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AVANA AMUDHAM

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EDITOR'S PAGE.

Here is the eleventh issue of 'Avana Amudham' :

This volume contains articles on 'The Philosophy of Fiction', 'Autobiography of Shaik Mohammed Ali Hazin' and 'Civilization' taken from the old magazine called Asiatic Journal for January to April 1831. An article on 'The Mill Industry in Madura, Tirunelveli and Coimbatore,' written by Thiru T. Than-kappan, Research Scholar finds a place in this issue. The article on 'Emigration from Madras Presidency to Mauritius (1830's)' written by Thiru C. Joseph Barnabas contains useful information in regard to emigration of Tamils to Mauritius. 'Tamil Nadu Archives at a glance', included in this issue, gives a vivid picture about the functioning of the Tamil Nadu Archives. Thiru S. Ganeshram gives the complete picture of the students' participation in the non-co-operation movement in Tamil Nadu in an article on this subject. A debate on the "Suppression of Brothels and Immoral Traffic in Women" in Madras Legislative Council held on 12th October 1928 has also been extracted in this issue, in continuation to the one published in the previous issue. The life of V.O. Chidambaram Pillai, freedom fighter has been depicted, in the issue, ample testimony to his bravery and patriotism. Progress of Research Topics in Tamil Nadu Archives by the Research Scholars from various Universities and the list of new arrival of books in the Archives library for the current quarter have been annexed to this issue, as usual. This issue also contains the copy of the original letter written by Subhash Chandra Bose to Rajaji in the year 1937.

The Tamil section of this issue has been decorated with the articles written by Vidwan M.C. Kannapiran and Thiru M.V. Govindaraj. The two articles by Thiru S. Ponnambalam, Library Assistant of this Archives, unearthed from the Purananeru an ancient Tamil Poem are noteworthy.

We whole heartedly invite healthy comments, which will help us improve the standard of the journal.

We solicit interesting historical notes, articles, tit bits, etc.. from the readers for the 'Avana Amudham'.

Assuring our best services to the readers.

M. GOPALAKRISHNAN.

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Pages from a rare journal:

1. THE PHILOSOPHY OF FICTION.

(Compiled by the Publication Cell)

The Arabian Nights' Entertainments have extended their fame and fascinations almost all over the civilized world. But while they have been read with delight by the imaginative, they have been reprobated by the unimaginative as being exceedingly absurd and ridiculous, leading to no moral good whatever, containing no precepts for the guidance of life, no principles of wisdom for the improvement of the heart. If, indeed, these and similar production were read and enjoyed only by the weak and the wicked, by the indolent and the mischievous, then might we readily join in the vituperation of them, pronouncing them stark naught and utterly worthless. Men, however, of pure morality, of high intellect, of good taste, of active minds, and of useful lives, have read them and have been delighted with them. It is clear, therefore, that the appetite for fiction is not a diseased appetite, that it is not a vicious exception, but a part of the general rule of humanity. For it is not only in one region of the globe or by one variety of the human race, that works of fiction are relished, and if we may so speak, consumed, they are the staple production of the whole civilized globe, and under various modifications they have found their way into every nation and every tribe. A habit so prevalent and so general must be founded on some principle or situation common to the species; and whatever variety there may be, in different nations and in different ages, in the taste for this or that kind of fiction, must arise from some peculiarity of circumstance, more or less obvious; and as a psychological curiosity it is worthwhile to investigate the general principle, and to inquire into the causes and indications of its several varieties.

In the first place, as to the general principle. To love fiction, as fiction of falsehood, merely for its own sake, cannot be a natural propensity in man, who rather possesses an inherent love of truth and a repugnance to falsehood and deception. There is a pleasure, therefore derivable from fiction independent of its being fiction, and it is obvious that the narration of imaginary adventures never pleases so strongly as when the hearer or reader is impressed for the time being with a sensation of variety. He may know that he is about to listen to a fiction; he may know that he has listened to a fiction; but, while he listens, he enjoys a sensation, not a conviction, of truth. This appetite for fiction has its foundation in a natural condition of humanity, heightened and strengthened by the artificial circumstances of civilized life. Its first element is sympathy or fellow-feeling; and its first impulse is from mental leisure and the absence of bodily excitement. All the human appetites, in the gratification of which consists the enjoyment of life, are the prompters and springs of man's actions; and as there is a pleasure in the gratification of the appetites, there is also an interest in the means used to obtain their gratification. Now, taking man in the simplest state of his being, living by means of hunting or fishing, much of his time is employed in pursuit of game, some in eating, and much in sleep. Still some time remains unoccupied, and that time must be employed in thinking, that is, in recollecting the past or in anticipating the future. So long as the mind continues awake, it must have employment, either actual, in the pursuit of some object, or speculative, in the recollection of that pursuit. But man, being naturally of social and sympathetic habits, feels an interest also in the pursuits, accidents and adventures of others; and when companions in the same, or partakers of similar pursuits, assemble together, they have an interest in a social recollection, and a sympathetic pleasure in talking of their adventures. The pleasure, which one man feels in listening to the adventures of another, is a pleasure of sympathy; and the merit of a narrator consists in the vividness with which he can bring scenes and situations before the mind's eye, and the dexterous rapidity with which, he can make events succeed each other, stimulating but not distracting the attention. Narratives, being listened to with pleasure, not for the sake of information, but by way of mental stimulus or recreation, are the most delightful when they underge, on the part of the narrator, a little colouring and exaggeration; hence arises the poetry of romance. Exaggeration of fact is not enough for the gratification of the imagination; there needs also an exaggeration of feeling. If for, instance, the

wild hunter, in pursuit of his game, is brought to the brink of a precipice, down which he might have fallen, it is not enough for the sympathy of his hearers that he tells them the exact height of the precipice, or that he exaggerates its dimensions a hundred-fold; for the imagination of the listener is passive, and he who tells the story must not only give materials of which pictures may be made, but he must present the pictures to the mind's eye ready-made; and he must not only file the materials for emotion, but the very impulse to emotion; therefore he will present to his hearers not only the visible and actual scene, but the feelings of him who has been engaged in it. So, we observe, that in almost all languages there is common stock of epithets, by which every part of the visible world, and every movement and phenomenon of nature, is impersonated, and by human imagination impregnated with vitality.

A pleasure having been experienced in listening to a well-told tale, coloured by feeling and exaggerated as to fact, the step from founded to unfounded fiction is short and easy; more especially as civilization advances and mental leisure increases. It is indeed a very natural propensity in man, whose pursuit is pleasure, to convert into an occupation that which at first was a delightful recreation. Hence arose the profession of story-tellers, who abound in the East, and of novel-writers, who abound in the West. As a refinement on spoken narrative, then arose the acted narrative or drama by means of which, passions and emotions, joys and sorrows, were not merely spoken of, but exhibited, and made visible and audible in their influence on living individuals. But nature herself decidedly assists us in the formation of, and prompts us to the taste for, fictitious narrative and dramatic representation, by her own ingenious and curious economy of dreams. A dream is a natural romance, comedy, or tragedy, as the case may be. It is in nature, though not in being. It is true, though not a fact. It is composed of veritable materials, though it has no veritable existence. It is made up of experiences, and hopes and fears. The elements are our own, but the combination of them gives them novelty and strangeness. As, when the system had been saturated with sleep, there comes, the dreams, which is the twilight of our waking being, so, when the frame is wearied with its pursuits and exertions, the mind seeks a stimulus from sympathy with narrated imaginary, and dramatized adventures. It would be, perhaps the perfection of luxury to be put to sleep every night by a good play, and awakened every morning by a gorgeous dream. The Turks, who are a luxurious people, and understand the philosophy of sensuality, are fond of storytelling and love opium. Opium is a kind of vegetable romance, a portable and tangible dream. Under its influence the mind is passive, and the eye may see whatever it asks for. By the power of opium, the teasing reality of day-light is shaded down to a picture-like beauty, and the black mantle of night is embroidered with splendid creations. Opium brings to the mind the very essence of romance, investing it with dramatic visibility, kindling its strongest sympathies, turning over its leaves and shifting its scenes silently and most opportunely, and making its transitions with striking dexterity and a sweet surprise. In all this is an anticipated fiction; so it is with dramatic representations; for though, in reading a printed book, we may possibly be led into the error of supposing that fiction is fact, it is impossible that we should take our seat in a theatre with any apprehension that we are about to witness real events. And as in the arts of painting and sculpture, those are the finest productions which are most like nature; and in nature, those are the most beautiful objects which are most like art; so, in narratives, those are the pleasantest fictions, which are most like facts; and those the pleasantest facts, which are most like fiction. The reason is obvious in either case; for similarity in art to nature is the perfection of the art; and nature, when she resembles art, is then in her finest attitudes, and most beautiful or interesting forms, inasmuch as art seeks for and records that which is extraordinary in beauty and interest.

The love of fiction is so general and so powerful, that it not only distinguishes the luxurious people, who make pleasure their business, but it lays hold of strong and active minds; some of our most eminent scholars and statesmen have found recreation in the sympathies of romance. They, however, have used it only as a relaxation, whereby they have been strengthened and refreshed and saved from the pedantry which clings to uniformity of pursuit and oneness of mental object.

In the second place, as the propensity to be amused with fiction is so universal, and as fictions of various kinds have interested and amused various people, something may be learned from an inquiry into the causes and indications of its

several varieties. In an early stage of civilization, when the belief in frequent or habitual preternatural agency was universal, there were scarcely any fictitious narratives in which this agency was not introduced. Here the exercise of the imagination was strongly called into play, and with an exceedingly intense interest. For though the belief in fairies, witches, genii, and c. was a delusion and though no individual listening to or reading these narratives had even seen one of these preternatural beings, or had ever experienced palpable good or evil at their hands; yet they did imagine that they had distant glimpses of them, and they attributed to them much that was the result of purely human agency. Therefore they felt an excitement of curiosity to come nearer to them by means of the sympathy of narrative, so that there might be a mental excitement with our bodily danger. This kind of feeling, by the way, differs not much from the almost universal wish to enjoy the sublime agitations of a storm or a battle, secure from personal danger and bodily harm. Myriads, believing in ghosts, genii and the like, are mightily interested in stories concerning them, but would be very reluctant to undergo an actual visit from such a guest. The same kind of narrative which pleased the world in its infancy, still please individuals in their childhood. It is a stimulus to the mind. It is the earliest species of dram-drinking. It is the opium of infancy; and when the mind, as in the infancy of the individual, or the infancy of the species, has little to think of, little to recollect, and a small ground whereon to build the palace of hope, it covets fiction for its amusement; and knowing little of the natural, it is pleased with the preternatural. The Orientals, in their fictitious narratives, shew symptoms of unfurnished, uncultivated, unreflecting, the unobservant minds; for though there is a variety of character in the humanity with which they are conversant, they seem not to regard and discriminate the variety; so we see, for the most part, that the interest of their fictitious narratives is in incident and situation, not in character. It is altogether a matter of time, place, and circumstance. The attention is always aroused and kept from flagging by perpetual and unexpected changes of scenery and condition. The Arabian Nights Entertainments are read by Europeans from a mixed motive. They gratify curiosity as illustrations of foreign manners; they are a species of imaginary travelling; they delight as gorgeous pictures, in which the brilliancy of the colouring is more admired than the art with which it is laid on. Little, indeed, can be argued from the reading, which delights or engages a people of such multifarious pursuits as the people of Europe. They read from so many motives altogether independent of pure pleasure. They read from ambition of knowledge, and shame of ignorance, and desire of shining in conversation; or they read that, by means of which they may enrich or support themselves. The fictitious narratives, therefore, of Europeans, especially of the English, lead us but a little way in ascertaining the character of the people. In the infancy of European civilization, the outrageous and indiscriminating romance, which even now delights the early years of youth, gave sufficient token of the unreflecting and unfilled mind: but there still was a difference, and the result has shown that there was a difference, between the spirit of the European romance and the curiously-wrought tale of Asiatic adventure. Europe has outgrown its romance, but Asia has not outgrown its luxurious and fanciful tales. In the romance, was a spirit of restless ambition a desire of high enterprize, a looking upward to something worthy of a knight and a soldier; there was in it a kind of homily on courage, a persuasion to personal prowess; instead of relaxing, it braced the mind, and lifted it up to high thoughts. Now the Asiatic tales are of a nature to let the mind sit more easily on the couch of luxury and indolence; they indicate a sympathy with fate, rather than a sympathy with an energy that defies fate and contends against destiny. The spirit of the romance is of the same nature as the spirit of the boards, who sang odes in honour of the mighty dead, and awakened the soul of departed warriors. The sympathy of their hearers was with high exploit; and as there was pleasure in the recollection, there was also a pleasure in the anticipation of great and mighty deeds. In listening to the song of the bards, there was a relaxation, but a refreshment also of mind. These northern people did not convert the luxury of their imaginations into a means of weakening and effeminating their minds; but they used it as a prompter to activity and a stimulant to high enterprize. And as, in all the various developments of national peculiarity, we see at once cause and effect; so it will be seen that, in the heroic fictions of the northern tribes, there was an indication of their character, and an impulse to the habits and pursuits which formed it. They delighted in the songs of the bards, because they delighted in the conflicts which those songs recorded; and by the poetical fervor with which

they celebrated and recollected high exploits, they were led on to an increased ambition. And they who listened with rapture to the songs of the bards overran the provinces of those who were charmed with the fairy tale.

The people of ancient Greece had a fictitious literature. Theirs was for the most part dramatic and heroic. They celebrated great exploits, and dramatized the doings of the Gods. They have left no samples of imaginary adventures or of fairy tales, though in their dramatic and epic writings they exhibit a belief in pre-natural agency. In the *Siege of Troy* is seen the spirit that could relish the *Iliad*; and in the taste which relished the *Iliad*, may be also discerned the spirit which would carry on the *Siege of Troy*. And it is pretty evident that the heroic age, in the Grecian annals, was also what may be called their barbarous age. In considering the situation of ancient Greece, with reference to its fictitious literature, another feature in the philosophy of fiction is displayed, namely, the degree in which its quality and quantity depend on the form of Government. The ancient Greeks were what is termed a free people, that is they had a very multitudinous Government. Almost every free man was a politician and a statesman; so that besides having his own business to attend to, he was also occupied with the business of the state; therefore he had little time and less interest for pure fiction, and is very elegant literature savoured much of politics. What a marked difference, for instance between the comedies of Aristophanes and the French comedy of the age of Louis XIV. The perfection of elegant literature seems to demand the influence and almost despotism of a court. Indeed, where a people is prohibited from discussing realities, it must be taken of itself to fiction or to science; but the latter can hardly ever be popular enough to become universal.

The ancient Romans are still further illustration, how much a continual actual pursuit excludes fictitious literature. They were a free people and a fighting people, and for many ages they seem to have had comparatively no literature. They had, in fact, no occasion for it, inasmuch as they had no leisure for it; and they could not spare from their wars any part of the community to stay at home for the cultivation of literature. But when the Government was taken out of the hands of the multitude, and when the splendour of a court superseded the bustle and agitations of the forum, then literature was cultivated, and then rose the Augustan age. Even then, however, their literature differed much from the fictions of the subjects of the more perfect despotisms of Asia.

Fiction seems, therefore, to be a natural production of the human mind, and an almost essential resource of its leisure. It is modified according to circumstances, to which it yields an implicit obedience. In our own country, we may observe it in all its forms. We have enough of a court to lead to the cultivation of fiction, enough of popular interest in government to mingle politics with literature for such works as the *Edinburgh* and *Quarterly Reviews* are peculiar to us; we have also the military spirit to make us enjoy heroic literature, and we have numbers sufficiently at leisure to pursue the flowery path of pure fiction.

(Taken from the *Asiatic Journal* for January—April, 1831.)

2. AUTOBIOGRAPHY OF SHAIKE MOHAMMED ALI HAZIN*

(Compiled by the Publication Cell)

MOHAMMED ALI HAZIN, a learned and accomplished Persian of distinction, and the author of many works in prose and verse, was driven from his native country by the persecution of Nadir Shah, and he took refuge at Delhi and then at Benares, where he died, at an advanced age, in 1779.

Leading "the dullest course of existence in the dullest of all countries", and "induced to think", as he tells us, "after an attentive and true observation of a life spent in wandering and perplexity, that the chronicle of his days might not be void of interest and warning example to the diligent inspector", the Shaikc determined, some years after his settlement in India, to recreate his hours by writing his own history, which he did not carry beyond the year 1742, thirty-seven years prior to his death.

That excellent orientalist, Sir William Ouseley, described these memoirs, in 1789, as containing "a pleasing variety of personal and historical anecdotes, excellent observations on men and manners, besides an interesting account of his travels, and remarks on many modern literary productions".

Autobiography seems to have been, at all times, rather a favourite species of composition with Eastern nations. To journalize the events of one's life, when checquered and evenful, is extremely natural; to desire to afford others a participation in the emotions which its incidents awaken, is equally so. It, moreover, qualifies an Asiatic to become a storyteller without the toil of invention; Hence its popularity and frequency in the East. To afford delight, however, the narrative must be not only varied and striking, but wonderful; and even prodigious and preternatural occurrences were recommendations to such works, and in the earlier ones are not very rare. This circumstance somewhat detracts from the utility of Oriental autobiography.

Shaikc Mohammed Ali informs us that he was born at Ispahan in 1692; that his father was an eminent scholar, and descended from a line of learned men. His crudition, his piety, and his rigid obedience to the precepts of the Coran, are commemorated by his son. Mohammed Ali relates the course of his education; he tells us that, before he was eight years of age, he took a particular affection for logic and poetry, but practised the last by stealth, being forbidden to write verses by his father, till the latter found that his son's propensity was too strong to be subdued, when he encouraged it; and one day, when a party of clearer men had assembled at his house, he desired the young poet, if he had composed any verse, to recite it. Mohammed Ali thereupon uttered some verses, which had entered his mind, and the company, he tells us, "moved from their places, and burst into applause." His continued predilection for poetry is evinced by the multitude of verses with which the memoirs are crowded and which, his phrasology, "turn the reins of his ink-dropping pen from the road".

As he advanced in learning, he felt a desire to know the tenets of the different religions in the world. He cultivated an acquaintance with the Christian doctors and padres, and "tried and measured the quantity of Knowledge of each". With one, named Avanues, who was versed in Arabic and Persian, he was very intimate, and acquired from him a knowledge of the Gospel and of a great number of Christian books. He tells us that he investigated the articles of the Christian faith and the principles of that religion; but instead of becoming a convert thereto, he was enabled to overthrow the arguments of Avanues in its favour. "I repeatedly" he says, "by various arguments, proved to him the truth of the Mahometan faith; not having a word to say in reply, he stood convinced of the error of his way; but he died without having openly received the grace of being directed to the straight road of salvation". He courted acquaintance, likewise, with the doctrines of the different Mohammedan sects.

*The Life of Shaikc Mohammed Ali Hazin, written by Himself; translated from two Persian Manuscripts and illustrated with Notes. By F.C. BELFOUR, M.A. and c. London, 1830. Printed for the Oriental Translation Fund.

Meanwhile he fell into the toils of beauty, which "made the frantic nightingale of his heart sing in a loud tone"; till an opportune chronic disorder of the joints, with the sudorific remedies prescribed for it, relieved him from the "carnal attraction".

Soon after, he removed to Shiraz, where, as well as at the other places visited by him, he became acquainted with all the literati, whose characters he describes with intolerable prolixity; the descriptions are occasionally diversified with extracts from his own poems and those of others.

After visiting other parts where he noticed little else but their learned men he determined to go to Mecca; and accordingly embarked at Bender. An ass being attacked by the heretical sea-robbers on the coast, who plundered the ship he returned to Shiraz without visiting the Hejaz. Here, he says, his mind "became attached to the idea of abandoning the society of mankind and the habitation of cities, and retiring to some mountains with shelter and water, where he should content himself with what the True Provider might destine from him". His parents and friends, however, weaned him from this diseased fancy. They counselled marriage; but the Shaikhe tells us, that, through his application and immense love of science, he declined this remedy, thinking it would be a hindrance to his leisure.

He went on, writing treatises and commentaries, and collecting his poems into diwans, until the death of his father, when he represents himself as "horrorstruck" with the world, the pleasures of which he, though young, regarded with contempt and detestation, his constant desire being to put on the habit of a dervish, and retire into seclusion. The disorders in the province of Gilan, invaded by a Russian army, robbed him of his possessions, and reduced him to very slender resources. He then describes the Afghan invasion and the siege of Ispahan, during dreadful famine in which place, our author, who was one of the sufferers, says, the loaf of bread rose to four or five ashrafs (about £ 8 or £ 10); "every thing," he says, "that the hand of my ability could reach to I expended, and except my library, scarcely anything remained unsold in my house; though of little or no utility in those circumstances, I distributed near 2,000 volumes of my books; the remainder of my collection became the plunder of the Afghans".

Escaping in disguise from Ispahan, the Shaikhe reached Khorram Abad, in Loristan Feili, where he beguiled the sad hours of adversity in the Society of the Learned.

Meanwhile, a Turkish army entered Persia; Khorasan was invaded by the Afghans; Sistan revolted; the plague depopulated Tabaristan, and the Russians ravaged Gilan. "At this period", says our author, "no less than eighteen persons, possessing troops and retinue, were reckoned up, who, in the different provinces of Iran, had raised pretensions to royalty and principality; there were many besides who exercised robbery and plunder." The Afghans, meantime, caused and suffered much slaughter, the people resenting their tyranny, and the Safavean monarch maintaining, as well as he could, ahead against all his foes. The possession of the throne was, however, secured by Mahamood, the Afghan, by the murder of the Safavean princes; "nine and thirty innocent Seyyids were barbarously slaughtered. It is wonderful," adds our author, "that on the same night a change passed over him, and he became deranged; he began to gnaw his own hands, and t and c". Ashraf, "his successor, by prudence and vigour, conciliated the people; routed the Turkish army, and seated himself firmly on the throne of Persia.

Our author was all this time at Khorram Abad, where, according to his own account, which is seldom disparaging to himself, he was busied in exciting the people against the Turks. Hamadan had been stormed and taken by the invaders, and the Shaikhe determined to travel thither, in hopes of relieving the distress of the inhabitants of that city. Its condition was dreadful; some of the streets were impassable by reason of the dead bodies, which in one part were heaped upon each other "to the top of the highest wall."

Happening, soon after, to be at Bussorah, when a vessel was about to sail to Yemen with pilgrims for Mecca he made a second attempt to get thither; but a storm and the distress attending a sea-voyage obliged him again to relinquish the journey. In a quatrain, which he wrote at this time, he describes his perplexity, by assimilating himself to a mile-stone; "my head goes round, puzzled

to know why it goes round." Marriage was again recommended, but he still deemed it "no wise desirable." On his return to Khorram Abad, he found it in the possession of the Turks.

In Hoveizah and Shoshter and Dzebol, he met with some Sabians, whom he represents as generally "mean and low-lived people." He says "they have a book consisting of 120 chapters, which they call the First Zebor, or scriptures. Their faith is that the creator of the world made the stars and heavens, and left the Government of the world to them. The most intelligent among them say, we do not pay our worship and say out prayers to the stars; they are only our kiblah, or object at which we look."

The memoirs relate hastily and superficially the battles with the Afghans, Turks, and insurgent nobles, the death of Ashraf and the rise of Nadir Coli Beg, afterwards the celebrated Nadir Shah.

During these commotions (in 1732), our Shaikhe made a third and successful attempt to visit Mecca the Revered, where he composed a treatise on the Imamut. On his return, he found the affairs of the monarchy still more embroiled, Shah Tahmasb deposed by the instrumentality of the Great Khan (Nadir Coli Khan) and his son, an infant of two years, nominally at the head of the Government. At Bender Abassi our author was detained by want of means to discharge his debts. He describes the country as labouring under the most horrible oppression. No person without an estate could procure means of subsistence, and miserable wretches went about imploring help, but found none. The Shaikhe represents himself as so framed that he could not countenance folly or iniquity, cruelty or oppression. He was irresistibly impelled to succour the distressed, and if unable to do so, "rest was impossible to him, and life a prohibition".

The sufferings of the Shaikhe were, therefore, multiplied and exasperated by the scenes he beheld around him, and his sympathy with the people's wrongs, and his efforts to allay their disorders, seem to have excited a jealousy against him. At length a severe act of tyranny occasioned "his distressed heart to lose all patience," and he determined to quit his native country and retire to Hindostan. A captain of an European company, he says, dissuaded him from going thither, "enumerating some of the deformities in the qualities of that empire," and wished to prevail upon him to go to Europe; but he resisted his importunities, and proceeded to Tatta, where he remained, enduring the pain of being alone and without friends, his "body and soul worn out" with the visits and conversation of "worldly persons" who frequented his house. He repented his resolution not to sail to Europe, and determined to go back to Persia, but was prevented by the "imperious decrees of fate," and carried to Delhi, in a retired corner of which, devoured with grief and anguish, he penned these memoirs.

And let it not be concealed (he says) that the incidents of the days of mystery in this country come not within the possibility of detail, and I should be ashamed to apply myself to the mention of even a summary of them, for they are absolutely unfit to be exposed and narrated; and were I to turn the reins of my pen to the description of the remaining adventures of my own life, I should inevitably be led to depict some of the crimes and shameful things in the circumstances and qualities of this country, traced as it is with foulness, and trained to rurpitude and brutality; and I should grieve for my pen and paper.

The Shaikhe continues his account of Persians politics till the deposition of Abbas, the infant shah, and the assumption of the regal dignity by the Great Khan, Nadir Coli; the relations of that monarch with India, his march to Cabul, and finally to Delhi, of the massacre at which place our author appears to have been an eye-witness; and finally he has given details of the death of Shah Tahmasb, and a sketch of the Safavean dynasty.

(Taken from the Asiatic Journal, Jan-April, 1831)

3. CIVILIZATION

(Compiled by the Publication Cell)

The difference between civilized and uncivilized man is nearly the same as the difference between a learned pig and a wild boar. There exists, however, this further difference between the human and the brute animal, that one man or set of men may civilize others, but no trained brute can reach or discipline his fellow-brute. The communication of civilization is obvious enough, and no imaginary limits can be placed to its extent or intensity; but there are questions as to its origin, principles, and progress, questions that are interesting as matters of scientific inquiry and means of practical benefit to the world. Mad. De. Stael, in her work on Germany, has said that civilization is man's natural state, and that condition of barbarism is a species of degenerateness. But Bishop Warburton has, in the work on the Divine Logation of Moses, hinted that civilization may have originated in Egypt, and have been owing to the inundations of the Nile. Mad. De Stael urges, as an argument for her view of the subject that we have no records of a nation growing up out of barbarism into civilization, but that we have instances of people sinking down from a high state of civilization into comparative barbarism. This lady suffered imagination to blend with her reasonings, and took of most subjects rather a poetical than an accurate view. We cannot indeed very easily imagin Adam and Eve, in Paradise, or in their immediate expulsion from it, to have been in no better condition, intellectually and civilly, than a solitary pair of Caffres or Hottentots; but we cannot, on the other hand, consider them to have been in a state of what may be fairly called civilization. For, in the first place, there was no divisions of property; in the second place, there was no distinction of ranks, and, in the third place, there was no directing or coercing laws. Nay, still farther; there were not and could not be, any of the obvious indications of civilization, for there were no arts and sciences, no literature of any description, neither history nor poetry. It may be supposable that the first couple and the early inhabitants of the world generally were not wild and ferocious, though the history of Cain is no flattering portraiture of their gentleness; but neither the human nor any other animal is gratuitously ferocious and destructive; they are impelled and prompted by motives of self-preservation or enjoyment. The human race, indeed, though greatly addicted to quarrelling, yet will not quarrel unless there be something to quarrel about; and as there was no lack of provision in the earlic days of the earth's use, we may suppose that for the most part the species was tolerably amiable. Travellers have found the uncivilized inhabitants of many regions of the globe gentle and even courteous, somewhat mentally acute and almost speculative, as if ready to receive the means and materials of civilisation. But all the gentleness is merely the gentleness of ease and abundance, and is not, like the gentleness of civilization, the result of effort. Mad. De. Stael has said that there are no records of a people growing up out of barbarism into civilization. True; nor can there be in the nature of things; for antecedent to civilization no records are kept, and the change is not so instantaneous as to be marked. But it has been shown that man is not created in a state of civilization; therefore it follows that civilization is subsequent to creation, not coeval with it, and that it arises from some definite cause, and proceeds on some regular principles. What is that cause and what are those principles? Let us inquire.

Bishop Warburton conjectures, and I believe more than conjectures, that civilization had its origin and cause on the banks of the Nile. He gives a very plausible reason for such a conjecture, and it is some what to the following effect. Men in tribes and families took up on the plains of Asia a temporary residence, where they pastured their flocks, and lived on what the earth produced for them spontaneously or by a careless tillage, till by the increase of their families, or a diminution of earth's productiveness, they had need of new lands, for they were not careful to repair the old, when in the course of a few days' journey they could find new. But when settlements were made on the banks of the Nile, Ganges and Euphrates, the necessity of migration was removed, because, by the annual over flowing of the river a deposit was made of fertilizing matter, whereby the exhaustion of the preceding years' harvest was repaired. Hence

arose an important change in the relations of society and a revolution in the condition of humanity, which it had never before experienced, and had scarcely anticipated; for now it became necessary to make a distinction of property, and as no slight or easily constructible fences could bear up against the weight of water which annually pressed upon their lands, there was need of an accuracy of admeasurement to determine the limits, and for this the science of geometry was diligently cultivated in Egypt. The present Bishop of Chester, John Bird Sumner, whose name by the way is too good to be so smothered with titles and epithets, has well demonstrated, in his treatise on the Records of Creation, how that the probability and fear of need produces the value, desirableness, and distinction of property, and with it those laws and defences, and leisure and embellishments, which form the elements, essence, and substance of civilization. But it is not merely the fear of want which makes society and property, there is also a love of power and luxury. Provision is made for all this in the inundation of the Nile for there is a portion of the year in which no labour can be bestowed on the land, and when no pursuit can be made of the wild animals; and then the minds of obtuse people rest as the dormouse sleeps in the winter; while the minds of the more acute are alive, and alert, and active; so there springs up in that condition of existence the commencement of speculation and science, and there arise also aspirations of ambition and the love of power. Moreover, while the earth lies covered with water, and the heavens are cloudless, there is a prompting to the study of astronomy. And when the mind is thus at rest in the quiet of the inundation, there comes a collection of the past, and there is acquired a taste for history, and verbal history is generally exaggerated history or a species of romance. Thus we may easily imagine how civilization made its approaches and per adventure the Egyptians were not without some reason and ground for their conceit of themselves as the investors of arts and sciences, and as the first people in the world. There were probably other people on the banks of the Ganges and Euphrates who might divide the honour with them. It is certainly a remarkable fact that most of the histories and traditions concerning divers people are mixed up with water or inundations, and the Egyptian cosmogony, as may be seen in the first volume of the Ancient Universal History, discourses much about mud as the first element of being. Nations seem to recollect these inundations as the first dawnings of national consciousness. From the natural improvement and restoration of the lands in Egypt was learned the artificial mode of repairing exhausted or weakened soils; and from repairing that which had been exhausted, men proceeded to the creation of new soils, or to the strengthening of those which are naturally barren. Now it appears that one great advantage in point of civilization is the condensation of men into masses, so that they may have much and frequent intercourse. Man improves wonderfully from being seen much and from being seen by many, and from being attentively seen. For thus his ambition is excited and his courtesies are developed. Being left in solitude he grows rude, crabbed, and uncouth, negligent of person and of mind. Moreover, there is in the greatest cities, for extremes meet, a kind of artificial or gregarious solitude, when man seems too insignificant as an individual, and is not singularly discernible in a multitude; and this kind of palpable solitude is injurious to moral decency. The lower tribes or the anonymous multitude are as eels in the mud, wriggling about in a kind of confusion that perplexes observation, and bids defiance to all attempts at discrimination. London, for instance, is sought and commended as a place where the profoundest solitude may be enjoyed. In the country a man may be unseen, but in London he is invisible; he is as fish that has leaped out of the angler's basket into the water again. This it is that renders the use of a public eye so exceedingly important and pressingly needful; and this it is that shews what is required in the society of the civilized to preserve the benefits of civilization and to extend and intensify them. One of the ancient kings of Egypt made a law which compelled every individual in his dominions to enter into a public register his name and place of abode and his occupation, and made death the penalty of neglect or falsehood. Now we are not to suppose that an Egyptian or any other king could be so vainly curious, that he had a gratification in amusing himself with this register, nor are we to imagine that any king, however wise or sagacious, ever made a law for a non-existent but possible evil; clearly therefore there must have been experienced in Egypt, antecedently to this law, great evils from an anonymous and undistinguishable population swarming in the lower skirts of society; and the law giver sought by the microscope of a register to lift up every individual to the public eye. But when communities grow much too large for the general eye, they grow corrupt, and decay. We must not and indeed to cannot say, that the lowest of a large city's rabble are incapable and unsusceptible of orderly training, and of decorous civil demeanour; on the contrary, they only need the public eye and a consciousness of it.

There is also another point connected with civilization, and with reference to which, I began to pen these remarks; I allude to the possible universality of civilization, and having said that the difference between a trained brute and a civilized man is, that the brute cannot communicate his training, but a civilized man may communicate his civilization; and this is true of a man of any nation or any family on the face of the globe. Notwithstanding what some conceited physiologist or interested traders have said, there is a clear and strong line of distinction between man and brute, a line impassable and definable and it may be called the line of instructiveness. Take the elephant for his sagacity or the orang-outang for his form as approaching to humanity yet you will not find a link to unite the higher with the lower. No animal, save man, can instruct. Now we have seen many individuals of the intellectually calumniated tribes of Africa not only receive civilization, but receive it well and transferably, so that they may thereby rear their offspring in orderly and humane habits. It might be thought, a paradox, that of the graceless and uncouth rabble of a crowded city, nothing could be made in the way of decency of demeanour or gracefulness of manner; but we know that the inability is rather habitual than physical. Whatever calumnious may be stupidly invented and credulously believed concerning nations whom it is the interest of the calumniators not to civilize, we have never yet, by means of all our travellers and researches, met with a people so wild and exquisitely indomitable as Peter the wild boy, who astonished and posed the physiologists of the last century. He seemed to be a lesson given by Providence to civilized man, to show how coarse is the raw material of humanity.

It appears therefore that there is a line of demarcation strong enough to be visible, and preeminently so, between man and the inferior animals, and that line is a capability of civilizations.

(Taken from the Asiatic Journal Jan—April 1831)

4. THE MILL INDUSTRY IN MADURA, TINNEVELLY AND COIMBATORE

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From time immemorial, the cotton textile industry in India enjoyed a position of pre-eminence. Its supremacy in the world of textiles remained more or less undisputed right up to the beginning of the eighteenth century. But the advent of industrial revolution and the emergence of Lancashire cotton textile industry started eroding her undisputed pre-eminence and its role came to be reversed from that of producer of superior quality finished products to producer of raw cotton for the English textile industry, and it also began to serve as market for the finished products of the Lancashire textile industry. Even though the emergence of the modern cotton textile mill industry in India could be traced to the first cotton mill established in Calcutta by a British entrepreneur in 1818, the real beginning in this direction was made only in 1854, when a Parsi merchant, Cowasjee Davar, founded the Bombay Spinning Mill. In South India, the Savana Mill at Pondicherry was started in 1828, but the real beginning of the textile mill industry in the Madras Presidency was only in the 1870s.

The history of the cotton textile mill industry in the Madras Presidency can be broadly divided into three major phases: (i) from its inception to the First World War, (ii) from 1914 to 1932, and (iii) from 1932 to 1947. The first phase marked the establishment of cotton textile mill industry, both by Europeans and Indians, who started mills in Madras, Tinnevely, Madura and Coimbatore. The second phase witnessed the impetus given to the industry by the boom conditions created by the First World War and the years immediately after the First world War. It was during this phase, due to the initiative of Indians, that a few more mills were added to the list of existing mills. It was, however, in the third phase that a remarkable advance was made, when a number of mills were established particularly in Coimbatore. Paradoxical, as it may appear, it was during this period of terrible world slump that a large number of mills came into existence.¹

Although the Government of Madras followed a policy of non-interference, Lord Napier, Governor of Madras brought to the notice of his Council the possibilities of establishing a cotton mill utilizing the hydro-electric potential of the river Tambraparni. He considered Papanasam, in Tinnevely district, a suitable site for erecting a cotton mill, as it had many advantages like cheap water power, proximity to cotton producing area, access to market and cheap labour supply.² But as a result of the opposition from his Council and the British commercial interests represented by the Madras Chamber of Commerce, the early efforts of Napier in the establishment of a cotton textile mill were not successful.³

Andrew and Frank Harvey, founders of the A. and F. Harvey, who were originally cotton exporters, considered the possibility of setting up a mill in the cotton producing tract rather than merely exporting raw cotton to England and other European countries. With this idea in mind, they chose the site at Papanasam and formed the Tinnevely Mills Company Limited in the year 1883.⁴ They faced considerable difficulties in the beginning especially in mobilizing capital to invest in the mills. But they got over this initial problem by getting the capital from England.⁵ Secondly, in the early 1880s the railway lines ended at Tinnevely. Every piece of machinery had to be shipped from England and unloaded on the beach at Tuticorin, railed to Tinnevely and from there transported to the mill site by bullock carts over the rough country tracks and over unbridged rivers.⁶ Thirdly, the mill had to be run by a water turbine, utilizing a three hundred-foot of head of water, a risky business at that time given the state of engineering knowledge.⁷ The mills started functioning in 1885 with 10,000 ring spindles and in 1888, 6,000 more spindles were added.⁸

Prompted by the initial success, Andrew and Frank Harvey soon set up Coral Mills at Tuticorin in 1888 and the Madura Mills at Madura in 1892.⁹ In 1898, to cope with the expansion of business, they doubled the capacity of the Coral Mills.¹⁰ A second and a much larger mill was opened in 1908 in the same compound of the Tinnevely Mills, Papanasam.¹¹ Thus within a short span of time, Andrew and Frank Harvey owned three big cotton spinning mills, which by 1929 were amalgamated into one single unit, the Madura Mills Company Limited.¹²

The first cotton mill in Coimbatore, the Coimbatore Spinning and Weaving Mills, was started in the year 1888 by Robert Stanes, a British entrepreneur, in conjunction with Sir George Arbuthnot, a banker of Madras, as managing agent with a capital of Rs. 600,000.¹³

The establishment of cotton mills by Europeans gave encouragement and stimulus to Indians to move into the field. In 1892, a mill at Koilpatti containing about 15,000 spindles was started by some Muslims as a limited company with a capital of Rs. 5,00,000. The mill went bankrupt and was wound up in 1908. The property came for court sale and was bought by two Nattukottai Chettiar for Rs. 7,00,000. Things continued till July 1911, when a new company Sri Chidambara Vinayagar Mills Limited was floated with a nominal capital of Rs. 7,00,000.¹⁴

In 1906, P. Somasundaram Chettiar of Devakottah started the Kaleeswarar Mills in Coimbatore with the help of the *Zamindar* of Devakottah, some local businessman and *vakils*, with a paid-up capital of Rs. 6,50,000.¹⁵ In 1908, Messrs Ranginathan and Company, as managing agents, registered the Coimbatore Mill Mills which began production in February 1911. Owing to financial difficulties, the Indian entrepreneurs sold the mills to Stanes.¹⁶ In 1910, G. Kippuswami Naidu, a cotton Merchant, started the Lakshmi Mills with an authorised capital of Rs. 1,00,000. Owing to financial problems, till the early 1930s, the mill functioned only as a ginning mill.¹⁷

Thus it is evident that while the European-owned mills in Papanasam, Tuticorin, Madura and Coimbatore expanded their business, Indian-owned mills faced several difficulties.¹⁸ The difficulties were financial, scientific and technical.¹⁹ Vidya Sagar Pandya, Secretary, Indian Bank, Madras deposed before the Industrial Commission as follows:²⁰

Enterprises—Industrial or Commercial Under Anglo-Indian control and Management in this (Madras) Presidency do not find any difficulty in securing financial help from the Presidency Bank and Exchange Banks. The customer and banker being intimately known to each other, perfect mutual confidence is established both in India and England. One depends on and is supported by the other, as their interests are identical. Further, the retired and working partners in England are able to exercise considerable influence in several ways, such as, securing financial help both in opening credits from outside and getting capital subscribed from abroad and arranging liberal facilities by the Exchange Banks through the London offices. The Exchange Banks get deposits from the Secretary of State for India out of Indian balances.... They further enjoy very liberal discount facilities from big London banks. And so the Anglo-Indian community has in fact ample funds to undertake various enterprises.

The Indian entrepreneurs lacked these advantages and as a result almost all the Indian-owned mills, except the Kaleeswarar Mills failed.²¹

The scarcity of skilled labour and managers with good training was another great drawback for the Indian-managed cotton mills. It was only the unskilled and inexperienced people who ventured into the industry and as a result they failed. Even though they appointed most of their first managers from the Indian or European managed mills, they did not allow them sufficient freedom to manage the affairs. They interfered in everything and the whole show ended in a fiasco, and the best example was the Sri Chidambara Vinayakar Mills of Koilpatti.²²

The freight policy of the railway authorities was another major difficulty experienced by the Mill owners, especially by the owners of the Chidambara Vinayakar Mills. There were special railway rates for coal for Madura, but if the Chidambara Vinayakar Mills tried to take advantage of the Madura rate by booking to Madura and then to Koilpatti, they were not allowed to carry the coal in the same trucks. They were required to unload it at Madura and reload it into the same or other trucks, and the cost of this unnecessary operation and the loss of coal during the process made the cost prohibitive.²³ As a result, the Chidambara Vinayakar Mills replace coal with wood.

The Capital invested, as well as the number of spindles in the European-owned mills was higher than that in the Indian-owned mills. Most of the Indian mills had a paid-up capital of about Rs. 6,00,000 while the European mills had Rs. 12,00,000 each. Again most of the European mills had more than 50,000 spindles but none of the Indian mills had more than 50,000 spindles.²⁴

During the war years (1914-18), the number of mills did not increase; there were no new floatations and even some of the existing mills did not work for sometime due to difficulties in securing raw materials, dye stuffs and in obtaining machinery from the United Kingdom.²⁵ However, it was during the war years that the textile industry in the Madras Presidency made huge profits.²⁶ It was in 1923 that the boom period ended and the trade depression set in.

It is wrong to say that trade depression commenced in 1923 in all centres of cotton textile industry. The wave of depression started in Bombay²⁷ and very gradually spread to other centres with varying intensity. The cotton mill industry in the Madras Presidency was relatively free from these difficulties. As a matter of fact, it gained a few advantages as the Government of India suspended the cotton excise duty from 1 December 1925 and finally repealed it in the beginning of the financial year 1926-27. Later, the Government gave some more fiscal protection to the mill industry.²⁸ Also, the expansion of handloom industry in the Presidency further widened its market.²⁹ The dividend rates declared by the mills till 1930 confirm this view.³⁰ The high dividend rates paid by the textile mills after the First World War period created confidence among the Indians and made them start a few more mills in Madura and Coimbatore.

In 1921, Karimuthu Thiagaraja Chettiar established the Sree Meenakshi Mills Limited in Madura. Through his efforts a capital of Rs. 17,50,000 was raised and in 1927, the mills started work with 10,000 spindles.³¹ In 1922, V. S. K. Muthurama Aiyer established the Pandyan Mills Company Limited,³² in 1925, S.S.N. Lakshman Chettiar started the Mahalakshmi Mills in Pasumalai, some five kilometres south of Madura.³³ In 1929, M. V. Palaniswami Nadar built the Rajah Mills.³⁴

During the same period, P.S.G. Naidu and Sons started the Sri Ranga Vilas Ginning, Spinning and Weaving Mills in 1922, with 22,000 spindles.³⁵ In 1923, Gurusami Naidu and Company started the Radhakrishna Mills with 20,000 spindles in Peelamedu.³⁶ In July 1928, Pierce Leslie and Company Limited started the Combodia Mills with 16,000 spindles.³⁷ In 1929, G. Kuppuswami Naidu, with the financial support of a few Naidus, formed the Coimbatore Cotton Mills.³⁸ In the same year, R. K. Shanmugham Chettiar with the assistance of his own brothers built the Vasantha Mills.³⁹ While the first three mills were situated close to each other within the municipal limits, the mills established later were located in Peelamedu and Singanallur. All these mills, excepting the Combodia Mills, were owned by Indians. As was the case in the pre-war period. Indian entrepreneurs experienced some financial difficulties.⁴⁰

A comparison of the relative progress of the mill industry in Bombay and Madras Presidency clearly shows the slow progress of mill industry in Madras. By 1932, while Bombay had 220 mills which gave employment to 2,56,200 workers. Madras Presidency possessed only twenty six mills giving employment to 34,753 workers. While the Madras mills housed 8,20,870 spindles and 5,233 looms, the Bombay mills installed 64,43,519 spindles and 1,41,241 looms by 1932.⁴¹

It is not difficult to see the causes for the slow progress. The conditions in the Madras Presidency were less favourable to the creation of an industrial system on modern lines. The absence of mineral wealth in the Madras Presidency was responsible for the slow growth of industries. Most of the coal needed for the Madras Presidency came from Bengal, either by sea or rail and therefore the freight charges were high. Although the Singareni coal field was much more favourably situated for supplying raw materials to Madras, most of its output went to serve the demands of Hyderabad and Bombay.⁴² The mills used fire wood as fuel to run the engines, but the price of wood rose by fifty per cent between 1911 and 1921 and continued to rise even later, while the price of the fuel, oil was three times more than what it was in 1914. No mill except Harveys in Papanasam made use of water power. As Chatterton pointed out, the slackness in the progress of the Cotton Mill industry was due to this great draw back.⁴³

Tremendous expansion took place in the cotton industry, especially in Coimbatore in the 1930s. In Coimbatore, between 1932 and 1937, there was an increase of over 150 per cent in the number of mills, ninety-eight per cent in the number of spindles and 109 per cent in the number of workers. Not only did new mills spring up, but even the existing mills increased the spindleage. The opening of the hydro-electric system in Pykara gave scope for industrial development in Coimbatore. The Government of Madras pursued a liberal policy of providing large amounts of loans for capital expenditure at a low rate of interest, in addition to the supply of power at cheap rates.⁴⁴

By 1947, eighty mills, spinning and weaving, big and small, had been erected in the Madras Presidency. Of these there were thirty-four mills in Coimbatore district, twelve in Madura, five in Tinnevely and the remaining in other districts.⁴⁵ Of the twelve mills in Madura, two were European-owned and managed, which housed 4,56,638 spindles, while the other ten mills contained about 79,000 spindles. Of the five in Tinnevely, three were European-owned mills, which contained 3,47,524 spindles, while the two Indian enterprises housed about 8,000 spindles. Although the European finance and management dominated the early development of the cotton textile industry in Coimbatore, all subsequent ventures were floated with Indian capital and management.⁴⁶

With the establishment and growth of the cotton textile industry, there emerged a wage-earning class, the industrial working class. In 1918, the average daily number of persons employed in the cotton spinning and weaving mills in Madura was 3,770. It was 5,308 in 1922, which rose to 14,458 in 1937 and further increased to 19,229 in 1947.⁴⁷ The textile mills in Tinnevely district on an average employed 3,896 workers per day in 1918 and 4,967 in 1922. The mills employed 10,374 workers in 1937 and their number rose to 12,728 in 1947.⁴⁸ The Coimbatore mills gave employment to 3,221 in 1918 and to 4,089 in 1922. The number of workers increased to 24,158 in 1937 and to 34,382 in 1947.⁴⁹ The cotton mills in Madura, Tinnevely and Coimbatore employed 44.65 per cent of the total cotton textile workers of the Madras Presidency in 1918 and 50.82 per cent in 1922. The figures were 77.64 per cent in 1939, but later reduced to 72.55 per cent in 1947.⁵⁰

To sum up, the cotton spinning and weaving mills and the railways were the only two largest employees of industrial working class in the Madras Presidency.

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24. N. G. Ranga, "The Cotton Mill Industry", p. 51.
25. N. C. Bhogendranath, *Development of the Textile Industry*. pp. 23-26.
26. For details, see T. Thankappan, "Working Class Movement, in the Madras Presidency, 1918-1947: A study of Madura, Tinnevely and Coimbatore Districts" (Ph.D. Thesis: Indian Institute of Technology, Madras, 1988), p. 443.
27. In the early 1920s, the United Kingdom strove hard to retain its prewar share of the Indian market. Japan, aided by cheap labour, double shift working and efficient methods, was able to sell its products at a lower rate and her sales in India depressed the prices. Coupled with shrinking markets, the Bombay mill industry suffered from over-capitalization, labour troubles and high overhead charges. C.J. Baker, *An Indian Rural Economy*, p. 343; N. C. Bhogendranath, *Development of the Textile Industry*. pp. 36-63.

28. C. J. Baker, *An Indian Rural Economy*, p. 343; Basudev Chatterji, "The Abolition of the Cotton Excise, 1925: A study in Imperial Priorities," *The Indian Economic and Social History Review*, Vol. XVII, No. 4 (Oct.—Dec. 1980), 355-379.
29. N. C. Bhogendranath, *Development of the Textile Industry* p. 45.
30. T. Thankappan, "Working Class Movement," p. 443.
31. G. O. No. 771, Development (Dev.), 28 Mar. 1939; *Madras District Gazetteers: Statistical Appendix for Madura District* (Madras, 1930), p. 106; *The Indian Textile Journal: Special Souvenir to Mark the Centenary of the Cotton Textile Industry of India 1854—1954* (Bombay, 1954), p. 405.
32. *The Madura Knitting Company Silver Jubilee Souvenir 1924—1948* (Madura, c. 1948), pp. 9 and 11; *Madras District Gazetteers: Statistical Appendix for Madura District*. p. 106.
33. G. O. No. 3044, Dev., 8 Dec. 1938 ; N. C. Bhogendranath, *Development of the Textile Industry*, p. 29.
34. G. O. No. 1628, Dev., 28 Aug. 1930.
35. C. V. Venkataramana Iyengar, "The Mill Industry," p. 116.
36. *Ibid*; N. C. Bhogendranath, *Development of the Textile Industry*, p. 29.
37. C. V. Venkataramana Iyengar, "The Mill Industry", p. 116.
38. *The Hindu*, 17 Jan. 1971.
39. S. Prem Singh, *Textile Magnates of Coimbatore* (Madras, 1953), p. 1; C.J. Baker, *An Indian Rural Economy*, pp. 346-48.
40. The Sri Chidambara Vinayakar Mills, Koilpatti faced difficulties in raising the needed capital and finally it passed into the hands of Europeans in 1929. It started functioning in the name of Loyal Mills. The Pandyan Mills also passed into the hands of the Harveys in 1929 G.O. No. 1628, Dev., 28 Aug. 1930; *The Madura Knitting Company Silver Jubilee Souvenir*, p. 11, C. J. Baker, *An Indian Rural Economy*, pp. 348—349.
41. *Report of the Court of Enquiry, Coimbatore, Appointed to Enquire into the Disputes between the Labourers and Employers in the Textile Mills in Coimbatore District* (hereafter *Venkataramayya Report*) (Madras 1938), P. 45.
42. *Census of India*, 1911, Vol., XII, *Madras*, Part 1, *Report* (Madras, 1912), pp. 196, 203 and 217.
43. *Census of India*, 1921, Vol. XIII, *Madras*, Part 1, *Report* (Madras, 1922), p. 183.
44. *Venkataramayya Report*, pp. 45, 46, 76 and *Passim*; C. M. Ramachandra Chettiar, "Growth of Modern Coimbatore," *The Journal of the Madras Geographical Association*, Vol. XIV, No. 2 (Apr.—Jun. 1939), p. 113 C. J. Baker, *An Indian Rural Economy*, pp. 349—358.
45. *Award of The Industrial Tribunal on the Conditions of Labour in the Textile Industry in the Madras Presidency*, Madras (1947), p. 1.
46. *Ibid.*, pp. 70-72.
47. T. Thankappan, "Working class Movement", p. 444,
48. *Ibid.*, 445.
49. *Ibid.*, 446.
50. *Ibid.*, 447.

5. EMIGRATION FROM MADRAS PRESIDENCY TO MAURITIUS (1830's)

—C. JOSEPH BARNABAS, *Madras Christian College*

From time immemorial, Indians had moved to other parts of the world for trade and other purposes and established contacts. The link that we have today with foreign countries is nothing but the outcome of our early emigrants' influence in the host countries. Though Indians had emigrated to many parts of the world, emigration to Mauritius stands peculiar for many things. It is in this context that an attempt has been made to have a study. And the outcome is this paper.

The Island Mauritius*, situated in the Indian Ocean about 800 Kilometres east of Madagascar, is the one which attracted more labourers in the early 19th century. When it was a French possession, Governor Mahe De Labourdonnais (1735-1746) had imported Indian artisans for building the Port Louis. French travellers mention the presence of Indian slaves and indentured labourers during this period. There were about 6,162 Indian slaves lived in this island and most of them were apparently South Indians¹. In 1830 the Governor of Mauritius, Sir Charles Colvelles, directed a vessel named "Bark Vesper" to permit embarkation of 231 natives of Madras Presidency who had the desire to go back to Madras. So one could conclude that the movement of the natives of India was already there in Mauritius in 1830's.

For Madras Presidency, 19th century was indeed an era of land revenue experiments and high assignments, the era of modern systems of survey, classification of soil and a period with no industries worth the name with a languishing cotton manufacture with low prices and high taxes the country ever had². The slave trade and domestic slavery were rampant and it was not until 1841 the Government took courage to declare that no domestic slave could be sold or purchased and not until 1846 that they enacted legislation for removing the distinction between the master and the slave³. And population of the Presidency was 15,000,000 approximately. People who found being suffered by these conditions were forced to move out of this presidency. And in this circumstances emigration seemed to serve as a safety valve. Another factor which motivated the emigrants to go to Mauritius was the lackness of Government in preventing them from emigration. "Extensive emigration thro' the French settlement of Pondichery" was going on before the middle of 1930's⁴. Until 1837, the East India Company Government at Madras did not consider emigration as a serious one. Only after the enactment of the Act XXXII of 1837, it had serious note on this issue.

Since there was no need to have the permission of the Government to take the natives of India out of this presidency many merchants and nationals indulged in the exportation of Indian labourers, and especially the French. At Pondichery a merchant named Aurale Vinay (or A nel Vinay) and his women counter-part Caroopayee had extensively used their influence and money with the help of sub-agents (maistries) for the procurement of labourers. At Malabar region (Cochin) a Mauritius merchant named Tyack involved in this trade⁵. These agents used to send their sub-agents with plenty of money to every nook and corner of Madras Presidency to procure labourers. In turn, the agents would procure labourers by offering attractive sum and many occasions cheated them with words. Once they were engaged no opportunity was given to them to go back if they desired⁶. The only measure of control which the then Company Government attempted to exercise was to 'require emigrants to appear before a

*61 Kms. long and 47 Kms. wide (1,865 sq. kms.) founded by the Dutch and regularly settled by the French. It became a British Possession in 1810 and got her Independence in 1968.

1. *Mother India's Children Abroad*, Vivekananda Kendra Patrica, Vol. II, No. 1, Feb. 1973 Page No. 195.

2. Baliga B. S., *Studies in Madras Administration*, Volume II, Page No. 61.

3. Baliga B. S., *Studies in Madras Administration*, Volume I, Page No. 259.

4. *Public Consultations* Volume No. 666, dated 18th April 1837.

5. *Ibid.* Volume No. 685, dated 24th July 1838.

6. *Public Consultations* Vol 638, dt. 2nd October 1838.

Magistrates to satisfy him as to their freedom of choice and knowledge of the conditions which they were accepting'. But the mere term 'appear', 'freedom', and 'conditions' were all an eye opener to the public and the Government to find "a new system of slavery" prevailing in the name of coolie emigration.

When there were incidents of smuggling and missing of the natives of British India on one hand and emigration to other (near by) colonies on the other, Government was forced to interfere as it was their 'White Man's burden'. The result was the first ever, enactment of the Act V of 1837 applying only to Bengal and the Act XXXII of 1837 applied to all the territories of the East India Company regulating the emigration of the natives of India. The Act prevented the subjects of Calcutta, Madras and Bombay Presidencies engaging in a contract for emigration unless the emigrant obtains an order from the Governor of the said Presidency or a permit from an officer authorised by the Governor. The Act forced the native and the authorised agent to appear before the officer of the Presidency concerned. And they were required to show the memorandum of the contract specifying the nature, terms, wages, etc.; that the contract be not exceed a period of five years. Power was given, under this Act, to the officer to examine the native and the contractor. It was made that unless or otherwise the officer gives his permission and signs on the backside of the Memorandum, the contract would not be valid. Under this Act if an agent had to take more than twenty emigrants, the officer incharge had to inspect the vessel to find out whether accommodation, food and medical facilities were upto the requirements of the emigrants. The Act XXXII of 1837 also insisted that "the officer to maintain a register with particulars of the natives who emigrate, i.e., name, place of destination, date of permit, period of contract and the name of the vessel in which they board. The act also prescribed that a registration fee of Re.1 be paid by the agent to the officer. The Act also imposed punishments to those who would violate the law. An agent who carried a native without permission was to be fined for Rs. 200 for each emigrant, failing which, he was to suffer imprisonment of 30 days for each native.

Between May 1837 and August 1838 nearly 7,411 souls emigrated for Mauritius⁷ from Calcutta.⁷ Simultaneously from Madras Presidency too, people emigrated to said island. The statement of the Principal Collector of South Arcot reveals that at the close of the year 1837, permission for emigration had been given for 35,000 labourers, but only 15,000 labourers had reported for embarkation. It shows that from South Arcot district alone thousands of labourers had emigrated during this period. Apart from Cuddalore and Pondicherry ports, emigration had taken place from Nagapattanam, Cochin, etc., also. The emigrants of this period of Madras Presidency belonged to different language speaking groups like Tamil, Telugu, Malayalam, Kannada, Urdu. They were mostly drawn from the backward and most backward communities. Hindus were dominant among Christians and Muslims. Most of them were glad to avail themselves of an opportunity of obtaining a livelihood. For them "the prospect of earthly ease was a stronger stimulus to emigration than that of heavenly bliss".⁸

Even after the passing of the Act XXXII of 1837 there were incidents of smuggling of emigrants or labourers from Madras Presidency. It is worthwhile to record an incident which had taken place near Vellore, North Arcot District in June, 1838. A party of 53 persons who belonged to Mysore region were taken by the sub-agents of the French merchant Vinay under the pretext that they had to work as labourers upon the Western Road (Bangalore-Madras high Road). But when they had to take a road at Arnee which leads to Pondicherry, that the labourers came to understand that they had been cajoled into a belief that they were to work upon the Western Road. By knowing the fact that they had to be embarked upon, all of them, with the exception of one young lad, persisted in breaking the agreement and expressed their wish to return immediately to their homes some having repaid the money advanced to them, others having done so in part, and the rest returning nothing.⁹ Many such cases had been reported to the Government by District Magistrates and Collectors. And it was under this circumstance that the Act XIV of 1839 was passed. The Act established general restrictions against the emigration of Indians to Mauritius. It framed rules and regulations for future emigration

7. Geoghegan, J., Page No. 4.

8. Jones M.A., American Immigration, The University of Chicago Press, Chicago, U.S.A., 1960. Page No. 97.

9. Public Consultation Volume No. 685, letter No. 172 of 1838.

to the island of Mauritius. Certain measures for the protection of emigrant labourer during his passage, residence of Mauritius were laid upon. It required the Mauritius Government to ensure that their return after the expiry of the term is guaranteed. In this connection, the Company Government expected a positive reply from the Mauritius Government. And followed by this direction, no emigration was reported in the late 1830's. But later on the emigration of labourers from Madras Presidency was re-opened since 1st January 1843, when the Government at Mauritius agreed upon the conditions laid down by the Act XIV of 1839.

As it has already been pointed out, emigration to Mauritius stands peculiar. First of all, it had changed the course of emigration and emigration Acts in India and Mauritius. Secondly, almost all the emigrants were induced or stimulated by the agents especially by the French merchants and their vested interests. The records available at the Madras Archives reveals that in many occasions the authorities at Mauritius insisted the Company to send only the British subjects from India.

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6. TAMIL NADU ARCHIVES AT A GLANCE.

(Compiled by the Publication Cell)

Introduction.—The Tamil Nadu Archives, formerly known as 'Madras Record Office', was established in 1909. The fore-runner of this Archives was a small repository of records organised in the Council room in 1805. In that year Lord William Bentinck, Governor of Madras pooled the work of record keeping for the different departments, by separating important records and placing them in charge of a Record Keeper.

The records of not less than 45 departments of the Secretariat, Confidential as well as non-Confidential from 1670 down to 1982 are centralised in Tamil Nadu Archives. Besides the Secretariat records, the records of Board of Revenue, Chief Conservator of Forests, the High Court, the District Court, pre-mutiny English records of District Collectorates, documents like mortgage deeds, agreements, etc. received from Co-operative Societies, etc., and the records of various Committees are also centralised. In addition to these records there is an Archival Library in which the books, etc., in various languages released in the State ever since the passing of the Press and Registration of Books Act, 1867, are preserved. This Library is a reference library for the staff and researchers who have been permitted to consult the news.

The Tamil Nadu Archives is headed by the Commissioner of Archives and Historical Research and he is the Chief Archival Authority in Tamil Nadu. He advises Government on all technical matters relating to Archives and represents them on bodies like Indian Historical Records Commission.

One of the Important activities of this Archives is to supply records and information to the Government Departments for their administrative purposes to the research scholars for purposes of their study and also to supply information to private individuals on the birth, death, nationality or services of their ancestors, on payment of search and copying fees. Certified copies of Gazette notifications are supplied to the public on request, by collecting search fees and other charges.

Research Facilities.—The records preserved in the Archives are of immense value as a source of first hand information regarding the past. The year 1930 became a landmark in respect of historical research in this State. From this year onwards research scholars from Universities began to step into this Archives for purpose of historical research. The number of scholars who made use of the records increased year after year. The scholars belonged to the Universities in Tamil Nadu, other States of India and from Universities of foreign countries like U. S. A., England, France, etc., All records including confidential records barring those of last 30 years are open for bonafide research.

Conservation of Records.—The preservation practices in Tamil Nadu Archives are noteworthy. It has been one of the leading exponents of scientific records preservation ever since its formation in 1909. The records which are very brittle are being repaired with 'Chiffon' a silk Gauze. The fragile and brittle papers are being machine laminated with acetate foil and tissue paper. There is also a well-equipped Binding section, where all the chiffon mended as well as laminated records are properly rebound. Before the records are taken up for mending, they are deacidified, so as to remove the acidity in the paper.

The records are also fumigated in small wooden chambers with para. di chloro benzene, to destroy the insect parasites in them. A vacuum fumigation chamber of 500 cubic feet capacity imported from U. S. A. has also been installed in this Archives to fumigate all the records and by using Etoxide gas.

Microfilm Unit.—A Microfilm Unit has been installed in this Archives in May 1982. A programme has been drawn and the records of this Archives are being microfilmed and preserved. Microfilming facilities are available to Research Scholars also.

Electronic Stencil Cutting Machine.—An electronic stencil cutting machine with electrically operated duplicator in 'A4' size has been installed for reprinting old documents and the select documents prepared for publication.

Lamination.—A barrow rotary drum type laminator has also been imported from U. S. A., and installed in this Archives. With the help of this machine records are being laminated in large numbers by using tissue paper and acetate foil imported from U.S.A.

Photo Copying Machine.—A korestat photo copier has also been installed in this Archives in order to help the Research Scholars. A new automatic xerox machine has been added in 1987.

Tamil Nadu Council of Historical Research.—The aim of the Council is to encourage those who possess the competence and ability to write a connected account of the various aspect of life in the South by offering fellowships. This Council offers two fellowships and ten monograph schemes every year. Hon'ble Minister for Education is the Chairman of the Council. The Commissioner of Archives is the Member-Secretary and the Commissioner and Secretary to Government, Education Department is an Official Member of the Council besides three non-official members.

Regional Committee for Survey of Historical Records.—This Committee has been reconstituted after a long gap of about 10 years. The main function of the Committee is to acquire records from private individuals, Institutions, Business houses, Mutts, Temples, Churches, etc., and to unearth the importance of these private records. District Level Committees are being constituted.

Reconstitution of the Regional Committee for Survey of Historical records was ordered by Government only during 1981 in G.O. Ms. No. 521 Education, dated 24th March 1981 with the Commissioner and Secretary to Government, Education Department, Madras as Chairman and the Commissioner of Archives and Historical Research as Member-secretary and with 15 official and non-official members.

Out of 20 districts in Tamil Nadu, District Committees were formed in the following 13 districts. (1) Salem, (2) Pudukkottai, (3) Periyar, (4) South Arcot, (5) Tiruchirappalli, (6) Nilgiris, (7) Madurai, (8) Ramanathapuram, (9) Kanniyakumari, (10) North Arcot, (11) Coimbatore, (12) Chengleput, (13) Tirunelveli Kattabomman District.

District Gazetteers.—A Gazetteer Unit for the preparation of District Gazetteers of Tamil Nadu is working under the administrative control of the Commissioner of Archives and Historical Research. An Editor-gazetteer is posted to look after the preparation of the gazetteers. This post is now manned by Deputy Collector, Six Assistant Editors are assisting the Editor in the preparation of gazetteers. The gazetteers are being prepared on an All India pattern containing 19 chapters covering all the topics and various departmental activities. The Pudukkottai District Gazetteer was published in 1984. The work on the Tamil version of the Pudukkottai and Ramanathapuram District Gazetteers has also been completed. The Dharmapuri District Gazetteer is in print. Kanniyakumari District Gazetteer has been sent to Government in Education Department for approval.

Publications.—The records from 1670 to 1760 numbering more than 310 have been printed in extenso. Besides these some old Dutch records and Ananda Ranga Pillai's Diary have also been printed and published. Printing in extenso has now been given up. At present the Publication Cell attends to the issue of Select Documents on different topics of interest to Research Scholars, Historians, Administrators, etc. The Select documents on various topics are being prepared from the available records of Tamil Nadu Archives. Six Select documents viz (1) Tirunelveli riots and Ash Murder case (2) Madras State discharged prisoners aid society (3) Bar Council in India (4) Nidhi's (5) Sheriff of Madras and (6) Madras Estate Land Act have been published so far. The following 3 topics are also completed and yet to be published :—

- (1) Origin and development of Municipalities.
- (2) Origin and development of Co-operations.
- (3) Role played by the Harijan Legislatures since 1920.

The published select documents are being distributed to the persons/institutions concerned as per the mailing list approved by the Government. The following district guides were also reprinted by the Publication Cell :—

| | | |
|---------------------|------|------------------|
| (1) North Arcot | .. | One volume |
| (2) Tiruchirappalli | .. | Two volumes |
| (3) Madurai | — | .. Three volumes |
| (4) Chingleput | .. | .. One volume |
| (5) Coimbatore | .. | Do. |
| (6) Nilgiris | .. | Do. |
| (7) Salem | | Do. |
| (8) Madras | .. | Do. |
| (9) Tirunelveli | .. | Do. |

A quarterly journal 'Avana Amudham' has been started by this department. Three issues have come out so far as noted below :—

- (1) October—December 1986 (Single issue).
- (2) January—June 1987 (Double issue)
- (3) July—December 1987 (Double issue).

The issues for the quarters ended 31st March 1988, 30th June 1988, 30th September 1988, 31st December 1988 and 31st March 1989 are under print. The issue for the quarter ended 30th June 1989 is under preparation.

Training Wing.—The training wing of this Archives has been imparting training since 1981 on 'Record Management' to those who are in charge of the Record Room in Government Offices, Public Sector undertakings, etc. The period of training is 15 working days upto 8th November 1987 and the period has been raised to 30 working days with effect from 9th November 1987. The training is given by the Assistant Commissioner (Training). Now the training comprises theory for 15 days and practicals for 15 days on mending and binding. Action is also being taken to impart training to the persons deputed from private organisations and institutions.

An observational study is given to the I.A.S. Probationers allotted to Tamil Nadu and also to the Probationary Deputy Collectors from Tamil Nadu. Wherever instructions are received from the Government of Tamil Nadu. Presentation of records, functions of this office and the Developmental Schemes relating to this office are explained to these officers during these observational studies.

District Record Centres.—District Record Centres at Coimbatore, Madurai, Chidambaram, Tiruchirappalli and Salem have been opened for centralising the old records available in the district offices. These centre have started functioning from March 1982 and records are being collected from different offices. 2,62,207 records have been collected so far in all these five centres. The DRC, Chidambaram has been shifted to Cuddalore in January 1989 due to administrative reasons.

General Report on the Operation for clearing the Harbor Channel
(Continued from the January & March, 1833 issues)

Port St. George, 28th March 1833

It appears that the depth of the Channel was very irregular and ^{it would not} ^{be a safe} well as the width and that it was not considered safe for a vessel drawing more than 8 feet water to attempt passing through even at high tide of neap tides.—

From the following note attached to Colonel Mordaunt's letter dated 20 January 1833 it appears that there was 4 feet clear over the coral and sandstone reefs and rocks and in some places also.—

The note continues as follows: "Vessels drawing 6 feet water can pass at all times of tide in moderate weather and a great number have sailed through drawing 7 feet at half tide, but great caution must be observed as to the state of the swell which is sometimes very great and a proportional allowance must a Pilot should always be taken to prevent accidents from strong currents to be met between the reefs:—"

Fort St. George. 2nd March 1854

The tide was so variable that little dependence can be placed on the difference between high water and low. The average has been 6 ft. 6 inches low and 8 feet 6 inches high but it has been as low as 5 ft. and as high as 10 ft. during the whole year & it may safely be expected.

When I visited the
the Indian General
the 20th day &

At the year 1854 it appears that the operations were carried on by means of

1st Blasting rock, the gunpowder being used from a platform supported on two beams connected by a rope and hoisted by a crane and hoisting.

2nd Lifting stones from the bed of the Channel on to an iron platform supported as before on two beams a rough Crane being fixed on the platform for this purpose.

3rd Clearing sand & silt by long handled scoops used by convicts and partly by Bags filled by the Convicts then hauled up and emptied on to the last mentioned platform.

On the year 1855 and 1856 a heavy dredge appears to have worked between

between two Boats connected as before by

* Fitted 20th December means and hardware

1850 see Col. Clarke's

Letter to Govt dated

6th January 1851. -

Worked over. -

In the year 1850 the Dredge was worked on a Barge of 20 Tons made at Cochin for the sum of Rupees 14.80 see Letter of collector dated August 1839. -

Steam Dredge machinery was obtained from England in 1845 and a Boat made for it at Cochin. -

The Steam Engine is of 40 Horse power and was obtained from England at a cost of Madras Rupees 2659.6.

The Machinery was put into the Boat in 1847 and the fact reported to Government by Colonel Laurie on the 9th April 1847. -

The Boat cost at Cochin

* Bill dated
17th May 1845

* Rupees 22029-15-38. -

The miscellaneous expenses connected with the Dredge and fitting the Machinery into the Boat amounted to Rupees 2191-4-2 the total is made

is

Port St. George, 23rd March 1856.

My dear Sir,

Amount of work done 26,537 tons
 Fuel 21,077 10-6
 Sailing 400 10-0

Total 28,014 7-6

In a report to Government dated 23rd April 1837 Colonel Mendenhall states that the channel had been deepened 3 1/2 feet during 1837 and 1838 and that it would require 2000 Ropes or 2000 ft of rope at 9 months or 2 years or 5000 Ropes more to deepen the channel 3 1/2 feet more which would give it a depth when finished of 12 feet at low water.

In a letter to Government dated 15th February 1842 Colonel Linn writes that the passage through the reef has been straightened and deepened to 8 feet but little has been done to the north and south of it. He states a little further on that owing to 40 of the boats of the ships having been pulled away for service elsewhere it would take 15 or 18 months to increase the depth of water to 8 feet over the reef.

255

Port St. George, 20th March 1844

Coast South of the reef.

On the 10th of July 1844 Colonel Laine reported that it will be observed that the depth of water at low water spring tide through the reef is 6 feet and except the Horn Line bank &c with the exception of a few small patches where it is 9 feet. These depths of water however is not extended across the whole width of the Channel but diminished towards the sides.

Of the Channel through the sand. Laine says he wishes that there are still places where there is only 4 water.

The Sand Bank for Stevedoring Channel is generally 10 feet deep at low tide.

In 1830 Colonel Laine and Captain Phaulstoy of the Engineers reported that vessels of the port being from 8 to 10 feet deep through the Channel but that 6750's cubic yards of material required to be removed, for which Rs 12,000 are required to be given the work in 2 1/2 years.

The

Port St. George, 28th Dec. 1832

The plan of the Channel is depicted in 1832 through the reefs as shown from a chart prepared by Captain Giff to be as follows. Dividing the length of the Channel through the reefs into 4 parts each about 200 yards in length and commencing from the Eastern Bury the depths are at low water mean tides. -

In the 1st 200 yards

Maximum depth 15 feet
Mean 12
Minimum 10

In the 2^d 200 yards

Maximum depth 12 feet
Mean 10
Minimum 8

In the 3^d Length

Maximum depth 10 feet
Mean 8
Minimum 6

In the 4th Length

Maximum depth 8 feet
Mean 6
Minimum 4

In the 5th Length

Maximum depth 6 feet
Mean 4
Minimum 2

In

Port St. George, 23rd March 1855.

In the 6th Sound
 Maximum depth _____ 11' 6"
 Minimum _____ 11'
 In the 7th
 Maximum depth _____ 11' 6"
 Minimum _____ 11'
 Minimum _____ 11'

Captain Galt's Soundings
 were taken in the month of October 1852.

The quantity of silt

The work required to
 obtain a depth of 11 feet
 at low water neap
 tides. } silt which must be
 removed to give the Channel
 a depth of 12 feet
 at low water neap tides is as follows.

Siltstone _____ 5000

Sand and Gravel _____ 5000

The expenditures on the
 Pamban Channel and the results
 may be roughly compared as follows.

Expenditure contained in
 the Account shown in Appendix B. Chapter

1854-55

The results are as follows

The tonnage through the Channel has in-
 creased vide Appendix B from 87000 in
 1832 and 65,731 in 1837 to 14,92,000 in 1852 and
 nearly

nearly 16000 in 1853.

Appendix C Shows that the balance obtained after deducting the Charges for Pilots from the Collections for the same in the Madras District has increased from

| | | | |
|-----------|----|----|---|
| Rupees | A | P | |
| 1837-1838 | 12 | 11 | in year 1837 and 1838 |
| and 2231 | 1 | 11 | in year 1840 and 1841 |
| to 1846 | 5 | 11 | in year 1851 and 1852 The bills charged are 9 Pice per ton for Goods and 12 Pice for square rigged Vessels. |

It also shows a falling off in the Port dues owing most probably to a freedom from the detentions formerly experienced on one side or other of the Channel. The falling off is from Rs. 3695-12-0 in year 1843/44 to Rupees 960-11-9 in year 1851/52.

The balance may be struck as follows

| | |
|--|-------------------|
| Gain on Pilotage from year 1837/38 to year 1851/52 | Rs. 53651-5-7 |
| Loss on Port dues from years 1843/44 to year 1851/52 | Rs. 2435-11-7 |
| Remaining clear gain | Rupees 22215-10-0 |

At present there is a diminution of Port dues to the sum of 1300 Rupees since 1844 and an increase of net Pilotage of Rupees 6600 showing a balance in favour of Government of 5500 Rupees.

Fort St. George, 28th March 1855.

reference for one year, which will be direct
profit obtained by Government.

Appendix B contains a
letter from the Secretary to the Marine
Board showing that the freight by Steam
from Nagapatnam to Ceylon has been
diminished from Rupees 8. 5. a per-
ton in 1820 to Rupees 3. 10. 5. per ton
from 1847 to 1853 and that the freight by
square rigged Vessels between the same
Ports had diminished from Rupees
12. 3. a per ton from 1831 to 1853 to
Rupees 6. 12. a per ton from 1847 to
1853.

I have shown in a former
part of this report that the freight of
the Annual export of Rice and Paddy
from Nagapatnam to Ceylon is dimi-
nished at the above rates as follows.—

If conveyed by Square rigged.

Vessels ————— Rupees 2,500,000

Or ————— by Steam ————— 2,500,000

so that may safely be calculated at
40 Lacs per annum, for this portion
only of the trade.—

This has no doubt been mea-
sured

1001 St. George. 28th March 1854

cause of the increase of the prosperity of Trujillo and it has no doubt had considerable effect in increasing the revenue of that fertile province and it is evident that this is a permanent advantage likely to be increased by any thing that is hereafter done for the improvement of internal communication.

The following extract shows that as soon as the opening of the Channel enabled improvements to be made in the vessels used in the coasting trade the native merchants did make the improvements, a fact which clearly demonstrates that they are not unable to perceive the advantages of a great work of this kind but on the contrary that they were waiting for it. —

Extract from a Report of the Marine Board on the means adopted by the Madrid Government since the year 1820, for facilitating the

Fort St. George, 11th March 1852.

The reorganization of the Coasts of the Madras Presidency including Notices of the Surveys executed the Rights, Beacons and Buoys, established, with the information called for in the Order of Government, dated 11th May 1851, &c. 1852.

19. As a natural sequence to Trade passing } these extensive improvements
through the Channel } the trade through the Pamban Channel had gradually acquired a vigor, which has, in the course of 13 years more than quadrupled its former amount; and the annexed Statement not only exhibits the progressive increase in the quantity of tonnage passing through, but shows that a superior description of vessel is being thereby brought into action. As long as the passage from the Comandul to the Malabar Coast, on the west side of Ceylon, was confined to one voyage in the year, the Phoney, a very poor description of Craft, was in general
famous

Fort St. George, 28th March 1854

favour as being life expensive and as easily sailed with a fair wind as any other, but now that the communication renders the passage practicable at all seasons, this is giving way to the more substantial Brig and Schooner, able to work down the Gulf of Mannar against the S. W. Monsoon, a feat which 50 years back few English ships would attempt. These are built by natives at Cochin, Negapatam and Ceylon most are of teak, and many of them coppered, and being generally commanded and manned by natives afford an interesting specimen of their advance in the science of navigation."

The rate at which the work has been executed may be roughly stated as follows. —

The expenditure on the Dafe up to the time when it was reported on by Lieutenant Collyer in 1845 was about as follows. —

Expenditure according to —
account.

Fort St. George, 21st March 1816.

account Current entered in Lieutenant
Collyer's Report. Receipts—72,911. 0—4
Superintendence, Supplies

and Convicts from 1809 to 1815

at Receipts 17,000 per annum. Receipts—6,000—0—0

Total Receipts—132,911. 0—4

The expenditure up to the

end of 1815 was Receipts—71,212. 12. 7

Difference—1,700. 0—0

From a Report made by Robert
Monteith in January 1800. It appears
that the least depth of the Channel
was about 6 Feet when reported on by
Lieutenant Collyer the least depth
appears to have been about 8 Feet.

By the end of 1802 the
depth at low water spring tides was
on an average about 10 Feet, though
in a few places there were only 9
Feet of water in the centre of the
Channel.—

This Paper contains the
history of the Work, as drawn up by
Lieutenant Cornwall Adjutant of
Engineers, to the present time. It shows
that

Fort St. George, 26th March 1854

That it is 31 years since first the subject was taken up by Colonel De Havilland that 7 years after that actual experiments were made and some small improvement effected under Colonel Sim but that another interval of 8 years passed before the deepening of the Pass was systematically begun by General Monleith. From that time to the present, 16 years, the work has been prosecuted but on so small a scale that only 20,000 Rupees a year has been spent on it. —

The subject of the further deepening of the Pass is discussed in the Chief Engineer's Report dated 16th January 1854. —

| | |
|-------------------------------|---------------------|
| Chief Engineer's Office, | / signed A. Cotton, |
| Fort Saint George, | |
| 16 th January 1854 | |
| | Lieutenant Colonel |
| | Chief Engineer |

General

Pages From The Rare-Books:

8. THE INDIAN MUTINIES DURING 1857.

(Continued from the last issue).

The Mutiny at Jhansi followed close upon those just recorded. The Left Wing of the 12th B. N. I. was stationed there. On the first appearance of insubordination the few Europeans who happened to be in the place took refuge in a small Fort or Magazine, which was intrenched and defended by two guns, where they managed to defend themselves for some time. But the numbers and perseverance of the Mutineers finally prevailed; the Fort was taken, and nearly the whole of its brave defenders fell victims to the fiendish cruelty of the 12th. The most horrible accounts are given of the treatment which such as fell alive into the hands of the Sepoys met with. Young children were torn asunder; and in one instance four were deliberately massacred before the eyes of their parents.

Mutiny at Jh.^d rise

On the 6th the Force from Umballa was joined by that under Brigadier Wilson from Meerut, and the combined force under General Barnard advanced upon Delhi. The Army consisted of the 9th Lancers, 6th Carabineers, H. M. 75th and 60th, the 1st and 2d Fusiliers, three Troops of Horse Artillery, a Field Battery, Siege Train, the Punjab Guide Corps, the Goorkhas of the Sirmoor Battalion; a Detachment of Artillery Recruits, and the Head Quarters of the Sappers and Miners.

June 6th
Force from
Meerut and
Umballa joint.

On approaching the city the General found the forces of the Mutineers strongly posted in an intrenched position on the heights above the Cantonments. An attack was at once made upon them, and notwithstanding a very stubborn resistance the position was carried, and the Rebels driven to take shelter within the walls of the city. In his despatch announcing this success General Barnard speaks warmly in praise of the Ghoorkha Battalion and the Contingent troops of the Native Rajahs, who had lent assistance. The only Officer killed was Colonel Chester, the Adjutant General, "esteemed for every qualification which could adorn the Soldier. The siege of Delhi commenced at once. The Rebels on the following days harassed the besiegers by occasional sorties, but were repulsed with severe loss. In one of these sorties the Mutinous 60th, late of the Umballa Garrison, were conspicuous. The Corps of Guides, both Cavalry and Infantry, displayed distinguished gallantry on all these occasions. The Cavalry had made the astonishing march of 750 miles in 28 days, to reach Delhi. On the 12th, the 15th, and the 19th attacks were made upon the British Force, not only with resolution but with great judgment, but the affair of the 19th was the most formidable. The besiegers were on that occasion assailed both in front and rear. The Mutineers from Nusscherabad, had managed to evade all pursuit and with six guns appeared before Delhi on the 19th, and supported the attack of the Rebels from the city. They were completely routed, but several English Officers were killed and severely wounded; among the former Colonel Yule of the 9th Lancers. The operations of the siege were for some time almost brought to a standstill for want of reinforcements; the Force assembled under the walls being quite inadequate to the task of reducing the city.

June 8th
Rebels driven
within the
walls of Delhi.

Commence-
ment of the
siege of Delhi.

A Subadar, Jemadar, and Pay Havildar were this day hung at Umballa in front of about 150 of their Regiment, the 5th B.N.I., for concealment of mutiny. The 5th had been previously disarmed. At Jullunder on the same date the 36th and 61st Native Infantry mutinied, and were joined by some men of the 6th Light Cavalry. The Mutineers then proceeded to Phillour, where the 3rd Native Infantry fraternized. The united Corps then crossed the Sutlej a little above Loodianah, and eventually entered that town; but being hotly pursued by a body of Troops from Jullunder, consisting of a detachment of H. M. 8th Foot and some European Artillery, with a few of the 6th Light Cavalry who were true to their salt, they were obliged to decamp, and to render pursuit more difficult broke up into small parties. The majority of them succeeded in joining their companions in Delhi.

June 8th.
Execution at
Umballa.
Mutiny of
36th and
61st at
Jullunder.

The 10th B. N. I. after remaining staunch till the utmost confidence was placed in them, mutinied at Futteyghur on the arrival of the mutinous 41st from Seetapore. The European residents set off in boats from Futteyghur, and reached Bhittoor in safety, when they were stopped by Nana Sahib's people, and placed in confinement. On the approach of General Havelock they were all barbarously murdered.

10th B. N. I. at
Futteyghur
mutiny.

June 9th.
Mutiny at
Fyzabad.

A rising took place at Fyzabad on the 9th. This place is situated on a branch of the Ganges in the heart of Oude, and was garrisoned by the 6th Oude Irregular Infantry and the 22d B.N.I. The 6th gave the signal which was immediately responded to by the 22d. They took possession of the Battery, but offered no violence to their Officer, who were allowed to take their departure quietly by boat, and subsequently reached Dinapore. The behaviour of the 22d Sepoys to their Officers was almost romantic. They placed sentries over their Bungalows, over the Magazines, and public property, to prevent the towns people from looting; provided their Officer with boats, and presented them with money. All public property was seized in the name of the King of Oude. Another regiment of Oude Irregular Infantry, the 1st, under the command of Captain Thompson mutinied the day following at Pershadseepoor.

June 16th.
1st Oude
Infantry
mutiny.

Up to the 9th the conduct of the men had been most exemplary. They used their cartridges ridiculing the notion of there being any thing objectionable in the composition of them. However, on the 9th, a Sowar of the 3d Irregular Cavalry made his appearance with a report that the Mutinous Troops from Sultanpore were approaching to attack the station. The report proved false, but in the night the regiment mutinied. They behaved very quietly, allowing the whole of the Europeans in the Station to leave without molestation.

Murder of Sir
N. Leslie at
Rohacc.

In contrast with the generous treatment of their Officers by the men of the Regiments just named, stands out that of the 5th Irregular Cavalry, a party of whom made a sudden attack upon their Officers, Major Macdonald, the Commandant, Sir Norman Leslie, the Adjutant and the Surgeon, Dr. Grant. Whilst these Gentlemen were sitting at Tea in the verandah of Major Macdonald's house four men rushed in with drawn swords and made a murderous attack upon them. The Adjutant's wounds were so severe as to cause almost instant death, but the Commandant and Surgeon escaped with a few slight scratches.

June 13th.
Attempted
Insurrection
at Nagpore.

The discovery of a plot to murder the Europeans at Nagpore threw the Station into great alarm during the night of the 13th. The originators of the scheme were the Irregular Cavalry, who with the rabble of the city had planned very completely the surprise and attack. Parties of men had been distributed over the Cantonment advantageous places, when the 1st N.I. to whom at the last moment the plot had been communicated in the hope of gaining their co-operation, gave the alarm to their Officers. The Arsenal, which was to be seized at once by the Insurgents, was instantly put into a condition of defence, the guns were loaded, and the troops that could be depended upon all under arms. A force was marched in from Kamptee under Colonel Cumberlege, and on the 17th the Rissalah was disarmed. The trial of the ring leaders commenced the same day, and three were subsequently executed. Until confidence was restored all the Christian inhabitants took up their quarters on the Sætabuldee Hill, which had been well fortified.

June 13th. 1st
Cavalry,
Hyderabad
Contingent,
mutiny at
Aurangabad.

At this time a plot was discovered among the 1st Cavalry, Hyderabad Contingent, at Aurangabad, to kill their Officers. On being addressed by their Commandant Captain Abbott, they declared their refusal to march out of the limits of the Hyderabad Territories or to fight against men of their own religion. After being remonstrated with they apparently returned to a sense of their duty and the excitement subsided. A message, however, was sent to Major General Woodburn, at the head of the Moveable Column at Ahmednagar, and he at once marched upon Aurangabad. The leaders in the revolt immediately fled, and perfect order was restored. Sixty four of the mutinous troopers were taken prisoners, brought to trial and many executed.

June 14th
Gwalior
Contingent
revolt.

A Gwalior indications of unsettled feeling now warned the residents to be on their guard. On the 13th several bungalows were set on fire; when some of the Sepoys remarked that the spectacle of the day following would be still more wonderful. The next day on the parade ground the Officers were shot at, but happily few were hit. The Mutineers then went off to the house of the Brigadier and summoned him to appear, firing a few shots into the windows to quicken his movements. He, however, was saved through the intervention of a faithful Sepoy. The Officers fled to Agra, or to the Maharajah, who not being able in the temper of the troops to guarantee their safety at Gwalior, sent them off under a strong escort to Agra. At the same time the troops of the Contingent stationed at Sopra broke out, but the Officers, in like manner to those at Gwalior, managed to reach Agra in safety. The revolvers, marched towards Jhansi. Of the entire Gwalior Contingent

gent there is no record of one Regiment having proved faithful. The unwavering fidelity of the Maharajah, elicited repeated expressions of approbation and gratitude from the British Government.

On the 14th of this month two Companies of the 1st Native Infantry seized the treasury at Banda, the Troops of the Nawab of Banda fraternizing with them. On the same day at Nowgong the Head Quarters wing of the 12th N.I. and of the 14th Irregular Cavalry, followed the example that had been set by the Left Wing of each corps at Jhansi, and broke out into open mutiny. Most of the Europeans from these Stations succeeded in reaching places of safety. Some days before the rising of the 1st, the residents at the large Station of Futtehpore, between Allahabad and Cawnpore, had fled across the Ganges to Banda for security. The Nawab of Banda hospitably entertained them and provided for their protection, until the insubordination of the Troops made it impossible for him to guarantee their safety and longer.

June 14th.
Troops at
Banda and
Nowgong rise.

On the 13th it came to the knowledge of Major General Hearsey that the Native Troops at Barrackpore intended to rise on the evening of that day. He accordingly sent for European Troops from Fort William and Dum Dum in order to disarm the Sepoys. The regiments disarmed were the 2nd Grenadiers, the 34th, the 43rd and the 70th. Besides disarming the Sepoys the Governor General in Council now deemed it expedient to disarm the Press, and an Act was passed by the Legislative Council, Act XV of 1857, to regulate the establishment of Printing Presses and to restrain in certain cases the circulation of printed books and papers. Under this Act no person can print books are papers without a license which may be revoked at the pleasure of the Government. This was followed by another Act XVI, empowering Commissioners and Courts Martial to punish, summarily all heinous Offences in disturbed districts.

June 14th.
Disarming of
the Barrack-
pore troops.

Passing of Acts
XV and XVI.

On the day on which the Barrackpore Troops were disarmed, a Court Martial sat at Fort William for the trial of a man, said to be a follower of the King of Oude, who had been trying to tamper with the Sepoy in the Fort. A Sepoy of the 43rd gave the information to the authorities, and arrangements were made accordingly to secure the man. The Court Martial sentenced him to death on the night of the 14th, though guarded by European Soldiers, he effected his escape. At day break on the 15th a detachment of European Soldiers made a prisoner of the King of Oude, with his Prime Minister, and a part of his retinue. They were lodged at once in safe custody in the Fort. In consequence of the alarm pervading all classes of European society in Calcutta, a Volunteer Guard of Cavalry and Infantry, drawn from all classes of Christian citizens, was now formed with the sanction of Government, for the maintenance of peace and security.

A follower of
King of Oude
tried & executed
mutiny in Fort
William.

June 15th
King of Oude
made prisoner.

It is now time to trace the progress of affairs at Cawnpore, where the gallant Sir Hugh Wheeler was holding out with the aid of about 150 fighting men, to defend the entrenched camp, containing from 400 to 500 women and non-combatants, against the Native garrison. That garrison consisted of the 1st, 53rd and 56th Native Infantry, and the 2nd Light Cavalry. General Wheeler's preparations, by intrenching the Hospital and placing guns in position, as well as the arrival of a small party of Europeans belonging to H.M. 84th and the Madras Fusiliers, have already been mentioned. Sir Henry Lawrence had also sent about 70 men of H.M. 32nd—all he could spare, as he was himself in a very critical position. Still in spite of unmistakeable indications of disaffection, there were Officers who ridiculed these preparations, and persisted in reposing confidence in the good will of the Sepoys up to the very hour when they rose and massacred every European, man, woman, and child, whom the ruffians could lay hands upon. One of the first acts of the Mutineers was to seize the treasure, amounting to about six lakh to open the jails and let loose all the prisoners. They then gutted and set fire to every house and proceeded to invest the intrenched Camp. Fortunately the rebels had no guns and here General Wheeler possessed an advantage over them; a superiority too soon to be extinguished by the appearance of the notorious Dhoondoopunt Nanajee, the self styled Maharajah of Bhittoor now perhaps better known to the European world as NANA SAHEB. This hell hound had been allowed to keep six guns at his castle of Bhittoor, about six miles from Cawnpore, and these guns he now brought, having placed himself at the head of the rebels, and turned them against his quondam friends in the hospital. He also managed to procure guns from other quarters, to which General Wheeler's being only of small calibre, were able to make feeble reply. However in spite of all odds the devoted Garrison under their gallant leader kept up their spirits, and from time to time made sallies against the besiegers which thinned the ranks of both parties. Towards the end of the month, from

Events at
Campore.

1st N.I. 53d N.
I. 56th N.I.
and 2d L.
C. break out
into open
mutiny.

Nana Sahab
appears on
the scene.

Desperate
situation of Sir
Hugh Wheeler's
force.

| | |
|--|---|
| The final fall | confinement, from insufficient food, from exposure, from fatigue, and from the insufferable stench of numbers of unburied corpses, disease broke out and daily reduced the numbers of this heroic band. Had it not been for the number of women and children requiring protection, the Soldiers could without great loss or difficulty have cut their way through their enemies and reached a place of safety. |
| June 26th Sir Hugh Wheeler wounded | On the 26th of June there were but two days' provisions remaining; the water was expended; the ammunition was almost all spent; the enemy had received reinforcements from Oude; when it was determined to make one grand assault on the enemy's position. It was made; and bravely the half-starved, despairing Soldiers charged the dense crowds of their treacherous and blood-thirsty foes. In that sally the brave Wheeler was mortally wounded. With this event expired the last feeble hopes of the Garrison. No means of further resistance were left; submission alone remained. In this emergency an embassy was sent to treat with Nana Sahib, and brought back favourable conditions. The Garrison were to be allowed to proceed with their Arms and what property they could take with them, in boats down the river to Allahabad. The terms pleased the poor people |
| The garrison of Cawnpore embark on boats for Allahabad | who thought their lives not worth a day's purchase, and they were gladly accepted. Leaving the intrenched camp they were safely conducted on board the boats which had been provided, but had scarcely pushed off from the shore when, at a signal given by the faithless wretch Nana Sahib, the traitors of traitors on the bank opened the guns upon their helpless victims, and destroyed every living soul. The defence and massacre of Cawnpore, the fiendish treachery and cruelty of Nana Sahib and his band of "mild Hindus," are now matters of history, and will henceforth take their place by the side of the heroism of Saragossa and the savagery of St. Bartholmew's day. |
| June 27th Destroyed by the treachery of Nana Sahib | |
| The defence of Lucknow. | Meanwhile Lucknow was being held with equal determination and bravery by the Commissioner, Sir Henry Lawrence. The whole of the Contingent having gone, H.M. 32nd and the Artillery, with such of the Lucknow Troops as had not proved traitors, retired within the Capital, confident of being able to defend themselves till a relieving force could find its way up. Cholera unfortunately made its appearance at an early date and carried off eight Europeans. Pressing messages for assistance were received at Benares; and Colonel Neill pushed forward with all possible expedition. But the operations of the Commissioner's and Quarter Master General's Departments were very inadequate to the urgency of the occasion. |
| Dangerous posi- tion of the garrison at Lucknow | On the 27th of June he wrote that he had a strong position in the Residency but that as the rebels held all the boats on the Cawnpore side of the river, it was impossible for him to send help to Sir Hugh Wheeler. With an additional European Regiment and 100 Artillery men he would be able, he said, to restore British supremacy in Oude. At that date he had supplies for two and a half months, and expressed his conviction of being able to hold his own until aid arrived. In a short week after the date of his letter the writer, one of the ablest soldiers and diplomatists that the East India Company ever numbered among its servants, was in his grave. In a brilliant sortie made by the Garrison headed by Sir Henry Lawrence, he was wounded. The wound was not very severe, but his weak state of health prevented him from resisting, as a good constitution might have done, its effects—and he expired on the 4th of July. Major Banks succeeded to the Command of the Garrison, which did not relax in its efforts to hold out. |
| July 4th Death of Sir Henry Lawrence. | |
| June 3rd Major Remond leaves Allahabad for relief of Cawnpore. | Brigadier General Havelock had on the 1st of July reached Allahabad, and instant preparations were made for the relief of Cawnpore and Lucknow. A column had left Allahabad under Major Renaud the day before General Havelock's arrival, consisting of 400 European Soldiers, 300 Sikhs, 120 Irregular Cavalry, and two Guns. It was followed on the 7th by General Havelock's column, and in eight days from that time Cawnpore was in the occupation of a British Force. During those eight days these brave Troops had marched 126 miles, and defeated Nana Sahib's army in four engagements. At Futtehpoore on the 13th, at Pundoo Nuddy twice on the 15th, at Cawnpore on the 16th, the Insurgents fled before the bayonets of the 78th Highlanders and 1st Madras Fusiliers. All this was in the month of July on the plains of Hindostan. Never did Soldiers endure more, fight harder, die more cheerfully, or triumph more gloriously. The scene that met the eyes of the relieving force at Cawnpore, it is not for these pages of attempt to describe. It never can be adequately described. The whole history of Nana Sahib's villainous treachery and devilish malice was written in characters of horror and blood, that will not bear translation into words. After a brief rest at Cawnpore the force advanced, now strengthened by the accession of General Neill and a detachment of Madras Fusiliers, all thirsting for vengeance, and on the 19th took and burnt to the ground Nana Sahib's Palace at Bhittoor, took 16 guns, and blew |
| General Havelock's march to Cawnpore. | |
| July 17th Re-taking of Cawnpore. | |

up his powder magazine. General Neill being left in command at Cawn Pore, on the 21st the force crossed the Ganges and took up a position at the head of the road to Lucknow. The road was tolerably clear of the enemy until within about 20 miles of Lucknow, where on the 27th with only an interval of two hours, the force was twice engaged, and though the numbers were 13,000, to 1,5000, the enemy was thoroughly beaten. On the day but one following Oonao was carried by assault. It was a place defended by a swamp, and all the houses were loopholed. The enemy's loss was heavy; that of the British 88 killed and wounded. The Madras Fusiliers here, too, greatly distinguished themselves. But at this point a temporary stop was put to this series of brilliant successes. A strong body of the enemy, about 25,000 men, well supplied with guns, occupying an intertrenched position, lay between General Havelock and Lucknow; while his own force, thinned by sickness and encumbered with wounded, did not amount to much more than 1,000. Under these circumstances he thought it most prudent to fall back on Cawnpore, and retreated to within 12 miles of that station. He was subsequently obliged to take up his position again in Cawnpore.

General
Havelock's
marches
towards
Lucknow.

The Troops of Holkar were not slow in following the example of those of Scindia. Indore itself was the scene of the rising: two of Holkar's own Regiments mutinying on the 1st of this month. Colonel Durand had previously observed suspicious symptoms, and despatched a message to Mhow for the European Battery there under the command of Captain Hungerford. Before, however, the assistance could arrive, the Resident was compelled to take himself to fight. The Battery made the best of its way back to Mhow, but as soon as the news of the Indore rising reached the Station, the 23rd Native Infantry and the Right Wing of the 1st Light Cavalry (of which the left had mutinied at Neemuch) rose and killed their Commanding Officer. Colonel Platt of the 23rd and Major Harris of the 1st. The rest of the Officers with their wives and children got safety into the Fort, and held out steadily against all who chose to try their strength against its walls. Holkar, like Scindia, gave the most unmistakable evidence of his sincere loyalty and attachment to the British Government, by sending his treasure and raising fresh levies. Colonel Durand escaped to Sehore in the Bhopal territory. Several of the East Indian Clerks and Telegraph people lost their lives.

July 1st Mutinies
at Indore
and Mhow.

While these scenes of insurrection and bloodshed were taking place in other parts of India, the Presidency of Madras fortunately remained undisturbed, and not only was able to provide for its own defence but furnish Troops for the help of Bengal and the North West. On the 2nd an address was presented to Lord Harris by the Hindu and Mahomedan inhabitants of Madras, expressing their abhorrence of the atrocities perpetrated by their countrymen in other parts of India, and their warm attachment to British rule. A Volunteer Guard of Cavalry and Infantry, about 700 strong, was formed after the example of Calcutta, and amateur soldering was for a time amazingly popular among all the non-military classes of the community.

July 2nd
Local address
to Lord Harris.

Formation of
the Volunteer
Guard at
Madras.

The siege of Delhi all this time was reduced to an affair of sallies and repulses. On the 18th of June, on the 23rd the Century of Plassy, and on the 30th there was hard fighting. On every occasion the rebels were repulsed with loss. Still the absence of reinforcements rendered any attempt to take the place worse than madness. On the 5th July General Barnard was carried off by dysentery, when the command of the besieging force was assumed by General Reed; Sir Patrick Grant having arrived at Calcutta on the 17th June and entered upon the duties of Acting Commander-in-Chief in Bengal. Owing to severe indisposition General Reed was under the necessity of resigning the Command, and he was succeeded by Brigadier General Wilson of the Bengal Artillery. However, from the Punjab and from Calcutta additions were gradually made to the force. Brigadier General Chamberlain effected a junction with the Army at Delhi and assumed charge of the Adjutant General's Office. On the 14th July there was a sharp engagement in which Brigadier Chamberlain was wounded in the arm with a grape shot. Sorties were made from the city every third or fourth day.

Progress of the
siege of Delhi.

July 5th death
of Sir. Bern-
nard.

Agra was menaced on the 5th of this month by about 8,000 mutineers. The main part of this force had marched from Neemuch, but the ranks were swollen *en route* by the Malwa Contingent and other Troops who had set up for themselves. The city of Agra was at once abandoned by the Europeans, who all took refuge within the Fort. Besides six guns there was the 2 Bengal European Regiment, with a Corps of Volunteers. This little band moved out to give fight to the mutineers who had taken up a position in the village of Shahgunge. After an obstinate engagement the rebels were dislodged and were on the point of retreating when the ammunition

July 5th Agra
attacked by
the muti-
neers.

- The battle of Shahgunge of the Europeans became expended, and they were obliged to make a retreat into the Fort. The loss was severe on both sides. Among the killed was the brave Captain D'Oyly, whose last words were, " Say I died fighting my guns." The populace joined the insurgents and burned down the city and the European habitations. The battle of Shahgunge was among the most bravely contested fights of this eventful war.
- July 7th 14th B.N.I. disarmed at Jhelum. The 14th Native Infantry disarmed at Jhelum on the 7th and made rather an obstinate resistance. H. M. 24th had been ordered in from Murree to assist at the process. The Sepoys fired upon them, killing and wounding several Officers and men.
- July 8th The mutineers 42 driven out of Saugor by the 31st. At Saugor the 3rd Irregular Cavalry, 31st and 42nd Native Infantry having displayed signs of uneasiness the Brigadier, Colonel Sage, ordered all the ladies and children, with the Officers and a small party of European Artillery into the Fort. Including 159 women and children, the number amounted to 290 souls. Fortunately they were well supplied and expected to be able to maintain their position, when help came from a most unexpected quarter. The 31st and about 40 men of the Irregulars under their Native Officers, attacked the mutinous 42d and 3d — and after an obstinate fight completely defeated them. This took place on the 8th. On the day following, they chased the rebels out of Saugor, retook a large signal gun and six elephants belonging to the Commissariat, which they handed over to the Authorities. The Europeans looked on from the walls of the Fort, none of the Offi-being allowed to join the combatants, sorely to their vexation.
- July 9th mutiny at Sealkote. The 9th Light Cavalry and 46th Native Infantry at Sealkote broke out on the 9th July. The Cavalry took the lead and galloped down to the Infantry lines, when the rising became general. The Officers had just time to mount their horses, and to their speed owed their safety. Brigadier Brind, Commanding Sealkote, with Dr. Graham, the Superintending Surgeon, and Captain Bishop of the 46th N. I. were amongst the killed ; such as got off with their lives made their way to Lahore. On the 10th the 10th Light Cavalry were disarmed at Ferozepore. They surrendered their weapons without any murmur, or any coercive demonstration being required. Two squadrons of the 4th Native Lancers were disarmed at Umballah in like manner.
- 10th L.C. disarmed at Ferozepore.
- July 11th 6th Gwalior Contingent disarmed at Asseergurh. On the 11th the 6th Regiment Gwalior Contingent was disarmed at Asseergurh by a detachment of the 3d Nizam's Cavalry, and part of the 19th Bombay Native Infantry.
- July 17th outbreak at Hyderabad. The budmashes of Hyderabad, touched with sympathy for the mutineers of the 1st Nizam's Cavalry who were imprisoned at that place, demanded their release. At the outset of their proceedings they requested the Caz's benediction, which that functionary refusing, they at once cut his throat, and marched off to the Palace of the Nizam, threatening him with a like fate if their very reasonable request was not acceded to. A telegraphic message was despatched to Brigadier Coffin, at Secunderabad, and in less than an hour the Troops, Artillery, Cavalry, and Infantry were under arms and ready for business. The European residents at Bolarum and Chudder Ghat at once sought refuge in Secunderabad. A detachment of Artillery and of the 7th Light Cavalry and some of the Infantry marched off to Hyderabad, and succeeded in quelling the disturbance. Many of the Insurgents lost their lives.
- July 23d mutiny at Segowlie. The 12th Irregular Cavalry mutinied at Segowlie on the 23rd. They murdered their Commandant, Major Holmes, the Surgeon, Dr. Garner, with their wives and a little child of Dr. Garner's. The Major and his wife were killed whilst taking their evening drive. Dr. and Mrs. Garner retreated to their Bungalow and secured the doors. It was set fire to, and they with their infant son perished in the flames. The Mutineers made off for Oude.
- July 25th The rising at Dinapore. Much to the surprise of everybody, the Regiments at Dinapore, the 7th 8th and 40th Native Infantry, now broke out. Whilst Regiment after Regiment around them was proving faithless, the Dinapore troops had distinguished themselves for fidelity. A very short time before, when several conspirators were executed at Patna, the people of that city were kept from rising by the presence and steadfastness of the very Sepoys that now at the last moment, when European troops were collecting in Bengal and the scale was about to turn in favor of law, and order, and vengeance, most unaccountably threw in their lot with the revolt. The Officer Commanding the Station was General Lloyd, and for some reason that waits for explanation, he

not only omitted to deprive the Sepoys of their arms at the first appearance of disaffection, but allowed them to march out of the place in leisurely order, having first loaded themselves with all the ammunition and spoil they could conveniently carry away. General Lloyd, whilst this was going on, was on board a Steamer in the river. Intense dissatisfaction was excited by this conduct, and he was subsequently suspended by the Commander-in-Chief preparatory to being brought before a Court Martial. The Mutineers having crossed the river, H. M. 10th Regiment looking on, but from want of orders unable to act, made their way to Arrah, where they were joined by a large body of men under a Zemindar, Koor Singh, plundered the Treasury and destroyed the property. The Europeans of the Station, a dozen in number, fortified themselves in a house, and with the help of 50 Sikhs, maintained their position for a week against the incessant attack of upwards of 3,000 rebels. After the Mutineers had made a clear escape Captain Dunbar was ordered in pursuit with 300 men of H. M. 10th. This party was drawn into an ambuscade not far from Arrah, and two thirds of it slaughtered by the Sepoys. The survivors were obliged to retreat to Dinapore. Still the Englishmen and Sikhs held on, till after a week of unintermitting fighting their indomitable bravery reaped its reward in the arrival of a relieving force under Major Eyre, by whom the Insurgents were defeated. They retreated in a body, ravaging the country but keeping out of the way of the British troops. They were finally met with, well beaten, and their camp taken, at a place near Futtehpore, by a British force under Colonel Powell of H.M. 53d Foot, who was himself killed in the action.

Dinapore mutineers Proceed to Agra.

Gallant defence of the resident at Arrah.

July 28th H.M. 10th defeated at Arrah. Major Eyre defeats the rebels at Arrah.

The 26th B. N. I. that had been previously disarmed at Meean Meer, mutinied on the 30th of July and marched off up the left bank of the Ravee. They sought to inveigle the English Officers into their lines for the purpose of killing them. The Commanding Officer, Major Spencer, with a European and two Native Non-commissioned Officers, lost his life in attempting to restore order. The Mutineers were pursued by the Police under the Deputy Commissioner of Umritsur, and though they had marched with the utmost rapidity, they were overtaken, 150 were killed on the spot 35 were drowned attempting to cross the Ravee, 41 died from fatigue, and 237 were summarily executed on the 1st August.

July 30th mutiny of the 26th B.N.I. at Meean Meer.

On the last day of this month all the Native population of Poona were disarmed. At sunrise strong detachments of the 5th N. I., the Poona Police Battalion and the City and Cantonment Police took up posting guarding all the outlets from the Bazaar. Other parties ransacked the houses, huts, and compounds, and carried off every offensive weapon. Many formidable implements were found concealed in the dwellings of persons who were a very innocent look.

July 31st disarming of the Poona Population.

At Kolapore on the same day a Bombay Regiment, the 27th Native Infantry mutinied. The mutiny, however did not include the whole Regiment; about 300 were implicated; the rest of the men stood firm and even assisted the British troops against their comrades. The Officers of the Corps had received a hint in time from a Jemadar and the Jemadar's mother succeeded in warning the ladies, who managed to reach a place of safety. The poor woman paid with her life for the pleasure of doing this deed of kindness, being murdered by the mutineers. They carried off Rs. 45,000 from Regimental Treasury and marched away. A party of the Southern Mahratta Horse were despatched by Colonel Malcolm in pursuit and most of the rebels were cut up or captured; the latter were at once blown away from guns. After this affair in the 27th it was discovered that a small conspiracy was hatching in the 29th Bombay Infantry at Belgaum. The vicinity of Kolapore and Belgaum renders it most probable that communications on the subject of revolt had taken place between the 27th and 29th Regiment. A jemadar of the 29th gave information to the Adjutant of the presence of two men in the lines who were trying to induce the Sepoys to mutiny, when they were arrested and blown away from guns. Some of the Regiment the Havildar Major among them, were suspected of connivance and brought to trial.

The 27th Bombay Infantry mutiny at Kolapore.

Kolapore Mutineers cut up.

Disaffection in the 27th Bombay N.I. at Belgaum.

On the morning of the 31st the detachment of the 14th B. N. I. at Rawul Pindee had the order for their disbandment read to them. As they appeared likely to give trouble they were all put in the jail for security.

July 31st, 14th N.I., disbanded at Rawul Pindee.

The month of August was opened with the mutiny of the 8th Bengal Native Infantry at Hazareebaugh. Two hundred men of the Ramghur Battalion and two guns were brought in to disarm the 8th, but on the 2d the Ramghur men fraternized with the Mutineers and carried off the guns. Two days after, the Head Quarter of the Battalion followed the example that had been set them at Hazareebaugh. The Irregular Cavalry attached to the Battalion remained staunch, and protected the Officers.

August 1, 8th B.N.I. mutiny at Hazareebaugh.

- August 2nd
63rd N.I.
and 90th
Irregular
Cavalry
disarmed at
Berhampore.
- Great apprehensions prevailing at Berhampore that the 63rd Native Infantry and 11th Irregular Cavalry were meditating a rise, Colonel Campbell with R.M. 90th Light Infantry, was despatched in Steamers to that Station to disarm the troops. The affair was managed with coolness and success; but the conduct of the Sepoys was such as to establish clearly the necessity of the precaution that had been taken. Though the men delivered up their arms without resistance it was in a very reckless fashion, many of them throwing their accoutrements into the air, and some proceeding to the length of loading their pieces. The presence of the 90th however, cooled their courage and no open act of violence was committed. The Horses of the Cavalry, as well as their arms, were taken from them.
- Lord Elgin
arrives at
Calcutta.
- The disarming of the Berhampore Regiments was followed by that of the Governor-General's Body Guard at Calcutta. Lord Elgin arrived at Calcutta on the 8th in H.M. Steamer *Sirinda*, with 700 Marines and Artillery men. The European soldiers were at once despatched in Steamers to the Upper Provinces; the Sailors, formed into a Naval Brigade under Captain Peel, quickly followed them. Sir James Outram was appointed to the command of the Dinapore and Cawnpore Divisions; and Mr. John Peter Grant to the Lieutenant-Governorship of the Central Provinces of Fort William in Bengal. Detachments of Madras Troops were fast arriving, and being forwarded up country with all possible expedition; and among other acceptable arrivals was that of the new Commander-in-Chief Sir Colin Campbell. Though arriving on the 14th Sir Colin did not take his seat in Council till the 31st. General Grant left for Madras on the 23d.
- On the 17th General Harsey addressed the assembled 2nd, 43rd, 70th and part of the 19th and 34th Regiments at Barrackpore, on the subject of volunteering for China. Rewards and Pensions were held out liberally by way of inducement. However the General's eloquence elicited no response; the Sepoys heard but made no sign. Suspicious characters were apprehended about Calcutta, and in other places. The Merchants and other inhabitants of Calcutta addressed a Petition to the Governor-General praying that Martial Law might be proclaimed at once throughout the Bengal Presidency, but Government declined to accede to the prayer of the Petition.
- August 24th
Defeat of
Insurgents
near Allypore.
- A signal victory over a large force of the Insurgents numbering between 5,000 and 6,000 men, under the command of the Naib Soubah of the King of Delhi, was won by Major Montgomery on the 24th August. Major Montgomery moved out from Hattress with three guns, a party of the 3d Bengal Europeans, some Militia Cavalry and Jit Horse. After a sharp engagement of two hours, the rebels fled leaving 300 dead upon the field.
- August 10th
12th Bombay
N.I. disarmed
at Nusseerabad.
- A disturbance took place on this date at Nusseerabad, when a Trooper of the 1st Bombay Lancers rode furiously through the Cantonments, firing his carbine and calling upon the men of the 12th Bombay Infantry and Joudhpore region to mutiny. A commotion was occasioned, and the Troops in garrison were ordered under arms at once. Some of the 12th evincing a reluctance to obey orders, the Brigadier at the head of a detachment of H.M. 83d and the Horse Artillery, marched down to the 12th lines and disarmed the Regiment. The conduct of the 12th very much surprised their officers, who had a firm belief in their loyalty.
- August 16,
Execution
of a Nawab
at Nagpore.
- A Nawab, residing at Nagpore, a man of great influence and wealth was executed on the 16th, for having endeavoured to induce by large bribes a rising at that Station with the view of exterminating all the European residents.
- August 12,
Successes of
Generals
Neill and
Havelock.
- On the 12th August General Havelock defeated and dispersed a detachment of about 4,000 of the rebel army and captured six field guns. The loss of the enemy was estimated at 300. General Neill also defeated the enemy in the neighbourhood of Cawnpore on the 15th and on; the day following General Havelock advanced to Bhittoor, which had been re-occupied by the enemy carried his position and captured two guns. Meanwhile Sir James Outram was making the best of his way up to Cawnpore with H.M. 10th, 90th and 5th Regiments.
- August 18th
Insubordination of the
8th Madras
Light Cavalry.
- The 8th Madras Light Cavalry that had volunteered for service in Bengal was marched down from Bangalore for the purpose of embarking at Madras. When the troops reached Streepermatoor it put forward a claim for the old rates of Pension, and evinced a disinclination to proceed unless the demand was acceded to.

It was at once resolved to disarm the Corps, which was done, the horses were taken from them and shipped to Bengal, and the 8th Light Cavalry sent to do dismounted duty at Arcot.

The 20th of this month having been appointed a day of Humiliation at Madras, by the Bishop of the Diocese, with the consent of Lord Harris, services were held in all the Churches and other places of Christian Worship, and were numerous attended.

August 20th
Day of humili-
ation at
Madras.

The 10th Light Cavalry who had been disarmed at Ferozepoor broke out on the 19th and attempted to capture the guns by surprise while the Gunners were at dinner. The alarm was given and the Guns were saved. The Mutineers managed to get clear off with the loss of only about thirty of their number. The loss of life on the part of the Europeans amounted to three, Veterinary Surgeon Wilson and two Artillery men.

August 19th,
10th Light
Cavalry try to
seize the
guns at
Ferozepoor.

A portion of the Joudhpoor Legion stationed at Mount Aboo caught the prevalent infection on this date. They made an attack on the Sanatorium Barracks and the house of the Commandant, Captain Hade. That Officer managed to escape by a back way; when the Mutineers began to plunder. They were, however, soon driven out by Captain Hale and a few Europeans whom he had collected together. The Guard of the 17th Bombay Native Infantry was then disarmed.

August 21st,
Mutiny at
Mount Aboo
of the Joudh-
poor Legion.

The 50th Bengal Native Infantry had upto this time remained faithful. On the 27th an attempt was made by some Mahomedans to induce the Regiment to rise, but it was only partially successful. The majority of the Corps remained steady. Fourteen of the worst characters finding themselves unsupported, and fearing of course punishment, left the Station during the night.

August 27th,
Attempt to
stir up the
50th B.N.I.
at Nagode to
Mutiny.

The fighting before the walls of Delhi went on as before at intervals of three or four days. On the 1st and 2d of August the Rebels, reinforced by the Mutineers from Neemuch, made a desperate attempt to carry the British position. They were driven back as usual with immense loss. On the 8th their powder manufactory in the city was blown up by a shell. Their supplies of caps and powder were thought to be failing. On the 6th, 7th and 8th skirmishing went on. Brigadier Nicholson arrived in Camp now in advance of his Force, which reached Delhi on the 15th raising the strength of the besieging Force to 11,000 fighting men. On the 25th Brigadier Nicholson attacked the Bareilly and Neemuch Divisions of the enemy, who were endeavouring to outflank the British Army and attack their rear. They were entirely routed near "Escape Bridge", losing their ammunition, equipage and baggage. Actions of minor importance took place until the siege train, that had been long expected, arrived and was got into position. On the 8th September two large Batteries at once opened fire upon the walls of the city with terrible effect; and on the 14th the assault took place. The British Troops advanced through the trench near the Cashmere gate and in a short time the City was again in the possession of the English. The Palace for some little time held out, defended by the King with about 3000 men; but that too was on the 20th taken. The loss on the side of the British as well as on that of the Rebels was very severe. As to the varied Military arrangements so admirably made by General Wilson, are they not all written in the Despatches? The king of Delhi, his Queen, and his two Sons were taken prisoners. The two Princes were at once shot. The Rebels fled in every direction; but three columns were despatched in different directions in pursuit. On the 28th Colonel Greathed's column came up with the Jhansi and other Mutineers at Boolundshuhur, defeated them and captured two guns and much ammunition. He proceeded to Cawnpore the same day and joined Colonel Hope Grant, in Command of that Station.

Siege of Delhi,
Sortie from
city.

Brigadier
Nicholson's
reinforce-
ment arrive.

Batteries
erected.

September 14th
Delhi taken
by assault.

September 20th
Palace taken.

Colonel Gre-
athed defeats a
body of Muti-
neers at Boo-
lundshuhur.

On this day another valuable life was added to the list of those which the rebellion of this year has cost to the State. Mr. John Colvin, the able Lieutenant-Governor of the North West Provinces, worn out by anxiety, fatigue, and sickness after lingering for a few days, in a helpless state of health, expired on the 9th. A testimony to the great abilities and public usefulness of Mr. Colvin appeared in a General Order of the Supreme Government.

September 9th,
Death of Mr.
John Colvin.

- September 15th
21st Bombay
N.I. disarmed
at Kurrachee.
- Another Bombay Regiment, the 21st Native Infantry, was disarmed on this date at Kurrachee. On the night of the 14th some treasonable conversation was overheard by two Native Officers; who made an immediate report to the Commanding Officer. The 2d European Light Infantry, with Troop of Horse Artillery marched off to the parade ground of the 21st who fell in, and surrendered their arms. Many of the muskets were found to be loaded. On the 17th seven of men were hanged and three blown away from guns. The plot in the 21st was known to the Native Artillery at Hyderabad.
- September 17th.
50th B.N.I.
at Nagode
join the
Dinapore
Mutineers.
- The Dinapore Mutineers, who had escaped being cut up, reached Banda in the early part of this month. Being without money and stores, they came to the resolution of making an attack on Nagode, and if possible in joining the 50th B. N. I. that up to this time had continued true, to throw in their lot with them. The Mutineers arrived at Nagode on the 17th of September, when the Officers of the 50th marched off their Corps in an opposite direction. But the temptation proved too strong for the fidelity of the 50th. After marching a short distance, they turned round with a shout and went back to Nagode, fraternizing with the Dinapore Insurgents. About 100 remained faithful and accompanied their Officers towards Myhere.
- September 18th
Genl. Lawrence attacks
Joudapore
Mutineers.
- General Lawrence attacked the Mutineers of the Joudhpoor Legion at Arrah, in Rajpootanna, on the 18th. After an engagement of three hours, he was compelled to fall back. On the 19th Captain Showers attacked Neembhera and compelled the enemy to evacuate.
- Order of
Governor in
Council at
Madras regarding
8th Light
Cavalry.
- Consequent on a report on the 8th Light Cavalry made to the Madras Government by the Commander-in-Chief, an Order was now promulgated, to be read at the head of every Regiment in the Madras Army, dismissing the Senior Native Officers present with each Troop, the Jemadar Adjutant, and the Regimental Havildar Major. The Regiment was declared to have put their Government to shame; to have shamed their Officers; and to have cast disgrace upon the whole Madras Cavalry.
- September 19th
Genl. Havelock and Sir
J. Outram
advance from
Cawnpore.
- General Havelock, having been joined on the 14th at Cawnpore by Sir James Outram, who courteously left to him the honor of conducting the operations for the relief of Lucknow, re-crossed the Ganges on the 19th September. On the 20th a successful attack made by him on the enemy's position at Mungarwar. Four guns were captured, two of which were taken by Sir James Outram, who headed in person a charge of the Volunteer Cavalry. The Army then advanced, driving the enemy before them. On the 25th General Havelock forced his way into Lucknow, after a long and desperate opposition, and got into the Residency. The loss on the side of the relieving Force was very severe, and among the killed was the gallant General Neil. The relievers, however, instantly became in need of relief themselves, for the Force of the enemy was so overpowering that General Havelock's Troops were completely beleaguered. Fifty two women and children had died in Lucknow before it was relieved.
- September 20th
Rebels defeated near
Azimghur by
Capt. Boileau.
- A gallant action took place near Azimghur on this date. The Rebels were encamped about 1,300 in number, at Mundree ten miles distant from Azimghur, Captain, G.W. Boileau with a Force of Goorkhas moved out and attacked them, captured their guns, and dispersed the Mutineers. The Insurgents managed to escape, owing to the fields of sugarcane which covered the country, affording an excellent shelter. The loss on the part of the enemy was estimated at 200.
- September 23rd
Golundauze
at Shikarpore
seize the
guns.
- A portion of the Golundauze at Shikarpore seized the guns on the night of the 23rd and placed them in position on the parade ground. As soon as a sufficient Force could be collected under Capt. Montgomery the mutinous Artillery were attacked. They fired grape but without doing much damage, and were soon put to flight leaving a few of their number on the ground.
- September 25th
Mutinous
52nd defeated
by Colonel
Miller.
- Part of the Mutineers of the 52d B.N. I were encountered on the 25th by the Madras moveable Column under Colonel Miller, on the Saugor road about 20 miles from Jubbulpore. They were thoroughly beaten, Eighteen who were taken prisoners were immediately hung. After suffering this defeat the Mutineers barbarously murdered Lient Me Gregor of the 52d, who had the misfortune to be a prisoners in their hands, The body of the deceased Officers was found with a ball through the neck, and thirty or forty bayonet wounds in different places.

The mutinous Ramghur Battalion was attacked on the 2nd October near Chuttra by Major English, with a body of H. M. 53d Foot and some of the Bengal Police. The Rebels were commanded by a Baboo, and fought their guns to the last; but the steady bravery of Major English's Force prevailed and the Ramghur fellows fled in all directions, leaving behind guns, ammunition colours and baggage. The want of Cavalry prevented a pursuit. Two of the leaders who were caught were hanged at Chuttra on the 4th.

October 2nd.
Ramghur Battalion defeated by major English.

Sunday the 4th October was appointed by the Governor-General as a day for Humiliation and Prayer, to be observed by the Christian community throughout India. Special services were accordingly celebrated in the Churches and all Places of Christian Worship, and Collections made in aid of the Relief Fund.

October 4th.
Day of Humiliation throughout India.

On the 9th two Companies of the 32d Native Infantry, quartered at Deoghur, broken out. They killed their Commanding Officer, Lieutenant Cooper, and released the Prisoners in the Jail. The Head Quarters of the 32d displayed great indignation on learning the conduct of the Deoghur detachment and requested to be led against the mutineers to inflict punishment upon them. The example of the Companies at Deoghur was soon after followed by those at Rampore Haut.

October 9th.
Two companies of 32d B.N.I. mutiny at Deoghur.

Colonel Greathed's column again distinguished themselves on this date; by the defeat of the Indore and Mhow Rebels near Agra. The battle lasted two hours. The Artillery made great havoc among the Rebels; their loss in killed and wounded being estimated at two thousand. The whole of their baggage and treasure, to the amount of ten lakhs of Rupees, was captured.

October 10th.
Mhow and Indore mutineers defeated near Agra.

At Kotah on the 15th the Contingent revolted and murdered the Political Agent, Major Charles Burton and his two sons. Their servants, both public and domestic deserted them on the approach of the mutineers. Major Burton had lived at Kotah thirteen years in the capacity of Agent, and was popular with all classes. It is said that the Rajah was confined by the townspeople in his palace during the conflict, which lasted five hours, and prevented from sending any aid. The houses of the Surgeon and another European resident were attacked at the same time as the Residency, and both gentlemen murdered. The Contingent refusing to believe that Delhi had fallen, trooped off to the centre of rebellion.

October 15th.
Revolt of the Kotah Contingent at Kotah.

On this date also a Drill Havildar of the Marine Battalion and a Private of the 10th Bombay Native Infantry, were blown away from guns at Bombay. They had been found guilty of attending a meeting held for seditious purposes in a house at Bombay and using there treasonable language. The 10th N.I. were present at the spectacle, but evinced no sympathy with the mutineers.

Execution of two traitors at Bombay.

Two other Companies of the 32d B. N. I. stationed at Rampore Haut, mutinied on the 17th. They made a search for their Officers but did not kill any one; the Lieutenants in command of the detachment being luckily away from their quarters. After leaving Rampore Haut they plundered several stations in the vicinity. The defection of the 32d left but two Regiments in the Bengal Army, the 31st B. N. I. and the 73d B. N. I. with their honor untarnished.

October 17th.
Two companies of 32d B.N.I. mutiny.

The Delhi fugitives having been reported to have reached Bhittoor and to be endeavouring to open a communication with Nana Saheb, Colonel Wilson was sent with a small force against them. He reached Bhittoor on the 18th and drove the enemy clear out of the place, and took some Ordnance Stores.

October 18th.
Delhi fugitives driven out of Bhittoor.

Lady Canning presented on this date Colours to the Volunteer Guard of Calcutta. Lord Canning, the Commander-in-Chief, and other General Officers were present on the occasion. The usual speeches were made, but the ceremony of consecration was omitted.

October 22nd.
Presentation of Colours to Volunteer Guard of Calcutta.

The Malwa Field Force under the command of Brigadier Stuart after a series of operations before the town of Dhar, held by mutineers, accomplished the taking of the Fort on the 31st. The mutineers succeeded in making their exit from the Fort when the British Troops entered it.

October 31st.
Dhar taken by Brigadier Stuart.

On Sunday morning the 8th November, the Malwa Contingent at Mahidpoor was attacked by a rebel force of from 4,000 to 5,000, chiefly the budmashes of the city. The engagement lasted for about eight hours when the rebels captured the guns.

November 8.
outbreak at Mahidpoor.

The Musselmans of the Contingent then turned upon the Europeans. Captain Mills, Commanding the Infantry was shot dead. The other Officers were obliged to fly for their lives.

- November 16th.**
Joudhpoor Legion defeated by Col. Gerard.
- The mutinous Joudhpoor Legion came in for a beating on the 16th. A column left Delhi under the command of Colonel Gerard, and came up with the mutineers, who had been strongly reinforced by the outscourings of the surrounding districts, at Narnool, about eighty miles south-west of Delhi. The Carabineers and Guides of the British Column made a dashing charge on the guns and Cavalry of the Legion. The latter fought well; they had about 5,000 men in the field. They were, however, repulsed, leaving behind them all their guns. The loss on the side of the Column was seventy killed and wounded. The Commandant, Colonel Gerard, received a moral wound in the engagement.
- November 18th.**
Three Companies of 34th B.N.I. mutiny at Chittagong.
- Mutiny of the 73rd B.N.I. at Dacca.**
- The three Companies of the 34th B.N.I., who, when the Regiment was disbanded in May, were exempted for their fidelity from the stigma and the punishment that fell on their comrades; who, while Corps after Corps on all sides of them was helping to swell the ranks of disaffection, still continued true; who knew that Delhi was again the seat of British powers that Cawnpore was again garrisoned by British Troops, that Lucknow had been relieved; who heard every day of some new vengeance taken on their mutinous brethren, at this, the eleventh hour, cast off their allegiance. On the night of the 18th they broke out at Chittagong, robbed the Treasury of two lakhs and eighty-thousand rupees, broke open the jail, burnt down their lines, and marched off towards Dacca. With the exception of one of the guard at the jail who was killed, no blood was shed; the Europeans succeeding in keeping out of their way. At Dacca the 73rd Native Infantry were stationed. This Regiment and the 31st, it has already been mentioned, were the only entire Regiments remaining untouched by the plague spot. But, sad to say, after so long resisting the infernal soliciting to evil, the 73rd at last ran away from their duty when on the receipt of the news from Chittagong, it was resolved by the Authorities at Dacca to disarm them. A party of Sailors was ordered out for the purpose of disarming the 73rd, who fired upon them. The salute was at once returned with interest; the Mutinees were charged, bayoneted, and dispersed.
- November 21st.**
Malwa Field Force drive Rebels out of Mundesore.
- Neemuch was at this period relieved, and Mundesore evacuated by the Rebel Forces that had been holding it. On the 21st the Insurgents attempted to take the Fort of Neemuch by escalade, but they were vigorously repulsed, and drew off to aid their brethren at Mundesore, who were threatened by the Malwa Field Force. The Neemuch body and that at Mundesore were both attacked on the 23rd, and after a sharp engagement were soundly thrashed and fled towards Nagurh. The 14th Light Dragoons were unfortunately too much knocked up with four days previous marching skirmishing to go in pursuit of the Rebels.
- Relief of Lucknow by the Commander-in-Chief.**
- Commander-in-Chief reaches Cawnpore.**
- Sir Colin Campbell with his Staff, left Calcutta on the 27th October *en-route* to Cawnpore, which His Excellency intends to make his Head Quarters. On his way up Sir Colin had a very narrow escape from being captured by a body of the Rebels. On the 7th November he reached Cawnpore, having travelled 700 miles through hosts of enemies in seven days. After collecting guns and Troop and placing Cawnpore in a position of defence, he started for Lucknow, whither detachments of Troops had been forwarded almost daily for some time previous. On the 15th he took Jallalabad, a fort two miles below the Alumbagh. On the day following he attacked the Dilkhoosha and carried it after a fierce opposition. On the 17th he reached, after desperate fighting and terrific slaughter, the Residency, and for the second time Lucknow was relieved. Thirty-six Officers are reported to have been killed or wounded; among the latter Sir. Colin Campbell himself. The gallant Havelock sunk under his exertions in this struggle. On the 20th commenced the removal of the women and children, the sick and the wounded, to Cawnpore.
- The beginning of the end.**
- With this achievement the narrative fitly closes. British India has at last got to the "beginning of the end" of this fearful rebellion. The Army that Britain has sent for the re-asserting of her power and the repression of crime, is now fast arriving on the shores of Hindustan. In every direction avenging columns are scouring the country, and each day brings in tidings of rebel force attacked dispersed and cut up. The work of retribution has commenced, and the next Chapter in this dismal history will be of the vengeance inflicted for the Mutinies of 1857.

(Taken from the Madras—Almanac for 1858, pages 533—568.)

9. NON-CO-OPERATION MOVEMENT IN TAMIL NADU WITH SPECIAL REFERENCE TO STUDENTS' PARTICIPATION. *

S. GANESHRAM,

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The attainment of independence by India is to a great extent due to the sufferings and sacrifices made by the students of India including those of Tamil Nadu. The students of Tamil Nadu played a significant role in the struggle for liberation. They did not remain as mere silent spectators but they stood in the forefront of the national movement. While a great deal of attention has been bestowed on the role of students in freedom movement in other parts of India, the role of students of Tamil Nadu in India's struggle for liberation has largely remained an uninvestigated field of study hence an attempt has been made in this paper to investigate and critically assess the role of students in Non-Co-operation Movement in Tamil Nadu.

The Inception of the Non-Co-operation Programme.—The First World War and the immediate post-war years witnessed truly dramatic changes in Indian life. The Montague-Chelmsford Report was published in 1918. Though the Report contained a few new ideas, it did not meet the demands of the Congress. The main criticism of this Reforms was that the most important subjects like finance, land revenue, Police and others remained outside the control of the Ministers. The Muslim League also rejected the Report. The Delhi Congress passed a resolution which demanded complete responsible Government in India.¹

There was much discontentment among the Indian people at the end of the War. The Indian Sepoys who were drafted for the War were sent home. The soldiers, who were shown the door, went from place to place in search of suitable placements. But they failed in their efforts. The natives who were recruited as clerks during the war faced a similar predicament. In addition to these miseries, price of all the essential commodities shot up immediately after the War. This situation paved the way for riots and strikes in India. In order to curb the growing riots and strikes the Government passed the Rowlat Act which empowered the Government to detain anybody without ascribing any reason. The leaders of the Congress vehemently opposed this "lawless law".²

The Jallianwala Bagh massacre was yet another event which created a wave of anger throughout the country. The Report of the Hunter Committee added fuel to the fire.³ Already due to the efforts of Gandhiji, Khilabat Movement was becoming popular with the Indian Muslims. Finding the situation conducive, Gandhiji decided to start the Non-Co-operation Movement.

In the special session of the Indian National Congress held in Calcutta from 4th to 9th September 1920, Gandhiji moved the famous resolution which stated in categorical terms that establishment of Swaraj could alone redress the wrongs of British rule. To attain Swaraj Congress proposed the following methods :—

- (i) renunciation of titles and honorary offices ;
- (ii) boycott of Government and Government Aided Schools and Colleges and establishment of National Schools and Colleges ;
- (iii) boycott of law courts and establishment of private arbitration courts ;
- (iv) boycott of foreign goods and use of Swadeshi goods ;
- (v) boycott of Government posts ;
- (vi) Non-payment of taxes and
- (vii) boycott of local bodies and provincial legislatures.⁴

These resolutions passed by the Calcutta Special Congress was ratified by the Nagpur Congress session held in December 1920. The Congress organisation was activated.

*A revised paper presented in the 49th session of the Indian History Congress, held at Karnataka University, Dharwad, November 2nd to 4th, 1988

Students and Boycott of Government and aided Schools and Colleges.—Among the several principles of the Non-Co-operation Movement boycott of Government and Government aided schools and colleges was given top priority. Though a section of the Congress leaders opposed this boycott programme, Gandhiji exhorted the students to give up their studies and join the movement. He cited the example of Europe where the educational Institutions were closed and the students were made to take part in the first world war. He also said that the students should not think about their education but Swaraj. This appeal had good response from the student community.⁵

All India Students Conference.—On 25th December 1920 an All India College Students Conference was held at Nagpur under the Chairmanship of Lala Lajpat Rai to discuss the issue of boycotting Government Schools and Colleges. In his presidential address Lalaji was highly critical of the view that "Students ought not to have to do anything with politics". Regarding the boycott programme he advised the students to leave the Law College and Arts Colleges if necessary but not the Medical, Engineering and Technical Institutions.

The very next day a heated debate over the issue of boycotting the Government and its aided schools and colleges was held under the Chairmanship of Pickthal, the editor of the *Bombay Chronicle*. After a heated debate the students passed several resolutions which appealed to the students to support the move of the Congress. They also requested the congress leaders to start large number of national colleges. For the student Non-Co-operators, the Conference formulated a programme of action. Another resolution exhorted the students to use only their vernacular in their Correspondence, daily talk and provincial deliberation. The students conference produced results of far-reaching importance.⁶

Madras Students Meeting.—The students of Madras held a meeting in the Soundarya Mahal in December 1920 to discuss the question of boycotting Government and Government aided schools and colleges. About four hundred students attended the meeting and C. Rajagopalachari presided over the same. After a protracted debate, a resolution was passed by the majority of students which endorsed the principles of boycotting Government and its aided schools and colleges. It was also decided to request the authorities of Pachaiyappa's and Christian Colleges to refuse the Government grant and disaffiliate from the Government educational organisation and convert their institutions into National Institutions.⁷

To demonstrate their support to the non-violent struggle organised by Gandhiji, Madras City students organised a procession on 18th December 1920. The nationalist press the *Desabaktan* which extended its support to the Programme pointed out that the success of any movement in the World mainly depended upon the active efforts of the students.⁸

The year 1921 witnessed hectic political activity. In Madras, during the later part of January 1921, attempts were made by the Congress leaders to persuade the students to emulate the example of Calcutta and abandon their schools and colleges. As a result, the campaign became more popular. In order to make the Movement more effective, a Students' Non-Co-operation Association was formed at Madras.⁹

The students of Hindu High School and Harris High School held a meeting on 4th February 1921 on the Triplicane beach. Venkatarama Iyer who presided over the meeting exhorted the students to leave Colleges and Schools and asked them to take industrial training and propaganda work in the villages.¹⁰

The students of Royapuram Medical College and Tanjore Medical College struck work.¹¹ Similar trend was found in other districts also. At Vaniyambadi the students were not persuaded by outsiders to leave the schools and colleges but the parents themselves exhorted their sons and daughters to boycott the schools and colleges.¹²

Among all the other Tamil districts Salem witnessed hectic political activities. It may be due to the fact that several prominent congress leaders such as C. Vijayaraghavachari, C. Rajagopalachari, P. Varadarajulu Naidu, B. V. Narasimha Ayyar and many others hailed from that place. Leaders like V. M. Ramaswami Iyer, K. V. Subba Rao and M. G. Vasudevaray withdrew their children from Government and aided schools.¹³

Meanwhile student participation in the Movement gathered momentum in other provinces also. In Bengal C. R. Das's sacrifice made the students to become the backbone of Non-Co-operation Movement. To curb the student activities the Government of Bengal arrested C. R. Das in February 1921. Immediately after his arrest C. R. Das sent the following message to the students of India : "..... to the students, I say this : You are at once the hope and glory of India. True education does not consist in learning to add two and two to make four but lies in the service which you are prepared to give to the mother of us all. There is work to be done for the mother, Who amongst you is prepared to answer the call."¹⁴ Almost all the newspapers of India published this message to kindle the spirit of love for mother land and bring more and more students into the National Movement.

In Madras, students of a Secondary School went on strike in February 1922 as a mark of protest against the dismissal of one of the boys for his political activities. Finding the school authorities not willing to withdraw the dismissal order, the students indulged in violence. The assistance of the Police was sought to suppress the strike. This in fact aggravated the situation. Finally the school authorities relented and withdrew the dismissal order.¹⁵ Students were also asked to boycott the visit of the Duke of Cannought. They responded to the call in good number.¹⁶

Finding the Non-Co-operation Movement popular amidst the students, the Government of India decided to take stringent steps to check the spread of the movement among the students. Letters were sent to the provincial Governments with suggestions to immobilise the movement. It was also decided to form parent associations to condition the minds of the students against the movement. Hostel Superintendent posts were filled up to keep an eye on the activities of the students who resided in the hostels. However, these attempts of the Government did not arrest the growth of the movement.¹⁷

National Schools.—In order to accommodate those students who came out from Government and its aided schools and colleges, Congress decided to establish national schools and colleges. The year 1921 saw the emergence of a larger number of national institutions. The Congress leaders started in January 1921 a National School at Kallidaikurichi in the Tirunelveli District.¹⁸ It was started with two main objectives viz., to bring the rural students into the Movement and secondly to provide education for such of those students who left their schools responding to the call given by the nationalists. The women of Salem demanded the establishment of a National Girls' School and were willing to contribute money for the same. They also wanted that lessons in spinning to be included for girls and ladies.¹⁹ To fulfil the demands of ladies and to help those students who left the school, the Congress leaders started National Schools in Salem. In these Schools in addition to regular subjects, Hindi language and Khadar Spinning and Weaving were also taught.

During the first week of February 1921, the students of Hindu High School, Triplicane held a meeting on the beach and passed several resolutions. One of the resolutions passed on that occasion requested the school management to convert the school into a national school and threatened a general strike in case the resolution was not given effect within a week's time.²⁰ The resolutions were signed by about 200 students. The secretary of the School who resented the stand taken by the students took immediate action against them. He called those students who had signed the petition and told them bluntly that if they wished to remain in the school they might do so otherwise they could withdraw from the school. Twenty students came forward to leave the school, Later, fifteen of them rejoined the school. Thus students strike resulted in the dismissal of five students.²¹

Students and Boycott of Foreign cloth.—Boycott of foreign cloth was yet another programme of the Non-Co-operation Movement. The students of Tamil Nadu showed considerable interest in promoting the sale of Swadeshi goods. The dress regulations was such then the students of schools and colleges were required to wear coat and cap. Unable to stand such unnecessary restrictions the students of Mylapore High School passed a resolution seeking permission to wear the national dress during school hours.²² The Salem District Board too took the lead in this direction. In October 1921, the Board passed a resolution asking all the municipal school students to wear Khadar.²³

Volunteer Corps.—The organisation of volunteer corps was one of the important aspects of the Non-Co-operation Movement. Realising the importance of this, the Calcutta Congress held in September 1920 called for the creation of volunteer

corps in the provinces. In Tamil Nadu efforts were made to start such volunteer agencies. In February 1921, the local Khilabat Committee formed the Swarat Volunteer Corps for propaganda work.²⁴ The student members of this corps distributed notices which contained information about the meeting. They also carried flags in the processions and were required to maintain order at meetings. The student volunteers also persuaded the shopkeepers to close their shops at the time of hartals and collected donations for the Congress. The Tamil Nadu Congress Committee enlisted the service of thousand volunteers in January 1922.²⁵

Suspension of the Movement.—Gandhiji wanted to conduct the struggle on a passive note. Unfortunately violence broke out in many parts of India. The Chauri Chaura incident proved to be a culminating point. On 1st February 1922 a police officer was said to have beaten some Congress volunteers. When the enraged public demanded an apology, the Police opened fire indiscriminately on them. A mob of 2,000 villagers rushed to the police station locked it and set fire to the building in which twenty-two policemen died.²⁶ Similar incidents occurred in other parts of the country. Deeply hurt by these developments, Gandhiji called a meeting of the Congress Working Committee and took a decision to suspend the Non-Co-operation Movement on 12th February 1922. Justifying his decision he said that the movement was gradually degenerating into a mob rule. Gandhiji was arrested on 10th March 1922 and sentenced to six years imprisonment. Thus the Non-Co-operation which proved to be a trend setter in the National Movement came to an end with the conviction of Gandhiji.

Conclusion.—Non-Co-operation Movement was the first nationwide agitation started by the Congress. In this movement almost all sections of the people took part. Thus this movement taught the people the rudiments of political education and gave them courage to embark upon similar movements in future. Further this period saw the Hindus and Muslims forging a common front to fight the British imperialism.

Though the Non-Co-operation Movement received public support it failed to attain its objective. The boycott of schools and colleges was not a complete success. In Madras Presidency 92 National Schools were established. Only five thousand students joined these schools. In August 1921 Tamil Nadu Congress Committee sanctioned money for starting seven National Schools. But very few students were willing to join these institutions. It is mainly because of the fact that parents were willing to risk the career of their children. For they were not very sure about the future of these educational institutions. On the political front, the Justice Party and its leaders persuaded the students not to leave their schools.

In the final analysis it should be admitted that the Non-Co-operation Movement gave an opportunity for the students to participate in a nationwide agitation. It succeeded to the extent of cultivating the spirit of nationalism in the minds of the students. The boycott of Government and aided schools and colleges destroyed the myth of Government educational institutions. This is evident from the Report of the Civil Disobedience Enquiry Committee which said that "if they (the students) do not one and all leave their schools and colleges, it is because they have no where else to go for any education whatever and not because Non-Co-operation does not appeal to them. The moral victory of Non-Co-operation is complete. It has destroyed the prestige of Government institutions and put the students on their guard against their evils."²⁷

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14. *Ibid*, 11th December 1921.
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18. Fortnightly Report, 19th July 1921.
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21. Fortnightly Report, 17th February 1921.
22. *Swadesamitran*, 26th January 1921, *MNNPR* 1921, p. 151.
23. Fortnightly Report, 1st November 1921.
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25. David Arnold, *The Congress in Tamil Nadu*, New Delhi, 1977 pp.51-52.
26. R. G. Majumdar, *Op. cit.*, p. 149.
Even today at Chauri Chaura there remains a police memorial, but nothing in honour of the peasant martyrs. Sumit Sarkar, *Modern India*, 1885—1914, Madras, 1983, p. 225.
27. Extract from the Report of the Civil Disobedience Enquiry Committee, File No. 14, Bundle No. 57, pp. 1361-62. *The Hindu*, 6th November 1922.

Madras, 22.8.37

My dear Rajagopal,

I was very glad to receive your letter of the 18th inst. on the 19th inst. You must have received the telegram I dispatched on receiving your letter.

Today I am sorry to bother you about another case in case of imprisonment without trial since 1933. When I was in Madras Prison in 1932, I met Emu Kaidar Khan (then known as 'Shankar' in Madras) who was an under-trial prisoner in the same prison. His case against him probably collapsed, for he was arrested and imprisoned the next year under a Regulation. I am not sure if it was Regulation II of 1818 or Madras Regulation II of 1819/71. But in any case, the initiation for his arrest and incarceration was taken by the Madras Government. Emu Kaidar Khan, being a Punjabi, is now in a Punjabi prison. But I am told that the responsibility for his continued incarceration rests entirely with the Madras Government. Will you kindly look into this matter and if any responsibility rests with the Madras Government, will you please see that justice is done?

I hope your health is all right as of late. The "Shank" you have been passing through, I am sure, is now, and Shankar has to continue my life here for some time longer with kind regards.

Yours very truly
Sudhan C. Bose

சுபாஷ் போஸ் ராஜாஜிக்கு 1937ல்
அமீர் ஹைதர் காளைப் பற்றி எழுதிய கடிதம்.



Handwritten text in Tamil script, possibly a signature or date.

Handwritten text in English, appearing to be a letter or note. The text is mostly illegible due to fading and handwriting style.

Handwritten text in English, possibly a signature or date.

சென்னை சுற்றுலா துறைமுகம் மீது ராஜாஜி
அனுமதிக்கப்பட்டு வருகிறது

(-- Taken from the " Discovery of South India " (சென்னைக்கான கண்டுபிடிப்பு) by Amir Haider Khan (1999) compiled by C.S.Subramaniam).

A DEBATE ON 'SUPPRESSION OF BROTHELS AND IMMORAL TRAFFIC IN WOMEN' IN MADRAS LEGISLATIVE COUNCIL ON 12TH OCTOBER 1928.

(Continued from the last issued.)

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

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

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

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

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

whereas traffic in woman and girls is rapidly increasing in the Presidency and the city of Madras and whereas brothels are becoming a menace to public health, this meeting urges the Government to introduce legislation for the suppression of brothels and traffic in women or girls.

The meeting gave its hearty support to this resolution.

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

MR. S. SATYAMURTI...“Are you for prohibition”

Mr. A. B. SHETTY.—“So also this Bill seeks not to regulate but to suppress brothels and immoral traffic. The measures proposed in it are in entire accord with the steps taken in other countries. In our own country, Bombay, Calcutta and Rangoon have already passed similar legislation. Why should Madras wait? Is Madras, after all, so pure a city as Mr. Satyamurti wants us to believe? The members of the Indian Delegation of the British Social Hygiene Council who visited Madras in December 1926 found the incidence of venereal disease very high in the City of Madras and they were told by many medical men that in other areas of this province venereal disease was equally prevalent in all classes of the population. The spread of venereal disease is mainly due to prostitutions.”

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

Mr. A. B. SHETTY.—“This Bill, as I said, has already been the subject of discussion and consideration at several public meetings in Madras and they have all given their cordial support to it. The Indian Delegation of the British Social Hygiene Council have also discussed this Bill with the Vigilance Association and given it their approval. Mr. Satyamurti's opposition to this Bill and his proposal to circulate it for eliciting public opinion has been the subject of adverse comment in three of the Madras daily papers—*Swarajya*, *Justice* and *Daily Express*. This Bill has not come a day too soon, and see no reason why we should defer the consideration of it by a Select Committee. Any clauses in the Bill which require modification will receive due attention from the Select Committee which consists of as many as 24 members of this House, and these may be relied upon to safeguard the interests of the people concerned so that there may be no room for any fear of the sort entertained by the hon. Member for the University. I have therefore, very great pleasure in supporting the motion of my hon. Friend, Mr. Venkatarama Ayyar”.

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

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

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

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

Messrs, Sami Venkatachalam Chetti, S. Satyamurthi and C. V. Venkataramana Ayyangar.”

Mr. C. S. GOVINDARAJA MUDALIAR.—“I second it”.

The motion was put and carried.

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

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

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

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

Mr. BASHEER AHMED, SAYEED:—"I object".

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

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

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

The motion was put and carried.

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

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

No hon. Member objected.

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

4-30 p.m.

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

The motion was put and carried.

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

*The hon. Khan Bahadur Sir MUHAMMAD USMAN SAHIB BAHADUR:—"I should just like to state briefly the attitude of the Government with regard to this Bill. I may say that I have considerable sympathy with the objects of the Bill. No doubt the evil exists and it should be remedied. There is no question about it. But the point is whether this Bill is free from practical difficulties. Some of the difficulties pointed out by the hon. Member for the University seem to me to be real. Under the circumstances the Government neither support nor oppose the Bill at this stage."

Dr. B. S. MALLAYYA:—"I am really surprised at the statement made by the hon. the Home Member. Whatever the difficulties, Sir, it is the duty of the Government to see that these dangerous women are segregated. The hon. Member must be familiar with the misery, illness and the destitutions caused to several innocent lives in the City of Madras particularly Muhammadans and also the labouring classes surrounding the toddy shops and arrack shops in the City of Madras. Sir, he must have been particularly familiar with these because it was very near his old quarters in town—the Odaikara street, a locality for which he was a representative on the Corporation for a long time. That locality has earned a very bad name particularly as it is frequented by, lascars, serangs and other deck boys coming from steamers who having a drink surround these abominable class of women. How these people are lured by touts if not actual agents to these howls of ill fame and actually robbed of their morals and money and have their lives infected with the worst types of venereal diseases are well known when they come to the hospital for treatment. Sir, many of these women have got very bad notions that they can get rid of their diseases by having intercourse with young children. If the hon. Member is not satisfied with that I will give photographs of young boys thus ruined. It is high time that Government at least make it a rule that no prostitute is to live within 200 or 300 yards of an arrack or toddy shop, if they cannot

do anything else. There are difficulties I do admit. Then the students and other unmarried people in the City of Madras not provided for by the Government to live in hostels and who are living away from their parents are exposed to these dangers and it is the duty of the Government to see that they are safeguarded. Then, Sir, there is the annual function the Park fair, which attracts hundreds of men from outside. On such occasion—my hon. Friend should have observed it in his experience—these infected women go about infecting unsuspecting young gentlemen and bachelors of the City. We have a large number of students in the City of Madras and in their interest at least we must have a rule. When this system is working all right in Calcutta, Bombay and Rangoon, I do not see any reason why we should not do it. Even if there is a certain amount of public inconvenience and police interference the people are prepared to suffer if it would mitigate the evils arising from immoral houses. I request the Government to see that something definite is done in this matter and that too, very soon."

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

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

The motion was put and carried.

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

R. V. KRISHNA AYYAR,
Secretary to the Legislative Council.

(Taken from the Proceedings of the Madras Legislature Council, Third Session Vol. XLIV October, 1928).

(Continued in the next issue.)

A Page from a Freedom Fighter :

12. HARASSMENT IN JAIL

UPON V. O. CHIDAMBARAM PILLAI

by R.A. PADMANABHAN

THERE was a spate of arrests and prosecutions in the Madras Presidency following the action on Chidambaram Pillai and Subramania Sivam. Surendranath Arya, a young nationalist worker, was sentenced to five years rigorous imprisonment for his speech at a meeting in Madras to express shock at the sentences on Pillai and Sivam. In Karur, a young lad of eighteen, S. Krishnaswami Sarma, was sentenced to five years' rigorous imprisonment for a similar protest speech. A recently passed Press Act was put to use and M. Srinivasan declared Editor of the "India" weekly on which poet Bharathi was working as *de facto* editor, was sentenced for sedition for five years. In Kakinada, G. Harisarvottama Rao of the Telugu weekly "Swaraj" was sent to jail for a similar offence. Not even G. Subramania Iyer, the veteran editor and publicist, was spared; he was arrested while holidaying at the Courtallam Falls and kept in prison despite poor health and failing eye-sight; because of his health, he had to give an undertaking and come out.

In the all-India sphere too there were major prosecutions. Babu Aurobindo Ghose was already in custody in the Alipore case. And, within weeks of the Pinhey judgment on Pillai and Sivam, Lokmanya Tilak was sentenced by Justice Dava of the Bombay High Court to Six Years' Transportation and a fine of one thousand rupees. A wave of repression was passing over the land.

In Madras a prosecution was expected any day against poet Bharathi for his writings in the "India" weekly. Advised by well-meaning elders, Bharathi reluctantly exiled himself to Pondicherry.

The Telugu weekly "Kesari" of Madras summed up public feeling in a nutshell when it said.

Already the arrest of Shri Aurobindo Ghose has sent a thrill through the whole of Bengal and the sedition cases against Messrs Chidambaram Pillai and Sivam have spread a gloom throughout the Southern Presidency. The events of Kakinada are still rankling in the minds of the people of the northern districts of this Presidency, and the Punjab has not yet forgotten the deportation of Lala Lajpat Rai and Sirdar Ajit Singh and the incarceration of Messrs Jaswant Rai and Athavale. Just at this juncture when every part of India is seething with discontent, the action of the Bombay Government in arresting Mr. Tilak is sure to shake the whole of India to the very core.

When Pinhey passed the monstrous sentences on Chidambaram Pillai and Subramania Sivam, questions were raised in the British Parliament in London and the Secretary of State for India, Lord Morely, wrote to Viceroy Lord Minto; "I must confess to you that I am watching with the deepest concern and dismay the thundering sentences that are now being passed for sedition, etc., We must keep order but excess of severity is not the path to order; on the contrary, it is the path to the bomb."

Notwithstanding this, the policy of vindictive treatment of nationalist leaders continued in India. In Madras, particularly harsh treatment was extended to Chidambaram Pillai and Subramania Sivam, the first persons in the Presidency to be imprisoned for sedition. Although they had been sentenced for Transportation, they were kept in Indian jails since the Government of India had prohibited deportation of prisoners to Andamans because of overcrowding in the jails there. And, as Rigorous prisoners, Pillai and Sivam were given tortuous physical labour that would sap their energies. Minatchiammal, wife of Chidambaram Pillai informed the Press in November 1908 :

The Jail Code Rule that the first months of rigorous imprisonment convicts shall be penal does not apply to my husband who is sentenced to Transportation. Still, he was and is made to work at an oil mill in the jail in the hot sun and push the burning plank and stone all day long. His head has been shaved and a big iron chain put on his ankles preventing him walking with ease. I have wired to His

Majesty, the King-Emperor praying for at least commutation of the sentence to one of simple imprisonment. No reply has yet been received. I think he ought at least to be transported at once without being cruelly ill-treated and troubled here.

The oil press mentioned is an old type wooden mill for extracting giugelly (sesame) oil, drawn round and round by a bullock yoked to an extended wooden arm. Pillai was yoked to the oil press like an animal and made to work it in the cruel hot sun of Coimbatore. This was inhuman torture devised by the Superintendent of the Jail, E.H. Gadsen, lovingly approved by the Inspector-General of Prisons, Lt. Col. Macnamara, M.D., I.M.S. The object was to break Pillai's morale somehow.

In the case of Subramania Sivam, he was put to the task of cleaning sheep's wool soaked in lime. Apart from the work being a degrading one for a man of Brahmin birth like Sivam, the dust of the lime had damaging effect on the health of the prisoner. He coughed and spat blood; his health which had been fairly good in the earlier days was shattered. He became a victim of leprosy and the Jail doctor himself, a European I.M.S. man, recommended his being transferred to the Criminal Leprosy Ward. But this was flatly turned down by the Jailor onward to the Governor of Madras (Sir Arthur Lawley) in all stages of appeal!

Chidambaram Pillai submitted several petitions to the Madras Government, the India Government and His Majesty, King Emperor requesting that he be transported to the Andamans or at least to some other jail. All of them were turned down. Lt. Col. Macnamara, the I.G. of Prisons, graciously wrote,

He (Pillai) is anxious to go out of Coimbatore and is particularly desirous of being sent to Port Blair. . . . The circumstance that the convict dislikes the Jail is, I think, the strongest reason for keeping him there and the highest encomium he could give to the Jail itself.

Pillai was arguing that he be sent to the Andamans for in that distant penal settlement, according to the rules then prevailing, prisoners were given freedom after four years and were permitted to move about the settlement area. They could take up individual avocations and even bring their wives to live with them, though they could return to their homeland only after fourteen years. Obviously, Chidambaram Pillai must have thought that transportation to the Andamans was less of a punishment than what was being meted out to him in Coimbatore Central jail.

Harsh physical labour was not the only torture Pillai was put to. He was given scavenging work and given food he could not eat. As a strict vegetarian he was made to eat food prepared in the non-vegetarian kitchen of the Jail, and it was full of maggots, not to mention its unworthy qualities otherwise. His protests went unheeded.

The brutal treatment by the jail staff made the prisoners of Coimbatore Central jail revolt in December 1908. An attempt was made to murder the Jailor and one prisoner was shot dead. Chidambaram Pillai was suspected to have been involved and it was even thought there was to be an attempt to rescue him from jail. In the Sessions trial of the riot case, Chidambaram Pillai "gave evidence not very complimentary to the management at Coimbatore" (in the words of the I.G. of Prisons himself). This so much annoyed the I.G., that, when a non-official Jail Visitor recommended that Pillai be transferred to some other jail, the I.G. of Prisons wrote to Government.

It will be observed that the Non-Official Visitor has fallen into the trap, and it is not improbable that succeeding Visitors will follow suit. Nothing is easier than to pose as a martyr by being kept in a jail where the officials are prejudiced against him. He (Pillai) has nothing to fear if he conducts himself like any other convict and to transfer him now would be almost tantamount to admitting that the Superintendent and his staff are not capable of treating him fairly.

While in the matter of humane treatment, everyone from the Jailor to the Secretary of State took the harsh line; they were laboriously arguing in file after file how many days' remission a sedition prisoner was entitled to mark

the fiftieth anniversary of the taking over of Indian administration by the Crown and the accession of King George V as King-Emperor of India Strange indeed were British ways!

In 1911, the persecution of Chidambaram Pillai in the jail had an unexpected repercussion outside. Sub-Collector Ashe had now come back to Tirunelveli on promotion as the Collector of the district, and it was suspected all round that he was one of those primarily instrumental in making Government follow the repressive line, including the harassment of political prisoners in jail. Late in 1909, when a friend saw him in jail, Chidambaram Pillai exclaimed in exasperation, "Is there to be no end to the atrocities of Ashe!" This was interpreted by friends of Pillai in Tirunelveli district as an indirect admonition to do away with Ashe, though Pillai as a true follower of Tilak never condoned political violence. Madasami, one of Chidambaram Pillai's staunchest followers who had gone underground after the Tirunelveli riots and was in hiding in Pondicherry, contacted some dacoit leaders in Tirunelveli district for the purpose of doing away with Ashe. They however said they had given their word to Nilakanta Brahmachari, a revolutionary leader, who was organising an armed revolt to come off in 1914, a revolt inspired and aided by the German Government and worked out on an all-India basis by the Maharaja of Baroda and leaders of the revolutionary movement in Bengal. As such, they did not wish to do any thing without Nilakanta's approval. Nilakanta told their messenger that he was totally against political assassinations.

Disappointed by the dacoit leaders thus, Madasami was looking out for an opportunity to carry out his plan with the aid of others, when in October 1910 V.V.S. Aiyar, revolutionary and right-hand man of V.D. Savarkar in London, arrived in Pondicherry, Aiyar, hearing of Madasami's interest, agreed to take the lead, and soon enough spotted a young man belonging to Nilakanta's camp, by name Vanchinathan, as a fit person to carry out the assassination of Ashe. He decoyed Vanchi from Nilakanta's hold and gave him shooting and other training to carry out the deed. Vanchi shot dead Ashe at Maniyachi junction in broad daylight on the 17th of June, 1911, and then shot himself dead when he found escape impossible.

The murder of Ashe, South India's single political assassination in British times, shocked officialdom into a frenzy. It only helped to harden official attitude toward treatment of political prisoners like Pillai and Sivani.

(Taken from V.O. Chidambaram Pillai).

13. LIST OF BOOKS RECEIVED IN TAMIL NADU ARCHIVES LIBRARY.

| <i>Serial number and author.</i> | <i>Title.</i> |
|---|--|
| (1) | (2) |
| 1 M. Rangasamy | The Tamil Arasu Kazhagam : A historical study 1946-1971 (Thesis). |
| 2 G. Maria Pathrose | Jail Administration in the Madras Presidency (Thesis). |
| 3 International Council on Archives. | 1. Bulletin No. 30, June 1988. 2. Directory 1988. |
| 4 M. Nagamani | Land revenue administration in Coimbatore district. 1850-1900—A study. |
| 5 Department of Statistics, Madras | Quarterly Statistical abstract of Tamil Nadu Vol. 31, No. 4. 1986. |
| 6 National Archives of India, New Delhi. | Reprographics in Archives, 1988 |
| 7 Director of Census Operation, Tamil Nadu and Pondicherry. | Census of India, 1971. District-Census hand book : South Arcot 1979. |
| 8 P. Dhanasamy | Postal and Telegraph System in the Madras Presidency 1858-68 (Thesis). |
| 9 S.R. Rao | Progress and Prospects of marine Archaeology in India 1987. |
| 10 D. Sumathi | The South Arcot District Board from 1947-1956 (Thesis). |
| 11 Tamil Nadu Legislative Assembly Secretariat. | Committee on Public Undertakings Vol. No. I 1973-74 to 1979-80. |
| 12 International Council on Archives, Paris, France. | 1. Directory, 1982. 2. Micro film committee Bulletin No.8, 1979. |
| 13 Government of India, Department of Commerce. | Import Policy, April 1981—March 1982. |
| 14 R. Ilamurugu | History of Karur (Thesis). |
| 15 Centre for Science and Environment, New Delhi. | Gree file June 1, June 30, 1988, No. 6. |
| 16 Haryana State Archives | Review of the working of Haryana State Archives, 1986-87. |
| 17 Finance Department, Tamil Nadu | Tamil Nadu Economy : Performance and issues, 1988 by Madras Institute of Development Studies. |
| 18 A. Sivasankaran | History of the Public Works Department in the Madras Presidency (Thesis). |
| 19 Government of Kerala | 1. Kerala State Gazetteer, Vol. 1, 1986 2. Kerala State Gazette r, Vol. 2 Part I 1986. |
| 20 P.P.S.T. Foundation, Madras-20 .. | 1. P.P.S.T. Bulletin No. 12, Sep. 1987. 2. P.P.S.T. Bulletin Nos. 13 and 14, March 1988. 3. P.P.S.T. Bulletin No. 15, June 1988. |
| 21 D. Punniyamoorthy | Pudukkottai Samasthanam and Second World War. |

14. PROGRESS OF RESEARCH TOPICS IN TAMIL NADU ARCHIVES
DURING THE QUARTER ENDED 31ST DECEMBER 1988.

| <i>Serial number.</i> | <i>Date.</i> | <i>Name of Research Scholar.</i> | <i>Purpose of Research.</i> | <i>Subject of Research.</i> |
|-----------------------|--------------------|------------------------------------|-----------------------------|---|
| (1) | (2) | (3) | (4) | (5) |
| 1 | 3rd October 1988. | Dr. M. Sundara Raj | C.H.R. Project Work. | "Dowry Problem in Tamil Nadu view by Government Media and Public". 1920—1957 |
| 2 | 3rd October 1988. | Selvi Sheela Menon .. | M.Phil. .. | "School Education Under Madras Corporation". 1935—1957 |
| 3 | 5th October 1988. | Thiru N. Ilango .. | M.Phil. .. | "Christian Tamil Literature" Nandi Nadagam. 1670—1957 |
| 4 | 5th October 1988. | Thiru P. Krishnaraj .. | C.H.R. Project Work. | "Adult Education". 1670—1957 |
| 5 | 10th October 1988. | Thiru V. Rajagopal .. | M.Phil. .. | "Economic History of Madras Presidency". 1850—1950 |
| 6 | 10th October 1988. | Thirumathi Trishla .. | Ph.D. ... | "Status of Women in Tamil Nadu". 1900—1957 |
| 7 | 10th October 1988. | Dr. (Mrs.) Lorna Srimathi Dewaraja | .. | "French Sri Lanka Relations". 1600—1800 |
| 8 | 13th October 1988. | Thiru S. G. Evan Prince. | Ph.D. .. | "Revenue Administration in the Tamil Districts of the Madras Presidency". 1919—1947 a critique in Economic History. |
| 9 | 14th October 1988. | Thiru Kabir, M. .. | Ph.D. .. | "Growth of Service Sector in Kerala". 1792—1957 |
| 10 | 17th October 1988. | Thirumathi K. Gandhi-mathi. | M.Phil. .. | "History of the Cuddalore". 1617—1957 |
| 11 | 17th October 1988. | Thirumathi Roopa Nair. | M.Phil | "Origin, Growth and Development of Collegiate Education in Madras". 1880—1957 |
| 12 | 18th October 1988. | Dr. Ajit Niogy .. | Consultation of Documents. | "Freedom Movement in French India". |

| <i>Serial number.</i> | <i>Date.</i> | <i>Name of Research Scholar.</i> | <i>Purpose of Research.</i> | <i>Subject of Research.</i> |
|-----------------------|---------------------|-----------------------------------|--------------------------------|--|
| (1) | (2) | (3) | (4) | (5) |
| 13 | 18th October 1988. | Thiru P. Govindaraj, | M. Phil. .. | "Quit India Movement in Madras". 1930—1945 |
| 14 | | Thiru A. Selvam, .. | Ph.D. .. | "The Congress Party in Tamil Nadu". 1952—1957 |
| 15 | | Thiru C. V. Baradwaja | | "The Dutch in Andhra". 1600—1825 |
| 16 | | Thiru G. Kaliamoorthy, Ph. D. ... | | "Establishment of British Influence in Mysore". 1760—1899 |
| 17 | 25th October 1988. | Thiru B. N. Chandra Paul. | M. Phil. .. | "Home Rule Movement in Coastal Andhra". 1916—1929 |
| 18 | 25th October 1988. | Thiru B. C. Rajasekhar. | Ph.D. .. | "Mrs. Annie Besant—Her Contribution to Indian Politics". 1885—1935 |
| 19 | 26th October | Thiru K. S. Ramakrishnan. | | "William Abbott". 1750—1789 |
| 20 | 10th October 1988. | Selvi Diane Paul Mines. | Ph.D. .. | "Rural Social Organisation Gift Exchange". 1670—1957 |
| 21 | 27th October 1988. | Dr. K. Parushotham, | To prepare a book. | "Dampuri Narasiah—His life and work". 1850—1957 |
| 22 | 27th October 1988. | Thiru A. Tamizharasan | Connection with legal aspects. | Agrarian Development. 1800—1957 |
| 23 | 31st October 1988. | Thiru K. Ravi, | ... Ph.D. .. | "History of Plantation in South India". 1840—1957 |
| 24 | 31st October 1988. | Thiru K. Balasubramanian. | To write a book. | "Art History of Tamil Nadu". 1600—1957 |
| 25 | 26th December 1988. | Thiru C. S. S. Daniel, | To write on Health Problems. | "Health behaviour of Piranmalai Kallar in Madurai District". 1895—1957 |
| 26 | 3rd November 1988. | Selvi K. Sarwani, .. | M. Phil. | "Role of Madras Presidency in Indian Freedom Struggle". |

| <i>Serial number.</i> | <i>Date.</i> | <i>Name of Research Scholar.</i> | <i>Purpose of Research.</i> | <i>Subject of Research.</i> |
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| (1) | (2) | (3) | (4) | (5) |
| 27 | 3rd November 1988. | Selvi D. Uma | M. Phil. | System of Road under the Madras". 1885—1900 |
| 28 | 3rd November 1988. | Thiru Mallikarjuna | Ph. D. | "Congress and the Scheduled Congress". 1885—1947 |
| 29 | 3rd November 1988. | Thiru N. Mohan Kumar. | M. Phil. | "Report on Circuit Committee". 1784—1956 |
| 30 | 3rd November 1988. | Selvi R. Angayar-kanni. | M. Phil. | "Freedom Struggle in Tiruchendur Taluk". 1930—1947 |
| 31 | 3rd November 1988. | Thiru M. Ramajayam | Official | "Structures, plans for important Urban Centres of Tamil Nadu". |
| 32 | 4th November 1988. | Thirumathi Sheela Mahendran. | M. Phil. | "Status of Woman in Denotified Tribes". 1947—1957 |
| 33 | 9th November 1988. | Selvi Y. Helen Rajakumari. | Project Work. | "Social Discriminations against Dalit Christian in Tamil Nadu". 1700—1957 |
| 34 | 13th November 1988. | Thiru T. Thankappan | Ph. D. | "Working Class Movement in Tamil Nadu". 1918—1947 |
| 35 | 9th November 1988. | Thirumathi C. Maria Selina. | Ph.D. | "Governors and Politics in Madras Presidency". 1934—1947 |
| 36 | 10th November 1988. | Thiru M. Lakshmanan | Ph.D. | "Labour History". 1929—1942 |
| 37 | 11th November 1988. | Dr. Arun Bando-padhyay. | To submit a paper for Seminar. | "The Communal Riot of 1899 in Tirunelveli". 1890—1900 |
| 38 | 11th November 1988. | Mr. M. V. Shobhana Warriar. | Ph.D. | "Labour History of Tamil Nadu". 1914—1950 |
| 39 | 13th November 1988. | Dr. G. J. Sudhakar | Research Papers. | "Economic History of South India with reference to weavers". 1900—1956 |

| <i>Serial number.</i> | <i>Date.</i> | <i>Name of Research Scholar.</i> | <i>Purpose of Research.</i> | <i>Subject of Research.</i> |
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| (1) | (2) | (3) | (4) | (5) |
| 40 | 15th November 1988. | G. V. Saroja | .. Ph.D. .. | "History of South Indian Buddhism Profession" (upto 1957) |
| 41 | 15th November 1988. | Thiru K. Panneer Selvam. | M.Phil. .. | "Education Policy in Free India" 1800—1957 |
| 42 | 15th November 1988. | Thiru P. Kumarasamy | M. Phil. .. | "Industrial Policy of Tamil Nadu Government" 1800—1957 |
| 43 | 15th November 1988. | Thiru R. Dhandapani | M.Phil. .. | "Prohibition Policy of Tamil Nadu after Independence" 1800—1957 |
| 44 | 15th November 1988. | Thiru G. Srinivasan | M.Phil. .. | "Ellathupilaimars of Tamil Nadu" 1800—1957 |
| 45 | 15th November 1988 | Thiru A. Subramanian | M.Phil. .. | "Working Class Movement in Tea Plantation of Nilgiris" 1800—1957 |
| 46 | 17th November 1988 | Thiru P. Vasanth | .. Ph.D. | "Socio-Political Changes in Tamil Nadu" 1880—1920 |
| 47 | 17th November 1988 | Selvi Archana S. Burde | .. | "History of Indian English The Written mode" 1670—1957 |
| 48 | 22nd November 1988 | Tmt. A. Jayam, M.A., | Ph.D. | "South Indian Temples" 1900—1957 |
| 49 | 22nd November 1988 | Thiru Santhosh Kumar Asirvatham. | M.Phil. | "Growth of Tirunelveli and Palayamkottai in 18th Century" 1765—1800 |
| 50 | 24th November 1988 | Tmt. Bharathiammal | Ph.D. | "Politics and Public Administration: T.B. Macanlay's Contribution to India" 1830—1957 |
| 51 | 24th November 1988 | H. Syed Iqphana | .. Ph.D | "Muhammad Society" 1700—1957 |
| 52 | 25th November 1988 | Thiru A. Ganesan | M.Phil | "History and Working of Tirupur Regulated Market" 1900—1957 |
| 53 | 25th November 1988 | Thiru K. Ramakrishna | M.Phil | "Land Revenue Administration in Cuddapah" 1800—1850 |

| <i>Serial number.</i> | <i>Date.</i> | <i>Name of Research Scholar.</i> | <i>Purpose of Research.</i> | <i>Subject of Research.</i> |
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| (1) | (2) | (3) | (4) | (5) |
| 54 | 25th November 1988 | Thiru V. Johnson | M.Phil. | "State and Society under Poligars in Kurnool." 1700—1847 |
| 55 | 25th November 1988 | Thiru M. Ramudu | M.Phil. | "Irrigation under Vijayanagar Kings in Rayalaseema." 1600—1945 |
| 56 | 29th November 1988 | Thiru R. Mukundan | CSIR Project Work. | "Indigenous Tradition of Indian Navigation." 1800—1957 |
| 57 | 28th November 1988 | Dr. K. Kamal Mustafa | For enriching knowledge | "Tamil Literature and Social Impact." |
| 58 | 28th November 1988 | Selvi M. Geetha | M.Phil | "British relations with the Sethupathis of Ramnad." 1600—1800 |
| 59 | 29th November 1988 | Dr. Y. Alfred Sudhakar Reddy. | Academic Interest. | "Agrarian Studies—Land grant system in Madras Presidency." 1750—1947 |
| 60 | 26th November 1988 | Tmt. M. V. Shobana Warriar. | Ph.D. | "Labour History of Tamil Nadu." 1914—1950 |
| 61 | 1st December 1988 | Thiru A. V. Balasubramaniam. | Project Work. | "Indigenous Techniques of Iron and Steel Making." 1750—1950 |
| 62 | 1st December 1988 | Selvi P. Anuradha | M.Phil. | "Growth of Madras city." 1900—1950 |
| 63 | 7th December 1988 | Thiru George Alex | M.Phil. | "Pazhassi Revolt" 1790—1820 |
| 64 | 16th November 1988 | Selvi S. Jesudoss | Ph.D. | "Judicial Administration" 1800—1950 |
| 65 | 6th December 1988 | Thiru Rajappa, D.C. | Ph.D. | "State Commerce and Crafts in Mysore State." |
| 66 | " | Thiru A. Arul Devadoss. | M.Phil. | "Political Life of Aditanar" 1900—1957 |
| 67 | 6th December 1988 | Thiru V. M. Mohan Kirubanand. | M.Phil. | "Nadar Mahajana Sangam." 1800—1957 |

| <i>Serial number.</i> | <i>Date.</i> | <i>Name of Research Scholar.</i> | <i>Purpose of Research.</i> | <i>Subject of Research</i> |
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| (1) | (2) | (3) | (4) | (5) |
| 68 | 26th November 1988 | Tmt. Anjali Sircar | To Writing a Book. | "Art History of Tamil Nadu" 1600—1957 |
| 69 | 8th December 1988 | Thiru Mizushima Tsukasa | Ph.D. | "Economic History of South India, Socio-Cultural Changes in Selected Villages in Tiruchirappalli District." 1700—1850 |
| 70 | 12th December 1988 | Tmt. M. S. Ambikeswari. | Ph.D. | "The History of the Development of Road Transport in Tamil Nadu." 1900—1957 |
| 71 | 12th December 1988 | Selvi Tamilchelvi | .. Ph.D. | .. "History of the Freedom Movement in Tamil Nadu with special reference to C. Rajagopalachari" 1919—1947 |
| 72 | 13th December 1988 | Sudha, S. | .. Project work. | "Indigenous iron making in ancient times". 1850—1950 |
| 73 | 13th December 1988 | Sushma Varma | .. Do. | "Village economy in Chingalpet district" 1750—1850 |
| 74 | 16th December 1988 | Tmt. N. G. Devakumari | Ph.D. | "History of South India History of Child Welfare in Tamil Nadu." 1900—1947 |
| 75 | 21st December 1988 | Selvi V. Leela Devi, M.A., B.Ed., | Do. | "Status of women in the Kallar Community in Thanjavur District." 1750—1957 |
| 76 | 21st December 1988 | Thiru V. Rajendran | Ph.D. Doctoral List. | "Social and Economic Background of Indian Nationalism" |
| 77 | 23rd December 1988 | Thiru A. R. Mohd-Koyama | Ph.D. | "Mopalas Rebellion" 1920—1925 |
| 78 | 26th December 1988 | Selvi R. Chitraleka, M.A. | M.Phil. | "Women in Politics in the 20th Century" 1800—1957 |
| 79 | 7th December 1988 | Thiru S. Rajendra Raj | M.Phil. | "The History and Services of the Madras State discharged prisons and Society." 1920—1956 |

| <i>Serial number.</i> | <i>Date.</i> | <i>Name of Research Scholar.</i> | <i>Purpose of Research.</i> | <i>Subject of Research.</i> |
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| (1) | (2) | (3) | (4) | (5) |
| 80 | 27th December 1988 | Tmt. N. K. Meera | M.Phil. | "Handloom Industry in the South." |
| 81 | 27th December 1988 | S. Amaravathy | M.Phil. | "Administration of Women Prison in Tamil Nadu." 1800--1957 |
| 82 | December 1988 | Thiru C. Bala-Krishnan | Ph.D. | "History of South India." 1800--1956 |
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தமிழ்ப் பகுதி

1. காவியமும் கற்பனையும்

வித்வான் எம். சி. கண்ணபிரான்.

(இக்கட்டுரை ஆசிரியர் கவிஞரின் கற்பனைத் திறனை மிக அழகாக எடுத்துச் சொல்லியிருக்கிறார்.)

“காவியம் கற்போருக்கு ஒரு பெரும் நந்தவனம், மலர் வனத்தில் பல நிறமுள்ள மலர்கள் ஓடிகின்றன. மணமிருந்த மலர்கள் கமழ்கின்றன. நிறமும் மணமும் இனிமையும் அழகும் அமைந்த அரும்புகள் மலர்ந்து மகிழ்ச்சி தருகின்றன. அதுபோல் கவிஞரின் உள்ளத்தில் தோன்றும் எண்ணங்கள் அழகும் இனிமையும் சுவையும் உணர்வும் தரும் கவிஞராக மலர்ந்து மகிழ்ச்சி தருகின்றன. பாக்களாகிய மலர்களுக்குக் கவிஞர் உணர்வும் கவர்ச்சியும் ஊட்டி உணர்த்துகின்றனர். அங்ஙனம் செய்வதே கற்பனை அல்லது புனைந்துரை எனப்படும். கற்போர் உள்ளத்தில் உவகை தோற்றுவிப்பதே கற்பனை செய்வதின் முக்கிய நோக்கமாகும். கவிஞர், மக்கள் மனப்பாங்குக்கு ஏற்றவாறே கற்பனை செய்து தம் கவிதை இயற்றுகின்றனர். ஆதலால் காவிய வனங்களில் கற்பனை நிறைந்த கவிமலர் பலவற்றைக் காண்கிறோம். மக்கள் வழக்கத்தில் பயன்படுத்தும் முறைகளைக் கவிஞர் மேற்கொண்டு காவியங்களை இயற்றுகின்றனர்.

மணி அடிக்கிறது, அப்போது, ‘பள்ளிக்குச் செல்லும் நேரமாயிற்று; பாடசாலைக்குப் போ’ என்கிறான் பாட்டி. ‘பாடசாலைக்குப் பிள்ளைகள் வரும் நேரமாயிற்று என்று விரைந்து செல்லுகிறார் ஆசிரியர்’ ‘வண்டி புறப்படும் காலம் நெருங்கிற்று’ எனப் பிரயாணம் செய்யும் ஒருவன் வேகமாகச் செல்லுகிறான். வியாபார சம்பந்தமாய் வெளியூர் சென்ற மகன் ‘வரவில்லையே’ என்று ஏங்கி எதிர்பார்க்கும் ஓட்டாய்க்கு ‘இன்று வருவான்’ என்று கூறும் பாட்டி, ‘அதோ மணி கூட அடிக்கிறது. கட்டாயம் இன்று வருவான்’ என்கிறாள். மணி அடிப்பது எதற்கு என்பதை அப்பாட்டியும் அறிவாள். ஆனாலும், அப்போது பாட்டி கூறும் கருத்தோடு அம்மணியோசையாகிய நிகழ்ச்சியைச் சம்பந்தப்படுத்திக் காட்டுகிறாள். தான் கூறுவதை அம்மணியோசை ஆமோதிப்பதாக உறுதி செய்வதாக எடுத்துக் காட்டுகிறாள். மக்கள் இது போலவே, ஏதேனும் ஒன்றைக் குறித்துப் பேசும் போது அப்போது நிகழும் பல்லி சொல்லுக்கோ மக்கள் தும்பலுக்கோ மதிப்புத் தந்து தங்கள் பேச்சோடு அவற்றையும் சம்பந்தப் படுத்திக் கூறுகின்றனர்.

வெளியே சென்ற தலைவன் வருவதாகக் கூறிய மாலைக் காலம் வந்ததும் ஒரு காதலி தன் நாயகன் வருவான் என்று எதிர்பார்த்து வராத படியால் வருத்தப்படுகிறாள்.

மன்னன் வரக் காணேன்
மாலை வந்தது ஈதோ;

மாலை கட்டி நானே,
மகிழ்வாய் குடுவேனே.

என்று தலைவியின் வருத்தத்தை நாம் எளிய பாடலில் எழுதி மகிழ்கின்றோம். இவ்வாறே இரண்டாயிரம் ஆண்டுகளுக்கு முன்னே எழுதிய ‘முல்லைப் பாட்டு’ என்னும் ஒரு நூலில் தலைவி தன் தலைவன் வருகையை எதிர்பார்த்து வராமையால் வருந்தியிருக்கிறாள். அதை அறிந்த தோழி ஆற்றுவிக்கிறாள். அதற்கு, அவள் நான் வெளியே போய் நின்று, ‘தலைவர் இப்போது வருவாரா?’ என்று எண்ணி நின்றேன்; அங்கே ஒரு நற்சொற் கேட்டது. அதாவது, வீட்டிலிருந்து காலையில் மந்தைக்குச் சென்ற தாய்ப் பசு, அந்தப் பொழுதாகியும் வராமையால் தூயில் கட்டப் பட்டிருந்த கன்று ‘அம்மா’ எனக் கதறியது, ஆங்கிருந்த ஆயர் மங்கை ‘‘இப்பொழுது வருகுவார் தாயார்’’ என்று கூறினாள். அந்தச் சொல்லைக் கேட்டு வந்தேன் ‘‘ஆனால் தலைவர் வருவார்’’ என்று கூறித் தோழி தலைவியை ஆற்றுவிக்கிறாள். இந்நிலையினை இலக்கணத்தில் விரிச்சிக் கேட்டல் என இலக்கணமும் வகுத்துள்ளனர். பிற்காலத்தார் இவ்வாறு கேட்டு வந்ததைத்தான் அசரீரி என்று கூறினர் போலும், சரீரம்- உடல், அ-சரீரம்-உடலற்றது. நேரில் உருவத்தைக் காணாமல், குரல் ஒசை ஒன்றை மட்டும் கேட்பதனால் பிற்காலத்தார் அங்ஙனம் கூறினர் என்று கொள்வதற்கும் இடமுண்டு.

இன்றும் ஒரு வேலையின் பொருட்டு நாம் வெளியே செல்லும் போது வாயிற்படி தடுத்தாலும், காவில் கல் பட்டாலும், 'போகும், வேலை முடியாது; புறப்படும்போது தடுக்கிறது' என்று கூறுகின்றோம். காவிலோ தலையிலோ படுவதற்கும், கருதிச் செல்லும் வேலைக்கும் யாதொரு தொடர்பும் இல்லாதிருந்தும் வழக்கில் தொடர்பு படுத்திக் கூறுகின்றதை நம்மிற் பலரும் அறிகின்றோம். இவ்வகையான உலக இயற்கையை உணர்ந்த புலவர்கள் உலகிற்கு இயற்றித் தரும் காவியங்களில் அதை அமைத்து அழகு செய்கின்றனர்.

வில்லிபாரதத்தில் கூறும் ஒரு நிகழ்ச்சியைக் காணுவோம்: துரியோதனன் கண்ணபிரானைத் தன் படையில் சேர்த்துக் கொள்ளுவதற்கு அழைப்பதற்காக அஸ்தினாபுரத்திலிருந்து துவாரகைக்குச் செல்லுகின்றான். அப்போது துவாரகையின் மதில் மேல் அமைக்கப்பட்டுள்ள துணி கட்டிய கொடிகள், காற்றால் அசைகின்றன. அந்நிகழ்ச்சி இயற்கையில் நிகழ்கிறது. ஆனால், அதை ஆசிரியர் கதை நிகழ்ச்சியோடு சம்பந்தப்படுத்துகிறார். கதைப் போக்குடன் தொடர்புப் படுத்துவதிலும் கதாபாத்திரமாகிய துரியோதனன் மனநிலை உணர்ந்து செய்வதாகக் கூறுகிறார். "கொடிகள் தன் துணிகளாகிய கைகளால், 'பாண்டவர்க்கு அல்லாமல் கண்ணன் படைத்துணை ஆக மாட்டான்; மீண்டுந் போ' என்று தடுப்பன போன்றன" என்கிறார்.

"சுண்டுநீ வரின்னு எங்கள் எழிலுடை எழிலி வண்ணன்
பாண்டவர் தங்கட்கு அல்லால் படைத்துணை ஆகமாட்டான்
மீண்டுபோ கென்றென்று அந்தவியன் மதில் குடுமிதோறும்
காண்தகு பதாகை ஆடைகைகளால் தடுப்ப போன்ற."

என்பது வில்லியின் வாக்கு.

இதே கொடி அசைவைக் கம்பர் இராமாயணத்துள் இராமனை வரவேற்பதற்காகப் புனைந்துரைக்கின்றார். விசுவாமித்திரர் இராம இலக்குமணரை அழைத்துக் கொண்டு மிதிவை நகர் நோக்கிச் செல்லுகின்றார். முன்னே இராமரும் விசுவாமித்திரர்த்தப் பின்னே இலக்குமணருமாக மிதிவை நகரின் மதிலுக்கு அருகே நடந்து செல்லுகின்றனர். மதில் மேலுள்ள கொடிகள் அசைக்கப்படுகின்றன. "தாயாரை போன்ற கண்களுடைய இராமபிரானே, நாங்கள் செய்த தவத்தால் செத்தாமரை யில் இருந்து நீங்கி இலக்குமி இங்கு வந்திருக்கிறாள். விரைந்து வாருங்கள்" என்று அழைப்பது போலக் கொடிகள் அசைந்தன என்று கம்பர் கற்பனை செய்கிறார்.

'மையறு மலரீங்கி யான் செய்மாதவத்தின் வந்து
செய்யவள் இருந்தாள்' என்று செழுமணிக்கொடிகள் என்னும்
கைகளை நீட்டி அந்தக் கடிநகர் கமலச் செங்கண்
ஐயனை ஒல்லைவா என்றழைப்பது போன்ற தம்மா.

என்பது கம்பர் கூறும் கற்பனைச் செய்யுள்.

இவ்வாறு இயற்கை நிகழ்ச்சியைத் தடுப்பது வரவேற்பது எனக் கற்பனை செய்து கூறும் நிலை பெரிய புராணத்திலிருந்து எடுத்தாளப் பட்டதாகக் கருத இடமுண்டு. சேக்கிழார் பெரிய புராணத்தில் இரு வேறு வகைக் கொடிகள் மாளிகை மேல் ஆடின என்று கூறுகிறார். திருக் கோவலூரில் தங்கிச் சேதி நாட்டை ஆண்டு வந்த மலை நாட்டு மன்னராகிய மெய்ப்பொருள் நாயனாரை வெல்லக் கருதிய பகை மன்னன் சிவனடியார் வேடந் தாங்கி முக்திநாதன் என்னும் பெயருடன் செல்லுகிறான். அவன் செல்லும் வீதியில் மாளிகை மீது இரு கொடிகள் ஆடுகின்றன. ஒன்று பெண்களின் கூந்தலாகிய கருநிறமுள்ள கொடிகள், மற்றொன்று ஒளியுள்ள வெண்ணிறக் கொடிகள், பகை மன்னன் மெய்ப்பொருள் நாயனாரின் பக்தியை அறிந்து வஞ்சகமாக வெல்ல எண்ணி,

"மெய்யெலாம் நீறுபூசி வேணிகள் முடித்துக் கட்டிக்
கையினில் படைகரந்த புத்தகக் கவுளி ஏந்தி
மைபொதி விளக்கே என்ன மனத்தினுள் கறுப்புவைத்துப்
பொய்தவ வேடங்கொண்டு புகுந்தனன் முக்திநாதன்".

என்கிறார். அதற்கேற்றவாறு வெளிக் கோலத்தை வெண்ணிறக் கொடிகள் வரவேற்கின்றன. உட்கோலத்தைக் கூந்தலாகிய கருநிறக் கொடிகள் வரவேற்கின்றன. வஞ்சகமாய் மன்னனை வெல்ல எண்ணிய கீய எண்ணத்தைக் கொண்ட மனத்திற் கேற்றவாறு கருநிறக்கொடி.

மாதவ வேடத்திற்குத் தக்கவாறு வெண்ணிறக் கொடி என இரு கொடி ஆடுவதை ஆசிரியர் கூறுகிறார். இவை முறையே, மாறித் தடுப்பன போன்றன என்பதும் கொள்ளலாம்.

“மாதவ வேடங்கொண்ட வன்கணான் மாடந்தோறும்
கோதைஞ்ஞ அளகபாரக் குழைக்கொடி ஆட, மீது
சோதிவெண் கொடிகள் ஆடும் சுடர்நெடு மறுதிற் போகிச்
சேதியந் பேருமான் கோயில் திருமணி வாயில் சேர்ந்தான்.”

என்பது சேக்கிழார் செம்மொழியாகும். இப் பாடலில் வரவேற்றன கொடிகள் என்று கூறாவிட்டாலும், உட்கோலத்தைக் கண்டு கூத்தலாகிய கொடிகள் ஆட அதற்கு மேலே இருக்கும் கொடிகள் மறுப்பதுபோல ஆடுகின்றன என்னும் குறிப்பையே எடுத்துக் கொண்டு இரு ஆசிரியர் களும் மேலும் புனைந்துரை செய்துள்ளனர் போலும்.

இனி, சூரியன், சந்திரன் மறைவதையும் தோன்றுவதையும் இவை போன்ற பிற இயற்கை நிகழ்ச்சிகளையும் கதைக்கேற்றவாறு கதாபாத்திரங்களோடு சம்பந்தப்படுத்திக் கூறுகின்றனர். காவியங்களில் பல இடங்களில் இவைகளைக் காணலாம். ஓர் உதாரணங் காட்டுவோம். சூரியன் மறைவதைக் கம்பர் தசரதன் இறந்ததால் குலத்திற்குத் தலைவனாகிய சூரியன் கடலில் மூழ்கினான் எனக் கற்பித்திறார். உறவினர் ஒருவர் இறந்ததால் உடனே தலை முழுகுவர். அதனால், சூரியன் கடலில் மூழ்கினான் என்கிறார். சூரியனுக்கும் தசரதனுக்கும் உள்ள தொடர்பை விளக்க ஆசிரியர் சூழ்ந்து யோசிக்கிறார். இராமர் பிறப்பதற்கு இடமாக இருந்து பழங்குலத்திற்குச் சூரியன் தலைவன் ஆதலால் கடமையைச் செய்வது போலக் கடலில் மூழ்கினான் என்கிறார்.

“படஞ்செய் நாகனைப் பள்ளி நீங்கினான்
இடஞ்செய் தொல்குலத் திறைவன் ஆதலால்
தடஞ்செய் கேரினான் தாணும் நீரினால்
கடஞ்செய் வாணெனக் கடலில் மூழ்கினான்.”

இவ்வாறு கவிஞர் உலகில் உணரும் இயற்கைகளை காவியங்களில் அழகு செய்து அம்மீதுச் செல்லுகின்றனர்.

2. கம்ப சூத்திரம்.

("கம்ப நாடர்" ஆசிரியர் மே. செ. கே. வித்தராஜ்)

தம் தன் தமிழ்நாட்டில், திண்டிவாடி வழக்கமாகச் சில பழமொழிகள் புலவர்களாலும் சாதாரணமானவர்களாலும் வழங்கக் கேட்கிறோம். அவற்றுட் பல உண்மைகள் அடங்கியிருத்தலையும் அறிகிறோம். கம்ப ராமாயண சம்பந்தமாகவும் சில வழங்கக் கேட்கிறோம். திண்டிவாடித் தங்கையோ நெடிய பேச்சுக்களையோ கேட்கும்போது "இத்தென்னக் கம்ப ராமாயணமோ" என்றும், விசித்திரமான விஷயங்களைப் பற்றிக் "கம்ப சூத்திரமோ" என்றும், சிக்கலான முடிவுகளைப் பற்றியபோது "கம்ப சூத்திரமோ" என்றும் கேட்கிறோம். இக் கட்டுரையில் கம்ப சூத்திர மின்னதென்பதை மாத்திரம் விளக்கிப் பேசி, அதற்குச் சில உதாரணங்களையும் கம்பராமாயணத்திலிருந்து காட்டுவோம்.

தெய்வப் புலமைக் கம்ப நாட்டாழ்வார் இயற்றியுள்ள கம்பராமாயணம் என்னும் நூலைப் பற்றி மாத்திரமே இங்ஙனம் சூத்திரமென்று குறிக்கின்றார்களன்றி, ஏனைய புலவர்கள் இயற்றியுள்ள இதர காவியங்களைப் பற்றிச் சாதாரண ஜனங்களும் புலவர்களும் சூத்திரமெனக் குறித்தழைக்கக் கேட்டிலோம்; ஆகையால், கம்பராமாயணக் கவிகள், பெரும்பாலும், சூத்திரங்களாகவே அமைத்திருக்கப்படலாம் என்று ஊகிக்க இடமுண்டாகின்றது. சூத்திரம் என்ற சொல்லுக்கு முடிச்சு என்று பொருள். ஆகவே, கம்பராமாயணக் கவிகள் முடிச்சுகள் போல முடிந்து வைத்திருக்கப் பெற்றிருக்கின்றன என்பது புலனாகின்றது. வல்லான் முடிந்த முடியை வல்லானே அவிழ்த்தல் வேண்டும் என்பது வெகு ஜன வாக்கு. கல்வியில் வல்லாராகிய கம்ப நாட்டாழ்வார் முடிந்த முடிகளை அந்தக் கம்ப நாட்டாரே அவிழ்த்துக் கொடுத்தல் வேண்டுமென்பது தெளிவாகின்றது.

எனவே, கவிச்சக்ரவர்த்தி கம்ப நாட்டாழ்வார், தமது இராமாயணத்தில் ஒரு படலத்திலோ ஒரு காண்டத்திலோ உள்ள ஒரு செய்யுளில் முடிந்து வைத்திருக்கும் ஒரு முடியின் பூட்டுக்கு மற்றொரு படலத்திலோ வேறொரு காண்டத்திலோ உள்ள இன்னொரு செய்யுளில் விளக்கிக் காட்டியோ குறித்துக் காட்டியோ அவிழ்ப்புத் திறவுகோல் வைத்திருப்பார் என்பது உணர்ந்துகொள்ளத் தக்கதாயிருக்கின்றது. அத்தகைய பூட்டுக்களையும் திறவுகோல்களையும் சில உதாரணங்களால் எடுத்துக் காட்டுவதே இக் கட்டுரையின் விஷயமாகும்.

சூத்திரமென்பதை யிலக்கண வித்வான்கள், வெகு அழகாக வகுத்து விளக்கிக் காட்டியிருக்கின்றார்கள். சூத்திரமென யென்பது விளக்கிப் பேசப்பட வேண்டிய விஷயமாகும். அழகிய சுத்தமான கண்ணாடிகளில் அடுத்துள்ள பொருள்கள் பலமாகவும், விசாலமாகவும், விளக்கமாகவும் உள்ளன உள்ளனபடியே தோன்றுவனபோல, கவிகளில் சில எழுத்துக் களிலே சில சொற்களிலே பலவகைப் பொருள்களையும் பலவகைக் கருத்துக்களையும் அடக்கி இனிமையாக விளக்கிச் சொற்கட்குத் திண்மையும் பொருள்கட்கு நுண்மையும் தோன்றும்படி அமைக்கப்படுவன சூத்திரங்கள் என்று பெயர். இது புலவர் பெருமக்கள் கூறிப் போந்த பொருள், இக்குறிப்பைப் பற்றிப் பவணந்தி முனிவர் தமது இலக்கண நூலாகிய நன்னூலிற் பின்வரும் சூத்திரத்தால் கூறியிருக்கிறார். அது,

"சில்வகை யெழுத்திற் பல்வகைப் பொருளைச்
செவ் வெனாடியிற் செறிந்தினிது விளக்கித்
திட்பம் நுட்பம் சிறந்தன சூத்திரம்."

என்பது.

இதன் பொருள்தான் மேலே குறிக்கப்பட்டுள்ளது. சூத்திரமென்னும் சொல்லானது, மேலே காட்டப்பெற்றுள்ளதொரு நன்னூற் சூத்திரம் போன்று, அடிவரையும் சீர்வரையுமின்றிக் கவி, தான் கொண்ட பொருளை குறித்து அடக்கியமைக்கும் ஓர் கவிவகைதானென்று, இலக்கணக் குறிப்பிற் கொள்ளப்படுமாயினும், நாம் இங்கே எடுத்துக்கொண்டது கம்ப ராமாயணத்தைக் குறித்தெழுந்த கவிகளை மாத்திரம் பற்றியது என்பதை நேயருக்குப் பின்னும் வலியுறுத்திக் கொள்ளுகிறோம்.

அந்தச் சூத்திரங்களை முடிகள் என்னும் பொருளிற் கொண்டோம். முடிகளாகிய அப்பூட்டுக்கள் மற்றும் வேறிடங்களில் வேறு கவிஞர்கள் திறவுகோல்களால் அவிழ்க்கப்படும் என்பது முன்னரே குறிக்கப்பட்டுள்ளது.

ஐதலால் பூட்டுக்கு ஒரு கவியும் திறவுகோலுக்கு வேறுமாக, இவ்வாராய்ச்சியில் ஒவ்வொரு குறிப்பும் இரண்டு செய்யுட்களையோ இரண்டுக்கு மேற்பட்ட செய்யுட்களையோ விரவியிருக்கும் என்பதைக் கொள்ளக் கடவோமாக. இத்தகைய பூட்டும் திறவுகோலும், முன்னர்க் குறித்து சொன்னபடியோ, அந்தச் சூத்திரக் கவிகள், ஒரே படலத்திலோ வேறு படலங்களிலோ ஒரே காண்டத்திலோ வேறு காண்டங்களிலோ விரவியிருக்கலாம் என்பதும் கொள்ளத் தக்கது.

அக்கவிகள், அடுத்து நின்றோ நடுவில் நின்று முன்னும் பின்னும் நோக்கியோ ஒன்றைவிட்டு ஒன்றிற் பாய்ந்து நின்றோ படலம் மாறிக் காண்டங்கள் மாறி விழுந்து நின்றோ பூட்டும் திறவுகோலுமாகப் பொருந்தியிருக்கும் என்பதும் ஆன்றோர் கண்ட உண்மையாகும்.

அதாவது, ஒரு கவியின் பொருள், ஆற்றின் பிரவாகம் போல அடுத்துள்ள கவியாலும், ஒரு கவியின் பொருள் சிங்க நோக்கம் போல் நின்று முன்னும் பின்னும் உள்ள கவிகளாலும், ஒரு கவியின் பொருள், தவளை பாய்வுதுபோல இடையில் ஒரு கவியையோ சில கவிகளையோ விடுத்துப் பாய்ந்து அப்பால் நின்றதொரு கவியாலும், ஒரு கவியின் பொருள், வேறு படலத்திலுள்ளதொரு கவியாலும் அல்லது வேறு காண்டத்திலுள்ளதொரு கவியாலும் திறக்கப்பட்டு விளக்கமுறுவதென்பது தெளியத் தக்கதாகும். இதனைப் பவணந்தியார், நன்னூலிலக்கணத்திற் பின்வருமாறு குறித்திருக்கின்றார். அது,

“ ஆற்றொழுக் கரிமாதோக்கம் தவளைப்பாய்த்துப்
பருந்தின் வீழ்வென்ன சூத்திர நிலை ”

என்பதாம்.

இதன் பொருள்தான் மேலே குறிக்கப்பட்டுள்ளது. இப்பொழுது ஆற்றொழுக்குச் சூத்திர மின்னதென்பதைப் பற்றிப் பின்னும் ஆய்ந்து உதாரணம் பெறுவோமாக.

ஆற்றொழுக்கென்பது ஆற்றின் ஒழுக்கு; அதாவது ஓராற்றின் பிரவாகம். எவ்வே, ஆற்றொழுக்கு வகையான சூத்திரங்கள் ஆற்றின் வெள்ளம் போல் அடுத்தடுத்து ஒன்றின்பின் ஒன்றாக நின்று விளக்கம் உறும் என்பதை யுணர்கிறோம். அங்ஙனமே கம்பர் கவிகளிலும் பல பொருந்தியிருக்கக் காண்பதால், அக்கவிகள் ஆற்றொழுக்குச் சூத்திரங்கள் என்னும் வகையிற் கொள்ளப்படுகின்றன. அதாவது, கம்பராமாயணத்திலுள்ள தொரு கவியின் குறிப்புப்பொருள், முன்னோ பின்னோ அடுத்துள்ளதாகிய மற்றொரு கவியால் விளக்கப்பட்டிருக்கும் என்பது பெற்றோம். இந்தச் சூத்திர வகைக்குப் பாலகாண்டம் கையடைப் படலத்தில் அடுத்துள்ள இரண்டு செய்யுட்களை யுதாரணங்களாக எடுத்துக் காட்டி விளக்குவோமாக. அவை,

“ தருவனத்துள் யானியற்றும் தவவேள்விக் கிடையூறாத்
தவஞ் செய்வோர்கள் ”

வெ ருவரச் சென்றடைகாம வெகுளியென நிருதரிடை
விலக்கா வண்ணம்

செருமுகத்துக் காத்தியென நின்சிறுவர் நால்வரினும்
கரிய செம்மல்

ஒருவனைத்தந் திடுதியென உயிரீர்க்கும் கொடுங் கூற்றின்
உளையச் சொன்னான் ”

என்றும்,

எண்ணிலா அருந்தவத்தோன் இயம்பியசொல் மருமத்தில்
எறிவேல் பாய்ந்த

புண்ணிலாம் பெரும்புழையிற் கனல் நுழைந்தாலெனச் செவியிற்
புகுத லோடும்

உண்ணிலா வியதுயரம் பிடித்துந்த ஆருயிர்நின்
றுச லாடக்

கண்ணிலான் பெற்றிழந்தான் எடையிழந்தான் கடுந்துயரம்
கால வேலான்.

என்னும் குறிக்கப்பெற்ற செய்யுட்களாகும்.

மாஞ்செறித்த வனத்தில் யான் செய்துகொண்டிருந்த போதலைப் பெற வணங்கி இராக்கத்தர் இடைப்புகுந்து விடக்கூடியவர்களைப் போர் முகத்து நின்று காப்பாற்றுவாயென்று உன் புத்திரர் நடுவெருஞ் சுருதிற் முண்டய தலைமகளாகிய ஒப்பற்றவனைக்காவதுகூடு அளித்தாயென்று, விகவாமித்திர முனிவர், தாரத மன்னனைக் கேட்டதானால், மார்பில் எறியப்பெற்ற வேல் பாய்ந்துண்டாவதொரு புண்ணிலே ஆறாதிருந்தது வாரத்திலே திருழைந்தது போலத் தசரத மன்னன் செவியில் புகவே, மன்னன் வருந்தினான் என்பது, இவ்விரண்டு செய்யுட்களாலும் போந்த கருத்தாகும்.

இச்செய்யுட்களிரண்டிற் பின்னதில் கவிச் சக்ரவர்த்தியாகிய கம்பர், “மார்பில் எறியப்பெற்ற வேல்பாய்ந்துண்டானதொரு புண்ணிலே ஆறாதிருந்த துவாரத்திலே திருழைந்தது” என விகவாமித்திரன் கூறிய கடுஞ் சொல்லுக்கு உவமானம் கூறியிருக்கிறார். இக்குறிப்புப்பற்றித்தான் நாம் தற்போது ஆராய எடுத்துக்கொண்டோம். இக்குறிப்புக்குப் பொருள், ஆராய்ச்சிக்காரர் வேறு கூறுவாராயினும், எடுத்துக்கொண்ட குத்திர கதிரை விளக்கிக் காட்டும் பொருட்டு நாம் காட்டும் பொருளையும் நேயர்கள் ஏற்பார்களாக.

கேட்கப்படும் கடுஞ்சொல்லை விளக்கவந்த ஏனைய கவிகள், “கடும்” என்றோ “நாசாசம்” என்றோ “உருக்கிய செம்” பென்றோ “சயம் உருக்கிவிடப்பட்ட” தென்றோ இவ்வகையில் ஏதேனுமொன்றைத் தான் உவமானமாகக் காட்டிச் சொல்வது வழக்கம். நம் கம்பநாட்டாழ்வாரோ, அக்கடுஞ் சொல்லை, மார்பில் போடப்பெற்ற வேல்பாய்ந்த புண் என்றும், அதில் ஆறாதிருந்த துவாரம் என்றும், அதில் துழைந்த தீ என்றும் வருத்திருக்கின்றார். இவ்வகுப்பின் குறிப்புப் பொருள்களைத்தான் நாம் ஆராய்தல் வேண்டும். இங்ஙனம் “மார்பில் புண்ணில் புழையில் தீ துழைந்தது” என வருத்துக் குறித்திருப்பதால், (இக்குறிப்புகளைத் தக்கபடி அறிந்து சமாதானம் கூறற்கு. இதனை இச்செய்யுளை) ஆற்றொழுக்குச் குத்திர வகையிற்கொண்டு, இதனையடுத்த முன் செய்யுளை நோக்கினால் நன்கு விளக்கம் பெறலாம். எப்படியெனின் கூறுவோம்.

மேலே காட்டப்பெற்ற செய்யுட்களிரண்டின் முன்னையதில், “நின் சிறுவர் நால்வரினும் கரிய செம்மலொருவனை” என்னும் சொற்றொடர்கள் குறிக்கப் பட்டிருப்பதைக் காண்கிறோம். இக்குறிப்புத் தசரதனுக்கு உயிர்போன்ற புத்திரர்களில் உயர்ந்த ராமனை யுடன் அனுப்பும்படி கேட்க விரும்பிய முனிவர், அவனது மனத்தளர்ச்சியையும் இராமன் பேரில் வைத்துள்ள அன்பின் மிகுதியையும் கண்டு, அவனது மனஞ் சமாதானமடையுமாறு முன்னர் நின்சிறுவரென்றும் பின்னர் நால்வரில் என்றும் அடுத்துக் கரிய என்றும் முடிவாகச் செம்மல் ஒருவனை யென்றும் சிறுகச் சிறுகக் குறித்துத் தமது கருத்தைக் காட்டினார் என்பது போதர அமைக்கப்பட்டிருத்தலையறியலாம்.

சக்ரவர்த்திக்கு—வெருகாலம் புத்திரனில்லாக் குறையிலிருந்து வருந்திய மன்னற்கு, போர்க்குரிய வயது வாய்க்கப் பெறாதிருக்கும் புத்திரர்களில் எவரையும் துஷ்ட அரக்கருடன் போருக்கு அனுப்ப மனமில்லாதிருப்பது இயற்கையன்றோ? இக்குறிப்புகளைக் கவி, இவ்விரண்டு செய்யுட்களினாலும் விளக்கியுள்ளார் என்பதை, இரண்டு செய்யுட்களிலுமுள்ள நால்வகைச் சொற்றொடர்களாலும் முறையே பொருத்தியறிந்து கொள்ளலாம். எப்படியெனில், நின் சிறுவர் (தந்திடுதி) என்னும் குறிப்பினால், அக்கடுஞ் சொல் மார்பில்வேல் பாய்ந்தது போலுமென்றும், நால்வர் என்னும் குறிப்பு புண் உண்டாயிற்றென்பதையும் கரிய என்னும் குறிப்பு பிழை தோன்றினதையும் செம்மல் ஒருவனை யென்பது தீ துழைந்ததையும் குறிப்பின் உணர்த்தி நிற்கின்றன என்பது போதரும்.

இதனால், இரண்டாஞ் செய்யுளில் அமைந்து கிடக்கும் குறிப்பு பொருளாகிய பூட்டுக்கு முதற் செய்யுளில் குறிக்கப் பெற்றிருக்கும் நான்கு சொற்களும் திறவுகோள்களாக நின்று விளக்கியிருக்கின்றன என்பதைக் கண்டோமாதலால் இவ்விரண்டு செய்யுட்களும் ஆற்றொழுக்கு குத்திரத்துக்கு உதாரணங்களாக அமைந்து கிடக்கின்றன என்பதை உணர்கிறோம். இங்ஙனம் பல உதாரணங்கள் காணலாகும். இங்ஙனமே கீழ்வரும் மற்றைய உதாரணங்களையும் கீழ்க்காட்டப்பெறும் செய்யுட்களில் முறையே பொருந்திக் குறிப்புப் பொருளை விரித்துக்கொள்க. வியாஸத்தின் விரிவுக்கு அஞ்சிப் பொருள் விரிக்காமல் கீழே உதாரணச் செய்யுட்களை மாத்திரம் காட்டிச் செல்கிறோம்.

இரண்டாவது, அரிமா நோக்கு என்னும் சூத்திர வகை யெத்தகைய தென்பதைக் காண்போம். அரிமா நோக்கம் என்றால் சிங்கத்தின் பார்வை என்பது பொருள். அதாவது காம்பீரியமுடைய சிங்கம் மூன்றும் பின்னும் விரவிப் பார்ப்பது போல, மூன்று கவிகளில் நடுக்கவியற் குறிக்கப் பெற்றிருக்கும் குறிப்புப் பொருள், முன் கவியாலும் பின் கவியாலும் தெளியக் கிடப்பதென்பதாம்.

இவ்வகைக்குப் பின்வரும் கம்பராமாயணச் செய்யுட்கள் மூன்றையும் உதாரணங்களாகக் கொள்ளுமாறு வேண்டுகிறேன். இவைகளும் பாலகாண்டம் கையடைப் படலச் செய்யுள்களேயாகும்.

“கறுத்த மாமுனி கருத்தை யுன்னிநீ
பொறுத்தி யென்றவற் புகன்று நின்மகற்
குறித்த லாகலா உறுதியெய்து நாள்
மறுத்தி, யோவெனா வசிட்டன் கூறினான்”.

“பெய்யும் மாரியாற் பெருகி வெள்ளம்போய்
மொய்கொன் வேலைவாய் முடுகு மாறுபோல்
அய்ய நின்மகற் கனவில் விஞ்சைவந்
தெய்து காலமின் நெதிர்ந்த தென்னவே”

“குருவின் வாசகம் கொண்டு கொற்றவன்
திருவின் கேள்வனைக் கொணர்மின் சென்றன
வருக வென்றவன் என்ற லோடும் வந்
தருகு சார்ந்தனன் அறிவினும் பரான்”

இவற்றுள் நடுச். செய்யுளின் குறிப்புப் பொருளை மற்றைய இரண்டு செய்யுட்களும் குறிப்பின் உணர்த்தி விளக்கி நின்றலையுணரலாம்.

ஆதலால், இவை அரிமா நோக்குச் சூத்திரத்துக்கு உதாரணங்களாகலாம். இவைபோற் பல ராமாயணத்திற் காணலாம். மூன்றாவதாகிய தவளைப் பாய்த்து என்னும் சூத்திரவகையையறிவோம். தவளைப் பாய்த்து என்பது தவளை பாய்வது போலப் பாய்ந்து பொருந்துவதென்பதாம். அதாவது இடைவிட்டு மூன்றும் பின்னும் உள்ள இரண்டு கவிகள் ஒன்றற்கொன்று குறிப்பு பொருளையுணர்த்தி நிற்கும் என்பதாம். இதற்கும் கீழ்வரும் கம்பராமாயணச் செய்யுள்களைப் பொருத்திக் குறிப்புப் பொருள் காண்க. யுத்த காண்டம் கும்பகர்ணன் வதைப் படலத்தில் முதலாவதும் மூன்றாவதுமாக அமைந்துள்ள இரண்டு செய்யுட்களும் இதற்கு உதாரணமாகலாம். இவ்விரண்டு கவிகட்குமிடையில் ஒரு கவி விடப்பட்டிருப்பதை நேயர்கள் உணர்வார்களாக.

“வாரணம் பொருத மார்பும் வரையினை யெடுத்த தோறும்
நாரத முனிவற் கேற்ப நயம்பட உரைத்த நாவும்
தாரணி மௌனி பத்தும் சங்கரன் கொடுத்த வாளும்
வீரமும் களத்தே போட்டு வெறுங்கையோ டிலங்கை புக்கான்”

“மாதிரம் எவையும் நோக்கான் வளநகர் நோக்கான் வந்த
காதலர். தம்மை நோக்கான் கடற்பெறும் சேனை நோக்கான்
தாதவிழ் கூந்தல் மாதர் தனித்தனி நோக்கத் தானப்
பூதல மென்று நங்கை தன்னையே நோக்கிப் புக்கான்”

இவற்றுள், பின்னதின் குறிப்புப் பொருளை முன்னதிலுள்ள சொற்றொடர்கள் முறையே விளக்கிக் கொண்டிருக்கின்றன. இதனால் இவை தவளைப் பாய்த்து சூத்திரத்துக்கு உதாரணச் செய்யுள்களாம். இவை போற்பல.

நான்காவதாகிய பருந்தின் வீழ்வு என்னும் சூத்திர வகையை யெடுத்துக் கொள்வோம். பருந்தின் வீழ்வு—பருந்து என்னும் பறவை ஆகாரத்தின் பொருட்டு வீழும். வீழ்ச்சி யென்பது பொருள். அதாவது, ஒரு பருந்து தன் ஆகாரத்தைக் குறித்து, தான் முன்னெடுத்துக் கொண்ட வயலின் மீதும் மேலே கிளம்பி ஐந்தாவது வயலிலோ, ஐம்பதாவது வயலிலோ இப்படி வெகுதூர வயலில் வீழ்ந்து மற்றும் ஓர் ஆகாரத்தைக் கொள்வது என்பதாம். இச் செயல் போல், ஒரு படலத்திலுள்ள ஒரு கவிக்கும் மற்றைப் படலத்திலோ காண்டத்திலோ உள்ள மற்றொரு செய்யுட்கும் பொருள் விரவி நின்று குறிப்பை யுணர்த்துவதென்பதாம். இதற்கு உதாரணமாக இரண்டு கவிகளைக் கீழே குறிக்கின்றோம்.

இவை, பாலகாண்டம் கையடைப் படலத்தில் ஒன்றாகவும், பாலகாண்டம் எதிர்கோட் படலத்தில் ஒன்றாகவும் அமைந்து கிடக்கின்றன. அவை கீழ்வரும் பொருள் பொருத்திக் கண்டு கொள்க.

“அன்ன தம்பியும் தானும் ஐயனாப்
மன்னன் இன்னுயிர் வழிக் கொண்டா லென
சொன்ன மாதவன் தொடர்ந்த சாயை போற்
பொன்னின் மாநகர்ப் புரிசை நீங்கினான்”

“காவியும் குவளையும் களிகொள்கா யாவுமொத்
தோவியஞ் சுவைகெடப் பொலிவதோ குருவொடே
தேவருந் தொழுகழற் சிறுவன்முன் பிரிவதோர்
ஆவிவந் தென்னவந் தரசன்மா டனுகினான்...

இவற்றின் முன் கவியின் குறிப்புப் பொருள், பின் கவியில் விளக்கிக் காட்டப் பட்டிருப்பதால், இவை, பாசுரின் வீழ்ச்சி சூத்திரத்துக்கு உதாரணங்கள். இப்படிப்பல.

3. புறநானூறும் கல்வெட்டுக்களும்

தொகுப்பு : எஸ். பொன்னம்பலம், நூலக உதவியாளர்.
தமிழ்நாடு ஆவணக் காப்பகம்

மதுரை மாநகரிலிருந்து கடைச் சங்கத்தின் இறுதிக் காலம் கி.பி. 2ஆம் நூற்றாண்டு என்பது அறிஞர்கள் ஆராய்ந்து கண்ட உண்மையாதலின் அக்காலப் பகுதியில் தொகுக்கப்பெற்ற புறநானூற்றிலுள்ள பாடல்களும் கி. பி. 2ஆம் நூற்றாண்டிற்கு முன்னர் இயற்றப் பெற்றவை என்பதில் ஐயமில்லை.

கல்வெட்டுக்கள் என்பன கோயிற்கவர்கள் கற்பாறைகள், மலைக் குகைகள், வெற்றித் தூண்கள், மண்டபங்கள், படிமங்கள், நடுகற்கள், முதலானவற்றில், வரையப் பெற்றிருக்கும் கல்வெழுத்துக்களேயாம். செப்பேடுகள் எல்லாம் கல்வெட்டுக்களின் படிகளேயாதலின் அவற்றையும் கல்வெட்டுக்கள் என்ற தலைப்பின்கீழ் அடக்குவது பொருந்தும். தமிழ்நாட்டுக் கல்வெட்டுக்கள் எல்லாம் நம் தாய் மொழியாகிய தமிழ்மொழியிலேயே உள்ளன. சிறிதில வடமொழிக் கல்வெட்டுக்களும் உள்ளன. கல்வெட்டுக்களானதும் நம் முன்னோர்களுடைய உண்மை வரலாறுகளையுணர்த்தும் பழைய வெளியீடுகளே. சேர, சோழ, பாண்டியராகிய முடியுடைத் தமிழ் வேந்தரும் பல்லவரும் குறுநில மன்னரும் பிற தலைவர்களும் புரிந்த அறச் செயல்களும் வீரச் செயல்களும் அன்னார் செய்து கொண்ட உடன்படிக்கைகளும் அக்கால அரசியல் முறைகளும் போர் நிகழ்ச்சிகளும் பழைய புலவர்களைப் பற்றிய செய்திகளும் மண்டலம், வளநாடு கோட்டம் நாடு கூற்றம் என்பவற்றின் வரலாறுகளும் பல ஊர்களின் உண்மைப் பெயர்களும் முற்கால வழக்கங்களும் சமயநிலையும் மற்றும் பல அரிய நிகழ்ச்சிகளும் நம் நாட்டுக் கல்வெட்டுக்களாலும் செப்பேடுகளாலும் நன்கு அறியக் கிடக்கின்றன. நம் நாட்டின் பழைய சரிதங்களை உள்ளவாறு உணர்ந்து கொள்வதற்குத் தக்க கருவிகளாயிருப்பன கல்வெட்டுக்களும், செப்பேடுகளும். புறநானூறும் கல்வெட்டுக்களும் உணர்த்துவன நம் தமிழகத்தின் பண்டை வரலாறுகளே என்பது இனிது விளங்கும்.

புறநானூறு கி.பி. இரண்டாம் நூற்றாண்டிற்கு முன்னர் நிகழ்ந்த வரலாறுகளையே கூறும். நம் தமிழ்நாட்டுக் கல்வெட்டுக்களோ கி.பி. 6ஆம் நூற்றாண்டிற்குப் பிற்பட்டவை. இலக்கியச் செய்திகளுள் சில புனைந்துரையாக இருத்தல் ஒப்புக்கொள்ளத் தக்கதேயாயினும் அவற்றை அத்துணை எளியனவாகக் கருதித் தள்ளிவிடுதல் எவ்வாற்றானும் ஏற்புடையதன்று.

செப்பேடுகளாலும் கல்வெட்டுக்களாலும் தாங்கப்படும் உண்மைச் செய்திகளைத் தன்னகத்துக் கொண்டு சங்க நூல்களின் சிறப்பிற்கும் மாசற்ற தன்மைக்கும் ஓர் எடுத்துக் காட்டாக விளங்குவது புறநானூறு.

புறநானூற்றுச் செய்திகளுள் கல்வெட்டுக்களாலும் செப்பேடுகளாலும் உறுதிப்படுவன.—

1. புறநானூற்றில் காணப்படும் கடைச் சங்க காலத்துச் சோழ மன்னர்களான பெருநற்கிள்ளி, சோழன் கரிகாலன் சோழன் செங்கணான் என்போர், கி.பி. 11ஆம் நூற்றாண்டில் வரையப்பட்ட ஆணைமங்கலச் செப்பேடுகள் திருவாலங்காட்டுச் செப்பேடுகள் கன்னியாகுமரிக் கல்வெட்டுக்கள் என்பவற்றில் மிகச் சிறப்புடன் குறிக்கப்பட்டுள்ளனர்.

2. கி.பி. 8ஆம் நூற்றாண்டில் வரையப்பட்ட வேள்விக்குடிச் செப்பேடுகளில்

“கொல்யானை பலவோட்டிக் கூடாமன்னர் குழாந்தவிர்த்த
பல்யாக முதுகுடுமிப் பெருவழிதியெனும் பாண்டியாதிராசன்”

என்று பாராட்டப்பட்டுள்ளன.

இம்முதுகுடுமி

“அருஞ்சிர்த்திப் பெருங்கண்ணாறை
நெல்மலியாவுதி பொங்கப் பண்மான்
வியாச்சிறப்பின் வேள்வி முற்றி
யூபநட்ட வியன் களம் பலகொல்”

என்ற 15ஆம் புறப்பாட்டடிகளால் அறியப்படுகிறது.

இச் செய்தி

“பய்யாக முதுகுமீப் பெருவழதியேனும் பாண்டியநிராசனாப்
நாகமா மலைச் சோலை நளிர்மிசை வண்டலம்பும்,
பாகநூர்க் கூற்றமென்னும் பழலக்கிடக்கை நீர்நாட்டுச்
சொற்கணாளர் சொலப்பட்ட சுருதி மார்க்கம் பிழையது
கொற்கை கிழான் நற்கொற்றன் கொண்டவேள்வி முற்றுவிக்கக்
கேள்வியந்த ணாளா முன்பு கேட்க வென்றெடுத்துரைத்து
வேள்விச்சாலை முன்பு நின்று வேள்விக்குடி யென்றப்பதிபைச்
சீரோடு திருவளரச் செய்தார் வேந்தனப்பொழுதே
நீரோட்டிக் கொடுத்தமையால் நீடுபுக்கி துய்த்தபின்”

என்ற வேள்விக்குடிச் செப்பேட்டுப் பகுதியினால் வலியுறுத்தல்
காண்க.

கடைச்சங்க நாளில் விளங்கிய பாண்டியன் நெடுஞ்செழியன் என்டவன்
சோழன் இராயசூயம் வேட்ட பெருநற்கிள்ளி, சேரமான் யாபனக்
கட்சேய் மாந்தரஞ்சேரல் இரும்பொறை என்ற பேரரசர் இருவரையும்
குறுநில மன்னர் ஐவரையும் தலையாலங்காணத்தில் வென்ற செய்தி புறப்
பாட்டுகளால் உணரப்படுகின்றது. (புறம் 19, 23) இப்போர் நீசடிச்சி
கி. பி. 10ஆம் நூற்றாண்டில் வரையப்பட்ட சின்னமானூர்ச் செப்பேட்டில்,

தலையாலங் காணத்திற் றன்னொக்கு மிருவேந்தரைக்
கொலைவாளிற்ற லைதுடித்துக் குறைத்தலையின்குத் தொழித்தும்

என்றுசொல்லப் பட்டிருத்தல் காண்க.

வேள் ஆயின் மரபினர் கி.பி. 7, 8 ஆம் நூற்றாண்டுகளில் வேண்ட
டை ஆண்டனர் என்பதும் அன்னோர் கோச்சடையன் ரணதீரன் ஆவன்
பேரன் நெடுஞ்சடையன் பராந்தகன் என்ற பாண்டிய வேந்தர்களால்
வென்று அடக்கப்பட்டார் என்பதும் வேள்விக்குடிச் செப்பேடுகளால்
அறியப்படுகின்றன.

இச் செய்திகளை

“பொருதாருங் கடற்றாணையை மருதாருள் மாண்பழித்து
ஆய்வேளையகப்படவே யென்னாமை பொறிந்தழித்து”

எனவும்

“தீவாய ஆயிலேந்தித் திளைத்தெதிரே வந்திறுத்தத்
ஆய்வேளையுங் குறும்பரையும் அடலமருள் அழித்தோட்டி”

எனவும் போதரும் வேள்விக்குடிச் செப்பேட்டுப் பகுதிகளால் அறியலாம்.

வட ஆற்காடு போரூர்க்கருகிலுள்ள திருமலையில் காணப்படும் கல்
வெட்டொன்று அதியமான் நெடுமானஞ்சியைக் குறிப்பிடுகின்றது.

“வஞ்சியர் குலபதி யெழினி வகுத்த வியக்க ரியக்கியரோ
டெஞ்சியவழிவு திருத்தியென்குண விரைவனை மலைவைத்தான்
அஞ்சிதன் வழிவருமன முதலிகலதிகன வகன நூல் (?)?
விஞ்சையர் தகைமையர் காவலன் விடுகாதழகியபெருமானே.”

என்பது. அதியமான் நெடுமானஞ்சி கொங்கு மண்டலத்தில் தகடுரிலிருந்து
அரசாண்ட ஒரு குறுநில மன்னன் என்பது புறநானுற்றால் அறியப்படுவ
தொன்றாகும். கல்வெட்டில் கூறப்பட்டவன் அதியமான் நெடுமான் அஞ்சி
யின் வழித் தோன்றல் என்பதும் கி.பி. 13ஆம் நூற்றாண்டிலிருந்து ஒரு
குறுநில மன்னன் என்பதும் உணரத்தக்கது.

99ஆம் புறப்பாட்டில் அதியமான் நெடுமான் அஞ்சிக்குரிய அடையாள
மாலையாகப் பனந்தார் கூறப்பட்டுள்ளது. இச் செய்தி திருமலையிலுள்ள
சேரவம்சத்து அதியமான் ‘எழினி செய்த தர்மம்’ என்ற மற்றொரு கல்
வெட்டில் வலியுறுகின்றது. எனவே மழவர் தலைவர்களான அதியமான்
எழினி என்போர் சேரரின் மற்றொரு கிளையினர் என்பது பெறப்படு
கின்றது. கடைச் சங்க நாளில் வேள்நன்னன் என்ற குறுநில மன்னன்

ஓடுவக் இருந்தான் என்பது 151 ஆம் புறப்பாட்டால் அறியப்படுகின்றது. கி.பி. 13ஆம் நூற்றாண்டுக் கல்வெட்டொன்று (திருவண்ணாமலையில் உள்ளது).

“நல்விசைக் கடாம்புனை நன்னன் வெற்பில்
வேல்புக முனைத்தும் மேம்படத் தங்கோன்
வாகையங் குரங்கும் விசையமூர் தீட்டிய
அடல்புனை நெடுவேல் ஆட்கொண்ட தேவன்”

என்று கூறுகின்றது. இக் கல்வெட்டிலுள்ள நல்விசைக் கடாம்புனை நன்னன் வெற்பு என்ற பகுதி புறநானூற்றில் வந்துள்ள நன்னனையும் அவன் மீது பெருங் குன்றார்ப் பெருங் கௌகிகளரால் பாடப்பட்ட மலைபடு கடாம் என்ற நூலையும் அவனையும் வெற்பனையும் குறிப்பிடுதல் காண்க.

‘பூத்தலை யருஅப் புனைகொடி முல்லை
நாத்தமும் பிருப்பப்பாடா தாயினும்
கறங்குடணி நெடுந்தேர் கொள்கெனக் கொடுத்த’

—புறம் 200

பெருங்கொடை வள்ளலாகிய வேற்பாரியின் வரலாற்றை யுணர்த்தும் பாடல்களைப் புறநானூற்றில் காணலாம்.

தென் பறம்பு நாட்டுத் திருவாதவூர் என்று ஒரு கல்வெட்டுக் கூறுவதால் இத் திருவாதவூர் வேள்பாரியின் ஆட்சிக் குட்பட்ட பறம்பு நாட்டில் இருந்ததென்பது தெளிவாகின்றது.

கபிலர் பாரி வரலாறு பாரிமகளிர் திருமணம் பற்றி புறப்பாட்டுகளி லிரிவாகக் கூறுகின்றன. முதல் இராசராச சோழன் ஆட்சியின் கி.பி. 1012இல் வரையப்பட்ட திருக்கோவலூர் வீரட்டானேசுவரர் கோயில் கல் வெட்டு பாரி மகளிர் கபிலர் பற்றி

“வன்கரை பொருது வருபுறை பெண்ணை
தென்கரையுள்ளது தீர்த்தத்துறையது
மொய்வைத்தியலுமுத்தமிழ் நான்மைத்
தெய்வக் கவிதைச் செஞ்சொற்கபிலன்
மூரிவன் டடக்கைப் பாரிதன் னடைக்கலப்
பெண்ணை மலையற்குதவிப் பெண்ணை
அலைபுனலமுலத் தந்தரிட் கஞ்செல
மினாற்புகுங் கபிலக் கல்லது புனல்வளர்
பேரெட்டான வீரட்டானம்
அனைத்தினு மநாதியானது”

இதனால் முத்தமிழ்ப் புலவராகிய கபிலர் பாரிமகளிருள் ஒரு பெண் ணைத் திருக்கோவலூர் மலையமானுக்கு மணஞ்செய்து கொடுத்தனர் என்பதும் பிறகு அந்நகரில் பெண்ணையாற்றங்கரையில் தீப்பாய்ந்து உயிர் துறந்தனர் என்பதும் அவரை நினைவு கூர்தற்கு அங்கு ஒரு கல்நடப் பெற் றது என்பதும் அது கபிலக்கல் என்று வழங்கப்பட்டு வந்தது என்பதும் நன்கு தெரிகிறது. கடைச்சங்க நாளில் நிகழ்ந்த இவ்வரலாறு கி.பி. 11 ஆம் நூற்றாண்டில் இவ்வாறு குறிக்கப்பட்டிருப்பது அறியற் பாலதாகும். கபிலர் பாரி மகளிர் இருவருள் ஒரு பெண்ணை மலையமானுக்குத் தட்டி வாழ்க்கைப்படுத்தியபிறகு மற்றொரு பெண்ணைத் தமக்கு வேண்டிய பார்ப்பாரது பாதுகாவலில் வைத்துவிட்டு உயிர் துறத்திருத்தல் வேண்டும் என்பது புறநானூற்றையும் இக்கல்வெட்டையும் கொண்டு உய்த்துணரப் படுகின்றது.

புறநானூற்றில் காணப்படும் நாடுகளைப் பற்றிக் கல்வெட்டுக்களால் அறியப்பெறுவன:—

1. கோனாடு :—இது புறம் 54, 61, 167 முதலான பாடல்களைப் பாடிய மாடலன் மதுரைக் குமரனது நாடாகும். இது பாண்டி மண்டலத் திற்கும் சோழ மண்டலத்திற்கும் நடுவில் அமைந்திருந்த நிறுநாடு. இக் கோனாடு இருபத்து நாற்காத வட்டசையும் என்று கூறும் கல்வெட்டொன் றால் இந்நாட்டின் சுற்றளவை ஒருவாறு அறியலாம். சோழமன்னர்களின் ஆட்சிக் காலங்களில் இந்நாடு கடலடையாதிலங்கை கொண்ட சோழவள நாடு என்று வழங்கி வந்தது என்பது புலப்படுகின்றது. இந்நாட்டின் ஒல் லையூர்க்கூற்றம் அண்ணல்வாயில் கூற்றம் உறத்தூர்க்கூற்றம் கூட லுழைநாடு என்ற உள்நாடுகள் இருந்தன என்று சில கல்வெட்டுக்கள் உணர்த்து கின்றன.

டி.2 201-1—12

2. ஒல்லையூர் நாட்டு.

“ஆண்மை தோன்ற ஆடவர்க்கடந்த
வல்வேற் சாத்தன் மாய்ந்த பின்பை
முல்லையும் பூத்தியோ ஒல்லையூர் நாட்டே”
புறம் 242.

என்ற புறப்பாட்டில் இந்நாடு கூறப்படுகின்றது. புதுக்கோட்டை மாவட்டம் திருமெய்யம் வட்டத்திலுள்ள ஒலியமங்கலம் என்ற ஊர் முற்காலத்தில் ஒல்லையூர் மங்கலம் என்ற பெயருடையதாயிருந்தது என்பது அவ்வூரிலுள்ள வரகுணிகவரர் கோயில் கல்வெட்டால் தெரிகிறது. அக்கல்வெட்டு, கோனாடான கடலடையா திலங்கை கொண்ட சோழ வளநாட்டை ஒல்லை உயர்க்கூற்றத்து ஒல்லையூர் மங்களத்து உடையார் வரகுணிகவரமுடைய நாயனார் கோயில் என்று கூறுகின்றது.

புறம்புநாடு.—இது வேள்பாரி அரசாண்ட நாடு. முன்னூறு வளர்த்தே தன்பறம்புநன்னாடு (புறம். 110) இந்நாடு தென்பறம்புநாடு, வடபறம்புநாடு என்ற இரு பிரிவுகளை உடையதாக அந்நாளில் இருந்தது என்பது கல்வெட்டுக்களால் புலப்படுகின்றது. இஃது இந்நாளில் பிரான் மலை என்று வழங்குகிறது. பறம்பு என்னும் மொழி மலை என்று பொருள் படுதலால் பிற்காலத்தில் பறம்புநாடு, திருமலைநாடு எனவும் வழங்கப்பட்டுள்ளது. இதனைத் “திருமலைநாட்டுத் திருக்கோடுங் குன்றத்து நாயனார் நல்லமங்கைபாகற்கு” என்னும் பிரான்மலைக் கல்வெட்டுப்பகுதியினால் நன்கறியலாம்.

மிழலைக் கூற்றம்.—இது வேள் எவ்விக்குரியதாய் கடற்கரையைச் சார்ந்திருந்த நாடு என்பது 24ஆம் புறப்பாட்டால் அறியப்படுகின்றது. பாண்டி மண்டலத்து “மிழலைக்கூற்றத்து ஒக்கர்” எனவும் மிழலைக் கூற்றத்து மணமேற்குடி எனவும் மிழலைக் கூற்றத்துக்கீழ்க்கூற்று பொன் பற்றி எனவும் மிழலைக் கூற்றத்து நடுவிற்கூற்றுப்புல்லுக்குடி எனவும் கல்வெட்டுக்களில் வரும் தொடர்களால் அறியப்படுகின்றது.

முத் தூற்றுக் கூற்றம் (முத்தூழ்க் கூற்றம்). புறம் 24ஆம் பாட்டின் மூலம் இது பழைய வேளிர்க்குரிய தென்பதும் நெல்லிளைவீற் சிறந்ததென்பதும் இனிது புலப்படுகின்றது. கல்வெட்டுக்களில் “பாண்டி மண்டலத்து முத்தூற்றுக்கூற்றம்” “முத்தூற்றுக்கூற்றத்து பொய்கை நல்லூர், முத்தூற்றுக்கூற்றத்துத் திருப்புனவாயில் முத்தூற்றுக்கூற்றத்து தானம்” கூறப்படுகின்றது.

புறநானூற்றில் காணப்படும் ஊர்களுள் கல்வெட்டுக்களால் விளக்க முறுவன :

ஒல்லையூர்.—(புறம் 71) புதுக்கோட்டை இராச்சியத்தில் திருமெய்யம் தாலுகாவில் ஒலியமங்கலம் என்ற பெயருடன் இக்காலத்தில் உள்ளது.
—ஒல்லையூர்க்கூற்றம்.

அழும்பில்.—(புறம் 283), புதுக்கோட்டை வட்டம், ஆலங்குடி வட்டம், அம்பு கோவில் என்ற பெயருடன் இந்நாளில் உளது. அவ்வூர்க்கோயிலிலுள்ள ராஜராஜ வளநாட்டுப்பன்றியூர் நாட்டு அழிம்பில் நாயனார் வீரராஜேந்திர சோழிதவமுடை நாயனாருக்கு என்ற கல்வெட்டுப்பகுதியினால் அறியலாம்.

பிடவூர்.—(புறம் 395). நெடுங்கை வேண்மான் அருங்கடிப்பிடவூர் என்று புறப்பாட்டில் குறிப்பிடப்பட்ட இவ்வூர் திருச்சி மாவட்டம், முசிறி வட்டத்திலுள்ள திருப்பட்டுர் என்ற பெயருடையதாயிருந்தது என்பது இவ்வூர்க்கோயிலிலுள்ள கல்வெட்டால் அறியப்படுகிறது.

மானோக்கம்.—கொற்கையைச் சூழ்ந்த நாட்டை குடநாடு என்றே கல்வெட்டுக்கள் குறிப்பிடுகின்றன. குடநாடே முற்காலத்தில் மாறோக்க நாடு என்று வழங்கியதோ என்ற ஐயம் நிகழ்கின்றது.

பூங்குன்றம்.—162ஆம் புறப்பாட்டை இயற்றியவர் இவ்வூரினர் (யாதும் ஊரே யாவரும் கேளிர்) பூங்குன்ற நாட்டுப்பூங்குன்றமும் என்ற கல்வெட்டுப் பகுதியினால் பெறப்படுகின்றது.

வஞ்சி மாநாள்.—சேரர் தலைநகர், தன் பொருளை ஆற்றங்கரையில் உள்ளது. தாராபுரத்திற்கும் கொங்குநாட்டுக்கருவூர்க்கும் வஞ்சி என்ற பெயருண்டு என்பது கல்வெட்டுக்களால் தெரிகிறது. திருவனந்தபுரத்துக்கு

அண்மையிலும் ஒரு வஞ்சியூர் உள்ளது என்பது அப்பக்கத்துக் கல்வெட்டால் அறியப்படுகிறது. சேரநாட்டுக் கொடுங்கோனாரே வஞ்சி என்று சேக்கிழாரும் அடியார்க்கு நல்லார் கூறுவனவற்றால் புலனாகின்றது.

தகடூர்.—தர்மபுரி வட்டம், தர்மபுரியிலே முற்காலத்தில் தகடூர் என்ற பெயருடன் விளங்கியது என்பது அவ்வூரிலுள்ள மல்லிகார்க்கனரது கோயிலில் காணப்படும் ஒரு கல்வெட்டால் புலப்படுகிறது. இதனை ஸ்வஸ்தி ஸ்ரீதிரிபுவனச் சக்கரவர்த்திகள் ஸ்ரீகுலோத்துங்க சோழ தேவற்கு யாண்டு பன்னிரண்டாவது நிகரிலேயே சோழ மண்டலத்துக்கங்கநாட்டுத் தகடூர் நாட்டுத் தகடூரில் என்ற ஒரு கல் வெட்டுப்பகுதியினால் நன்குணரலாம்.

—டி. வி. சதாசிவ பண்டாரத்தார்.

“புறநானூற்றுச் சொற்பொழிவுகள்”, என்ற நூலிலிருந்து எடுக்கப்பட்டது.

4. புறநானூற்றில் வரலாற்றுச் சுவடுகள்.

தொகுப்பு : எஸ். பொன்னம்பலம்.

தமிழில் இப்போது கிடைக்கும் பழைய நூல்களுக்குள் கடைச்சங்க நூல்களாகக் கருதப்பெறும் பத்துப்பாட்டு எட்டுத்தொகை என்பவற்றுள் புறப்பொருள் பற்றிய பனுவல்கள் யாவும் பண்டைத் தமிழ்நாட்டு வரலாற்றுக்கு அப்படியான மூலப் பொருள்களாகும். பண்டைத் தமிழர் வரலாறு என்னும் கோயிலுக்கு அப்பனுவல்கள் ஒவ்வொன்றும் ஒவ்வொரு செங்கல் போன்றதாம். [அகத்துறைப் பாக்களிலும் வரலாற்றுச் செய்திகள் சார்ந்து வகையாக அமைந்திருக்கும் பரணர் தாம் பாடும் பாடல்களில் எல்லாம் வரலாற்றுத் துணுக்குகளைப் பொருத்தியமைக்கும் இயல்புடையவர் (அகநானூறு)].

புறப்பொருள் அமைதியையுடைய சங்கப்பாடல்களுள் பத்துப்பாட்டிலுள்ள பொருநராற்றுப் படை சிறுபாணாற்றுப் பெரம்பாணாற்றுப்படை மதுரைக் காஞ்சி நெடுநல்வாடை, பட்டினப்பாலை, மலைபடுகடாம் என்பன சரித்திரச் செய்திகள் பலவற்றை நமக்கு அறிவிக்கின்றன.

புறநானூற்றில் கடவுள் வணக்கத்துக்கு அடுத்தபடி உள்ள முதல்பாட்டு முரஞ்சியூர் முநாக்கராயர் பாடியது. அவர் பெருஞ்சோற்று உதியஞ்சேரலாதனின் கொடைத்தன்மை பற்றி பாரதப்போரில் இரு திறத்து வீரமறவர்களுக்கும் ஓரறித்த பாங்கினைப் பற்றிப் பாடுகிறார்.

“அவங்குளைப் புரவி ஐவரோடு சினைஇ
நிலந்தலைக் கொண்ட பொலம் பூந்தும்பை
ஈரைய்பதினமரும் பொருதுகளைத் தொழியப்
பெருஞ்சோற்று மிகு பதம் வரையாது கொடுத்தோய்” — புறம் 2

புறநானூற்றில் நேரே ஒரு நிகழ்ச்சியை அது நிகழ்ந்த காலத்திலேயே பாடிய பாடல்கள் பெரும்பாலும் உள்ளன.

தமிழ்நாட்டின் தென்பகுதியில் குமரியாறு, பஹுனியாறு என்னும் ஆறுகளும் குமரியென்னும் மலையும் ஒரு காலத்தில் இருந்தன. தலைச் சங்கமும் இடைச்சங்கமும் இருந்த காலத்தில் அப்பகுதி இருந்தது என்பர். பிற்காலத்தில் அத் தென்பகுதி கடலாற்கொள்ளப்பட்டது. பாண்டியன் பல்யாகசாலை முதுகுடுமிப் பெருவழுதியை வாழ்த்தவந்த நெட்டிமை யார் ‘நீ உன்னுடைய முன்னோனாகிய நெடியோனுக்குரிய பஹுனியாற்று மணலைக் காட்டிலும் பல்காலம் வாழ்வாயாக’ என வாழ்த்துகிறார்.

..... தங்கோச்
செந்நீர்ப்பகம்பொன் வயிரியர்க்கீந்த
முந்நீர் விழவி னெடியோன்
நன்னீர்ப் பஹுனி மணலினும் பலவே. (9)

மௌரிய மன்கூர் இந்நாட்டுக்கு வரும்போது மலைகளைப் பிளந்து வழி செய்தனரென்ற பழஞ்செய்தியை,

“விண்பொரு நெடுங்குடைக் கொடித்தேர் மோரியர்
திண்கதிர்த் திகிரி திரிதரக் குறைத்த
உலக விடைகழியறைவாய்” — 175.

பாடப்பட்டோர். — புறநானூற்றில் பாடப்பட்டவர்களில் பெரும்பாலோர் சேர, சோழ, பாண்டியர்களே. பாரி, காரி, ஆய் முதலிய சிற்றரசர்களும் சில படைத் தலைவர்களும் சில வேளாளர்களும் அந்தணர் சிலரும் புலவரால் புகழப் பெறுகின்றனர். 2 ஆவது பாட்டு முதல் 16 ஆம் பாட்டு வரையில் சேரர் பாண்டியர் சோழர் என்ற முறையில் பாடல்கள் அமைந்திருக்கின்றன. அதன் பின் இம்மூவரும் ஒரு முறையின்றி பாடப்படுகின்றனர். முதல் 85 பாடல்கள் முடிமன்னர்களாகிய இம்மூவரின் புகழைச் சொல்வன. அதன்பின் அதிகமான், பாரி, காரி, ஆய், பேகன், ஓரி முதலிய வள்ளல்களும் நாஞ்சில் வள்ளுவன் பிட்டங்கொற்றன் முதலிய வீரர்களும் பல வேளாளர்களும் புகழப் பெறுகின்றனர். 182 முதல் 185 பாடல்கள்வரை சில மன்னர்கள் தாமே எழுதிய பாடல்கள் உள்ளன. 186 முதல் 195 வரை பொதுவகையில் அமைந்த தனிப்பாடல்களும் 196 முதல் 211 வரையில் பரிசில்

4. புறநானூற்றில் வரலாற்றுச் சுவடுகள்.

தொகுப்பு : எஸ். பொன்னம்பலம்.

தமிழில் இப்போது கிடைக்கும் பழைய நூல்களுக்குள் கடைச்சங்க நூல்களாகக் கருதப்பெறும் பத்துப்பாட்டு எட்டுத்தொகை என்பவற்றுள் புறப்பொருள் பற்றிய பனுவல்கள் யாவும் பண்டைத் தமிழ்நாட்டு வரலாற்றுக்கு அப்படியான மூலப் பொருள்களாகும். பண்டைத் தமிழர் வரலாறு என்னும் கோயிலுக்கு அப்பனுவல்கள் ஒவ்வொன்றும் ஒவ்வொரு செங்கல் போன்றதாம். [அகத்துறைப் பாக்களிலும் வரலாற்றுச் செய்திகள் சார்ந்து வகையாக அமைந்திருக்கும் பரணர் தாம் பாடும் பாடல்களில் எல்லாம் வரலாற்றுத் துணுக்குகளைப் பொருத்தியமைக்கும் இயல்புடையவர் (அகநானூறு)].

புறப்பொருள் அமைதியையுடைய சங்கப்பாடல்களுள் பத்துப்பாட்டிலுள்ள பொருநராற்றுப் படை சிறுபாணாற்றுப் பெரம்பாணாற்றுப்படை மதுரைக் காஞ்சி நெடுநல்வாடை, பட்டினப்பாலை, மலைபடுகடாம் என்பன சரித்திரச் செய்திகள் பலவற்றை நமக்கு அறிவிக்கின்றன.

புறநானூற்றில் கடவுள் வணக்கத்துக்கு அடுத்தபடி உள்ள முதல்பாட்டு முரஞ்சியூர் முநாக்கராயர் பாடியது. அவர் பெருஞ்சோற்று உதியஞ்சேரலாதனின் கொடைத்தன்மை பற்றி பாரதப்போரில் இரு திறத்து வீரமறவர்களுக்கும் ஓரறித்த பாங்கினைப் பற்றிப் பாடுகிறார்.

“அவங்குளைப் புரவி ஐவரோடு சினைஇ
நிலந்தலைக் கொண்ட பொலம் பூந்தும்பை
ஈரைய்பதினமரும் பொருதுகளைத் தொழியப்
பெருஞ்சோற்று மிகு பதம் வரையாது கொடுத்தோய்” — புறம் 2

புறநானூற்றில் நேரே ஒரு நிகழ்ச்சியை அது நிகழ்ந்த காலத்திலேயே பாடிய பாடல்கள் பெரும்பாலும் உள்ளன.

தமிழ்நாட்டின் தென்பகுதியில் குமரியாறு, பஹுனியாறு என்னும் ஆறுகளும் குமரியென்னும் மலையும் ஒரு காலத்தில் இருந்தன. தலைச் சங்கமும் இடைச்சங்கமும் இருந்த காலத்தில் அப்பகுதி இருந்தது என்பர். பிற்காலத்தில் அத் தென்பகுதி கடலாற்கொள்ளப்பட்டது. பாண்டியன் பல்யாகசாலை முதுகுடுமிப் பெருவழுதியை வாழ்த்தவந்த நெட்டிமை யார் ‘நீ உன்னுடைய முன்னோனாகிய நெடியோனுக்குரிய பஹுனியாற்று மணலைக் காட்டிலும் பல்காலம் வாழ்வாயாக’ என வாழ்த்துகிறார்.

..... தங்கோச்
செந்நீர்ப்பகம்பொன் வயிரியர்க்கீந்த
முந்நீர் விழவி னெடியோன்
நன்னீர்ப் பஹுனி மணலினும் பலவே. (9)

மௌரிய மன்னர் இந்நாட்டுக்கு வரும்போது மலைகளைப் பிளந்து வழி செய்தனரென்ற பழஞ்செய்தியை,

“விண்பொரு நெடுங்குடைக் கொடித்தேர் மோரியர்
திண்கதிர்த் திகிரி திரிதரக் குறைத்த
உலக விடைகழியறைவாய்” — 175.

பாடப்பட்டோர். — புறநானூற்றில் பாடப்பட்டவர்களில் பெரும்பாலோர் சேர, சோழ, பாண்டியர்களே. பாரி, காரி, ஆய் முதலிய சிற்றரசர்களும் சில படைத் தலைவர்களும் சில வேளாளர்களும் அந்தணர் சிலரும் புலவரால் புகழப் பெறுகின்றனர். 2 ஆவது பாட்டு முதல் 16 ஆம் பாட்டு வரையில் சேரர் பாண்டியர் சோழர் என்ற முறையில் பாடல்கள் அமைந்திருக்கின்றன. அதன் பின் இம்மூவரும் ஒரு முறையின்றி பாடப்படுகின்றனர். முதல் 85 பாடல்கள் முடிமன்னர்களாகிய இம்மூவரின் புகழைச் சொல்வன. அதன்பின் அதிகமான், பாரி, காரி, ஆய், பேகன், ஓரி முதலிய வள்ளல்களும் நாஞ்சில் வள்ளுவன் பிட்டங்கொற்றன் முதலிய வீரர்களும் பல வேளாளர்களும் புகழப் பெறுகின்றனர். 182 முதல் 185 பாடல்கள்வரை சில மன்னர்கள் தாமே எழுதிய பாடல்கள் உள்ளன. 186 முதல் 195 வரை பொதுவகையில் அமைந்த தனிப்பாடல்களும் 196 முதல் 211 வரையில் பரிசில்

துறை பற்றிய பாடல்களும் 212 முதல் 223 வரை கோப்பெருஞ்சேழன் வடக்கிருந்த செயலைப்பற்றிய பாடல்கள். 217-256 முடிய கையறு நிலையும் பிறவுமாகிய அவ்லச் சுவையமைந்த துறைப்பாடல்களையும் 251 முதல் ஒரு வரையறையின்றி பல புறத்துறையமைந்த செய்யுட்களையும் காணலாம். இடையிடையே பாணர்பாட்டு பாடாண்டினை காஞ்சித் திணை பற்றிய பாடல்கள் பல ஒரு சேரக் காணப்படும். பொதுவாக புறநானூற்றுப்பாடல்களின் தொகுப்புக்கு உரிய முறை இன்னதுதான் என்று வரையறுத்துச் சொல்லவியலவில்லை. ஆகவே அந்த முறை பற்றிச் சரித்திரத்தை உணர்ந்து கொள்ளமுடியாது.

புறப்பாட்டின் காலப் போக்கும் வரலாற்றுக் குறிப்புகளும்.

(1) தருமபுத்திரன் (கி.மு. 1000).—

அறவோர் மகனே மறவோர் செம்மால் என்று 366 ஆம் புறப்பாட்டில் கோதமனாரால் பாடப்பெற்ற தருமபுத்திரன் தமிழ்நாட்டு அரசனாகக் காண்கிலன். இவன் யமதருமன் மகன், பாண்டவருள் மூத்தவன் என்பதே பொருத்தமாகத் தெரிகிறது. பாரத வரலாறு கி.மு. 1000-ல் நடைபெற்ற தாகக்கொண்டால் இப்புறப்பாட்டில் கண்டதருமபுத்திரன் இவனைப்பாடிய கோமனார். இவர்தம் காலம் ஏறத்தாழ கி.மு. 1,000 எனலாம்.

(2) பெருஞ்சேற்று உதியன் சேரலாதன் (கி.மு. 1000).—

“அலங்குளைப்புரிவி ஐவரொடுசினைஇ
நிலந்தலைக் கொண்ட பொலம்பூத்தும்பை
ஈரைம்பதின்மரும பொருது களத் தொழியப்
பெருஞ்சேற்று மிகுபதம் வரையாது கொடுத்தோய்”-புறம்-2.

—இம்மன்னன் பாரத காலத்தவன் இச்செய்யுளைப் பாடியவர் முடஞ்சிபூர் முடிநாகனார் “இச்சேரன்—

—உதியஞ்சேரலாதன் இறந்த வீரரைப் பேணி அவர் பொருட்டுப் பேரும்பலி கொடுத்தான்.....” “இச்சேரன் பாரத காலத்தவன் ஆவான்”—என்று வரலாற்றுப் பேரறிஞர் திரு. மு. இராகவையங்கார் தனது தமிழ் வரலாறு பக்கம் (226—238) என்ற நூலில் தெளிவாகக் கூறுகிறார்.

(3) வான்மீகியார்.—பாரத நிகழ்ச்சிக்குப் பிற்பட்டது இராமகாதை. இராமகாதையை வடமொழியிற்பாடிய பெரியார் வாழ்மீகியார். புறப் பாட்டில் 358-ம் பாடலைப் பாடியவர் வான்மீகியார். இவ்விருவரும் ஒருவரே என்று திருநாராயண அய்யங்கார் செந்தமிழ்பத்திரிகையில் ஆராய்ச்சி க்கட்டுரை வெளியிட்டுள்ளார் (செந்தமிழ் தொகுதி 1939-40). இவர் கருத்துப்படி புறப்பாட்டில் கண்ட வான்மீகிய காலம் ஏறக்குறைய கி.மு. 600 எனலாம்.

(4) வடிம்பலம்ப நின்ற பாண்டியன் (கி.மு. 500).—

புறம் 9 ஆம் செய்யுளில்
“எங்கோ வாழிய குடுமி, தங்கோச்
செந்நீர்ப் பசும் பொன் வயிரியர்க்கீத்த
முந்நீர் விழவின் நெடியோன்
நன்னீர்ப் பஃறுளி மணலினும் பலவே”

என்று வாழ்த்தப்படுகின்றான். இவனைப் பற்றிய செய்தி சிலம்பு, -மூல்லைக்கலி மதுரைக்காஞ்சி முதலிய நூல்களிலும் குறிப்புகள் பலவாகக் காணப்படுகின்றன.

மோரியர் படையெடுப்பு. — சந்திரகுப்தன் மகனான பிந்துசாரன் 28 ஆண்டுகள் பேரரசனாக இருந்தான். அவன் தமிழகம் ஒழிந்த டெக்கான் முழுவதையும் கைப்பற்றி ஆண்டான். அவன் காலத்தில் மோரியப் படைவீரர் வடுகர் படை கோசர்படை என்று தமிழகத்தினுள் நுழைந்து பலவாறு திரிந்து பல இடங்களில் தோல்வியும் வெற்றியும் பெற்று இறுதியில் செருப் பாழி எறிந்த இளஞ்சேட் சென்னி என்பவரால் முற்றிலும் முறியடிக்கப் பட்டுத் திரும்பினர் என்பது புறப்பாட்டுக்களாலும் (175, 378 அகப்பாட்டுக் களாலும்) அறியப்படும் செய்தியாகும்.

(5) முதல் கரிகாலன் (கி. மு. 120-கி. மு. 90).—

கரிகால் பெருவளத்தானுக்குப் பாட்டனான இவனைப்பற்றிய புறப்பாட்டு 65, 66 ஆகும். இக்கரிகாலன் பெருஞ்சேரலாதனுடன் வெண்ணிப்பறத்தலையில் போரிட்டபோது புறப்புண்பட்ட சேரலாதன் வடக்கிருந்தான்.

(6) இரண்டாம் கரிகாலன்.—

இமயம் சென்று மீண்டதாகச் சிலம்பு கூறும் மன்னன். தொண்டை நாட்டை வளப்படுத்திச் சோணாட்டைப் பெருக்கிய பெருவீரன். இவன் மரபினர் என்று பிற்காலக் கருநாடக-ஆந்திர அரசர்கள் செப்புப்பட்டியங்களிலும் கல்வெட்டுக் களிலும் கூறிக்கொண்டனர்.

(7) நிற்பட்ட சோழர் (கி.மு. 10-கி.பி. 150).—

2 ஆம் கரிகாலனுக்குப்பின் (1) நலங்கிள்ளி நெடுங்கிள்ளி, மாளவத்தான், (2) கிள்ளிவளவன், (3) கோப்பெருஞ்சோழன் (4) இராயகுயம்வேட்ட பெருநற்கிள்ளி, வேல்பல்தடக்கைப் பெருவிறற்கிள்ளி, முடித்தலைக் கோப்பெருநற்கிள்ளி, (5) சோழன் நல்உருத்திரன் முதலிய யோர் சோணாட்டை ஆண்டனர் என்பது புறப்பாக்களால் தெரிகிறது.

(8) நெடுமுடிக்கிள்ளி.—

மணிமேகலை காலத்தவன் மணிமேகலை இயற்றிய சாத்தனார் புறம் 59ஆம் பாடல் பாடியவர். இவர் காலத்தில் நெடுமுடிக்கிள்ளி சோழ நாட்டை ஆண்டு வந்தான். செங்குட்டுவன் சேரநாட்டை அரசாட்சிபுரிந்து வந்தான். பாண்டிய நாட்டை ஆரியப்படை கடந்த நெடுஞ்செழியன் ஆண்டு வந்தான்.

(9) கேரட்செங்கட்சோழன். —(கி. பி. 200-250)-க்கு—உட்பட்டவர். புறப்பாடல் 74-ன் மூலம் இவன் சேரனைப் புறங்கண்ட பெருவீரன் என்பதனை அறியலாம். இவர் சோழ மரபினனே என்பதைப் பிற்காலத்து சுந்தர சோழன் அன்பில் பட்டயத்தாலும் இராசேந்திரனின் ஆலங்காட்டுப் பட்டயத்தாலும் அறியலாம். இவன் சிறந்த சிவபக்தன் என பெரிய புராணமும் அப்பர் சுந்தரர் பாசுரங்களும் தெளிவு படுத்துகின்றன. இவனுக்குப் பின் கி. பி. 250இல் தொண்டைநாடு பல்லவர் வயப்பட்டு விட்டது. அதன்பின் களப்பிரர் வரவினால் பாண்டி நாடு அடிமைப்பட்டது. இதுகாறும் கண்ட செய்திகளால் புறநானூற்றின் பேரெல்லை கி. மு. 1000 எனலாம் என்பது ஒருவாறு புலப்படும்.

தமிழக எல்லை.

தமிழகம் ஒருகாலத்தில் தெற்கே மிக விரிந்திருந்தது என்பது சங்க நூற் குறிப்புக்களால் நன்கறியப்பட்டதே அத்தெற்கெல்லை கடல்கோள்களால் வரவர எல்லையிற் சுருங்கி, இன்றுள்ள குமரிமுனையளவு நின்ற தென்று கூறலாம்.

1. முதற் கடற்கோளால் உண்டான இழப்பு.—

“பஃறுளி யாற்றுடன் பன்மலை அடுக்கத்துக்
குமரிக் கோடும் கொடுங்கடல்”

கொண்டது தொல்காப்பியம் செய்யப்படுவதற்கு முன்னதாம். அக்கடல் கோளுக்குப் பின்.

“வடவேங்கடம் தென்குமரி ஆயிடை
தமிழ்கூறும் நல்லுலகம்”

எனப் பனம்பாரனார் பாயிரம் குமரியாற்றைத் தெற்கெல்லையாகக் கூறலால், தொல்காப்பியம் செய்யப்பட்ட காலத்தில்-சயமாகீர்த்தியின் காலத்தில் தமிழகத்தின் தெற்கெல்லை குமரியாறே என்பது தெளிவு. பாண்டியர் தலைநகரான கவாடபுரத்தில் தொல்காப்பியம் செய்யப்பெற்றதாகக் களவியல் கூறுகிறது. பின்னர் கவாடபுரமும் கடல்கோளில் அழிய இன்றைய மதுரை பாண்டியர் கோநகரம் ஆயிற்று. இவ்விரண்டு கடற்கோள்களும் இலங்கையில் உண்டான கடல் கோள்களுக்கு நெருங்கிய தொடர்பு

கொண்டவை என்பது தெளிவு. இலங்கை வரலாறு அங்கு ஏற்பட்ட கடல் கோளின் காலம் முறையே கி. மு. 2358, கி. மு. 504, கி. மு. 306 என்று கூறுகின்றது. (Tennant's History of Ceylon pp. 5—10) கவாடபுறமும் குமரியாறும் அதனைச் சார்ந்த குமரிமுனை வரையிலிருந்து நிலப்பகுதியும் அழிந்தகாலம் இலங்கை வரலாறு கூறும் கி. மு. 306 ஆகலாம்.

2. குமரியாறு.—தொல்காப்பியர்க்கு முன் தமிழகம் தெற்கே பரீறுவியாறு கொண்ட பெருநாடு முடியப் பரந்து இருந்தது. அவர் நூல் செய்த பொழுது அப்பெருநாடு கடல்கோளால் அழிந்து தெற்கே குமரியாறு வரை சுருங்கி இருந்தது.

3. குமரி முனை.—குமரியாறு தமிழகத்தின் தென் எல்லையாகக் கி. மு. 306 வரை இருந்தது. அப்போது பாண்டியர் தலைநகரம் கவாடபுரம் சாணக்கியர் கி. மு. 4ஆம் நூற்றாண்டினர் அர்த்தசாஸ்திரத்தில் முத்துக் களின் பெயர்களைக் கூறுமிடத்து பாண்டிய கவாடகம் என ஒரு முத்தின் வகையைக் குறிக்கிறார். கி. மு. 306-ல் நடந்த இறுதிக் கடற்கோளால் இன்றுள்ள குமரிமுனையே தெற்கெல்லையாயிற்று. கவாடபுறமும் அழிந்து பாண்டியர் தலைநகரம் மதுரைக்கு மாற்றப்பட்டது. அதன் ஏறத்தாழ கி. மு. 500 முதல் கி. மு. 300 வரை குமரியாறு தமிழகத்தின் தெற்கெல்லை யாக இருந்தது. கி. மு. 300 முதல் இன்றளவும் குமரிமுனை தெற்கெல்லை யாக இருந்து வருகிறது.

அரசியல்

பேரரசர்.—நெடுங்காலந்தொட்டே தமிழகத்தில் சேர, சோழ, பாண்டியர் முடியுடை வேந்தராக இருந்தனர் என புறநானூற்றின் மூலம் அறியமுடிகிறது. ஒவ்வொரு மரபிலும் கிளைகள் இருந்தன. உறையூர்ச் சோழர், புகார்ச் சோழர் தொண்டி, தகடூர் சேர மரபினர் மதுரை கொற்கை பாண்டிய மரபினர் புறப்பாடல்களில் இடம் பெற்றுள்ளனர். அக்கிளையினர் நாட்டைப் பிரித்து ஆண்டனர். ஏறத்தாழ இரண்டாம் கரிகாலன் காலம் வரை இந்நிலைமை தமிழகத்திலிருந்து வந்தது.

(K. N. சிவராஜபிள்ளை Chronology of the Early Tamils)

கரிகாலன், சேரலாதன் போன்ற பேரரசர்கள் முழுத்தமிழ்நாட்டையும் வென்று ஆண்டனர்.

செற்றரசர்.—சேர, சோழ, பாண்டிய, நாடுகளில் குறுநில மன்னர் பலர் இருந்தனர். அவர்கள் பாரி, ஓரி, காரி, மலையன் அதியமான், இவர்கள் பேரரசனை ஒரே வழி எதிர்த்துத் தோல்வியுறலும் உண்டு. பேரரசன் பிறிதொரு பேரரசனை எதிர்க்க விரும்பின் தன் செற்றரசருடன் வந்து எதிர்த்தல் மரபு. இதனை தலையாலங்கானத்துச் செருவென்ற நெடுஞ்செழியனை இரு பெருவேந்தரும் வேளிர் ஐவரும் எதிர்த்தது கொண்டு உணரலாம்.

முடிவுரை.—புறநானூற்றுப் புலவர் காலம் ஏறத்தாழ கி. மு. 1000 முதல் கி. பி. 250 வரைப்பட்டதாகும். தொகை நூற்கள் பரந்துபட்ட காலத்தன. கி. மு. 500-க்கு முற்பட்டன.

புறநானூற்றில் பரந்துபட்ட காலம்.

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| கி.மு. 1000 | —கி. மு. 1000 பாரத காலம் 1. கோதமனார் 2. உதியன் சேரலாதன் |
| கி.மு. 750 | —கி. மு. 600 வான்மீகி. |
| கி. மு. 500 | —கி. மு. 500 வடிம்பலம்நின்ற பாண்டியன் —கி.மு. 300 மோரியர் படையெடுப்பு |
| கி. மு. 250 | —கி. மு. 120-90 கரிகாலன் I. —கி. மு. 60-10 கரிகாலன் II. |
| கி. பி. 1 | —கி. பி. 150-200 நெடுமுடிக்கின், செங்குட்டுவன். —கி.பி. 200-250 —கோச்செங்கட்சோழன். |
| கி. பி. 250 | —சங்கத்து இறுதிக்காலம் (பல்லவர் வருகை) |

(புறநானூறும் வரலாற்றுச் சிறப்பும்—என்ற நூலிலிருந்து எடுக்கப் பெற்றது.)

5. துறைச் செய்திகள்.

ஆவண மேலாண்மைப் பயிற்சிப்பிரிவு.

5 செப்டம்பர் 1988 முதல் 17 அக்டோபர் 1988 வரையில் நடைபெற்ற 71-ம் அமர்வில் பல்வேறு அரசு அலுவலகங்களிலிருந்து வரப்பெற்ற 18 நபர்களுக்கு 30 வேலை நாட்கள் ஆவண மேலாண்மைப் பயிற்சியளிக்கப் பட்டது. பின்னர் 15 நவம்பர் 1988 முதல் 23 டிசம்பர் 1988 வரையில் நடைபெற்ற 72-ம் அமர்வில், 26 நபர்களுக்கு இப்பயிற்சியளிக்கப்பட்டது.

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