவதில்லை. திருமணங்களில் புரோகிதப் பணிகள் மற்றும் ஏசுமத குடும்பச் சடங்குகள் அனைத்தும் அந்த இனத்தின் அதிகாரிகளால் நடத்தப்பெறுகின்றன. திருமண நிச்சயதார்த்தங்கள் ஒப்பந்தங்கள் ஊர்க்கவுண்டன் முன்னிலையில் தீர்மானிக்கப்படுகின்றன. பச்சைமலையில் முதல் நலங்கு விழா குடியிற்றுக் கிழமைகளில் நடந்துவார்கள்.

*பழைய விவரச் சுவடிகள் அடிப்படையில் எழுதியது.

பெண் மற்றும் மாப்பிள்ளை வீடுகளில் புதன்கிழமைகளில் பந்தல்கள் போடுவார்கள். வியாழ்க்கிழமைகளில் திருமணம் நடத்தப்படுகின்றன. திருமணம் நடக்கும் இரு வீடுகளில் தனித்தனியே புதிய பாத்திரங்களில் கஸ்சம் ஒன்று தயாரிக்கப்படுகின்றது. அவர்கள் ஒன்றின்மேல் ஒன்றாக அடுக்கி வைக்கப்படும். புதன்கிழமை இரவில் விக்னேஸ்வரர் கோவிலுக்கு எடுத்துச் செல்லப்படுகின்றன. கொல்லிமலையில் மாப்பிள்ளை வீட்டில் திருமண சடங்குகள் நடக்கின்றன. அங்கே மண்புகள் அழைத்துவரப்படுவாள். திருமண மூன்றாண்டுகள் காலம் 7 மணிக்குள் இந்த சடங்கு நடக்கும். மணமகள் தாலியை பெண்ணின் கழுத்தில் இடுகிறாள். பெண்ணின் பின்பக்கமாக நிற்கும் ஊர்க்கவுண்டன் உருமண நாணைக் கட்டிவிடுகிறான்.

பெரிய மலையாளிகளிடையே திருமண விலக்கு அனுமதிக்கப்படுவதில்லை. ஆனால் பச்சை மலையாளிகளிடையே திருமண விலக்கு அனுமதிக்கப்படுகிறது அவர்கள் இதற்கான அபராதம் கட்டியே தீரவேண்டும். விதவைத் திருமணம் மூன்று இனப்பிரிவுகளிலும் அனுமதிக்கப்பட்டுள்ளது. விதவைத் திருமணத்தின் பொது மணமக்கள் ஒருவர்க்கொருவர் எதிர் எதிரே முழுந்தாளிட்டு நிற்பார்கள். அவர்களுக்கு மத்தியில் ஒரு துண்டினை தொங்கவிடுவார்கள். மணமகள் தாலியை துணிக்கு அடியில் வைத்து பெண்ணின் கழுத்தில் இடுகிறாள். ஆனால் ஊர்க்கவுண்டனால் தாலிகட்டப்படும் வரையில் பெண்ணின் முகத்தைப் பார்க்க அனுமதிப்பதில்லை. விதவை மணம் புரிந்துகொண்டால் முதல்கணவன் மூலம் பிறந்த குழந்தைகள் அதன் தகப்பன் வழியில் உள்ள உறவினரில் நெருங்கிய ஆண் நபரிடம் ஒப்படைக்கப்படுவார்கள்.

மலையாளி பெண்கள் பருவமடைந்தால் ஏழு தினங்களிலிருந்து முப்பது தினங்கள் வரை தீட்டு அனுசரிக்கப்படுகிறது. இந்த நாட்கள் அனைத்திலும் அந்தப் பெண் திணமும் நீராடுவாள். தலையில் நீர் கொட்டுவாள். வாரம் ஒருமுறை வீட்டினை துப்புறவு செய்வர். குழந்தை பிறந்த 12, 18 அல்லது 16 வது நாளில் தூய்மைப்பாடு திணம் கொண்டாடப்படுகிறது. என்ன பெயர் வைக்க வேண்டும் என்பதைப் பற்றி உள்ளூர் பூசாரிகளை கலந்துகொள்ள வேண்டும் என்பது பொதுவான நடைமுறையல்ல. மற்றும் அர்ச்சகர்கள் சில பூஜைகள் நடத்திய பிறகு பெயரை தேர்ந்தெடுத்து அறிவிப்பார்கள். கடவுள் பக்தியுடன் கூடிய பெயராக இருக்கும். குழந்தைகளின் பெயர்கள் பொதுமக்கள் வணங்கும் தெய்வங்களின் பேரில்தான் பெரும்பாலும் இடப்படுகின்றன.

வழக்கமாக இறந்தவர்களைப் புதைக்கிறார்கள். காலரா, தொழுநோய் மற்றும் ஏனைய தொற்றுநோய் கொள்ளை நோயால் இறந்தவர்களை எரியூட்டி விடுகிறார்கள். தீட்டு தினங்கள் மூன்றிலிருந்து முப்பது தினங்கள் வரையிலாகும். இறந்தவர்களின் ஆவி வீடுகளில் வந்து உலவுகின்றன என்ற நம்பிக்கை உண்டு. அவைகளுக்கு கோழிகள், ஆடுகள், பன்றிகள் போன்றவைகளை பலி கொடுத்தால் கோபம் தணியுமாம். சிரார்த்தம் எதுவும் நடைபெறுவதில்லை. ஆனால் மறைந்த மூதாதையர்களை திருமணத்தின்போது, மகப்பேற்றின்போது, பருவமடையும்போது வணங்குவார்கள். மலையாளிகளின் வீடு புனிதமானதாக கருதப்படுகிறது.

இவர்கள் சிவனையும், விஷ்ணுவையும் வணங்குகிறார்கள். நாமத்தையும் விபூதியையும் அணிகிறார்கள். நாமத்தை மதாச்சார வணக்கத்திற்கும், விபூதியை தினசரியும் உபயோகிக்கின்றனர். இவர்கள் வழிபடும் தெய்வம் கிராமன் என்னும் விஷ்ணுவின் மறு அவதாரமாகும். கோவில், புதரில் தலைமைக் கோவில் உள்ளது. இது பெரிய கல்ராயன். மலையில் மேல்நாடு என்ற இடத்தில் உள்ளது. கிராமனுக்கு இரத்தப்பலி எதுவும் கொடுப்பதில்லை. சிவன் விஷ்ணு இத்தெய்வங்களைத் தவிர, காளி, பிடாரி, மாரி, அய்யனார் என்னும் தெய்வங்களையும் வணங்குகிறார்கள். இந்த தெய்வங்களுக்கு பெரும்பாலும் தனித்தொழுகையிடம் கிடையாது. திறந்த வெளியிலோ, கூரையில்லாத சுற்றுச்சுவர் எழுப்பப்பட்ட இடங்களிலேதான் சாமி சும்பிடுகிறார்கள். இத்தெய்வங்களுக்கு மலையாளி இனத்தார்களின் பூசாரிகளால் படையல் முதலியன போடப்படுகின்றன. அவர்களை தாதங்கள் என்றும் ஆண்டிகள் என்றும் அழைக்கிறார்கள். அவர்கள் பரம்பரையாக இந்த பணிகளைச் செய்து வருகின்றனர். மலையாளிகள் கொண்டாடும் பண்டிகைகளில் பொங்கல், தீபாவளி மற்றும் ஆடிப் பதினெட்டு முக்கியமானவை. பொங்கலுக்கு இரண்டாம் நாள் (மாட்டுப் பொங்கல்) தீபாவளி பண்டிகையின்போது புனிதவட்டையாடச் செல்கின்றனர். மற்றும் எருதுகள் நடனமும் நடத்துகின்றனர்.

(இக்கட்டுரையானது சேலம் மாவட்டம், நாமக்கல்லில் 1988 ஆம் ஆண்டு ஆகஸ்ட் மாதம் 3 ஆம் நாள் அன்று நடைபெற்ற 'வல்வில் இரி' விழாவில் நடத்திய கருத்தரங்கில் வாசிக்கப்பட்டது).

துணுக்குகள் :

அரசு ஊழியருக்கு போனஸ்.

பிரிட்டிஷ் அரசாங்கம் இந்திய நிர்வாகத்தை நேரடியாக மேற்கொண்டு 50 ஆண்டுகள் பூர்த்தியடைந்ததை முன்னிட்டு 1909ஆம் ஆண்டில் மாதம் ஒன்றிற்கு ரூ. 50 (ரூபாய் 50 மட்டும்)-க்கு மிகாத சம்பளம் பெற்ற மற்றும் மாநில இரயில்வே ஊழியர்கள் உள்ளிட்ட இந்தியாவில் பணிபுரியும் அனைத்து நிலையான அரசு ஊழியர்களுக்கும் ஒரு வார கால சம்பளத்தை போனஸாக வழங்க அரசு ஆணை பிறப்பித்தது. 

(ஆதாரம்: அரசாணை எண் 5, நிதித்துறை, நாள் 5-1-1909)

பொது வருங்கால வைப்புநிதி ஆரம்பம்

இக்காலத்தில் அரசு மற்றும் தனியார் நிறுவனங்களில் பணிபுரியும் ஊழியர்களின் நன்மைக்காக வருங்கால வைப்பு நிதித் திட்டம் செயல்படுத்தப்பட்டு வருவது அனைவரும் அறிந்ததே. இத்தகைய திட்டம் முதன் முதலாக இந்திய அரசுப் பணியாளர்களுக்காக பொது வருங்கால வைப்பு நிதி "General provident Fund" என்ற பெயரில் 1909ஆம் ஆண்டு துவக்கப்பட்டது.

1909ஆம் ஆண்டு ஆகஸ்டு மாதம் முதல் தேதி அரசு ஊழியர்களுக்கு வழங்கப்பட்ட சம்பளத்திலிருந்து பொது வருங்கால வைப்பு நிதிக்காக சந்தாத் தொகை பிடித்தம் செய்யத் துவங்கப்பட்டது.

(ஆதாரம்: அரசாணை எண் 260, நிதித்துறை, நாள்: 30-6-1909)

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