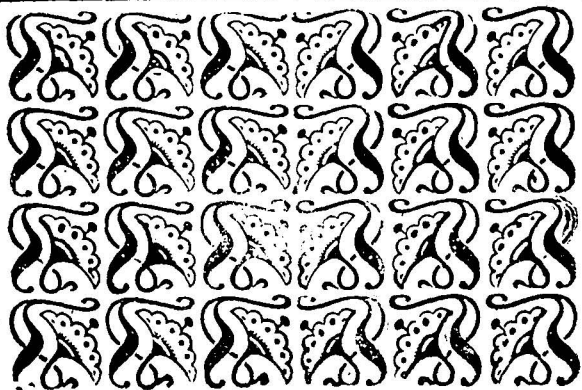


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AVANA AMUDHAM



JULY—SEPTEMBER 1989



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EDITOR'S PAGE

Avana Amudham completes three years with this issue. Its performance during the years of infancy has been praiseworthy. It has already justified its place as a unique professional magazine. The Government of Tamil Nadu, who have recently merged many departmental magazines with Tamil Arasu, have allowed *Avana Amudham* to continue as a separate magazine. I record my heart-felt thanks to them for this. I am sure that *Avana Amudham* will grow and prove its worth in the archival world.

A brief history of Gatti Mudaliars of Kengu Country, compiled by Thiru R. Sundaresan, our Research Officer is published in this issue.

A short account of the Tamils' Unrest in the erstwhile Travancore State is given by Thiru B. Maria John.

A paper on 'Dubash Avadhanum Paupiah and A Famous Trial' read by Thiru A. V. Venkatarama Ayyar at the 12th Session of the Indian Historical Records Commission, 1929 is published in this issue. Mr. Ayyar was the Curator of this archives during 1927-30.

An account of how a Lingayat widow was saved from being buried along with her dead husband, is republished from the Asiatic Journal, 1831.

Thiru N. Rajagopalan (I.A.S. retired) immortalizes the glorious institution of *Gurukulavasa* of our country.

Thiru Thankappan sketches the episode of police Constables' Strike of 1924 at Kumbakonam.

In Tamil section, a short but piquant lecture of 'Kalki' on Short Stories, published in Ananda Vikatan of 3rd July 1938 may be seen.

The wealth of information in the golden mine of this archives is beyond measure and what we release here is infinitesimal.

The usual items like the lists of the books received and the Research scholars in T.N.A. etc., also find place in this issue.

We would be grateful for comments and suggestions.

M. GOPALAKRISHNAN.

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THE GATTI MUDALIS OF KONGU COUNTRY

By R. SUNDARESAN,

Research Officer.

Kongu Country :

The districts of Coimbatore and Salem formed the major part of the ancient Kongu Country. Kongu Desa in early times was under the sway of Succession rulers who were either foreign to Tamil Country or kept it under their control through their deputies. Even the Cholas, who conquered the Kongunadu in the 9th century, left it to its own care because of their other pre-occupations and its distance from the capital.

In spite of frequent wars and the consequent insecurity the Kongu country made a commendable progress in the field of literature and arts. It is remarkable that despite intermittent alien incursions the Kongu Nadu has contributed greatly to the development of Tamil literature¹.

The Kongu country served as a pass for the outsiders to invade the Tamil country. The people of the Kongu country have preserved some characteristic features of culture².

Gatti Mudalis :

An inscription of A.D. 1010 from Bnavanikudal (Coimbatore District) records the name of a Mudaliar for the first time round about the same year. The record says that one Emmadecuttee Mudaliar³ and another erected the *mantapa* and various parts of the local temple. Thurston derives the origin of the caste name from the root *Muthal* literally meaning the first, the first in society, one who occupies an important position (Muthalidam) in Society⁴. It may also refer to money or capital (also called *Muthal* in Tamil) in business.

Tradition connects Perumbalai with a Gatti Mudaliar, who it is said, recognised the splendid pasture then available for milch cattle along the banks of the *Pambar* upto Indur and settled the valley as an outpost of his dominions. It was Gatti Mudaliar himself, it is said, who built the fort and garrisoned it with *Servakara Nayakas* who failed him when the enemy appeared⁵.

With regard to the dynasty of the Gatti Mudaliyars, whose capital was at Amarakundi, very little is known. Local tradition holds that the great temple of Taramangalam was begun by Mummudi Gatti Mudaliar. That he was succeeded by Siyala Gatti Mudaliar and that the work was completed by Vanangamudi Gatti Mudaliar⁶.

Gmalur was a place of strategic importance in the wars between Madura and Mysore and was held by Gatti Mudaliyar. It was captured from Gatti Mudaliyar by Dodda Deva Raja in 1667. Soon after, it again passed from the possession of Mysore and was captured a second time in 1688-89 by Chikka Deva Raja⁷.

The Taluk of Attur⁸, situated in the South-east corner of Salem district, is the largest of the Talaghat Taluks. The name of *Attur* means the 'Village by the river', the Village contains two rather imposing temples, dedicated to *Srikama-natha* (Siva) and *Kari Varada Perumal* (Vishnu) and a smaller temple—Siva temple of *Solevara*.

The Attur town is divided by the river into two parts. The eastern portion south of the river is known as Puduket, the western portion is Attur proper. North of the river is the Fort and the hamlet of Mulluvadi.

Attur Fort ⁹.—The Fort is in the form of a square with batteries and bastions in the angles and sides. The highest point is the flag staff battery in the centre of the south face. The glacis to the east is overgrown by trees. The south side is guarded by the river, which when in flood runs some 20 deep, and the other faces are protected by a ditch. The outer wall of the ditch is roughly, and the river bank is strongly, reverted. The ramparts are of cut stone, well fitted without mortar. Inside are three large and one small bomb proof chambers, the roofs of the large magazines being accessibly by hidden stairs. There are the remains of two houses the larger of which was occupied by the Company's officers when in garrison. The lower part of it is in Indian, and the upper part in European style. The smaller house is said to be the residence of the Commandant. A large vaulted chamber, occasionally used as a Roman Catholic chapel, is said to have been the *Kucheri* of Gatti Mudaliyar, and a large building with an inner court, constructed in the Manresque style is supposed to have been his harem dwelling place; behind this a quantity of stone shot weighing on an average each was found. On the south face of the ramparts is Gatti Mudaliar's pleasure house, a roof on pillars with oblique pointed arches. Near this is a water gate, cunningly built and strongly defended, leading to the river, and on the north face is another, leading into the ditch. On the south-west angle is another flag staff battery. The fort gate is in the centre of the east face.

The construction of the Fort is ascribed by tradition to one of the Gatti Mudaliyars, who, when hunting, saw a hare start from a bush, and, on going to examine the spot, found the neck of iron pot protruding. Continuing his researches, he disinterred seven of these pots, full of gold pieces, with which he built the Fort. One of these pots is still preserved in the Vishnu temple in the Fort ¹⁰.

Taramangalam was a capital of Gatti Mudaliars. As early as the days of the Pandya King, Jatavarman Sundara Pandiya II (A.D. 1276—1290), mention is made of "the Mudalis of Taramangalam" one of these documents dated 1290 recording the gift of a tank to certain Brahmans, is signed by one of the Mudalis of each of the following places. Amara-Kundi; Tara-mangalam, Semmani-Kudal; Ganapati Nallur, Settiman-Kuichi, Muppavai Samudram, Muppa-Samudram and Tiruvellaraipalli. Another inscription dated A.D. 1289 gives the names of nine Mudalis of Tara-mangalam. Moreover the Ilamisvara Temple itself appears to have been built by one of the six mudalis named Ilaman, and it was called after him ¹¹.

Temple, Art and Architecture :

Tara-mangalam is famous for the temple of Kailasanatha the most beautiful temple in the district. It existed as early as 1268 A.D., as an inscription of the Hoysala Ramanatha testifies. As it now stands, however, it appears to be a product of the first half of the seventeenth century, the golden period of the Madura Nayakas, and its erection is ascribed to three generations of Gatti Mudaliyars.

The usual story is told about the origin of the temple. Gatti Mudaliyar, whose cattle used to graze over the spot where the temple now stands, noticed that his cows did not give milk. He beat the herdsmen, and was then warned in a dream that there was a lingam hidden beneath the earth where the *gurbhagraham* now is, and that a board of treasure lay to the north of it. Gatti Mudaliyar dug up the treasure and utilised it for building the temple ¹².

Another famous temple is *Ilamesvara temple* which is a gem of refined workmanship. Unlike the *Kailasanatha* temple, it is built of a dark greenish grey basaltic rock carved with a delicacy that suggests the exquisite finish of the Hoysala Chalukyan style rather than the relatively coarse workmanship of Dravidian art. Its erection is ascribed to the first generation of Gatti Mudaliyars and it is said that its site was selected by the King, who ordered seven arrows to be shot from his capital at Amar-kundi; the seventh arrow fell where the temple now stands. The temple is covered with inscriptions ranging in dates from the Hoysala Ramanatha and the Pandya Jatavarman Sundara Pandiya II to Achuta Raya and Sadasiva. It appears to have been built by one of the Mudalis of Taramangalam named Ilaman and to have been called *Ilamesvara* after him ¹³.

The last of the Gatti Mudaliyars contemplated the creation of a thousand pillared Mantapam in front of the western entrance. Gigantic monolith of pinkish granite was brought to the spot from Pamberapatti; a hamlet of Enadi. The granite stones were carved and polished, but before the hall could be built, some political convulsions had swept the Gatti Mudaliyars into oblivion. The foreground of the temple is littered with these relics of a ruined dream of splendour. Probably it was the capture of Omalur by Dodda Deva Raja of Mysore, in about 1667 A.D., that brought the work to a standstill ¹⁴.

A cemetery which lies away from Sankaridurg village contains two named monuments. Close to the cemetery is a remarkable boulder over 30' in height and about 35' across. It is called *Mudaliyar Gundu* i.e., the Mudaliyar's rock. It is said to have been a place of punishment for lazy workmen in the days when the Gatti Mudaliyars were building Taramangalam Temple. The defaulter was made to ascend the rock with the help of ladder. The ladder was then withdrawn and the culprit could then choose whether to leap down and break his neck, or remain "Steeped in the sunshine burning hot" and die of thirst or sunstroke. It is said that the last of the Gatti Mudaliyars was exposed to 21 days on this rock and starved to death by Tipu Sultan, for failure to pay tribute during a year of famine ¹⁵.

Several *mantapams* have been erected at varied intervals along the route. Archana Isvara Temple at Tiruchengode and each *mantapam* has its story. The *Gopura Vasal Mantapam* was begun, it is said, by Siyala Gatti Mudaliyar in 1654 A.D. and completed by the Vijaya Kulattar of Rasipuram ¹⁶.

Tradition connects the first named with Chennarayapanna, in Hassan district of Mysore, not far from Melukote, a connection hardly probable, though Melukote is closely associated with Ramanujacharya, the great Vaishnava Reformer and Tamil Pandit. Tamil inscriptions are abundant in its vicinity.

There is no clear epigraphic evidence in support of this tradition. The title however can be traced back to the reigns of Achyuta Raya and Sadasiva for the donar in the grant of Sadasiva's region (1544-A.D.) is described as "Immadi-Gatti Mudaliyar, the axe in the heads of rulers, the crest jewel of crowned (kings), who had the coloured mat (?), the never drying garland and the tiger banner, the Mudaliyar who never bowed his head (to anybody), one of the Vellalars of Taramangalam. The inscription records of grant to Brahmans of a village which the donar calls Vanangamudi-Samudram. The same donar is mentioned in the two grants of Achuta Raya, one of which records the grant of tolls in Elu-Karai-Nad, for the maintenance of a Saiva Mutt at Chidamaram, called the Vanangamudi Madam. A later member of the family is mentioned in the grant of 1558 A.D. as *Vanna Mudaliyar*. Immadi Ilamarayana Mudaliar who endowed the two Taramangalam temples with a village, which he named Ilama-Samudram.

The only other inscription which concerns the family is dated 1659 AD., the last year of Tirumala Nayaka of Madura. The grant records a gift by Immudi Gatti Mudaliyar, for the merit of Kumara-Muttu Thirumala Nayaka.

The Fall of the Gattis :

It is hardly possible to reconstruct the history of Gatti Mudaliyars from these scanty materials. All that can be said is that during the 25 years preceding Talikota the family was building up a feudal chieftaincy, following no doubt the example of Visvanatha Nayaka of Madura; that in the trouble that followed the fall of Vijayanagar, the Gatti Mudaliyars threw in their lot with the Madura Nayakas and held in field under them the march land on Mysore; and that they continued as Vassals of Madura throughout the reign of Thirumala Nayaka, and ultimately succumbed to the aggressions of Dodda Deva Raja of Mysore. In 1641 the army of Kantirava Nurasa Raja descended on the Kaveripuram pass defeated Vanangamudi Gatti Mudaliyar and took from him Sampalli and Satyamangalam. In 1667, Dodda Deva Raja's forces wrested Omalur from him and when in 1688-1689 Chikka Raja reconquered the Kongu Country, the Gatti Mudaliyars had ceased to exist. Tradition has it that the last of the line was camping at Solappadi on the banks of Kaveri, when he was surprised and slain in a skirmish by some troopers of Mysore. ¹⁷

The Gatti Mudaliars have no doubt added lustre to the somewhat hazy canvas of the history of Kongunadu.

1. Pillai, Dr. K. K. in his Forward to *The Kongu Country* by M. Arokiaswami (1956) O. (v).
2. Ramamurthi, V., *History of Kongu* (Part I) (1986) ; p. 1.
3. Arokiaswamy, M. *The Kongu country* (1956) ; p. 271.
4. Ibid—p. 271
5. Richards, F.J., *Salem District Gazetteer* Vol. 1, Part II (1916) ; p. 211.
6. Ibid—p.268
7. Ibid—p. 263
8. Ibid—p. 290, 295
9. Ibid—p. 296
10. Ibid—p. 297
11. Ibid—p. 268
12. Ibid p. 263—264
13. Ibid—p. 267
14. Ibid—p. 265—266
15. Ibid—p. 277
16. Ibid—p. 285—286—287
17. Ibid—p. 269.

TAMILS' UNREST IN TRAVANCORE.

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The historic struggle of the Tamils for a separate District marks an important transformation in the socio-political history of the Tamils in south Travancore.

Several factors contributed to fight for the social and political rights. The unequal social status and neglect of other legitimate interests paved way for the popular movements¹. Deeply influenced by developments in and out of Travancore the vigorously suppressed educated Tamils resolved to raise the banner of revolt. The compelling necessity that arose there to safeguard their interests culminated in the formation of the Travancore Tamil Nadu Congress.²

In 1945 at a meeting held at Nagercoil, the Travancore Tamil Congress subsequently, called Travancore Tamil Nadu Congress (T.T.N.C.) was formed. S. Nathaniel was elected president³. This represented not only the advancement of the Tamil movement but also the reaction to the move to form a United Kerala extending from Kassaragode to Cape Comorin⁴. The (T.T.N.C.) Travancore Tamil Nadu Congress declared it as its objective to merge the Tamil speaking areas in south and east Travancore with Tamil Nadu⁵.

Travancore too had a legislature with limited powers. C. P. Ramaswamy Iyer was the Dewan of the State. After he left the State in July 1947, the Maharaja introduced a full responsible Government and a popular ministry was formed⁶. In 1947, when elections were ordered to the State legislature, a meeting of the Congress presided over by A. Nesamony at Nagercoil in Allam Memorial Hall, decided to work for the establishment of a separate Tamil province in Travancore⁷.

While the movement was in its full swing, the Government ordered to conduct the election of 1948⁸. The Travancore Government used its full power against the T.T.N.C. During the election, the Travancore Tamil area appeared like an army camp. The election results were more favourable than expected⁹. In Travancore Tamil areas, the opponents of T.T.N.C. lost their deposits. From the election verdict, it was quite possible to conclude that the demand for a separate district had got the full support of all Tamils and hence it assumed the character of a popular mass movement¹⁰. The political grievances of the Tamils in south Travancore and unrest among the Tamil workers in the north east led to agitations and many lost their lives¹¹. On 30th June 1954, the Tamils observed anti-repression day and on 9th July, they launched a Satyagraha. The congress declared the 11th of August as the Deliverance Day¹². In the Satyagraham that followed, many people at Marthandam and Pudukkadai were shot dead and the Tamil Population was subjected to savage atrocities¹³.

(¹) Rajayyan. K.. *Tamilaga varalaru*. (Tamil) Madurai. 1980 PP. 296—297.

(²) *Dinamalar*. 1st November 1956. P. 10.

(³) *Kanyakumari*. vol. 5. No. 8. 26th September 1962. Pp. 16—17.

(⁴) Mom. P.S.. *Tiru Tamilar Iyyakkam*. (Tamil). Nagercoil. 1956. PP. 25—35.

(⁵) I.G. of Police. Travancore. 5th May 1947. Report submitted to the Registrar Secretariat. Trinvandrum. D. Dis. 490/1947/C.3

(⁶) Daniel. D.. *Struggle for Responsible Government in Travancore*. Madurai. 1986. Pp. 190—193.

(⁷) Nesamony. A.. *Inside Travancore Tamil Nadu*. Nagercoil. 1948. Pp. 1—3.

(⁸) *The Hindu*. 24th November 1947. P. 10.

(⁹) *Dinamalar*. 1st November 1956. P. 10.

(¹⁰) T.T.N.C. Memorandum R.C. 14th April 1954. P. 1.

(¹¹) *Tamilar N*. 17th August Pp. 1—5.

(¹²) Government of Travancore. Home Department. File No. 15643/1947/C.S.. 24th February 1955.

(¹³) Government Travancore, Judicial Section. File No. 19087/54/C.S.. 9th August 1954.

Kunjana Nadar, and other Travancore-Cochin Legislative Assembly members were arrested and badly beaten¹⁴. Violence and persecution were let loose against the Tamils by the State Administration¹⁵. Ram Manohar Lohia conveyed his resentment, Sivangana Gronmani condemned the police action, C. Subramaniam, and K. Kamaraj extended their sympathy for the victims¹⁶. Overtaken by alarm, the Tamils fled their homes and took refuge in the remote villages in Tamil Nadu¹⁷.

On 1st November 1956 the State Re-organisation Commission submitted its report¹⁸. On the basis of this report, the taluks of Thovalai, Agasteeswaram, Kalkulam, Vilavancode and part of Shencottai were merged with Tamil Nadu¹⁹. The Tamil leaders felt that the absence of a Tamil member in the States Reorganisation Commission weakened the claims of Travancore Tamils, since K. M. Panikar, from Kerala, a member in the States Reorganisation Commission, safeguarded the interests of his own State²⁰. Similarly, the report of S.R.C. proved disadvantageous to the Tamil cause. The repeated claims of the Tamil leaders that Devikulam, Peermedu, Neyyattinkara and Chittoor should be merged with Tamil Nadu did not materialise²¹. The Tamil Integration movement turned out to be partly a fulfilment and partly a failure. It was a fulfilment because nearly half of the Tamil areas in Travancore were merged with Tamil Nadu²². It was a failure because the rest of the Tamil area, less populous but more promising were left out. However, as per the recommendations of the State Reorganisation Commission, Thovalai, Agasteeswaram, Kalkulam and Vilavancode taluks formed a separate district, known as Kanyakumari District and half of Shencottah taluk formed part of Tirunelveli District²³. The S.R.C. unreasonably declared most of the Tamils of Devikulam and Peermedu which constituted seventy-eight per cent Tamils as a floating population and the water as essential for the development of the much flooded areas in Kerala²⁴. Tamil Nadu Government ceded the western half of Shencottah, the source of the river, Kallada to Kerala.

(14) Government of Travancore. Home Department. File No. 34244/54/C.S.. 9th July 1955.

(15) *The Hindu*. 10th August 1954. P. 1.

(16) *Indian Express*. 14th Augst 1954. 8—9.

(17) *Kalki*. 7th November 1954. P. 5.

(18) *The Hindu*. 1st November 1956. P. 1.

(19) Report of the States Reorganisation Commission, New Delhi. 1955. P. 81. Pages 290—291.

(20) *Kalki*. 18th March 1956. P. 3.

(21) *The Hindu*. 18th October 1955. P. 5.

(22) *Dinamalar*. 1st November 1956. P. 9.

(23) *The Hindu*. 13th October 1955. P. 4.

(24) Report of the States Reorganisation Commission. New Delhi. 1955. P. 82. Para. 296.

**DUBASH AVADHANUM PAUPIAH
AND
A FAMOUS MADRAS TRIAL.**

—By A. V. VENKATARAMA AYYAR, M.A., L.T.

(Formerly Curator, Madras Record Office, now known as Tamil Nadu
Archives, Madras).

Introduction.—The Dubashes and their role in South Indian History.—The Dubashes are a class peculiar to South India and in the early days of the East India Company, they played a prominent part in its affairs. The word Dubash (Hindustani *Dubhashia*, *Dobashi* literally a name of two languages) means an interpreter¹. They were first employed as interpreters between the foreign European traders on the one side and the sons of the soil on the other. In course of time they combined the post of broker with that of an interpreter. The post became lucrative, and they were held in high esteem. There is even now a Dubash attached to each important mercantile firm. Owing to their peculiar position as commercial middlemen, they were a potent factor for good and for evil according to their propensities and their influence on their masters.

Avadhanum Paupiah a most talented but notorious Dubash.—Ananda Ranga Pillai and Pachayappa Mudaliar were some of the most famous of the Dubashes and Avadhanum Paupiah was one of the most talented but notorious of that class who flourished in the latter half of the 18th and the beginning of the 19th century.

*His ancestry.*²—Avadhanum Paupiah belonged to a poor but learned Brahmin family in Nellore District. His community is known as the Tumagunta Dravida Community. The word *Dravida* shows that his ancestors were originally settlers in South India and they must have migrated in course of time to Nellore. Even now they retain the Tamil ritual in all their religious ceremonies, though they have adopted Telugu as their tongue and follow Telugu manners and customs of life. His community was then influentially represented in Madras. There was the celebrated Suiam family in the Coral Merchants' Street and the Gutram family in Kishnappa Natchen Street. They were all connected with *Odavartukam* or sea-borne trade. Paupiah must have turned his face towards Madras from Nellore to earn his livelihood.

Lancre (anchor) Paupiah.—He was first employed as a *Gumasta* or Clerk to the anchorage Kanakapillai or Accountant under the Sea Customs officer and his duty seems to have been to collect the customs due to the Company. He was generally known as *L'ancree* (anchor) Paupiah, thus evincing his early connection with the customs. His monthly salary³ at that time was only one pagoda and 18 fanams or about 6 rupees *per mensem*. Though his salary was so small, yet his appointment seems to have been a highly lucrative one, for we learn subsequently that he was able to own several houses in Madras and possess property worth three to four lakhs of pagodas, thus illustrating the truth of the old saying that *Sirkar* service however trivial was a sure passport to rapid opulence in those days. Even now there is a street called after him as Avadhanum Paupiah Street, at Choolai in Madras.

Dubash to the two Hollonds.—In February 1789 John Hollond became acting Governor of Madras and his brother Edward Hollond third Member of Council and President of the Board of Revenue in the same year. Avadhanum Paupiah became the common Dubash to the two Hollonds, one at the head of Government and the other of Revenue. As there were only three members then in the Council, the two brothers were easily able to carry their proposals by a majority.

¹. Hobson—Jobsun. p. 323.

². Information kindly furnished recently by Mr. Avadhanum Subramaniam. B.A., B.L., Advocate, Nellore. *vide* also his "correspondence" to the "*Hindu*", dated 25th June 1918.

³. First report of the Committee appointed to inquire into the charges brought by the Nawab of Arcot against Dubash Paupiah and the Hollonds.

Climax of his power and dominance over the people.—Paupiah took care on all occasions to represent his masters' power and of course his own. His influence over his masters soon became notorious. It became the custom to sneak first to the Dubash in all business with the Governor. It was through Paupiah that the Governor chiefly communicated with the native Courts. He had access to the Governor even at the dead of night and the Raja of Tanjore and the Nawab of the Carnatic could not dare to refuse complying with Paupiah's bidding. Paupiah became the *jactotum* of the Hollonds and was even allowed to be present at the Governor's Consultations, though he had no official position to warrant the same. As the old saying goes 'The priest at the altar should be first propitiated before God grants the boon' so it has become customary for all natives, to first approach Paupiah for one favour or other from the Hollonds. Thus he easily became the most influential and dreaded man in Madras. His house became the rendezvous of all sorts of persons, recipients of favours in the past or favours yet to come.

"Turned by his nod the stream of honour flows,
His smile alone security bestows".

Warachittam⁴ versus Mamul.—As early as 1763 the East India Company obtained what was known as the Company's Jaghir from the Nawab of Arcot. A Committee was appointed to assign the revenues of the Jaghir and Mr. Haliburton by his knowledge of the Persian language and the native manners and customs was an important member of that Committee in 1781. On the recommendation of Mr. Dignon, the Superintendent of the Jaghir, a fixed standard for the division of the produce between the Government and the cultivators known as *Warachittam* was established in place of the old *Mamul* or the customary assessment as early as 1780, by the Board of Revenue, of which Mr. Haliburton was the most influential member. The *Warachittam* was more advantageous to the Company's interest and pressed somewhat hard on the cultivators. In 1789 one Mr. Appayangar, son-in-law of Nattu Srinivasa Ayyangar of Conjeevaram was somewhat hard hit by the *Warachittam* caused a petition to be presented in the name of the people to the Board of Revenue, praying for the abolition of the fixed standard and the restoration of the *Mamul*. He was a friend of Paupiah and must have been encouraged by him, in return, perhaps, for a large sum of money to him or through him to the Hollonds. The Government wrote a letter to the Board of Revenue suggesting the expedience of altering the *Warachittam*, but the Board replied that the fixed standard was arrived at after much trouble and investigation by the best advice that could be obtained at the time, and was intended to obviate all the intricacies and difficulties presented by the *Mamul*.

Hostility of the Hollonds to Haliburton.—The Hollonds thus found, themselves balked by the unanimous opinion of the members of the Board of Revenue and could not carry out their designs. That was perhaps the reason for the ill-feeling between the Hollonds on one side and Haliburton on the other. The Hollonds thought that so long as Haliburton continued to be in the Board of Revenue they could not act as they liked. They wanted therefore to get rid of him—a stumbling block in their way—and indicated their leanings to Paupiah. It was then well known to all classes of Indians that an acute difference existed between the Hollonds and the Board of Revenue particularly against Haliburton. Paupiah exploited it to the fullest advantage and was only waiting for an opportunity to implicate Haliburton through his own accomplices, which soon presented itself over the betel-renter's petition in the same year⁵.

Betel-renter's petition.—It had been usual for many years past to grant to some principal native the monopoly of betel and tobacco (articles of necessary consumption to the natives of this part of India) on payment of a certain rent to the Government of Fort St. George. The *Cowle* or lease, according to its literal wording, gave this exclusive privilege to a distance of 10 miles from Madras, but by custom it had not been put in force for a long time beyond four or five miles from the Presidency town except in the direction of St. Thomas Mount. In June 1789 during the regime of the Hollonds and Paupiah, the renter one Sunka Krishnamma Chetty was induced to claim his

⁴. Perhaps Varadhittam.

For the whole story see '*The trial of Avadhanam Paupiah*'—a pamphlet printed and published with documentary extracts by Haliburton. 1793. Madras Edition. 1825.

full privilege, perhaps in return for large sums of money paid to Paupiah and the Hollonds, as he expected an increase of about 5,000 pagodas by the extension of the limits. The renter accordingly established Custom Houses in the new area. The price of the article became trebled and the people rose in revolt and destroyed the *Mettoos* (Custom-houses). The Chetty then applied to the Government for redress. The Council referred it to the Board of Revenue. The latter maintained that the extension was an innovation, warranted by the practice of any renter, past or present, including the present incumbent and that it had not been in force for a long time and that it might lead to riots or disturbances owing to the rise of price in betel. But the Governor in spite of the unanimous recommendation of the Board to the contrary coolly enough, allowed the renter to exercise his right over the 10 miles radius all round. The Chetty again established the Custom Houses in the new area. The people again rose in revolt and destroyed them. A guard was supplied by the Governor. Some inhabitants were caught and imprisoned in the main guard. The villagers eventually made up their difference with the Chetty by executing a *Muchilika* (agreement) and requested the renter to release the offenders in the prison. The Chetty approached the Town Mayor's Dubash for their release but he was informed that it could not be done without the orders of the Governor. He then approached Paupiah. Paupiah thought that this was a convenient opportunity to implicate Haliburton; so he asked the Chetty to help him and the Hollonds in the removal of Haliburton by fabricating a charge against Haliburton that he instigated the inhabitants to rise in revolt and to destroy the Custom Houses. The Chetty was not willing to act up to the wishes of Paupiah, as he had no reason to suspect Haliburton in the matter.

Conspiracy against Haliburton.—Meanwhile, one Chalapakkam Kandappa Mudali began to interest himself in the release of the prisoners. He was a sub-renter under one Ponnappa Mudali, chief renter of South Magans. In a particular year there was no rain and the Company waived its rent from Ponnappa Mudali. But the latter pressed Kandappa for the full rent, who came to Paupiah and represented his grievance to him. Paupiah interfered in his behalf and asked Ponnappa Mudali to remit the arrears. When Kandappa wanted the release of the prisoners, Paupiah tried to use him as a tool for his diabolical purpose. A petition was drawn up by one Appayyanga purporting that Haliburton would support the villagers if they rose in revolt against the betel-renter, as the extension of the limit to 10 miles was an order of the Government, but not of the Board, and that if they pulled down the Custom Houses of the Chetty they would have his support and the Board of Revenue. Kandappa was falsely informed in the first instance that it was a petition for the release of the prisoners and asked to sign it, but when the contents were read out to him, for he did not know even to read, he was at first not willing to sign the petition, but was induced by threats and persuasions by Paupiah and his accomplices to do the same and to get one Sami to Aynavaram to attest the story. Paupiah thus conspired to have petitions presented to the Governor in Council, alleging that Haliburton had instigated the riot.

Concoction of a case against Haliburton.—Sworn petitions and statements were made *ex parte* accordingly in September 1789 by Kandappa and Sami before the Governor in Council. This accusation was found to be insufficient. So it was soon supplemented by a cleverly concocted evidence of an attempt by Haliburton to bribe the two informants Kandappa and Sami to withdraw their allegations against him. It was arranged that a pseudo-Agnet of Haliburton, one Renu Rao, alias Appaji Rao, should be publicly seized with the alleged hush money of 500 pagodas, in return for an immediate reward of 25 pagodas and promise of appointment as renter of a Jaghir, and sworn evidence of this was promptly given before the Governor in Council. The Governor John Holland had been previously taken into confidence and let into the secret by Paupiah. The Dubash Paupiah was allowed to be the examination of the witness in the Governor's Council to see that the stick to the evidence that was cooked up. Persuasion and force were freely used by Paupiah and his accomplices during the whole transaction.

Haliburton was required to answer these allegations. He denied the charges and pressed for the appointment of a Committee to investigate the whole affair. But his request was refused; he was told however that he was

at liberty to cross-examine the witnesses, and to produce any evidence that he liked before the Governor in Council. Haliburton rightly declined to avail himself of this opportunity, for he knew full well that so long as Paupiah was opposed to him no native would dare to support him. He was also aware that the two Hollonds, who had the majority in the Council and who had a great antipathy to him, would decide against him. So he declared his readiness to affirm on oath in a most solemn manner that the allegations against him were false and had been fabricated by men who were merely tools in the hands of those who wanted to deprive of him his office. The Governor as was expected, readily declared that he was fully sensible of the mischief of Haliburton, and Edward Hollond the brother agreed, and the two carried a resolution in the Council that Haliburton should be removed from Madras and appointed Paymaster at Chandragiri. It must be said here to the credit of the third member Casa Major that he dissented from the action of the Hollonds owing to the unreliability of the evidence.

Haliburton's transfer to Chandragiri as Paymaster.—Chandragiri was a frontier post in a hilly and unwholesome country, garrisoned only by two European officers, two invalid sergeants and 68 sepoys. Haliburton's appointment as Paymaster was not only new in itself, but would have been considered by the youngest writer in service as a banishment from society. There were no quarters or tents available for him there in the cold weather. It was an entirely new and unnecessary appointment, as the work was till then looked after by the Paymaster at Vellore. The transfer was apparently a mere excuse to banish Haliburton from the Presidency town, so as to put it out of his power to thwart or expose any unjustifiable measure of the Hollonds and Paupiah. Even Haliburton's simple request to stay in Madras for some time to settle his domestic affairs was refused and he was peremptorily ordered to take charge at Chandragiri on peril of suspension or dismissal, intimation of which was sent to him through Paupiah. Haliburton was not allowed to come to Madras, even though he was later on permitted to reside at Arcot 70 miles away, for lack of a suitable accommodation at Chandragiri.

Resignation and dismissal of the Hollonds.—Meanwhile John Hollond became very unpopular in Madras. He was called upon by Lord Cornwallis, to make preparations for war against Tipu Sultan of Mysore. He defied the Governor-General and made no preparations. He appropriated the revenues of the Carnatic, intended as sinews of war against Tipu, to the payment of the Nawab's debts in which he was more interested. He received a present of 35,000 pounds from the Rajah of Travancore, an ally of the British. These orders were disobeyed, preparations of war were not made and the allies were betrayed. Lord Cornwallis was much exasperated and the Hollonds were also accused of flagrant acts of peculation and corruption. Under these circumstances, John Hollond resigned his appointment in February 1790, just after a period of one year's acting Governorship and left the country.

Appointment of Medows as Governor, and reinstatement of Haliburton as Board Member.—His brother Edward Hollond was in charge as Governor for a month, but on the arrival of General Medows from Bombay he reverted as Member. Soon after the appointment of Medows, Haliburton again pressed for a return to Madras. But even though the Governor was favourably inclined his request was again refused, as Edward Hollond then continued as Member of Council. Soon after, Edward Hollond was suspended for not acting up to the instructions of Lord Cornwallis and deported to England, more or less as a prisoner. Haliburton immediately got permission to resign his appointment and returned to Madras. He again pressed for a Committee to inquire into the circumstances of the accusations against him. Meanwhile he was reinstated to the Board of Revenue by Medows in July 1790. The Court of Directors condemned the action of the Hollonds and favoured the appointment of the Committee of Inquiry pressed for by Haliburton.

Appointment of a Committee to enquire into the plot against Haliburton.—A Committee consisting of three persons presided over by Mitchell made a detailed report of the inquiries regarding the wicked combination against

⁶ Justice Fawcett's article on 'The two Hollonds of Madras and their Dubash' in *The Journal of Indian History*, Vol. V, 1927. Also, Lord Cornwallis' Correspondence.

Haliburton. It examined the principal parties to the conspiracy—Kanday, Sami and Appaji Rao. The three imitators of Titus Oates confessed their complicity in the plot, narrated the whole truth, as Paupiah's influence had already begun to wane visibly after the departure of the Hollonds. Haliburton was completely exonerated and a copy of the findings of the Committee was furnished to him at his request.

Trial for Conspiracy at the Quarter Sessions 1792.—He soon preferred a charge of conspiracy before a Justice of the Peace against Paupiah and his accomplices Avadhanum Ramaswamy, brother of Paupiah, Appayyengar and Venkatachella Chetty. The complaint was admitted and the case was posted to the Quarter Sessions of 1792—11th, 12th and 13th July. William Meadows the Governor presided over the Sessions and was assisted by Sir Charles Oakley, Baronet, and Ernest William Pallowfield, Justices of the Peace and Commissioners of Oyer and Terminer and General Gaol Delivery for the town of Madraspatam, Garrison of Fort St. George and its dependencies. The bill of indictment against the conspirators was delivered to the grand jury who endorsed it to be a true bill, and referred the same for trial. The Justices of the Peace and the petty jury inquired into the charges for three days lasting over 27 hours and returned an unanimous verdict of guilty.

Incarceration of Paupiah and his accomplices.—All the four were sentenced to imprisonment and fine, and were ordered to stand in the pillory for an hour. Avadhanum Paupiah was awarded imprisonment for three years and fined 2,000 pounds in addition. The punishment of standing in the pillory was remitted, as the jury recommended lenity of sentence.

Paupiah and the forged bonds of the Carnatic.—Paupiah's misfortunes followed him even after his release from imprisonment. It was reported that a large number of forged bonds in the names of the various Nawabs of the Carnatic were in circulation in the country. The holders of the genuine bonds agitated lest there should be a depletion of the funds available for their repayment, if spurious claims succeeded. The Madras Government, on their complaint, appointed a Committee in 1808 to inquire into these alleged forgeries. It reported that the Nawab's books had been tampered with to support fabricated bonds, and that Avadhanum Paupiah who was a claimant to a very large amount was one of those who instigated such fabrications.

Threatened prosecution and death 1809.—The Committee referred in the report to Paupiah as a person whose character and intrigues were well known to the Company and to the Court of Directors. A prosecution for forgery was started against Paupiah but he escaped trial by death in January 1809.

Historical echoes of Paupiah and Holland in Sir Walter Scott's novel 'The Surgeon's Daughter.'—These historical gleanings of Paupiah and the Hollonds fortunately find their echo in Sir Walter Scott's novel 'The Surgeon's Daughter'. Scott was related to the Haliburtons through his father's mother and had perhaps read a copy of the Pamphlet on 'The Trial of Avadhanum Paupiah' published by Haliburton in 1793. (Madras edition, 1825.). In the 'Surgeon's Daughter' (1827) Scott says that Paupiah was the Dubash by whose means the President of the Council chiefly communicated with the native Courts and Paupiah himself is depicted as 'an artful Hindu,' a 'master conseller of dark projects, an Oriental Machiavel whose premature wrinkles were to result of many an intrigue in which the existence of the poor, the happiness of the rich, the honour of men and chastity of women had been sacrificed without scruple to attain some political or private advantage.' Scott rightly emphasises the vindictive spirit of Paupiah when

⁷ Justice Fawcett's article on 'The forged Bonds of the Carnatic', in the *Journal of Indian History*, Vol. VI, part 1, April 1927.

⁸ Mr. P.R. Krishnaswami's article to the *Hindu*, dated 21st June 1918 on 'Paupiah the Brahmin Dubash. The *Calcutta Review* October 1919. The *Journal of Ind. Hist.*, Vol. V, 1927. Madras University lectures on 'The Indian connection in English literature', 1929.

Scott writes in his novel that 'if Hartly let his indignation betray him into reproaches against Paupiah and his principal, it will only serve to give the impossible Brahmia a pretext for excluding him from the Presidency, with a hint that if his language continued to be of such an imprudent character he might expect to be removed from Madras and stationed at some hill fort among the mountains. Here is certainly a direct allusion to the historical fact of the removal of Haliburton from Madras to Chandragiri. Scott also dwells in another place on 'the infamous conduct of the Governor's Dubash connived at, as he had too much reason to suppose, by the Governor himself, exclaiming against the want of spirit which they betrayed in abandoning a British subject to the fraud of renegades and the force of a tyrant so rightly merits in to the mouth of Paupiah addressing Middlemas You speak, at the risk of your head, if you deceive Paupiah, or make Paupiah the means of deceiving his master 'were you to betray what has here passed, I will find the dagger of a Gollie which shall reach thee, wert thou sheltered under the folds of the Nawab's garment'. Paupiah exclaims in another place 'The share of Paupiah's master is too small and the name of Paupiah is unnoticed.' About John Holland the Governor, Scott says, he was 'an unconscientious man who neither in his own affairs nor in those of the Company was supposed to embarrass himself much about the means with which he used to attain his object.' He also tells us that 'he carried on through his Dubash Paupiah many mysterious intrigues which he did not communicate to his brethren in the council' and that 'complaints were accumulating fast in Leadenhall Street both against Paupiah and the Hollands.'

Reflections on the trial, its lessons.—As Haliburton has observed, the trial discloses the unprincipled audacity of the natives of India when under the patronage of men in power and tends to guard all persons against the wily-wickedness of the Dubashes who had hitherto too considerable an influence over men in station in this Presidency. It evinces a melancholy instance that where ambition, interest or resentment is the ruling passion with natives possessed with power, no innate principles of honour and integrity will restrain them from having recourse to every artifice, however wicked the accomplishment of their designs. Less was effected through force of money than by influence and fear, which operating on the weak and pusillanimous minds of the lower class of natives, was alone sufficient to make them the passive instrument in forwarding the basest designs. So long as such is the case, no public characters not exempting those in the highest stations, will ever be safe. Fortunately there was providential interposition in favour of Haliburton. The Hollands became discredited and Paupiah lost his support after this departure. It was a remarkable instance of vindication of innocence and speedy punishment of the guilty. The Hollands no doubt escaped the full retribution for their crimes and misdemeanours. But the elder had to resign his Governorship and the younger was suspended from Membership of Council and deported, though both managed to parade as 'Nabobs of Madras' in the continent of Europe with their ill-gotten wealth. Paupiah was thrown into prison and escaped a second prosecution by his timely death. The large fortunes that he made by very corrupt means in the palmy days of Berfield and others melted away when the Carnatic frauds and forgeries were investigated. He died, almost ruined, of grief and vexation at his losses, in 1809 Paupiah is the type of an underling, trying to overreach himself, still not uncommon in British India, though in a more attenuated form, than in the 19th centuries.

Conclusion.—In fairness however, to Paupiah it must be said that he is more sinned against than sinning and that he was not the sole offender but rather an unscrupulous but effective instrument in the hands of others whose high station rendered the acts with which they had been charged, infinitely more criminal in them than in Paupiah. But for the active support of the unscrupulous Hollands, even the notorious Paupiah would not have ventured so far. The story illustrates the degeneration that easily sets over a political inferior when under the shadow of a political but evil-minded superior. It

exemplifies the truth of the couplet in the 'Kural of the ancient Tamil sage and poet Tiruvalluvar that the subjects look up to the sceptre for thier up right conduct, even as the world looks up to the sky for its prospeirty.

வானோக்கி வாழு முலோலா மன்னவன்
கோனோக்கி வாழும் குடி.

—Kural.

(A Paper read at the 12th Public Meeting of the Indian Historical Records Commission, held at Gwalior in December, 1929).

RESCUE OF A LINGAYET WIDOW FROM INHUMATION.

—*Publication cell.*

Mr. T. H. Baber has favoured with the official documents respecting a successful effort made by Hindus under his directions (when principal collector of Dharwar in 1826) to save a Lingayet widow at Arilecutty in the Hoobly talook — from burying herself alive with the corpse of her deceased husband. The Mamlutdars of that and an adjoining talook with the Brahmin zilladars went to the widow with a message and instructions from Mr. Baber and found her beside the corpse of her husband which had been bathed dressed and decorated with a wreath of beads and flowers about the neck; the ashes of cow-dung had been applied to the forehead; perfumes were burning and all other ceremonies completed. The widow who was about forty-five had also bathed and was dressed in a new sady (cloth); she had betel-nut rice and fruits wrapped in a cloth and suspended to her waist. A grave (samady) was prepared large enough for both bodies with the name of the man inscribed round it. From 5 000 to 7 000 persons were assembled. When the officers first attempted to dissuade the woman from her purpose she was obdurate declaring that if she was prevented she would destroy herself by other means. She said she had no child and had promised her husband when he was dying that she would follow him; adding she was certain of securing thereby the possession of her husband and of continuing his life in the next world. The officers then applied to the jungums or priests of the Lingayet caste who told the widow that if she performed pooja twice a day to the Lingayet which she had received from her gooroo and prayed from her heart that her husband might be admitted to moksham (bliss) and that she might be re-united to him, her petition would be granted. The widow thereupon renounced her determination, and cheerfully consented to substitute a life of devotion.

—(*From the Asiatic Journal* Vol. IV for Jan.—April 1831).

AN EPITAPH TO GURUKULAVASA.

(In the mould of Thomas Gray).

—By N. RAJAGOPALAN, I.A.S.
(Retired).

“Approach and read (for thou canst read) the lay Graved on the stone
beneath thy aged thorn :

THE EPITAPH.

Here rests its head upon the lap of Earth
Gurukulavasa to History and Fame well known.

Fair Science and Art extolled its virtues once ;
But Melancholy has marked it fully for her own since.

Large was its bounty and its soul sincere
It gave to heritage all it had to admire.

No further draw its merits from its forgotten abode ;
There it reposes in the bosom of its originator, God.”

THAT is the elegy written on Gurukulavasa a system of hoary antiquity that was unique to India and kept aloft the torch of education art and science for many a millenium. The boasts of heraldry the pomp of power and all that beauty and wealth in word thought or action ever gave the voice of Honour the ample pages of Knowledge all swaled the notes of praise of that incomparable institution and impregnated it with Celestial Fire. Hands that the rod of empire had swayed and waked to ecstasy the living lyre many a gem of purest ray serene many a flower born to blush to the gaze of history *Lava* and *Kusala* with dauntless breasts the *Pandavas* with growing virtues the *Kauravas* with crimes confined Muse's flame held aloft—such glories and virtues adorned the institution and commanded the applause of listening senates and scattered its blessings in plenty.

Indian Culture over the last ten thousand years preserved an impressive continuity of its own thanks of *gurukulavasa sampradaya* or tradition in Tamil, Sanskrit and Music thus passed through centuries of experience research and knowledge. The homes of Tyagaraja, *Maha Vaidyanatha Ayyar* and *Vina Kuppayyar* of Tiruvottiyur pulsated with scores of disciples fed, clothed and taught. The Master gave them all he had unrolled to them the ample pages of knowledge rich with the gains of time. The disciple served his Master as a dutiful member of the Master's household bound by reason respect and receptivity honourable to himself and acceptable to the preceptor. He followed the teacher to functions seminars concerts etc. and finally emerged duly graduated in languages music scriptures and the like. The exchange of knowledge and experiences was total and comprehensive not feasible under any other system.

‘No amount of analysis of its petals and pollens can help to give one a perfect picture of the flower.’ It may be the story of the elephant and the blind men *Gurukulavasa* and to bath him alone had the innate strength and capability to expose to the gaze of the disciple the whole flower wafting with its fragrance ; and to show the entire elephant with its features—in other words the *Lakshya* and the *Lakshana*, the Theory and the Practice. Not only that, the Preceptor too had, perforce, to live up to his role, status and image. The institution prospered on shared values establishing of imperishable bonds among master, pupil, art and nature. But the Two World Wars, onset of Neo-Modernism, education and arts being subjected to pulls and tends without reference to *arhata* (deservedness) or *adhikara* (inherent capacity), the tyranny, of growing population and the advent of commercial trends shaped a situation in which *gurukulavasa* could not thrive. As B.C. Deva, says,

Music schools flourish, there are tuition classes,
examinations and guide this books, the sitar in ‘three easy
lessons” and how to make your voice to tune” and so on,

The ancient Tamil adage said, 'Plough deeper than extensively.' The present trend is the opposite. Causes which stilled and asphyxiated the system include :

(i) influx of unemployed, underemployed and casuals—to be active, to kill spare or idle time or leisure ;

(ii) urge to know 'something' of 'everything' ;

(iii) proliferation and unbridled growth of institutions and teachers to cater to 'all' demands, tastes and categories ;

(iv) urbanisation followed by artistes migrating to towns, finance, infrastructure, etc. forcing art to desert villages and take shelter in towns ; and

(v) undermining classicism in all walks of life.

Music, Art and Culture lost their rural moorings and orientation. No more Tiruvaiyar, Tiruvaduthurai, Tirupambaram or Sembanarkoil can hope to be cradles of music as before. No more can one hope to witness the concert models of yester years. As Dr. V. Raghavan says :

Our bygone musical giants went on singing for days together.... Their capacious mind and the equally capacious mind of the connoisseur then comprehended and digested huge musical meals of which we have no conception.

Urban constraints of space, distant travel, mode of living and above all utter impossibility of keeping trainees in the homes of the preceptors have sounded the death-knello to the system. There can be no *gurukulavasa* as those of—

Wallajapet Venkataramana Bhagavathar for 26 years.

Madurai Krishnan for 17 years.

Chowdiah for 16 years.

Palladam Sanjeeva Rao for seven years or a

T. K. Murti nursed from cradle to concert.

Tiger Varadaachariar said it correctly, 'We cannot make the stream run back but must take it as it runs.' Hence the Epitaph as—

E'en from the tomb the voice of nature cries,

E'en in our Ashes live their wonted Fires,

Gurukulavasa the institution that like glowed a gem in the hoary past has flamed out and vansihed. But as an educational concept it has a niche in the temple of fame.

POLICE CONSTABLES' STRIKE OF 1924.

By T. THANKAPPAN

The post-First World War period marked the beginning of the organised agitations by the working class in the Madras Presidency, as elsewhere in India. Followed by the formation of the Madras Labour Union on 27th April 1918¹. A number of 7th unions were formed in various industrial centres in order to improve the working and living conditions of the workers in the Madras Presidency.² After the Amritsar Congress of 1919, the congress Nationalist took keen interest in labour problem³ and formed a union for the betterment of the policemen,⁴ by 1922, almost all the trade unions including the policemen union died more or less a natural death.⁵ Even in the absence of any trade union to ventilate the grievances of the constables and even in the absence of any clearly defined leadership, the policemen did not take the unfair conditions of work meekly. Their protest against the manifest injustice, unfair conditions of work, long hours of work, ill-treatment and physical assaults by superior officials took different forms, some time individual and many times collective actions like strikes. One such collective action of the police constables took place in Kumbakonam in 1924. This was known as the police constables' strike of 1924. This paper deals with the cause course and results of the police constables strike at Kumbakonam in 1924.

According to official version, "the demoralised condition of the Kumbakonam town police", was one of the causes for the strike. In October 1923, Armitage who inspected the Kumbakonam station remarked that there were in it "several very undesirable men". Based on his report, about thirty men were transferred to different places and their places were filled up with new men in February 1924. But, the new men were "no better than the old", and "discipline become worse than before".⁶

Yet another cause for the strike was "the strike-fever that infected the men". On 29th May 1924, a strike of the firemen, employed by the South Indian Railway Company at Madura, originated in the fining of two firemen, rupees twelve each "for disobedience of orders". The news of the firemen strike at Madura spread like a wildfire and the whole South Indian Railway system was affected. On the Agent Promising to remedy most of the grievances put forward, the strike came to an end on 1st June 1924.⁷ When the firemen's strike "had been settled on what were generally stated to be terms very favourable to the strikers", no doubt, the police constables at Kumbakonam also thought of direct action to redress their grievances.⁸

"The order issued for the stiffening up of discipline in the town police in general and in respect of the men of the Imperial Bank guard in particular" was the most important and immediate cause of the strike.¹⁰ On 24th May 1924, the town Sub-Inspector who checked the Imperial Bank guard found constables No. 1073 improperly dressed and unarmed while on sentry duty. The next day, he directed the guard officer (acting head constable) to obtain explanation from the constable No. 1073. When the head constable asked explanation for his neglect of duty, the constable, it was alleged, had assaulted him with a slipper in the bazaar. The Inspector reported this to the District Superintendent of Police who ordered the suspension of the constable, pending enquiry. On 3rd June 1924, at 9 a.m. the Sub-Inspector informed the constable that the order suspending him had been received and that he should hand over his kit etc. that evening. The same day at about 3-30 p.m. when the acting head constable was going from his house to the Bank guard on duty, the constable way laid him in the bazaar and assaulted him. That evening at 5-10 p.m. the suspension order was duly served on the constable. At the same time, the acting head constable preferred a complaint against the constable under section 341, 355 and 353 of the Indian Penal Code. The acting head constable stated in the complaint that the accused "threatened to do him more serious harm that night". Based on the acting head constable's complaint, the Sub-Inspector arrested the constable and locked him up on 3rd June 1924.¹¹

At 9-30 p.m. about eleven men of the traffic regulation party returned to the station and left at 10 p.m. the Night patrol party who were due at the station at 10-30 p.m. had as usual assembled in the Village Magistrate's chavady opposite to the police station. The men of the two parties met, talked about the arrest of constable 1073 and decided to go on strike, as a protest, that very night. As resolved, about forty three constables out of 123 men in the Kumbakonam town struck work on the same night.¹² The police Administration Report stated that although the

immediate cause of the strike was "the arrest and confinement in the lock-up of a constable, the underlying causes appear to have been the tightening up of discipline which had at one time lax, and the presence of several constables of bad character"¹³.

About midnight, the police constables like Kolandiaswami, Kandaswami, Venugopala Pillai, Gopalan Nair, Desika Nainar, Muthuswami Nayudu, Panchanadam Pillai, Viraswami Nayudu, Narasimhalu Vastad and Kaliamurthia Pillai went round the police lines, urging the other constables not to go on duty on 4th June 1924. On 4th June, when the Sub-Inspector went to the police station, he found that the day traffic men had not turned up for duty. None of the other constables due for process services, sentry party and nuisance party also turned up for work. This clearly shows the unity among the rank and file.¹⁴

On 4th June morning, the constables who were on strike assembled in the Village Munsiff's chavadi opposite to the police station. The Sub-Inspector, it was alleged, went there and persuaded them to return to work but the constables were stubborn in their stand and demanded the release of the constable 1073. Late on he sent the head constable to persuade the strikers, but in vain, when the police officials approached and pressurised the strikers to resume duty, they simply left the chavadi. At about 9 a.m. they assembled in the Kali Amman Koil. Karumbayiram Pillai and Panchanadam Pillai addressed a meeting of the strikers. After narrating their suffering and hardships, the speakers exhorted the constables not to return to duty as police constable 1073 had been locked up. They also insisted the need for unity among themselves. They also emphasised the point that the authorities "could do nothing".¹⁵

The strikers recognised the need for a labour organisation to ventilate their grievances. In the meeting that was held in the Kali Amman Koil, Panchanadam Pillai proposed that a union should be formed and Muthuswami Nayudu and Muthu Padayachi seconded the motion. A union was formed immediately and Karumbayiram Pillai was appointed as president. The constables subscribed four annas each and resolved to send a wire to the District Superintendent of Police regarding the arrest of constable 1073 and the consequent strike. The meeting entrusted the task of settling the strike with Karumbayiram Pillai the President of the newly formed union.

Karumbayiram Pillai sent the following telegram to the Superintendent of Police :

"Police constables union in meeting resents unjust action locking up 1073 since yesterday., union resolved to continue strike till 1073 released. Pray orders releasing 1073. Resolution copy follows".¹⁶

When the meeting was going on, the Sub-Inspector visited Kali Amman Koil and gave a general warning to all especially Karumbayiram Pillai and asked him to report for duty with other constables. They did not return. At about 1 p.m. he circulated a notice saying that the constables must return to duty by 3 p.m. on pain of prosecution and sent it to them by one head constable. An eye witness said that, the head constable even read out the warning to them. Notices were also posted in the police lines. The strikers did not pay any attention to the notice as it did not bear the signature of the Deputy Superintendent of Police.¹⁷

The strike continued without any change. At about 7 p.m. the District Superintendent of Police came to Kumbakonam and sent a warning to the strikers through the Sub-Inspector and one head constable that the constables should fall in at once. But the constables did not respond. The District Superintendent of Police again asked them to fall in again at 9 p.m. and he assured that he would hear their grievances. He even threatened them that, if they did not come, he would summarily dismiss all the constables. The strikers were so obstinate that nobody returned for duty.¹⁸ This shows the solidarity of the strikers.

However, after sometime, a batch of constables came to the Police station with a vakil. The Superintendent of Police refused to hear the vakil, but asked them to represent their grievances, but no one made any representation. He, then, decided to dismiss all the strikers. At 9 p.m. the Superintendent of Police went to the station, sounded the assembly and ordered a roll call. He therefore suspended thirty-two men pending enquiry into their conduct and let off nine with a black mark. In the personal Assistant's enquiry that followed, eighteen men were found to have taken an

active part in organising the strike. They were prosecuted under section 29 of the Madras District Police Act XXIV of 1859. The other fourteen of the thirty-two men suspended, were dismissed. The nine men let off with a black mark were suspended for a month as the Deputy Inspector-General who visited the place a few days after, considered the black mark inadequate. The enquiry revealed that Panchanadam Pillai, a retired constable, who had "an unsatisfactory record while in service, was the evil genius" of the strike.¹⁹

The District Magistrate of Tanjore had given sanction to prosecute eighteen constables connected with the police strike as recommended by the District Superintendent of Police.²⁰ A case was registered against 1. Kolandaiswami, 2. Kandaiswami, 3. Venugopala Pillai, 4. Gopalan Nair, 5. Narayanaswami, Nayudu, 6. Desika, Nainar, 7. Muthuswami Nayudu, 8. Karumbayiram Pillai, 9. Nataraja Pillai, 10. Panchanadam Pillai, 11. Govindaswami, 12. Rangaswami Nayudu, 13. Viraswami Nayudu, 14. Narasimhalu Vastad, 15. Kaliamurthia Pillai, 16. Srinivasa Nayudu, 17. Muthu Padayachi and 18. Panchanadam Pillai.²¹ Sixteen accused were charged, under section 44 of the Police Act and two under section 114 of the India Penal Code in addition to section 44.²²

Green, the First Class Sub-Divisional Magistrate, went in detail the following four points :—

(1) That the accused did not turn up for duty, that they were absent without leave and that they did not give the notice required by section 44 of the Madras District Police Act.

(2) That they refused to return to duty when asked to do.

(3) That a meeting was held at which speeches were made and it was decided not to return to duty until P.C. 1073 was released, and

(4) That they went round the police lines exhorting other constables to stay away from duty.²³

As regards point 1, all the accused deposed that they did not strike work but were not assigned duties by officers concerned. Allegations of enmity between the accused and the officers were also further recorded.²⁴ Green stated thus : "the story which these witnesses tell is highly improbable. The insinuation is that the Sub-Inspector in order to get the accused into trouble, ordered them to stay away from duty. The only possible explanation for the Sub-Inspector's conduct would be that he had a grudge against the accused with the exception of A-1 and 14. None of these accused has attempted to produce proof of any enmity". The Sub-Inspector said that no one was given permission to be absent and that no one gave the two month's notice required by section 44 of the Madras District Police Act XXIV of 1859.²⁵ Based upon the prosecution witnesses, Green came to the conclusion that the accused 1—16 absented themselves from duty on the night of 3 June or morning of 4th June 1924. Regarding point 2 Green concluded that even though the constables were asked to return to duty, they refused. Regarding point 3, the accused had produced evidence to show that no meeting took place in Kali Amman Koil. Green felt that this evidence was "Vague" and he did not believe it. He concluded that "if the prosecution wished to conduct a story about a meeting of police constables, I do not think a temple would be chosen as the scene of action". He was also satisfied with the statement that the strikers went round the police lines on the night of 3 June 1924, persuading the other constables to go on strike. Thus the Magistrate was satisfied that the constables stayed away in pursuance of the strike.²⁶

The Judge found that there was a strike of police constables, that in pursuance of the strike accused 1 to 16 inclusive stayed away from duty on 3 and 4 July 1924 without permission and without giving notice required under section 44 of the Madras District Police Act. He, therefore, found them guilty of offences under section 44 of the Madras District Police Act. Accused 17 and 18 were charged with abetment and the Magistrate acquitted accused 17. The charge against accused 18 was that he instigated the constables to disobey the orders of the Circle Inspector and Sub-Inspector that the accused were to proceed to duty at once. He, therefore, found him guilty under sections 109 and 114 of the Indian Penal Code. The Magistrate said "the offence of staying away from duty is not itself

a serious one. but an organised strike in the police force is a different matter. I consider that accused 18 who is a retired police constable must take on his shoulders a considerable amount of blame for this affair. I sentence accused 18 to three months' rigorous imprisonment. Various prosecution witnesses have stated that accused 8 made speeches in the Kali Amman Koil. I consider that accused 8 deserves exemplary punishment and I sentence him to one month's rigorous imprisonment. . . . I consider that the persons who went round the police lines on the night of 3rd June 1924 urging their comrades not to go on duty must be regarded as ring leaders. These are accused 1, 2, 3, 4, 6, 7, 13, 14 and 15. I sentence them each to 14 days' rigorous imprisonment. The remaining accused are accused 5, 9, 10, 11, 12 and 16. The only evidence against them is that they stayed away from duty and that they were present at the meeting in the Kali Amman Koil. I sentence them each to pay a fine of one month's pay in default to undergo rigorous imprisonment for fourteen days".²⁷

The Judge continued :

"In awarding the above sentences I have taken into consideration that with the exception of accused 18, the accused may be dismissed from the police force. In any case this conviction must weigh heavily against them. Accused 18 is a retired police constable and only stands to lose his pension."²⁸

The convicted strikers preferred an appeal to the Sessions Court, Tanjore, against the conviction by the Sub-Divisional Magistrate, Kumbakonam.²⁹ J.C. Stodart, Sessions Judge, gave the judgement on 2 December 1924. The Judge thought that "the lower court was right in holding that it did not rebut the prosecution case". The main point on appeal was that the trial was bad for misjoinder in that the offence so far as each separate accused was concerned was not part of the same transaction as the offences of the other accused persons. The Judge pointed out that the strike was the offence. Really, therefore, the trial was legal not because the offenders were all part of a strike but because the offences were part of one plan carried out more or less simultaneously. The objection on the score of the illegality of the trial was overruled. The Judge concluded :

"I confirm the conviction in the case of all the appellants. The sentences are not severe. They too are confirmed, ordered under section 423, C.P.C."³⁰

Eventually, the Government dismissed fifteen men and suspended forty one. Eleven men were convicted and sentenced by a Court to imprisonment. When V. Pentulu Ayyar, a member of the Madras Legislative Council, asked the Law Member "whether Government proposed to take any of them back to service", the Law Member replied that "men dismissed or convicted and sentenced by a Court to imprisonment will not be taken back to service."³¹

To sum up, the police constables' strike at Kumbakonam ended in complete failure. Lack of leadership, funds and proper organisation and the hostile and unsympathetic attitude of the superior officials were the contributory causes for the failure of the strike. Since the policemen failed to give notice under section 44 of the Madras District Police Act, the officials considered the strike as illegal and prosecuted the ring leaders. The union that was formed on 4 July 1924 to carry out the strike ceased to function immediately after the collapse of the strike.

References :

1. Government Order, No. 741, Public, 22nd December 1919, *New India*, 29th April 1918.
2. Madras and Southern Mahratta Railway Labour Union, Madras Tramway-men, Union, Printers Labour Union, Tiruvottiyur Match Factory Labour Union, Coimbatore Labour Union, Nagapatam Railway Labour Union, Podanur Railway Labour Union and Madura Labour Union were the important trade unions formed in the post-First World War period.
3. In the year 1919, the Indian National Congress at Amritsar passed the following resolution : "This Congress urges its Provincial Committees and other affiliated associations to promote labour unions throughout the country with the view of improving social, economic and political conditions of the labouring classes and securing for them a fair standard of living and a proper place in the body politic of India". P.P. Lakshman, *Congress and Labour Movement in India* (Allahabad, 1947) P. 17 The Nationalists, following the direction from the Congress, tried to organise the industrial workers.
4. For details, see M. Sundararaj, "The Formation of Madras Labour Union", *Avana Amutdam*, Vol. 1, Nos. 2—3 (Jan. —June 1987), PP. 34-35.
5. K. N. Subramanian, *Labour—Management Relations in India* (Bombay, 1967), P.P. 58-59.
6. P. Hannyngton, Ag. Inspector-General of Police to the Chief Secretary to the Government of Madras, 1 August 1924, G.O. Ms. No. 615, Judicial (Police), 2 December 1924.
7. *Ibid.*
8. *Ibid.*
9. P. Hannyngton, Ag. Inspector-General of Police to the Chief Secretary to Government of Madras, 1 August 1924, G.O. Ms. No. 615, Judicial (Police), 2 December 1924.
10. *Ibid.*, G.O. Ms. No. 255, Judicial, 21 May 1925.
11. *Ibid.*, *Madras Legislative Council Proceedings (MLCP)*, Vol. XXIII (27 March 1925), pp. 849—61.
12. *MLCP.*, Vol. XXIII (27 March 1925), p.851, *Report on the Administration of the Police of the Madras Presidency 1924* (Madras, 1925), p. 3.
13. *Report on the Administration of the Police of the Madras Presidency 1924* (Madras 1925), p. 3.
14. G.O. Ms. No. 255, Judicial, 21 May 1925.
15. *Ibid.*, *MLCP.*, Vol. XXIII (27 March 1925), pp. 850—52. P. Hannyngton, Ag. Inspector-General of Police to the Chief Secretary to the Government of Madras, 1 August 1924, G.O. No. 615, Judicial (Police), 2 December 1924.
16. G.O. No. 255, Judicial, 21 May 1925.
17. *MLCP.*, Vol. XXIII (27 March 1925), p. 850.
18. P. Hannyngton, Ag. Inspector-General of Police to the Chief Secretary to the Government of Madras, 1 August 1924, G.O. No. 615, Judicial (Police), 2 December 1924.
19. *Ibid.*, *Report on the Administration of the Police of the Madras Presidency 1924* (Madras 1925), p. 4.
20. *The Hindu*, 15 July 1924.
21. G.O. No. 255, Judicial, 21 May 1925.

22. *The Hindu*, 1 October 1924.

23. *MLCP*, Vol., XXIII (27 March 1925), p. 852.

24. *The Hindu*, 1 October 1924, G.O. No. 255, Judicial, 21 May 1925.

25. Section 44 of the Madras District Police Act enacts that every police officer who shall cease to perform the duties of his office without leave or without having given two month's notice as provided by the Act shall be liable on conviction before Magistrate to a penalty not exceeding three month's pay or to imprisonment with or without hard labour not exceeding three months 'or both'. G.O. No. 255, Judicial" 21 May 1925.

26. *MLCP*, Vol. XXIII (27 March 1925), pp. 849-61.

27. *Ibid*, G.O. No. 255, Judicial, 21 May 1925, *The Hindu*, 22 October 1924.

28. *MLCP*, Vol. XXIII (27 March 1925), p. 260.

29. *Swarajya*, 1 November 1924.

30. *The Hindu*, 4 December 1924, *MLCP*, Vol. XXIII (27 March 1924) pp. 861-64.

31. *MLCP*, Vol. XXIII (27 March 1924), pp. 764-65.

AKKANNA AND MADANNA.

-By R. SUNDARESAN, R.O.,

As Inscription of Saka Samrat 1608 (AD. 1687) belonging to the Sri Sankaracharya of the Kanchi Kamakoti-Pitham reveals the tale of two brothers Akkanna and Madanna who were once bosom friends of the last Sultan of Golkonda but subsequently murdered in a most ignominious way.

Madanna was a plaything of fortune from the beginning of his youth until his death. He rose from nothing to such a level that even the king had to obey him. He had removed his own master from office and State. But while attempting to deliver his king into the hands of the enemy, he was discovered and put to death by the king. His brother Akkanna who too participated in the treasons suffered the same punishment and at the same time as Madanna.

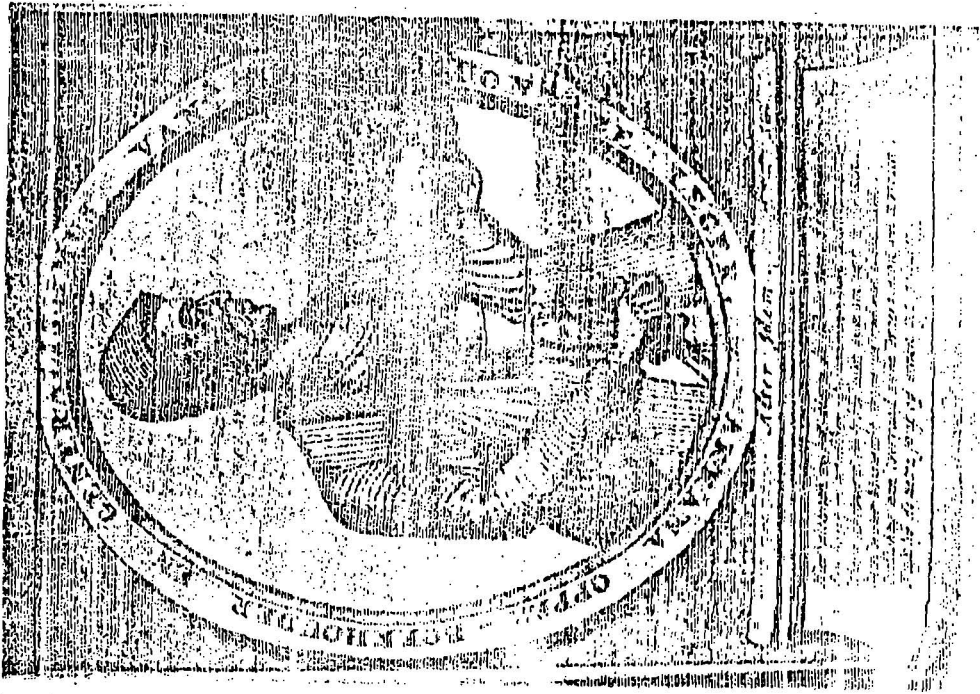
Mahadevendra Saraswati, the disciple of Sri Chandra Sekahara Saraswati of the Sarada-Matha of Kanchi, gave to a brahmana named Rama Sastri, who belonged to the Heysara Karrata sect (Karnataka) a copper plate Deed thereby granting an Agrahara in Melupaka, the freehold village granted to the "SVAMI" by Akkanna and Madanna of Golkonda, near Chengalpattu.

Akkanna and Madanna mentioned in the inscription were the ministers of the Kutb Shah Sultan and Abul Hussan (A.D. 1611 till A.D. 1687). Abul Hussan the last of Sultans of Golkonda, is said to have confided the conduct of the affairs of his Government to these brahmana ministers and was himself enjoying life. The following account of these two persons is taken from the Madras Epigraphists Annual Report for 1915. The Dutch Journalist Havart supplies some information about Akkanna and Madanna, the ministers of the Kutb Shah Kings, Abdulla Kutb Shah and Abul Hussan. They were two brothers born of a very poor family who entered services as scribes in A.D. 1666 on a pay of Rs. 10 gilders per mensem under Sriyyad Mustapha, a nobleman of Golkonda known to fame as Mir Zumla.

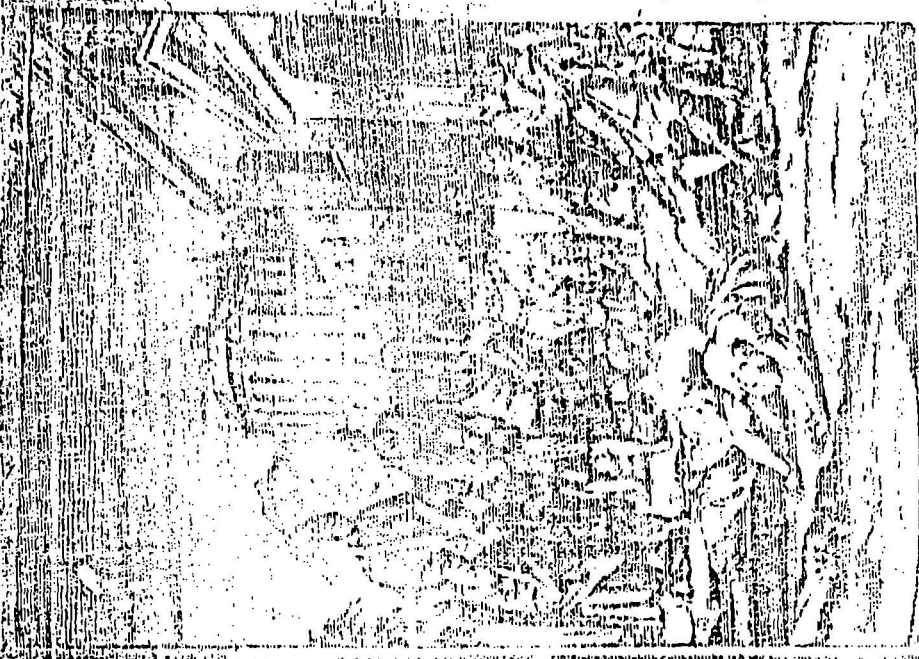
Madanna alias Surya Prakasa Rao, is stated by the Dutch Journalist to have been an intelligent man whereas his brother Akkanna was a man of cunning and roguery with very little of understanding. The brothers rose in rank by an apparent act of treachery which cost Mir Zumla his high office under the Nabobs of Golkonda. Madanna became a very prominent figure in the administration of the Kingdom so much so that the Sultan left everything to his care and was satisfied with receiving 75,000 dollars for his personal use. Madanna was well versed in Persian, Hindustani and the vernaculars of the country and lived in a Kingly style. As the golden palanquin in which he went out passed in the streets people showed their respects by stopping on the way.

Having served under Abdulla Kutb Shah (AD 1611-72) the two brothers seems to have maintained the same high position also under the reign of Abul Hassan the successor of Abdulla Kutb Shah. But they were not to maintain this for long. In AD 1685 the Mughal King Aurangzeb marched with his army into Golkonda and plundered first the house of Madanna. The people were in a state of Panic and accused Madanna of high treason. Under orders from the Sultan they murdered the two brothers Akkanna and Madanna who were once the bosom friends of the king, in a most ignominious way. Akkanna and Madanna were dragged along the streets in the presence of the People (see picture). The head of Madanna was severed from the body and sent to Aurangzeb, while that of Akkanna was trampled under the foot of an elephant. The death of two brothers must have happened after the 29th October 1685 when the Mogul Army entered Golkonda and perhaps before the end of that month. The Sultan Abul Hassan who thought that he would now be safe was himself deposed and confined in Daulatabad in 1687.

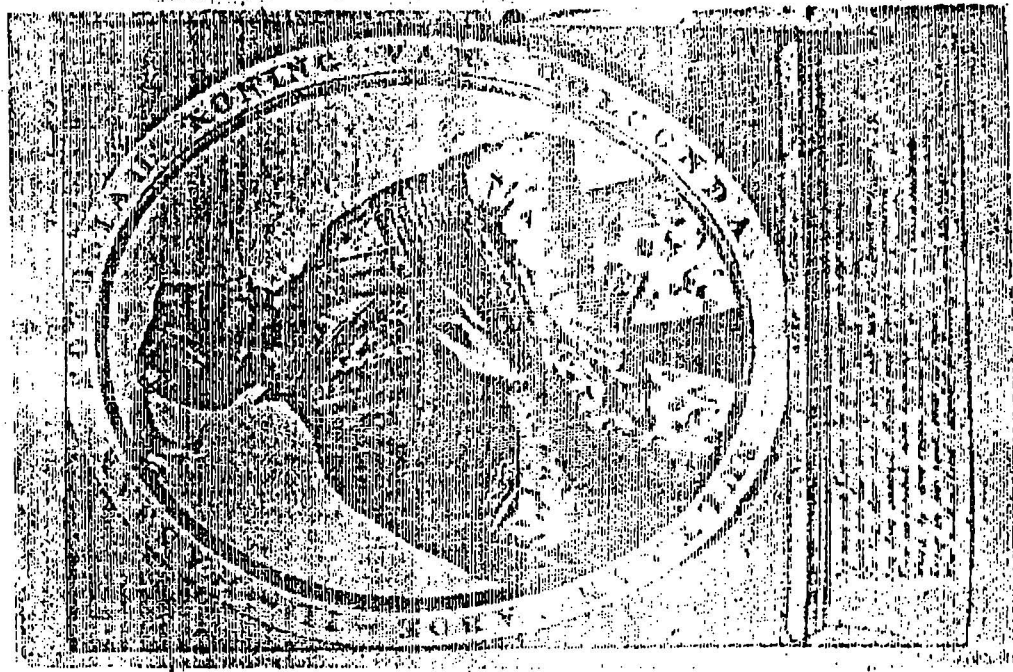
1. Pages of 96 to 106 of Copper Plate Inscription belonging to Sri Sankaracharya of Kamakoti Pitha-by T.A. Gopinatha Rao, M.A.



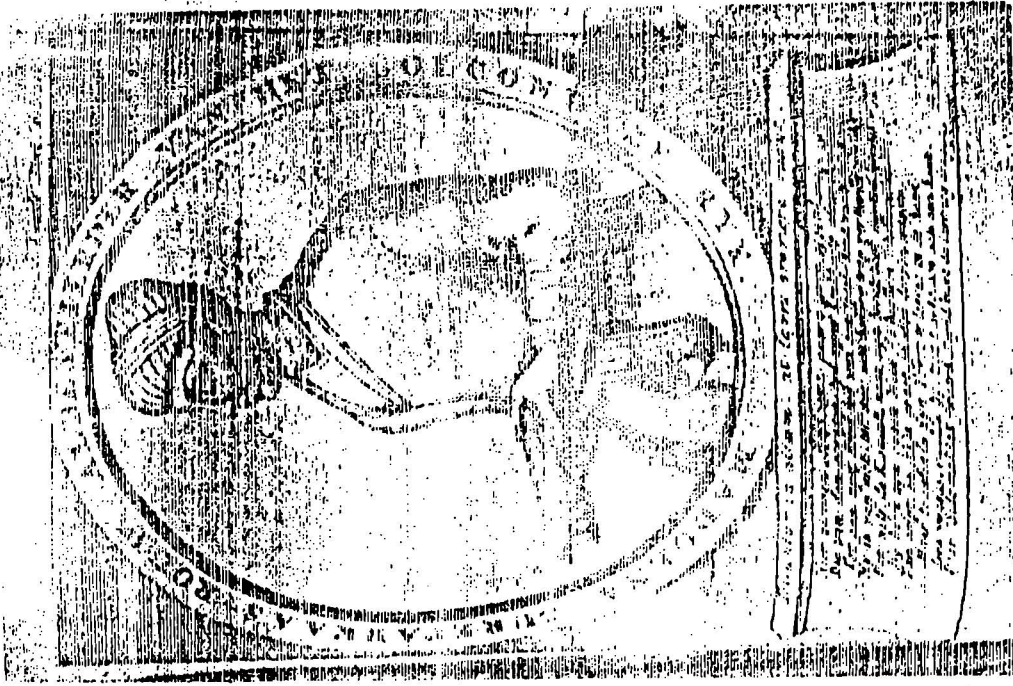
Algeria, The Common Emblem
of Abul-Hassan.



Algeria, The Common Emblem
of Abul-Hassan.

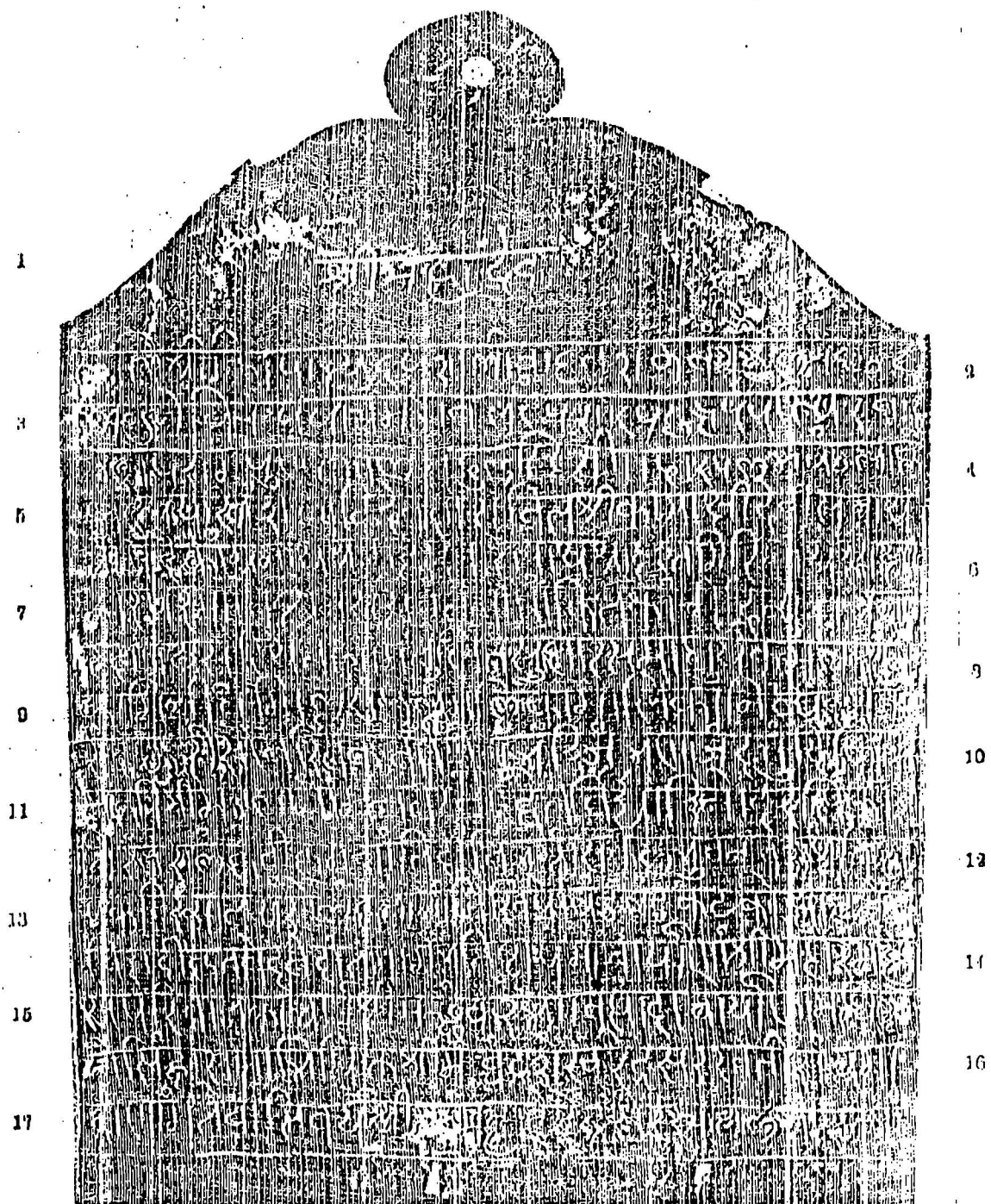


Sultan Abul-Hassan Kubb Shah,
King of Golkonda.



Madanna Suryaprakasa Rau,
The Prime-Minister of Abul-Hassan.

Inscription of Śaka Samvat, 1608.



SCALE O. 5.

T. A. GOPINATHA RAO.

Half-Tone by Photo-Engraving Co., Madras.

THE CALENDAR AND ITS SUCCESSIVE REFORMS

-Compiled by the Publication Cell.

The divisions of time, such as they are presented in the Calendar, are composed of days, weeks, months and years. The modes of determining these divisions, have been various amongst the nations of antiquity, and there are still variations in these modes in the modern world.

The manner of reckoning the days by the ancient Jews, and which subsists amongst that people at the present time, is to commence the day at a certain hour of the evening, and to finish it on the next evening at the same hour. Thus, their sabbath begins on the afternoon of Friday, and is completed on the afternoon of Saturday. The Roman Catholic Church also commences its festivals in evening; and this custom is retained amongst ourselves in some of our popular observances, such as the eve of St. John and Christmas eve.

The civil day now commences at 12 O' Clock at midnight, and lasts till the same hour of the following night. The civil day is distinguished from the astronomical day, which begins at noon, and is counted up to 24 hours, terminating at the succeeding noon. This mode of reckoning the day is that used in the Nautical Almanac, and it sometimes leads to mistakes with persons not familiar with this manner of computation: a little consideration will obviate the difficulty. Thus, January, 10, fifteen hours in astronomical time. January 11, 3 in the morning, civil time. In France and in most of the states of Europe, as with us, the hours are counted up to 12, from midnight till noon, and from noon till midnight. In parts of Italy and of Germany, the day is held to commence about sun-set, and the hours are counted on till the next sun-set. This mode is very inconvenient to travellers, as the noon of the "Italian hours" at the summer solstice is 16 O' Clock 19 O' Clock at the winter solstice.

The English names of the days of the week are derived from the Saxons; and they partly adopted these names from the more civilised nations of antiquity. The following ingenious origin of the ancient names has been suggested in connexion with astronomical science. The planetary arrangement of Ptolemy was thus 1, Saturn; 2, Jupiter; 3, Mars; 4, the Sun; 5, Venus; 6, Mercury; 7, the moon. Each of these planets was supposed to preside, successively, over each hour of the 24 of each day, in the order above given. In this way, Saturn would preside over the first hour of the first day; Jupiter over the second hour; Mars over the third; the Sun over the fourth; and so on. Thus the Sun presiding over the fourth, eleventh, and eighteenth hours of the first day, would preside over the first hour of the second day, and carrying on the series, the Moon would preside over the first hour of the third day, Mars over the first hour of the fourth day, Mercury over the first hour of the fifth day, Jupiter over the first hour of the sixth day, and Venus over the first hour of the seventh day. Hence, the names of the days yet used in the learned professions throughout Europe. The present English names are derived from the Saxon:—

<i>Latin.</i>	<i>English.</i>	<i>Saxon.</i>
(1)	(2)	(3)
Dies Saturni,	Saturday,	Saturn's day,
Dies Solis,	Sunday,	Sun's day,
Dies Lunae,	Monday,	Moon's day,
Dies Martis,	Tuesday,	Tiw's day,
Dies Mercurij,	Wednesday,	Woden's day,
Dies Jovis,	Thursday,	Thor's day,
Dies Veneris.	Friday.	Friya's day.

Tiw, Woden, Thor and Friya were deities of the Pagan Saxons. Thor was the god of thunder, as well as the ancient Jove; and Friya was a goddess, the wife of Woden.

Almost all nations have regulated their months, in a great degree, by the evolution of the moon. Some have endeavoured to unite this division with the annual course of the sun, by an augmentation of days at the end of each year, or by adding a thirteenth month at the end of every third year. The Jews and the Athenians followed this latter method; the Macedonians, and some nation of Asia, assigned their months 30 and 31 days; the Turks and the Arabs have 29 and 30 days, the months of the Anglo-Saxons were governed by the revolution of the moon. Their common year consisted of twelve lunar months, three months being appropriated to each of the four seasons; but every third year contained an additional lunar month, which was given to the summer season. The names of their lunar months either had reference to their religious ceremonies, or to natural appearances of the year.

A considerable variation prevailed, generally, amongst the nations of antiquity and still partially prevails, with regard to the commencement of the year. The Jews dated the beginning of the sacred year in the month of March; the Athenians in the month of June, the Macedonians on the 24th September; the Christians of Egypt and Ethiopia on the 29th or 30th of August, and the Persians and Armenians on the 11th of August. The Jewish civil year begins on the first day of the month Tisri, which year corresponds with our 9th of September; the Mahomedans begin on the first of the month Moharem, which year corresponds with our 14th of July. Nearly all the nations of the Christian world now commence the year on the 1st of January; but as recently as 1752, even in England, the year did not legally and generally commence till the 25th of March. In Scotland, at that period, the year began on the 1st of January. The difference caused great practical inconveniences, and January and February, and part of March, sometimes bore two dates—as we often find in old records, as 1711-12. This practice often leads to chronological mistakes; for instance, we popularly say, “The Revolution of 1688”, that great event happening in February of the year 1688, according to the then mode of computation; but if the year were held to begin, as it does now, on the 1st of January, it would be “The Revolution of 1689.” In the anniversaries given in the British Almanac, the alterations of style, made in 1752, have not been followed, as any correction of date would have embarrassed the reader in historical and biographical references.

The year, properly so called, is the solar year or the period of time in which the sun passes through the twelve signs of the Zodiac. The period comprises 365 days, 5 hours and 48 minutes, 51 seconds, 6 decimals, and is called the astronomical year.

The Calendar is a table of the days of the year, arranged to assist the distribution of time, and to indicate remarkable days connected with devotion or business. If every nation had adopted the same division of time, and a uniform calendar had been general throughout civilized states, history would present much fewer difficulties and contradictions. The progress of astronomical science has necessarily produced great changes in the manner of dividing time; and thus, whilst some nations have been ready to give their calendar every possible advantage of a scientific construction, the prejudices of others have rendered them unwilling to depart from their accustomed mode, however inaccurate. It may be curious and instructive to trace very briefly, the changes of the calendar, ordinarily called, the changes of style.

The Romans called the first days of each month, Calends, from a word which signified called; because the Pontiffs, on those days, called the people together to apprise them of the days of festival in that month. Hence we derive the name of CALENDAR.

The Roman Calendar, which has, in great part, been adopted by almost all nations, is stated to have been introduced by Romulus, the founder of this city. He divided the year into ten months only: Mars, Aprilis, Maius, Junius, Quintilis, (afterwards called Julius,) Sextilis, (afterwards called Augustus,) September, October, November, December. Mar, Mainé, Quintius, and Octobe, contained 31 days, and each of the six other months 30 days, so that the ten months comprised 304 days. The year of Romulus was, therefore, of 50 days less duration than the lunar year, and of 61 days less than the solar year; and its commencement of course did not correspond with any fixed season. Numa Pompilius corrected this calendar, by adding two months, Januarius, and Februarius, which he placed before Mars. Julius Caesar, being desirous to render the calendar still more correct, consulted the astronomers of his time who fixed the solar year, at 365 days,

6 hours, comprising, as they thought, the period from one vernal equinox to another. The six hours were set aside, and at the end of four years, forming a day, the fourth year was made to consist of 366 days. The day thus added, was called intercalary, and was added to the month of February, by doubling the 24th of that month, or according to their way of reckoning, the sixth of the Calends of March. Hence the year was called Biextile. This almost perfect arrangement, which was denominated the Julian style, prevailed generally throughout the Christian world, till the time of Pope Gregory XIII. The calendar of Julius Caesar was defective in this particular; that the solar year, consisting of 365 days, 5 hours, and 49 minutes and not of 365 days, 6 hours, as was supposed in the time of Julius Caesar; there was difference between the apparent year and the real year, of eleven minutes. This difference at the time of Gregory XIII., had amounted to ten entire days, the vernal equinox falling on the 11th instead of the 21st March, at which period it fell correctly at the time of the Council of Nice, in the year 325. To obviate this inconvenience, Gregory ordained, in 1582, that the 15th October should be counted instead of the 5th, for the future; and to prevent that recurrence of this error it was further determined that the year beginning a century, should not be Bissexile with the exception of the beginning of each fourth century, thus 1700 and 1800 have not been Bissexile, nor will 1900 be so; but the year 2000 will be Bissexile. In this manner, three days are retrenched in 400 years; because the lapse of the 11 minutes makes three days in about that period. The year of the calendar is thus made, as nearly as possible, to correspond with the true solar year; and future errors of chronology are avoided.

The adoption of this change, which is called the Gregorian, or New Style (the Julian being called the Old Style), was for some time resisted by States not under the authority of the See of Rome. The change of the style in England, was established by an Act of Parliament passed in 1752. It was then enacted, that the year should commence on the 1st January, instead of March 25th; and that in the year 1752 the days should be numbered as usual until September 24th, when the day following should be accounted the 14th of September, omitting 11 days. The Gregorian principle of dropping one day in every hundredth year except the fourth hundredth was also enacted. The alteration was for a long time opposed by the prejudices of individuals; and even now with some persons the Old Style is so pertinaciously adhered to that rents are made payable on the old quarter days instead of the new. For this reason and not in deference to the prejudice the old festivals are mentioned in the British Almanac. The Russians still retain the Old Style thus creating an inconvenience in their public and commercial intercourse with other nations, which, it is trusted, the growing intelligence of the people will eventually correct.

During the period in which France was a Republic the authorities introduced an entire change in the calendar, which was in existence more than twelve years; and it is important to be noticed as all the public acts of the French nation were dated according to this altered style. The national Convention by a decree of the 5th October 1793 established a new Era which was called in the place of the Christian Era the Era of the French. The commencement of each year, of the first "Vendimiaire" was fixed at the midnight commencing the day on which the autumnal equinox fell as determined at the Observatory at Paris. This Era commenced on the 22nd of September 1792 being the epoch of the foundation of the Republic; but its establishment was not decreed till the 4th "Frimaire" of the year 11 (4th November 1793). Two days afterwards the public acts were thus dated. This calendar existed till the 10th "Nivose" year XIV (the 31st December 1805) when the Gregorian mode of computation was restored.

(From the Madras Almanac 1858 Pages 63-66).

THE DAYS OF THE CALENDAR.

Compiled by the Publication Com.

JANUARY.

1. *New Year's Day*.—Circumcision.—This festival was originally called the Octave of Christmas : and the first mention of it is found in the year 487. It was instituted by the Church to commemorate the ceremony under the Jewish law, to which Christ submitted on the 8th day of the Nativity : and was introduced into the Liturgy of the Church of England in 550.

6. *Epiphany*.—The word Epiphany signified appearance or apparition. This festival is kept in commemoration of the "Manifestation" of the Saviour of mankind to the Gentiles and appears to have been first observed, as a separate feast in the year 813. The primitive Christians celebrated the Feast of the Nativity for 12 days, observing the first and last with the greatest solemnity. From the circumstances of this festival being twelve days after Christmas, it is vulgarly called "Twelfth day".

11. *Plough Monday* is the first Monday after the Epiphany and received the appellation from its having been fixed upon our forefathers, as the period when they returned to the duties of agriculture, after the festivities of Christmas.

30. *King Charles the First's Martyrdom*. The death of Charles I.—is celebrated as a fast of the Church.

31. *Septuagesima Sunday*.—Septuagesima Sunday is a Sunday, dependent upon Lent, as that season is upon Easter. It is to be considered as the preparation for the fast of Lent. Its observation was instituted by Pope Gregory the Great. The name of the first Sunday in Lent having been distinguished by the appellation of Quadragesima and the three weeks preceding, having been appropriated to the gradual introduction of the Lent Fast, the three Sundays of these weeks were called by names significant of their situation ; and reckoning by Decades (tenths) the Sunday preceding Quadragesima received its present title of Quinquagesima, the second Sexagesima, and the third Septuagesima.

FEBRUARY.

2. *Purification*.—This day is kept in the reformed Church, as a solemn festival, in memory of the Purification of the Virgin Mary who submitted to the injunction of the law, under which she lived and presented the infant Jesus in the Temple. The festival was celebrated in the Christian Churches with an abundance of light and was originally called "Candlemas Day" as well as the Day of Purification. The practice of lighting the Churches has been discontinued in this country since the second year of Edward the VI. In the Romish Church, the original name and all its attendant ceremonies are still retained.

14. *St. Valentine*.—The practice of "choosing a Valentine", as it is called on this day, is too well known to need explanation. The origin of this custom has been much contraverted : it is indisputably of very ancient date. Valentine was a presbyter of the Church who suffered martyrdom under Claudius II. at Rome, A.D. 271.

14. *Shrove Sunday*.—After the people had made the confession required at this season, by the discipline of the ancient Church they were permitted to indulge in festive amusements, although not allowed to partake of any repast beyond the usual substitutes for flesh ; and hence arose the custom yet preserved of eating pancakes and fritters at Shrovetide. On these days of authorized indulgence, the most wanton recreations were tolerated, provided a due regard was paid to the abstinence commanded by the Church ; and from this origin sprang the Popish Carnival. From the loose pastimes of the age in which the Carnival originated are also to be traced the nearly exploded diversion of cock-fighting and cock-throwing.

17. *Ash Wednesday*.—The primitive Christians did not commence their Lent until the Sunday now called the first in Lent. Pope Felix III in the year 487, first added the four days preceding the old Lent Sunday, to complete the number of

fasting days to forty. Gregory the Great introduced the sprinkling of ashes on the first of the four additional days which give it the name of *Dies Cinorum* or Ash Wednesday. At the Reformation this practice was abolished "as being a mere shadow or vain show".

21. *Quadragesima* or first Sunday in Lent.—Ercombert, King of Kent first appointed the fast of Lent in the year 641; succeeding generations marked the distinctions between the various foods. We find flesh to have been early prohibited during Lent. though Henry VIII published a proclamation in 1543, allowing the use of white meats which continued in force until by proclamations of James I, in 1619 and 1625 and by Charles I, in 1627 and 1631 flesh was again wholly forbidden.

MARCH.

14. *Mid lent Sunday*.—This day received its appellation, because it is the middle Sunday between *Quadragesima* and *Easter Sunday*. It is by some called the *Mothering Sunday* a term expressive of the ancient usage of visiting the Mother or Cathedral Churches of the several dioceses when voluntary offerings were made which are now called *Easter Offerings*.

17. *St. Patrick*.—St. Patrick from the eminent services he rendered the Irish in converting them from Idolatry is called the Apostle and Father of the *Irish Church* and is the Patron or Tutelar Saint of that island.

25. *Annunciation* or *Lady Day*.—The reformed Church celebrate this day as a joyful festival from the connection between the circumstance commemorated and the incarnation. "Our Lady" is the ancient and popular name of the *Virgin Mary*.

28. *Palm Sunday*: *Palm Sunday* is the Sunday preceding *Easter*, or the last Sunday in Lent. In the ancient Church, *Palm Sunday*, with the whole of the week, which it commences was held in strict devotion, and observed with greater rigour as to fasting and humiliation than any other part of the Lent season. The festival commemorates our saviour's triumphal entry into Jerusalem, when branches of palm were spread before him.

APRIL

1. *Maunday Thursday*.—Edward III in the year 1363, appears to have been the first English monarch, who introduced into this country the practice of feeding, clothing, and distributing money to indigent persons on *Maunday Thursday*. The custom has continued without intermission to the present period; and yearly, on this day, the Lord Almoner, or in his absence, the sub-almoner, attends for that purpose, in *Whitehall Chapel*.

2. *Good Friday*.—From the earliest records of Christianity this day has been held as a solemn fast, in remembrance of the Crucifixion. Its appellation of GOOD appears to be peculiar to the Church of England. Our Saxon forefathers denominated it *Long Friday*, from the length of the Offices and fasting on that day.

4. *Easter Sunday*.—Is a moveable festival, held in commemoration of the Resurrection, and being the most important and most ancient in observance, governs the whole of the other moveable feasts throughout the year.

23. *Saint George*.—Edward III at the battle of Calaise, in the year 1349 joined to England's then supposed principal guardian, St. Edward the Confessor, the name of St. George, both of whom he earnestly invoked to aid his arms. The next year, the order of the Garter was established, dedicated to St. George; and the Saint himself has, from that period, been considered as protector of England.

25. *St. Mark the Evangelist*.—On this day the reformed Church holds a festival in commemoration of the benefits the Christian religion has received from the exertions of this Evangelist.

MAY.

1. *St. Philip and St. James, Apostles.*—The Church, on this day, commemorates the sufferings of St. Philip, and also of Less, the first Bishop of Jerusalem.

9. *Rogation Sunday.*—Rogation Sunday received and retains its title from the Monday, Tuesday and Wednesday immediately following it, which are called Rogation Days, derived from the Latin Rogare to beseech. The earliest Christians appropriated extraordinary prayers and supplications for those three days; a preparation for the devout observance of our Saviour's Ascension, on the day next succeeding to them, denominated Holy Thursday or Ascension Day. The whole week, in which these days happen, is styled Rogation Week; and in some parts it is still known by the other names of Crop-Week, Grass-Week, and Gang or Procession-Week. The perambulations of parishes are made in this week.

13. *Ascension-Day or Holy Thursday.*—Is the day on which the Church celebrates the Ascension of our Saviour, the fortieth day after his resurrection from the dead.

28. *Whit Sunday.*—On this day is celebrated the descent of the Holy Ghost upon the Apostles, in the visible appearance of fiery cloven tongues, and in these miraculous powers, which were then conferred upon them. Whitsuntide is seven weeks after Easter.

30. *Trinity Sunday.*—Trinity Sunday is a festival observed by the Latin and Protestant Churches on the Sunday next following Pentecost, or Whitsuntide, of which, originally, it was merely on Octave.

JUNE.

24. *St. John the Baptist.*—The reformed Church holds a festival on this day, in commemoration of the "Nativity of St. John the Baptist".

29. *St. Peter the Apostle.*—The Feast of St. Peter was instituted in the year 813, perhaps to celebrate the martyrdom of the Apostle, who suffered at Rome about 64.

JULY.

3. *Dog-days begin.*—The Canicular, or Dog-days commence on the 3rd of July, and end on the 11th of August. Common opinion has been accustomed to regard the rising and setting with the Sun, or Sirius, or the Dog-star, as the cause of excessive heat, and consequent calamities, instead of viewing it as the sign when such effects might be expected. Of this notion, Dr. Hutton says, "the star not only varies in its rising, in every one year as the latitude varies, but is always later and later every year, in all latitudes; so that in time the star may, by the same rule, come to be charged with bringing frost and snow".

25. *St. James.*—This Apostle is called James the Great, to distinguish him from the other Apostle, who is called the Less.

AUGUST.

1. *Lammas Day.*—Lammas is one of the four Cross Quarter-days of the year, as they are now denominated. Whitsuntide was formerly the first of these quarters Lammas the second, Martinmas the next, and Candlemas the last; and such partition of the year was once equally common with the present divisions of Lady-day, Mid-Summer, Michaelmas and Christmas. Some rents are yet payable at these ancient quarterly days in England, and the custom general in Scotland.

24. *St. Bartholomew the Apostle.*—The proper name of this Apostle was Nathaniel, by which, and not by that of Bartholomew, he is mentioned by St. John. The festival of St. Bartholomew was instituted A.D. 1130.

SEPTEMBER.

21. *St. Mathew*.—This Evangelist's festival is of great antiquity.

29. *St. Michael*.—This festival was, in the year 487, established in honour of Michael, the reputed Guardian of the Church, under the title of *St. Michael and all Angles*."

OCTOBER.

18. *St. Luke the Evangelist*.—The festival held in commemoration of this Evangelist was first instituted by the Christian Church in the year 1130.

28. *St. Simon and St. Jude, Apostles*.—The two Apostles *St. Simon* and *St. Jude* are jointly commemorated by the Church on this day as appears to have been the usage from the year 109 when their feast was first instituted.

NOVEMBER.

1. *All Saints*.—All Saints or All Hallows in the Protestant Church is a day of general commemoration of all those saints and martyrs in honour of whom, individually no particular day has been expressly assigned.

4. *King William Landed*.—"On the 3rd November" says Burnett, who was in the fleet "we passed between Dover and Calais and before night", saw the Isle of Wight. The next day the 4th being the day on which the Prince was both born and married he fancied if he could land that day it would look auspicious to the army and animate the soldiers; but others who considered the day following was Gunpowder Treason day, though our landing that day, might have a good effect on the minds of the English nation. And Divine Providence so ordered it that after all hopes of our landing at Torbay were given up, and Russel bid me go to my prayer for all was lost, the wind suddenly shifted and carried us into the desired haven. Here the Prince, Marshal Schomberg and the foot soldiers landed on November the 5th." The Almanac is thus at variance with the historian.

5. This day is commonly called Gunpowder Treason, and has been kept as an anniversary in commemoration of the great plot of 1605.

9. *Lord Mayor's Day*.—Our Almanacs style this the "Lord Mayor's Day." in allusion to its being the period when the chief magistrate elect of the city of London annually enters upon his high and important office. Until the 9th May 1214 the office of chief magistrate of London was held for life.

11. *St. Martin*.—This anniversary is still one of the four Cross Quarter-Days.

28. *Advent Sunday*.—Advent in the Calendar properly signifies the approach of the Feast of the Nativity. It includes four Sundays; the first of which is always the nearest Sunday to Saint Andrew, whether before or after Advent was instituted by the Council of Tours in the sixth century.

DECEMBER.

25. *Christmas Day*.—Christmas Day is a festival of the Church, Universally observed on the 25th December, in memory of the nativity of our Saviour; and it has been denominated Christ Mass, from the appellative, Christ having been added to the name of Jesus, to express that he was the Messiah, or the anointed.

26. *St. Stephen*.—He was the first martyr to the Christian faith. Lardner and Doddridge think his death was rather the effect of popular fury than the result of a legal sentence.

27. *St. John the Evangelist*.—This festival is kept to commemorate the slaughter of the Jewish children by Herod. This is also called Childmass Day (from Child and Mass) on account of the Masses said in the Romish Church for the souls of the Innocents.

(From the Madras Almanac, 1858—pages 67-70)

TIT BITS.

Do you know ?

The first Government School in Tamil Nadu.—The first Government School was established at Cuddalore in Tamil Nadu in the year 1717.

The first Printing Press.—The first Printing Press in Madras was set up in 1700.

Source.—The growth of Higher Education in South India (page 2)

—P. J. Thomas.

By R. S. VIJAYAKUMAR
Library Assistant, T.N.A.

THE EAST INDIA COMPANY.

On the 31st of December 1600, Queen Elizabeth Chartered the first East India Company ; which Company thro' many vicissitudes, existed under the same denomination until the year 1702, when it was absorbed by the United Company, which, on the 22nd day of April 1834, placed its trading Charters in abeyance and had its designation altered to "The East India Company"; Governing India until the 30th of April 1854 and dividing £634,000 a year until the 30th of April 1874, then receiving twelve millions Sterling in full of every claim.

From the second Wednesday in April 1854, there have been Eighteen Directors of the East India Company, three (ultimately to be six) of whom are appointed by the Crown. Hence forward the Change is to be biennial and each Director will be appointed for four years.

—The Madras Almanac 1858.

TAMIL NADU ARCHIVES LIBRARY

LIST OF NEW BOOKS RECEIVED FROM 1989 JANUARY-MARCH 1989.

Serial number. (1)	Author. (2)	Title. (3)
1	Tamil Nadu Legislative Assembly Secretariate.	Compendium of rulings and obser- vation of the Chair for the 8th Assembly.
2	National Institute of Educational Planning and Administration, New Delhi.	Journal of Educational Planning and Administration Vol. I, Nos. 3 and 4—1987.
3	ஸ்ரீ சங்கராச்சாரிய மடம், காஞ்சிபுரம்	Sankaracharya Mutt, Kanchipuram, copies and extracts of Judgements of Courts.
4	Do.	Correspondance from Rulers of former States, etc.
5	Do.	Inam title deeds.
6	Do.	Registered Gift deeds.
7	Do.	Government Orders.
8	Do.	Firmans.
9	Do.	Copper plate inscriptions belonging to Sri Sankaracharya of the Kamakoti Pitha, Edited by T.A. Gopinatha Rao, 1916.
10	Director of Census operations, Tamil Nadu.	Census of India 1981—District Census hand book. (1) Tanjore. (2) North Arcot.
11	Do.	Census of India, 1981. —Portrait of Population, Tamil Nadu.
12	Do.	Census of India, 1981—Special tables for Scheduled Tribes.
13	Do.	Census of India, 1981.—Town Directory.
14	Do.	Census of India, 1981—Households and household population by language mainly spoken in the household.
15	M. Srinivasan	History of Government Juvenile home, Ranipet 1923—1987 (Thesis).
16	S. Ambirajan	Delayed emergence of Econometrics as a separate discipline.
17	Yasmin Latif	Education and Social Standing of Muslim Women in Tamil Nadu 1900—1950 (Thesis).

- | | (2) | (3) |
|----|------------------------------------|---|
| 19 | ..... | Administration Report on the working of Co-operative Societies in Tamil Nadu for the year ended 30th June 1984. |
| 20 | V. Ramamurthy & | The Second General Elections in Tamil Nadu, 1957 ; An assessment (Thesis). |
| 21 | Public (S.C.)Department, Madras-9 | 20th annual report of the Tamil Nadu Vigilance Commission, 1985-86. |
| 22 | Do. .. | தமிழ்நாடு ஒழுக்கக் கண்காணிப்பு ஆணை குழுவின் 20-வது ஆண்டு அறிக்கை 1985. |
| 23 | Christianna P.A. Samuel | Cropping pattern in Tirunelveli District, 1901—1950 (Thesis). |
| 24 | B. Padmanabhan | Jeevanandam —Care Study (Thesis). |

LIST OF RESEARCH SCHOLARS.

From 1st January 1989 to 31st March 1989.

<i>Serial number.</i>	<i>Admission number.</i>	<i>Name of Research Scholar.</i>	<i>Purpose of Research.</i>	<i>Subject of Research.</i>
(1)	(2)	(3)	(4)	(5)
1	4509	K. Meenakshi ..	M.Phil. ..	"Christian Missionary Establishment in Sankaran Koil Region" (1900-1958).
2	4510	Thirumathi R. I. Nimmi.	Ph.D. ...	"Social and Economic History of Modern Tamil Nadu".
3	4511	Thiru Thomas, R. ..	M.Phil. ...	"History of Missionary Movement in the Tinnevely District". 1750-1950.
4	4512	Thiru P. Murugan ..	M.Phil. ..	Educational Policy and its Growth.
5	4513	Thiru T. Mohandass ..	Project work.	"Tamil Nadu Archives" A case study 1909-1958.
6	4514	Thiru Hojatollah Sabir Zaimian.	....	"Architecture" 1600-1957.
7	4515	Thiru M. Murugesan ..	M.Phil. ..	Roman Trade with Tamil Country (1670-1958).
8	4516	Thiru M. C. Navaneetha Krishnan.	M.Phil. ..	"M. V. Venugopala Pillai A study".
9	4517	Thirumathi Jayanthi Richard.	M.Phil. ..	History of St. Cuorgels School and Orphanage 1715-1958.
10	4518	S. M. A. Esther ..	M.Phil. ..	"Economic Developments in Tamil Nadu" 1858-1920.
11	4519	Thiru Khristanand Desai.	Ph.D. ..	Railways/Ports Development 1908-1958.
12	4520	Thiru C. S. Krishnamurthy	Ph.D. ..	Saurashtras in Tamil Nadu Politics (1885-1958).
13	4521	Thirumathi Shanti Sadiqali.	.....	"African Dispersal in the Deccan Region from Medieval to Modern times". 1600-1800.
14	4522	Selvi T. Kamali ..	Ph.D. ..	"Women and Prison in Tamil Nadu". 1750-1950.
15	4523	Thiru R. Solomon Premkumar.	M.Phil. ..	"History of Performing Arts". 1930-1958.
16	4524	Selvi P. Rajeswari ..	M.Phil. ..	"Origin and Growth of Salem Collectorate". 1790-1890.

(1)	(2)	(3)	(4)	(5)
17	4525	Thiru B. W. Chandra- paul	M.Phil.	.. "Home Rule Movemen in Coastal Andhra" 1916-1920.
18	4526	Selvi A. Rajeswari	.. M.Phil.	.. "History of Girls Higher Secondary School— Thevaram". 1830-1889
19	4527	Thiru Prashant More	.. Ph.D.	.. "Socio-economic evolu- tion of the Tamil District of Madras Presidency".
20	4528	Selvi P. N. Premalatha.	Ph.D.	.. "Women in Freedom Movement in Tamil Nadu". 1857-1947.
21	4529	Thirumathi C. Airtha Jothi	Ph.D.	.. "Women Education in Madras Presidency" 1700-1947.
22	4530	Selvi I. Shahida Banu	.. M.Phil.	.. "The Role of participa- tion in Quit India Movement in Tamil Nadu." 1920—1947.
23	4531	Selvi Bhaswati Bhattacharya.	Ph.D.	.. "The Dutch East India Company and the Coro- mendal Coast. 1740- 1790.
24	4532	Thiru P. Rajadurai	.. Ph.D.	.. "சுயமரியாதை இயக்கத் திற்கு நூலார்கள் ஆற்றிய தொண்டு" 1910-1940.
25	4533	Selvi I. Kasimoni	.. M.Phil.	.. "The Children's Aid Society and child in Tamil Nadu". 1920-1947.
26	4534	Prof. K.A. Ballabathat.	Publication.	"British Policy towards Roman Catholic Mis- sionaries" 1800-1902
27	4535	Thirumathi B. Kalavathy.	M.Phil.	.. "District Board Adminis- tration in Salem District" 1909-1947.
28	4536	Thiru W. M. Jaiprasad.	.. M.Phil.	.. "Sardar P. M. Adikesavalu Naickar—A study". 1889-1947.
29	4537	Selvi Sunitha Royappa.	M.Phil.	.. "Dupleix—A study" 1740-1755.
30	4538	Selvi Vanitha Royappa	M.Phil.	.. "Count De Lally—A Profile" 1758-60.
31	4539	Selvi G.A.L. Satya Rani.	Ph.D.	.. "Communication of Agriculture and Freedom Struggle in Andhra" 1800-1920.
32	4540	Thiru K. Chinnappan	..	.. "Tamils in South Africa" 1860—1955.

(1)	(2)	(3)	(4)	(5)
33	4541	Thiru V. Krishna Ananth	....	"Labour Movement in Madras Province" 1935-1947.
34	4542	Thiru S. Shahul Hameed.	M.Phil. ..	"Poolankudiyiruppu" Nellai.
35	4544	Thiru B. Reddy prasad Reddy.	M.Phil. ..	"Pesant Movement in Rayalaseema during 18th and 19th century" 1800-1950.
36	4545	Thiru S. Ambirajan	.. For writing Research papers.	Economic History of Tamil Nadu " 1800-1950.
37	4546	Dr. C. S. Krishna	.. To Write a Book.	--
38	4547	Ms. G. Arunima	.. Ph.D. ..	"Family structure and the Role of Women in the National Movement in Kerala " 1800-1950.
39	4548	D. W. Gita	.. .. Ph.D. ..	....
40	4549	Thiru C. Paramarthalingam.	Publication.	"Social Reform Movement in Tamil Nadu in the 20th Century with special reference to E.V.Ramasamy Naicker" 1900-1950.
41	4550	Thiru V. Krishnan	.. M.Phil. ..	"A study of Dr. C. P. Ramasamy Iyer " upto 1958.
42	4551	Thiru N. Kalai Selvan.	M. Phil. ..	"The Swarajya Party" 1900-1950.
43	4552	Selvi N. Vasanthi	.. Ph.D. ..	"Agrarian Economy of Northern Circars " 1750-1850.
44	4553	P. Gowri	.. .. ....	"Women Freedom Fighters of Tamil Nadu " 1857-1947.
45	4554	R. Rajakumari	.. .. M.Phil. ..	"Dewan Bahadur C. S. Rathna Sabapathi Mudaliar" 1886.
46	4555	Thiru Ashok	.. .. Ph.D. ..	"Industrial Working Class in Madras " 1930-1947.
47	4556	Thiru N. Muralikrishna	Ph.D. ..	"State and Society in Renadu " 1600-1857
48	4557	Thiru T. Sam Stephenson	M.Phil. ..	"Administration of Madras City Central Crime Branch " 1800-1950.
49	4558	Thirumathi R. Sakuntala.	Official ..	"Kallakudi " Dalmiapuram 1900-1958.

(1)	(2)	(3)	(4)	(5)
50	4559	Thiru P. Mani ...	.. M.Phil.	.. "The Freedom Movement in Madurai District with Special reference to the roll of Depressed classes" 1885-1947.
51	4560	Thiru V. Suresh	.. Ph.D.	.. "Caste Violence in Tamil Nadu—An Inquiry with Harijan Non-Harijan conflict" 1670-1957.
52	4561	Thiru V. Chidambaram.	M.Phil.	.. "Tourist Centres in the Kanyakumari District" 1670-1958.
53	4562	Thiru S. Rajaretnam	.. M.Phil.	.. "History of Erode Municipality" 1850-1958.
54	4563	Thiru M. Shanmugavadivelu.	..	.. "Freedom struggle in Madras Presidency with Special reference to Quit India Movement, in North Arcot District" 1942-1945.
55	4564	Thirumathi. D. Dorcas Shanthini.	M. Phil	.. "Christianity in Tirunelveli with reference to G.U. Pope". 1820-1908.
56	4565	Thiru C. Sasi	.. M. Phil	.. "Agrarian Relations under Congress Government in Tamil Nadu." 1947- 1958.
57	4566	Thiru V. Sathyabalan	.. Ph.D.	.. "Education-Effectiveness of Primary Education in Rural areas of Tamil Nadu 1950-1958.
58	4567	Thiru A. Palanisamy	.. Ph.D.	.. "Education in Tamil Nadu 1800—1958.
59	4568	Thirumathi Rajani Pani.	Ph.D.	.. "The Impact of Christian Educational and Religious Institution on the Cultural Evolution of Bangalore contonment" 1881-1920.
60	4569	Selvi R. Chitra	.. M.Phil.	.. "History of Srivilliputtur upto 1958."
61	4570	P. Nagoorkani	.. Ph.D.	.. "Social changes in Tamil Nadu " 1920-1954.
62	4571	K. Karuppaiah	.. M.Phil.	.. "Famines in Ramnad District during 19th century" 1800-1900.
63	4572	S. Selvakumar	.. Project work.	.. "Conservation of Madras Central Railway status" 1872-1950.

(1)	(2)	(3)	(4)	(5)
64	4573	Selvi S. Vijayalakshmi.	M.Phil.	.. "Alandur Municipality A study" 1800-1958.
65	4574	Thiru P. Anandan	.. Ph.D.	.. "History of Social Legislature in Tamil Nadu" 1885—1947.
66	4575	Thiru V. Johny	.. Ph.D.	.. "History of Protestant Missions in Madura District" 1800-1947.
67	4576	Selvi S. Chandravathanam.	M.Phil.	.. —
68	4577	Anandhi S.	.. M.Phil.	.. "Middle Class women in Tamil Nadu" 1920-1955.
69	4579	Thirumathi Nancy G. Cassels.	.. Monograph	"Social Legislation of the East India Company" 1793-1857.
70	4580	Thiru Prasanna Parthasarathi.	Ph.D.	.. "Cotton Handloom Industry in 18th Century Coromandal" 1650-1850.
71	4581	Thirumathi G.D. Anantha Vijayakumari.	Ph.D.	.. "Women Labour force in the City of Madras" 1917-1947.
72	4582	Thiru C.J. Krishnamarchari.	..	"French Revolution 1789 and the French connection with Tippu Sultau" 1989-1990.
73	4583	Thiru G.M. Muthuswamy Pillai.		"About Temples" Printed books.
74	4584	Thiru Possai Satchilinkam.	..	"About Temples" Printed books.
75	4585	Thirumathi D. Janaki	.. Ph.D.	.. "History and Administration of Forest Department in Tamil Nadu" 1935-1958.

தமிழ்ப் பகுதி

1938-ல் கல்கியின் சிந்தனையில் :

தமிழில் சிறுகதைகள்

[சென்னையில் அமைத்திருக்கும் ஒரு ரேடியோ ஸ்தாபனத்தில் 22—6—1938-ல் நிகழ்த்திய புலமை நிறைந்த இந்தச் சொற்பொழிவு இங்கே வெளியிடப்பட்டிருக்கிறது.]

இன்று “ தமிழில் சிறு கதை ” என்னும் விஷயத்தைப் பற்றிப் பேசுவதற்கு முன்னால்—இல்லை, இந்த உயிரற்ற ஒலிக் கருவியின் முன்னால்—வந்திருக்கிறேன். ஆனால், ‘ தமிழ் ’ என்ற மாத்திரத்தில் இந்த உயிரற்ற கருவிக்கும் உயிர் வருவதுபோல் தோன்றுகிறது ! கதை என்ற மாத்திரத்தில் அது ‘ ஊம் ’ கொட்டிக் கொண்டு காதைச் சாய்த்துக் கேட்கத் தொடங்குகிறது.

ஆனால் நான் இன்று கதை சொல்ல வரவில்லை. தமிழில் உள்ள சிறு கதை இலக்கியத்தைப் பற்றிச் சொல்லத்தான் வந்திருக்கிறேன். அதற்குப் பூர்வ பீடிகையாக, சிறுகதை என்றால் என்னவென்பதைச் சிறிது கவனித்துக் கொள்வோம்.

சிறுகதை இலட்சணம் :

சிறுகதை என்ற உடனேயே, அதில் ஒரு கதை இருக்க வேண்டும், அது சின்னதாயுமிருக்க வேண்டும் என்று ஏற்படுகிறது.

கதை என்றால் என்ன ? “ ஒரே ஒரு ஊரில் ஒரே ஒரு ராஜா இருந்தானாம்..... ” என்று பாட்டி சொன்ன உடனேயே, “ ஊம் ; அப்புறம் ? ” என்று குழந்தைகளுக்குக் கேட்கத் தோன்றுகிறதல்லவா ? இம்மாதிரி “ அப்புறம் என்ன ? ” என்று தெரிந்து கொள்வதில் நமக்கு ஆவலைக் கிளப்பக் கூடிய முறையில் ஏதாவது நடந்த சம்பவத்தையோ அல்லது நடக்காத சம்பவத்தையோ சொன்னால், அதுதான் கதை. சரி, சிறுகதை என்றால் எவ்வளவு சின்னதாயிருக்க வேண்டும் ? அது அந்தந்தக் கதையின் போக்கையே பொறுத்தது. சிறுகதையின் முக்கியமான அம்சம், அதில் ஒரே ஒரு பிரதான சம்பவந்தான் இருக்க வேண்டும். அந்த சம்பவத்தை, வெறும் வளர்த்தல் இல்லாமல், வேறு சம்பந்தமற்ற விஷயங்களுக்குப் போகாமல், நேரே நேடுக சொல்லிக் கொண்டு போனால், அது நாலு வரியில் இருந்தாலும் சிறுகதைதான் ; நாற்பது பக்கங்கள் வந்தாலும் சிறுகதைதான்.

இதற்கு ஒரு உதாரணம் பார்ப்போம். ஒரு நாள் காஞ்சிபுரம் உபயவேதாந்த தாத்தையங்கார் ஸ்வாமிகள் அவருடைய வேலைக்காரன் குப்பனைக் கூப்பிட்டு, “ அடே ! குப்பா நீ உடனே ஸ்ரீபெரும்புதூர் திருவேங்கடாச்சாரி ஸ்வாமி வீட்டுக்கு ஓடிப் போய் திருக்குடந்தை திருநாராயண அய்யங்கார் ஸ்வாமி திருக்கோயில் ஆராதனைக்கு திருத்துளாய் எடுத்து விட்டுத் திருக்குளத்துக்குப் போனபோது திருப்பாசி வழக்கவே திருவடி தவறி விழுந்தார் என்று சொல்லு ” என்பதாகத் திருவாய் மலர்ந்தருளினார்.

“ ஆகட்டும் சாமி ! ” என்றான் குப்பன்.

தாத்தையங்கார் தமது வைஷ்ணவ பரிபாஷை அவனுக்குப் புரிந்ததோ என்னமோ என்று சந்தேகப்பட்டு, “ என்னடா சொல்கிறாய் ? ” என்று கேட்டார்.

அதற்குக் குப்பன், “ தெரியாதா, சாமி ! கும்பகோணத்துப் பாப்பான் குட்டையிலே விழுந்தான் என்று சொல்கிறேன் ” என்றான்.

நேயர்களே ! ஒரே சம்பவத்தை அய்யங்கார் ஸ்வாமிகளுந்தான் சொன்னார் ; குப்பனுந்தான் சொன்னான். ஆனால் குப்பன் சொன்ன முறை சிறுகதை லட்சணத்துக்குப் பொருத்தமானது ; “ கும்பகோணத்துப் பாப்பான் குட்டையிலே விழுந்தான் ” என்று நீட்டாமல் வளர்த்தாமல், நாலே வார்த்தைகளில் பளிச்சென்று விஷயத்தைச் சொன்னான், பாருங்கள் !

நாலுவகைக் கதைகள் :

இந்த முக்கிய லட்சணத்தோடு எழுதப்படும் சிறு கதைகளைச் சாதாரணமாய் நாலு விதமாகப் பிரிக்கலாம்,

முதலிலே, கட்டுக் கதைகள். இவற்றைப் படிக்கும்போதே பொய்க் கதைகள் என்று நன்றாய்த் தெரிந்து விடும். ஆனால், அவற்றைக் கேட்கவும் படிக்கவும் விருப்பமா பருக்கும். “ஒரு காட்டில் ஒரு சிங்கமும் முயலும் சிநேகமாயிருந்தன.....” என்று ஆரம்பிக்கும்போதே, அது நடக்காத விஷயம் என்று குழந்தைகளுக்குக் கூட தெரிந்து விடுகிறது. ஆனாலும் நடந்ததாக வைத்துக் கொண்டு கதை கேட்பதற்கு தயாராயிருக்கிறோமல்லவா?

இரண்டாவது, வேடிக்கைக் கதைகள். இவற்றில் அமாலுஷ்யமான சம்பவம் ஒன்றும் வராது. ஆனாலும், நடந்தவையல்ல, வெறும் கற்பனையென்று நமக்குத் தெரிந்தேயிருக்கும். அப்படித் தெரிந்தே தமாஷுக்காக அந்தக் கதைகளைக் கேட்டு அனுபவிக்கிறோம்.

மூன்றாவது, காவிய ரஸமுள்ள கதைகள். இவை, மனித வார்க்கத்தின் இருதய தத்துவத்துக்கே சென்று, வீரம், சோகம், காதல், ஹாஸ்யம் முதலிய நவரஸங்களுடனே எழுதப்படுகிறவை. உருவத்தில் சின்னவையே தவிர, சிறந்த காவியப் பகுதியாகக் கருத வேண்டியவை.

நாலாவது, கருத்து அமைந்த கதைகள். சமூக உதாரணத்தையோ தேச முன்னேற்றத்தையோ உத்தேசித்து, பெரியோர்கள் தங்களுடைய உயர் நோக்கங்களைப் பரப்புவதற்காக எழுதும் கதைகள் இவை.

திடுக்கிடும் செய்தி :

இத்தகைய சிறு கதைகள் தமிழ் மொழியில் எந்த அளவில் இருக்கின்றன என்பதை இப்போது கவனிக்கலாம். நண்பர்களே உங்களை திடுக்கிடச் செய்யப்போகிறேன். இந்தச் சிறு கதை இலக்கியம் என்பதே முதன் முதலில் தோன்றியது நமது தமிழ் மொழியிலே தான். இது கதையல்ல; நிஜமான சமாசாரம்.

தமிழில் உள்ள பழைய நூல்களுக்குள்ளே மிகவும் பழமையானது தொல்காப்பியம் என்று கேட்டிருக்கிறோமல்லவா? இந்த நூல் மூவாயிரம் வருஷத்துக்கு முந்தியது என்று பலரும் நம்புகிறார்கள். இது ஒரு இலக்கண நூல். பலவகைப்பட்ட இலக்கியங்களுக்கும் தொல்காப்பியத்தில் இலக்கணம் கூறப்பட்டிருக்கிறது. முதலிலே இலக்கியம் தோன்றியப் பிறகு அதற்கு இலக்கணம் ஏற்படுவதுதான் மரபல்லவா? ஆகவே, தொல்காப்பியத்தில் சிறு கதைக்கு இலக்கணம் கூறியிருக்கிறது என்றால், அந்தக் காலத்துத் தமிழ் இலக்கியத்தில் சிறு கதையும் பிரதானமாயிருந்திருக்க வேண்டும் என்று நிச்சயிக்கலாம்.

தொல்காப்பியத்தில் சிறு கதை இலக்கணம் சொல்லியிருக்கிறதா? ஆகா! சொல்லி யிருக்கிறது. உரை நடை அதாவது வசன இலக்கியத்தைப் பற்றிச் சொல்லும்போது சிறு கதை இலக்கணம் வருகிறது. கேளுங்கள் :

“ பாட்டிடை வைத்த குறிப்பி னானும்
பாவின் றெழுந்த கிளவி யானும்
பொருளொடு புணராப் பொய்ம் மொழி யானும்
பொருளொடு புணர்ந்த நகைமொழி யானுமென்று
உரைவகை நடையே நான்கென மொழிப ”

இந்தத் தொல்காப்பிய குத்திரத்தில், “பொருளொடு புணராப் பொய்ம்மொழி” என்பதற்கு, பேராசிரியர் கூறும் உரையில், “ஒரு யானையும் குருவியும் தம்முன் நட்பாடி—இன்னவாறு செய்தன என்பதுபோல” என்று உதாரணம் கூறுகிறார்.

ஆகவே, அந்த நாளில் அதாவது மூவாயிரம் வருஷத்துக்கு முன்பு தமிழில் (Aesop's Fables) என்று சொல்லப்படும் கதைகளைப் போன்று பிராணி வர்க்கங்களைப்பற்றிச் சொல்லும் கட்டுக் கதைகள் இருந்தன வென்று ஏற்படுகிறது. அது போலவே, “பொருளொடு புணர்ந்த நகை மொழி” அதாவது வாழ்க்கையில் இயற்கையாக நடக்கும் சம்பவங்களை நகைச்சுவையுடன் மிகைப்படுத்திக்கூறும் கதைகளும் இருந்தன வென்று ஏற்படுகிறது. ஆனால் அந்தக் கதைகள், அந்த உரை நடை நூல்கள் எல்லாம் இப்போது எங்கே? கடலுக்கோ, கரையானுக்கோதான் இரையாகி இருக்கவேண்டும்!

புறநானூற்றுப் புலவர் கதை :

ஆனால் அதிர்ஷ்டவசமாகத் தமிழில் பாடல்களின் உருவத்தில் உள்ள சிறு கதைகள் சிலவற்றைக் கரையானுக்கு உணவாகாமல் மகோபாத்தியாய டாக்டர் சுவாமிநாதய்யர் அவர்களைப்போன்ற தமிழ்ப் பெரியார்கள் நமக்குக் காப்பாற்றிக் கொடுத்திருக்கிறார்கள். புறநானூறு, கலித்தொகை முதலிய பழந்தமிழ் நூல்களில் அநேக பாடல்கள் ஒவ்வொன்றும் காவிய ரஸம் பொருந்திய ஒரு சிறு கதையாக அமைந்திருக்கின்றன. புறநானூற்றுக் கலைகளில் ஒன்றைக் கேளுங்கள். மோசிரன் என்ற ஒரு தமிழ்ப் புலவர் தமிழன்பனாகிய ஒரு அரசனுடைய பெருமையைப் பற்றிக் கேள்விபடுகிறார். அவனைப் பார்ப்பதற்காகச் சென்று அரசன்மனையை அடைகிறார். அச்சமயம் அரசன்மனையில் அரசன் இல்லை. வாசல் காவலரிடம் தாம் தமிழ்ப் புலவர் என்பதைத் தெரிவிக்கிறார். அவர்கள் அரசனுடைய தமிழ்க் காதலை அறிந்தவர்களாதலால் “உள்ளே போய் இரும்” என்று சொல்கிறார்கள். உள்ளே போன புலவர் அரசன்மனை முரசு வைக்கும் கட்டிலில் ஏறிப் படுத்து, வழிநடந்த களைப்பினால் நித்திரையில் ஆழ்ந்து விடுகிறார். இதைப் பார்த்த காவலர்கள் திடுக்கிடுகிறார்கள். ஏனெனில், அரசன்மனை முரசு வைக்கும் கட்டில் இராஜ சிம்மாதனத்தை விடப் புனிதமானதாக அக்காலத்தில் கருதப்பட்டது. காவலர்கள் அரசன் வந்ததும் இச்செய்தியைத் தெரிவிக்கிறார்கள். அப்படிப்பட்ட குற்றத்தைச் செய்தவன் எவனடா என்று அரசன் கோபாவேசத்தோடு விசாரிக்கிறான். அவன் ஒரு தமிழ்ப் புலவன் என்று தெரிந்ததும் அவனுடைய கோபமெல்லாம் மாறிவிடுகிறது. உடனே, ஒரு விசிறி கொண்டு வரச் சொல்லி, தூங்குகின்ற புலவருக்குத் தானே விசிறுகிறான். புலவர் கண்விழித்துப் பார்க்கிறார். விஷயம் ஒருவாறு தெரியவருகிறது. அப்போது அவர் “அரசனே! அறிவினத்தினால் முரசுக் கட்டிலின் மீது ஏறிப் படுத்த என்னை நீ கொல்லாமல் விட்டது ஒன்றே போதாதா? நீ தமிழ் படித்த குற்றத்துக்காக எனக்கு விசிறவும் வேறு வேறுமா?” என்று வினவினார்.

இதற்குப் பிறகு என்ன நடந்தது என்பதையெல்லாம் விவரித்துக் கதையை வளர்த்தாமல் பாடல் அப்படியே நின்று விடுகிறது.

கலித்தொகையின் காதல் கதை :

தமிழ்க் காதலை முக்கிய விஷயமாகக் கொண்ட கதையிலிருந்து ஸ்திரீ புருஷர்களின் காதலை விஷயமாகக் கொண்ட ஒரு கதைக்குப் போலோம். கலித்தொகையில் அத்தகைய கதையொன்று காணப் படுகிறது. கதாநாயகியே கதையைச் சொல்கிறாள். இந்த நாளிலும் சிறு கதைகள் கதாபாத்திரங்களே சொல்லுவதுபோல எழுதப்படுகின்றன அல்லவா? ஆனால் அவை பெரும்பாலும், நான் இப்போது இந்த ரேடியோவின் முன்னால் பேசுவதுபோல, யாருக்குக் கதை சொல்லப்படுகிறது என்பது தெரியாமலே ஆரம்பமாகி முடிந்து விடும். கலித்தொகைக் கதையோ அப்படியில்லை “தோழி! கேள்!” என்று கதாநாயகி கதையை தொடங்குகிறாள் “நாம் சிறு குழந்தைகளாயிருந்தபோது தெருவில் மண் வீடுகள் கட்டி விளையாடுவோமே, ஞாபக மிருக்கிறதா? அந்தச் சிறு வீடுகளை ஒரு துஷ்டச் சிறுவன் வந்து கலைத்து விட்டுப் போவான்ல்லவா? அவன்தான் நமது கூந்தலில் சூடிய மலர்களையும் பிய்த்தெறிந்து தொல்லை கொடுப்பான்! அந்தத் துஷ்டப் பிள்ளையை தோழி! நான் பார்த்து எத்தலவையோ நாளாயிற்று ஒருநாள் நானும் அம்மாவும் வீட்டுக்குள் இருந்தபோது, வாசலில் யாரோ ஒருவன் வந்து, “தாகத்துக்குத் தண்ணீர் கிடைக்குமா?” என்று கேட்டான். அம்மா என்னைத் தண்ணீர் கொண்டு கொடுக்கச் சொன்னாள். அந்தப்படியே நானும் போனேன். வாசலில் கட்டடங்களான வாலிபன் ஒருவன் நின்று கொண்டிருந்தான். அவன், நமது மண் வீடுகளைக் கலைத்த பொல்லாத பிள்ளைதான் என்பதை நான் உடனே தெரிந்து கொண்டேன். தண்ணீரை நான் அவன் கையில் கொடுக்கும்போது அந்தப் பாவி வளையல் அணிந்த என் கையைப் பிடித்தான். நான் மருண்டுபோய் “அம்மா! இவன் செய்வதைப் பார்!” என்று கத்திவிட்டேன். ஆனால் மறு கணத்தில், “ஐயோ! என்ன அசட்டுத்தனம் செய்து விட்டோம்!” என்று தோன்றியது. இதற்குள் அம்மாவும் வந்து விட்டாள். “அம்மா! இவன் தண்ணீர் குடிக்கும்போது தொண்டையில் விக்கிக் கொண்டு விட்டது” என்று ஒரு சின்னப் பொய் சொன்னேன். அம்மா அவனருகில் சென்று அவன் முதுகைத் தடவிக் கொடுத்தாள். அச்சமயம், தோழி, கடைக் கண்ணால் கொல்வான்போல் நோக்கி நகைக் கூட்டம் செய்தான் அக்கள்வன் மகன்!” என்று ஒரு அருமையான வசவோடு கதாநாயகி கதையை முடிக்கிறாள்.

அக்கன்வன் மகன் கடைக்கண்ணால் கொல்லுகிறவனைப்போல் பார்த்துச் சிரித்துவுடன் கதை நின்று விடுகிறது. அப்புறம் என்ன நடந்தது. மகனின் திருட்டுத் தனத்தை தாயார் கண்டு பிடித்தாளா, சுதாநாயகியும் சுதாநாயகனும் கல்யாணம் செய்து கொண்டார்களா என்றெல்லாம் கவி நமக்குச் சொல்லவில்லை. அதை நமது மனோ கற்பனைக்கே விட்டு விடுகிறார்.

இந்தக் காலத்தில் ருறு கதை “டெக்னிக்” என்று பிரமாதமாய்ச் சொல்கிறேமே, இரண்டாயிரம் வருஷத்துக்கு முந்தி எழுதிய மேற்படி கதையில் அந்த டெக்னிக் எவ்வளவு பரிபூரணமாய் அமைந்திருக்கிறது! எவ்வளவு சொல் செட்டு ரஸக்குறைவுதான் அணுவளவேலும் உண்டா! இதற்கும் இந்தக் காலத்தில் நாம் ஸிஸிமாக்களில் பார்க்கும் அஸ்யமான காதல் கதைகளுக்கும் எவ்வளவு தூரத்துக்கு எவ்வளவு தூரம்.

பூணாரம் பூண்ட புதுமைக் கதை:

காவிய ரஸமுள்ள சிறு கதைகளை விட்டு நகைச்சுவைக் கதைகளைக் கொஞ்சம் கவனிக்கலாம். இம்மாதிரி வசன நடைக் கதைகள் அழிந்தவை போக, ஒரு சில மிஞ்சி, இன்னமும் தமிழில் வழங்கி வருகின்றன. ஒரு கதையைக் கேளுங்கள் :

ஒருவன் சண்டைக்காரியான தன் மனைவியிடம், “என் அத்தியந்த நண்பன் ஒருவனைச் சாப்பிட வரச்சொல்லியிருக்கிறேன்; அவனுக்கு விருந்தளிக்கவேண்டும்” என்று நயந்து வேண்டினான். அவள் கடைசியாக அதற்குச் சம்மதித்ததும், “இன்னொரு விஷயம் என் நண்பன் முன்னால் நீ ஏறுமாறாய்ப் பேசி என்னை அவமானப்படுத்தக் கூடாது” என்றான் கணவன். “ஆனால் நீயும் என்னைப் பொட்டை அதிகாரம் பண்ணக் கூடாது” என்றாள் மனைவி.

“கொஞ்சம் அதிகாரம் பண்ணத்தான் பண்ணுவேன். இல்லா விட்டால் என் நண்பன் முன்னால் எனக்கெப்படி மதிப்பு ஏற்படும்?” என்றான் கணவன். “சரி, போனால் போகிறதென்று, மூன்று தடவை பொறுத்திருப்பேன். அதற்கு மேல் அதிகாரம் பண்ணினாயோ என் ஸ்வரூபத்தைக் காட்டி விடுவேன்” என்றாள். நண்பன் சாப்பிட வந்தான். அவனுடன் உட்கார்ந்து சாப்பிடும்போது, கணவன் மனைவியைக் கொஞ்சம் அதிகாரம் பண்ணினான். ஒருநாளில்லாத புதுமையாக அன்று மனைவி கும்மா இருக்கவே, இவன் தன்னை மறந்து மேலும் மேலும் அதிகாரம் பண்ணினான். ஆனால் மூன்று தடவை ஆகி, நாலாவது தடவை வந்ததும், மனைவி கையிலிருந்த குழம்பு சட்டியை அவன் தலையில் தொப்பென்று போட்டாள். சட்டி உடைந்தது. ஆனால் அதன் விளிம்பு மட்டும் உடையவில்லை. அது கணவனுடைய கழுத்தில் ஒரு மாலையைப் போல் தொத்திக்கொண்டு நின்றது.

சாப்பிட வந்த சிநேகிதன் இருக்கிறானே, அவன் வீட்டிலும் இந்த மாதிரி சம்பிரமங்கள் அடிக்கடி நடப்பது வழக்கமாம். எத்தனையோ சட்டிகள் அவன் தலையிலேயும் உடைப்பதுண்டு. ஆனால் இம்மாதிரி சட்டியின் விளிம்பு மாலையாக விழுந்த அனுபவம் மட்டும் அவனுக்குக் கிடையாது. ஆகவே, இந்த அதிசயத்தைப் பார்த்ததும் அவன் ஒரு கவியாகவே ஆகி,

“வீணா யுடைந்த சட்டி வேணதுண்டு என் தலைமேல்
பூணாரம் பூண்ட புதுமைதனைக் கண்டதில்லை”

என்று இரண்டு வரி பாட்டும் பாடிவிட்டான்.

இம்மாதிரியான வாழ்க்கையோடுஒட்டிய ஹாஸ்ய கதைகளை எழுதிய தமிழ்நாட்டு டபிள்யூ. டபிள்யூ. ஜேகாப்ஸ்கன் எத்தனையோ பேர் இருந்திருக்கவேண்டும். ஆனால் அவர்களுடைய பெயர்கள்கூட நமக்குத் தெரிந்திருக்கவில்லை.

தற்காலக் கதாசிரியர்கள் :

நல்லது ; பழைய காலத்திலிருந்து இந்தக் காலத்துக்கு வருவோம். முற்காலத்தில் தமிழ்மொழி சிறு கதை இலக்கியத்தில் எவ்வளவு மேம்பட்டிருந்ததாயினும், இந்த நாளில் மேனாட்டார்கள் தான் அந்த இலக்கியத்தை வெகுதூரம் வளர்த்திருக்கிறார்கள். எத்தனை எத்தனையோ பிரசித்தமான ஆசிரியர்கள் நவ நவமான யுக்திகளை அதாவது “டெக்னிக்” கைக் கையாண்டு அற்புதமான சிறு கதைகளை எழுதியிருக்கிறார்கள். அந்தக் கதைகளைப் படித்த தமிழர்களில் சிலர், தமிழிலும் புதிய முறையில் சிறு

கதைகளை எழுதத் துவங்கினார்கள். இவர்களில் முதன்மையானவர் காலஞ்சென்ற ஸ்ரீ ஏ. மாதவய்யா. தமிழில் நாவல்கள் எழுதுவதற்கு ஸ்ரீ வேதநாயகம் பிள்ளை எப்படி வழிகாட்டியாயிருந்தாரோ, அது போலவே சிறு கதைத் துறையில் வழிகாட்டியவர் ஸ்ரீ மாதவய்யா என்று சொல்லலாம். அவர் எழுதிய சிறு கதைகள் “குசிகர் குட்டிக் கதைகள்” என்ற பெயருடன் நாலு பாகங்களாக வெளிவந்திருக்கின்றன. அந்தக் கதைகள் எல்லாம் சமூக வாழ்வை அடிப்படையாகக் கொண்டவை. காவிய ரஸம் பொருந்தியவை. அத்துடன், அவை கருத்தமைந்த கதைகளாகும். ஒவ்வொரு கதையிலும், சமூக சீர்திருத்த நோக்கம் ஏதேனும் ஒன்று இருக்கும்.

ஸ்ரீ மாதவய்யாவைப் போலவே, சமூக சீர்திருத்த நோக்கத்துடன் கருத்தமைந்த கதைகள் எழுதுகிறவர் தற்சமயம் தமிழ்நாட்டில் ஒருவர் உண்டு. அவர் நமது பிரதம மந்திரி ராஜாஜிதான். ஸ்ரீ மாதவய்யா வின் கதைகளில் எழுத்து வன்மை அதிகம்; அவை நமது அறிவைக் கவர்ந்து சமூக அநீதிகளின்மேல் ஆத்திரங் கொள்ளச் செய்கின்றன. ஆனால் ராஜாஜியின் நடை மிகவும் எளிய சரஸ்மான நடை; அவருடைய கதைகளில் உருக்கம் அதிகம்; அந்தக் கதைகள் நமது இருதயத்தைக் கவர்ந்து உணர்ச்சியைத் தூண்டிக் கண்ணீர் வருவிக்கின்றன. முகுந்தன் பறையனான கதை, திக்கற்ற பார்வதி, கெண்டி வீரன் வெற்றி, தேவானை முதலிய கதைகளை வாசித்துப் பாருங்கள்.

காலஞ்சென்ற ஸ்ரீ வ.வே.சு. ஜயரின் “லைலா மஜ்னூன்” “குளத்தங்கரை அரசமரம்” என்னும் கதைகளைக் காவிய ரஸமுள்ள கதைக்கு உதாரணமாகச் சொல்லலாம். இந்நாளில் இன்னும் எத்தனையோ தமிழ் எழுத்தாளர்கள் விதவிதமான சிறு கதைகள் எழுதித் தமிழ் மொழியை வளம்படுத்திவருகிறார்கள். சிலர் காவிய ரஸமுள்ள கதைகள் எழுதுகிறார்கள். சிலர் ஹாஸ்யக் கதைகள் எழுதுகிறார்கள். சிலர் கருத்து அமைந்த கதைகள் எழுதுகிறார்கள். சிலர் கதைகளின் முடிவில் ஒரு திடுக்கிடும் சம்பவத்தை வைத்து நம்மைத் தூக்கி வாரிப் போடுகிறார்கள். சிலருக்குக் கதையில் வரும் கதாபாத்திரம் ஒவ்வொருவரையும் கொலை செய்து தீர்த்தாலொழியக் கதை முடிவு ரசப்படுவதில்லை! வேறு சிலருக்குக் கதை முடிவில் ஒரு கல்யாணம் வைத்தாலொழிய சுவாரஸியப்படுவதில்லை.

இத்தகைய நவீன சிறு கதாசிரியர்கள் எல்லாருடைய தொண்டும் தமிழ்த் தாய்க்கு அவசியமேயாகும்.

இன்னும் பத்து வருஷ காலத்தில் தமிழில் சிறு கதை இலக்கியம் மிகச் சிறந்து விளங்குமென்று நான் எதிர் பார்க்கிறேன். தற்சமயம் தமிழ் நாட்டில் சிறு கதைகளினிடத்தில் மிகுந்த பிரேமை ஏற்பட்டிருக்கிறது. ஜனங்கள் சிறு கதைகளைப் படிக்கிறார்கள். அவற்றை குறித்த பேச்சுகளையும் கேட்கிறார்கள்—ரேடியோவில் கூடத்தான் இந்த மாதிரி பேச்சுகளுக்கிடையில் வளரும் குழந்தைகள் வயது வந்து பெரியவர்களாகும் போது, மிகவும் உயர்தரமான கதைகள் எழுதுவார்கள் என்பதில் சிறிதும் சந்தேகமில்லை.

நண்பர்களே! எனக்குக் கொடுத்திருந்த நேரம் ஆகிவிட்டது. இன்னும் கொஞ்ச நேரம் இருந்தால் சிறு கதை எப்படி எழுதவேண்டுமென்பதைப் பற்றி என் அபிப்பிராயத்தை உங்களுக்குச் சொல்லியிருப்பேன். ஆனால், அதைச் சொல்லாததினாலே உங்களுக்கு அதிக நஷ்டம் இல்லை. ஏனெனில், கதை எழுதுவது ஒருவரிடம் கற்றுக்கொண்டு நடக்கிற காரிய மில்லை. கதை சொல்லும் ஆசை இருந்தால், அது எப்படிக் கவனம் கொண்டு வந்து விடும். இது வரையில், நான் சொன்னதில் ஏதாவது சிறப்பு இருந்தால், அதைத் தமிழ் மொழிக்கு அளியுங்கள். ஏதாவது குற்றங் குறையிருந்தால், அதை இந்த உயிரற்ற ஒலிக் கருவியின் மீது போடுங்கள், என்னுடைய பேச்சைக் கேட்டவர்கள், கேளாதவர்கள் எல்லாருக்கும் மிக்க வந்தனம்.

“வாழ்க நிரந்தரம் வாழ்க தமிழ் மொழி வாழிய வாழியவே
உள்ள மனந்த தனைத்தும் அளந்திடும் வண் மொழி வாழியவே !

முதியோர் கல்வி

தொகுப்பு : கே. ஜி. பழனி.
ஆராய்ச்சி உதவியாளர்.

“ மதுவிலக்கு பிரசார கமிட்டியால் பல ஊர்களில் பயனுண்டாகா விட்டாலும் சில ஊர்களிலேனும் பயனேற்பட்டுள்ளதென்றே சொல்ல வேண்டும். மதுவிலக்குக் கமிட்டிகள் பயன்படுவது அதன் தலைவரையும் அங்கத்தினரையும் பொருத்துள்ளது. அவர்கள் உள்ளவாறே பிரசாரத்தில் எண்ணமுடையவர்களானால் கமிட்டி பெரிதும் பயன்படும். சிலவிடங்களில் கமிட்டி அங்கத்தினர்கள் உள்ளவாறே பிரசாரம் நடத்த வேண்டுமென்றும் எண்ணமற்றவர்களாயிருத்தலோடும் அக்கமிட்டி தங்கள் குடும்பத்தின் மனிதருக்கோ, சேர்ந்தவர்களுக்கோ வேலை வாங்கிக் கொடுக்கும் இடமாக பாவிக்கிறார்கள். அதனால் பிரசாரம் செய்யத் தெரியாதவர்களையும் பிரசாரகராக நியமித்துவிடுகிறார்கள். பயனுண்டாகாமற்போய்விடுகிறது. அதனால் கமிட்டியால் பயனுண்டாகாதென நினைத்தேன் மற்றும் ஒருவகையில் கமிட்டியைக் கொண்டு பெரிதும் பயன்படத்தக்க வேலைகள் செய்யலாம். மதுவிலக்குப் பிரசாரம் செய்வதோடும், சுத்தம், சுகாதாரம், படிப்பு, வயது வந்தவர்களுக்கு புத்தி போதிப்பது பொருளாதார சிக்கனம், இராஜ விசுவாசம் முதலியவற்றையும் போதிக்கலாம். அடல்ட் எஜுகேஷன் வேண்டுமென கவுன்சிலில் பலர் பேசுவதற்கு இதனை ஒரு கருவியாக உபயோகிக்கலாம். அதற்காக பிரசாரகர்களை ஏராளமாக நியமிக்கவேண்டும். அதற்கு தற்போது வைத்துள்ள பணம் போதாது. ஏற்கனவே, குடியால் வரும் பணத்திற்கு வரும் வட்டியை ஒதுக்கினார்கள். தற்போது ஒதுக்கியுள்ள பணம் வட்டிக்கு வட்டியாகாது. ஆதலால் நல்ல பிரசாரம் செய்து நாட்டைப் பண்படுத்த அதிகமான பணம் ஒதுக்கவேண்டும்.

“ செல்வமென்பது சிந்தையி னிறைவே ”

-எஸ். குப்புசாமி,

அஃதாவது!

செல்வமென்று சொல்லுவது மனதின் திருப்தியைப் பொருத்தது என்று பொருள்படும். இதை நமது ஓதாதுணர்ந்தவராகிய ஸ்ரீகுமரகுருபர சுவாமிகள் சிதம்பர மும்மணிக் கோவையில் திருவாய் மலந்தருளுதல் செய்தனர். மேற்கூறிய “ செல்வம் என்பது சிந்தையினிறைவே ” என்றதை “ செல்வம் என்பது சிந்தையில் நிறைவே ” என்னும் “ செல்வம் என்பது சிந்தையினிறைவே ” என்றும் பிரிக்கலாம். ஆனால் இரண்டிற்கும் பொருள் கூறுமிடத்து ஒன்றே. இவ்விதம் செல்வம் என்பது சிந்தையின் நிறைவே என்றதனால் நாம் என்ன காண்கிறோம் என்பதைப்பற்றி ஈண்டு சிறிது கூறுவோம் :—

பூலோகத்தில் இருக்கும் மனிதவர்க்கத்தில் செல்வத்தின்மீது ஆசையில்லாதார் ஒருவருமே கிடையாது. (ஆனால் இங்கு துறவிகளுக்கு சொல்லவில்லை. ஏனெனில் அவர்கள் முற்றுந் துறந்தவர்களாயிற்றே) ஏழைகளைக் காட்டிலும் பணக்காரனுக்கே செல்வத்தினிடம் விருப்பம் அதிகம் எனத் தெரிகிறது. ஆனால் சிலர், ஓளவையார் “ திரைகட லோடியுந் திரவியந்தேடு ” என்றாரே. அவர் ஏன் அவ்விதஞ் சொன்னார்? அதனால் நாம் செல்வத்தை எங்காயினும் சென்று சேகரிக்கத்தானே வேண்டும் என்று சொல்கின்றனர். ஓளவையாரின் வாக்கு அவ்விதமெனினும் அதனின் உட்கருத்து வேறு. அதை நமது திருவள்ளுவர் திருக்குறளில் இல்லறவியலில்,

“ பழியஞ்சிப் பாத்தாணுடைத்தாயின் வாழ்க்கை
வழியெஞ்ச லெஞ்ஞான்று மில் ”

என்றார்.

ஆகையால் ஒருவன் பழிபாவத்திற்கு அஞ்சி நியாயவழியில் பணத்தை சம்பாதித்து அதைக்கொண்டு தென்புலத்தார், தெய்வம், விருந்து, ஓக்கல், தான் என்ற இந்த ஐந்து வழிகளிலும் செலவுசெய்து இல்லாழ்க்கை நடத்துவானேயாகில் அவனுடைய சந்ததி குறையாது. தலைமுறை தலைமுறையாக மேலோங்கு மென்பதாம். “ எஞ்ஞான்றும் இல் ” என்றதால் நிச்சயமாய் அவ்வாறு நடத்துபவனின் சந்ததி எப்பொழுதுங் குறையாது என்பதாம். ஆகையால் இத்திருக்குறளின்படி மேற்படி ஓளவையாரின் வாக்காகிய முற்கூறிய “ திரைகட லோடியுந் திரவியந்தேடு ” என்ற பாட்டை வைத்து ஒத்துப்பார்த்தால் ஓளவையாரின் கருத்து நன்கு புலப்படும். அதாவது அவரும் திருவள்ளுவரைப் போலவே பொருளைப் பாபவழியால் சம்பாதிப்பது அறவழியாலீட்ட வேண்டுமென்றே கூறிப்போந்தார். ஆகையால் ஒருவன் நியாயமாய்ப் பொருளைச் சம்பாதிக்கவேண்டும். இக்காலத்தில் இவ்வித நியதியோடு பொருள் சம்பாதிப்பவர்கள் வெகு சிலரே. அநியாயமாய் வெகுபேர் பலபல விதமாய் பல பல வழிகளில் பணத்தைச் சம்பாதிக்கின்றனர். இவர்களின் கதி எப்படியாயினும் ஆகுக; இனி நாம் நமது பாட்டைத் தொடர்ந்து செல்வோம்.

மனிதனுடைய மனத்திற்கு ஒருவித இயற்கை யமைந்துகிடக்கிறது. அதாவது கிடைத்ததைச் சிறிதாகவும் பெறாததைப் பெரிதாகவும் எண்ணும் மடத்தனம். இந்த எண்ணத்தினால் தான் தனக்கு இருக்கும் அளவற்ற செல்வங்களில் சிலர் இச்சை வைப்பது தன்னிலும் மேம்பாடுடையார்களைப் பார்த்து தான் அவ்வாறாகோமா என்று விழைவுறுகின்றனர். உற்றுநோக்கின் இவர்களே அவர்களைவிட தனவந்தர்களாகவும் மேம்பாடுடையவர்களாகவும் இருக்கின்றனர். இவ்விடத்தில்தான் அழுக்காறு என்னும் ஒரு பாவி தோன்றுகிறான். பின்பு மூங்கிலிடத்து உதிக்கும் தீ மறுபடியும் மூங்கிலையே எரிப்பதுபோல் பொறாமை கொண்டவனையே அவன் அழித்துவிட்டுப் போகின்றான். ஆகையால் பூலோகத்தில் எவன்பணக்காரன்? எவன் ஏழை? என்று ஆராய்ந்தோமானால் நாம் எடுத்துக்கொண்ட பாட்டின்படி எவன் ஒருவன் தனக்குக் கிடைத்த ஊதியத்தைக்கொண்டு திருப்தி அடைகிறானோ அவனே செல்வந்தன் என்றும் அஃதில்லாது “ அல்காநல் குரவவா எனப்படுமே ” என்று மறுபடியும் நம் குமரகுருபர சுவாமிகள் மொழிந்தபடி என்ன செல்வம் இருந்தும் தன் மனச் சீமாதான

பிள்ளி பிறர் செல்வம் கண்டு அவாவுகின்ற தருதியே நல்குரவென்றும் அடைக் கொண்டவண்ண ஏழை என்றும் கூறினர். (புவிநீர் அச் சிதம்பர மும்மணிக் கோவையுள் செல்வத்தைப் பற்றியும் நல்குரவைப் பற்றியும் ஒரு சிறிய கதையாகத் தம் செய்யுளில் கூறியுள்ளார்.

அவை வருமாறு :—

“கொடியு முரகங்கொற்ற வெண்குடையும்
பிறர்கொளப் பொறா அன்றானே கொண்டு
பொதுநீங்கு திகிரிதிசை திசைபோக்கிச்
செவியிற்கண்டு கண்ணிற் கூறி

இருநிலம் புரக்கு மொருபெருவேந்தன்
மிக்கோனொருவன் வெறுக்கை நோக்குழித்
தோக்கதன் வெறுக்கை சுருங்கித் தோன்ற
விழுப்புறு விழுமமெய்தியமுகக் கறுத்து

மற்றது பெறுதற்குற்றன தெரீஇ
யயிற்சுவைபெறா அன்றுயிற் சுவையுறாஅன்
மாணிழை மகளிர் தோணவங் தொளா அன்
சிறுகாற்றுவழங்காப் பெருமூச்செறிந்து
கவலையுற்றழிவதூ உங்காண்டு மதா அன்று
விறகெடுத்தூர்தொறுஞ் சுமந்து விற்றுக்கூலிகொண்டு
புற்கையுமடகு மாந்தி மக்களொடு
மனையும் பிறவுநோக்கியன்மனை
முயற்சியின்மகனை யிலைத்தனனென்னி
யெனக்கிணையிலையென வினையன் மற்றொருவன்
மனக்களிப்புறீ இ மகிழ்வதூ உங்காண்டும்”

அதனால் :

“செல்வமென்மது சிந்தையினிறைவே”
“யல்கா நல்குரவவா வெனப்படுமே” என்றார்.

இத்திருப்பாட்டால் நாம் என்ன கதையைத் காண்கிறோமெனின்மிகுந்த தற் பெருமையையுடைய அரசன் ஏகசக்கிராதிபதியாய் வெண்குடை நிழலின்கண் சிங்காதனத்தின்மீது வீற்றிருந்து தன்பால்வந்து குறையும் முறையுமிடும் குடிகளை அது தீர்த்து (ஓர் காலத்தில்) அரசாண்டு வந்தான். (குறையென்பது வறுமையுற்றிருப்பதும், முறை என்பது—வலியாரான் மெலி வெய்தலும் எனக்கொள்க) அப்படியிருக்கும் நாளில், ஓர் நாள் அவன் தன் பொக்கிஷ சாலையின் பண இருப்பைக் கண்டு, சந்தோஷிக்கும் பொருட்டு பொக்கிஷத் தலைமையதிகாரியை விளித்து நமது பொக்கிஷத்திலிருப்பது எவ்வளவு செல்வம் என்று கேட்க, அவன் 49 கோடி ரூபாய்கள் என்றான். ஆனால் அவ்வுரிலேயே பெருதனவந்தனான ஓர் செட்டிக்கு ரூ. 50 கோடி ரூபாய் இருப்பதையும் அப்பொக்கிஷதாரனே கூறிக் கேட்டதும் உடனே தன் செல்வம் குறைந்து போயிற்றே என்னும் விசனத்தால் பெருமூச்செறிந்து நாம் எவ்விதம் அந்தக் குறையை நிறைவாக்குவோம் என்று அதே ஏக்கத்தால் ராஜ உணவாகிய அறுசுவையுடன் கூடிய இராப்போஜனத்தையும் இழந்து, புஷ்பமெத்தைதின்மீது துயிலும் அச்சயன சுகத்தையு மிழந்து, கந்தர்வ ஸ்திரீகளுக்குக் கொப்பாகியதன் பட்டத்து இராணியின் இனிய போகத்தை யும் நீத்து வெகு கவலைக்குள் மூழ்கியவனானான். இது இப்படியிருக்க, அதே ஊரில் அருகிலிருக்கும் காட்டிற்குச் சென்று விறகு வெட்டி வந்து நான் தோறும் விற்று அதனால் வரும் கூலியைக் கொண்டு குடும்பத்தை நடத்தும் கூலிக்காரனொருவன் தன் வழக்கம் போல் இராஜன் துக்கத்திருக்கும் அந்நாளிலும் காட்டிற்குச் சென்று விறகு வெட்டிக் கொண்டு வந்து அவற்றை பட்டணங்களில் சென்று விற்று அவற்றால் வரும் சொற்ப ஊதியத்தைக் கொண்டுதன் சக்திக்குத்தகுந்தவாறு கஞ்சி காய்ச்சிக் குடிப்பதற்கு வேண்டிய சில சாமான்களோடு வீடு திரும்புகிறான். அவன் வரும்போது அவன் மனைவி வீட்டின் வேலைகளையெல்லாம் செல்வனே முடித்து தன் கணவன் எப்பொழுது வருவார், எப்பொழுது வருவார் என்று வாயிற்படி அருகில் வந்து அவனை எதிர்பார்த்தவண்ணம் இருக்கின்றாள். அதே சமயம், புருஷன் வீட்டினுள் நுழையவும், மனைவி புன்னகையோடு அவனை வரவேற்று அவன் கொண்டுவந்த சாமான்களைக் கொண்டு விரைவில் கஞ்சி காய்ச்சி பிள்ளைகளெல்லோருக்கும் இட்டு தன் பர்த்தாவுக்கும் இட்டு தான் எஞ்சியதையுண்டாள். பிறகு, அக் கூலியாளன் தனது அமைதியான வாழ்க்கையின் நிலைமையைகண்டு ஆனந்தக் களிப்பெய்தி “நம்மைப் போலும் நிம்மதியான வாழ்க்கையை நடத்துபவன் ஒருவன் உண்டோ” என்று வியக்கின்றான். பின்பு தன் மக்களையொரு புறமும், தன் மனைவியை யொருபுறமுமாக அணைத்தபடியே சந்தோஷ மாய் நித்திரை செய்கிறான்.

மேற்கூறிய இவற்றுள் யார் வறியன், யார் வெறுக்கை யுடையோன் எனில் கூலிக்காரனே செல்வவான் என்றும், அரசனே ஏழை யென்றும், அறிந்ததால் நமது குமரகுருபரசுவாமிகள் எவ்வளவு செல்வம் இருப்பினும், மனத்தில் திருப்தியில்லாவிட்டால் அச்செல்வம் இருந்தும் பயனில்லை என்றும் கூலிக்காரனாயினும் அவன் தான் கொண்டதையே பெரிதாக எண்ணினானானால் அதுவே செல்வமென்றும் நாம் மேற்கூறிய பாட்டால் அறிகின்றோம்.

பூலோகத்தில் மனிதர்க்கு மூன்றிடங்களில் ஆசையானது உதிக்கின்றது. அதாவது மண்ணின் மீதும், பொண்ணின் மீதும், பெண்ணின் மீதுமாகிய மூன்று ஆசைகளே. இவைகளில் மண்ணாசையும் பொன்னாசையும் அவ்வளவு வலியுடைத்தன்று. பெண்ணாசையே மிகவலியுடையதாம். இவற்றை நமது துறவறச் சிங்கமாகிய பட்டினத்தடிகள் :—

“அன்னவிசாரமதுவேவிசார மதுவொழிந்தாற்
சொன்னவிசாரந் தொலையாவிசாரம் நற்றோகையரை
பன்னவிசாரம்பலகால் விசாரம் படும்பாவிநெஞ்சிற்
கென்னவிசாரம் வைத்தாய் இறைவா ! கச்சியேகம்பனே”

என்றார்; முதலில் அன்னவிசாரத்தை அதுவே விசாரமென்றார்; ஏனெனில், சோறிருந்தாலன்றி ஏனைய தொழில்கள் செய்ய முடியாதாகையால் அதுவே விசாரமாய் இரைதேடச்செய்து வயிற்றுக்குப் போட்டா லொழிய மனம் நிம்மதியடையாது. சரி, எப்படியோ தினம் சாப்பாட்டு வேளைக்கு எப்படியோ அன்னம் கிடைத்து விடுகின்றது. பின்பு சொர்ண விசாரமேற்படுகின்றது. நகைகளினிடத்தே ஆசையுண்டாகிறது. பலரைக் கண்டு நாம் இம்மாதிரி கடுக்கன் செய்து போட்டுக் கொள்ளவேண்டும்; இம்மாதிரி காப்பு செய்யவேண்டுமென்று எண்ணமுண்டாகிறது. அந்த எண்ணம் மனதிலேயே நிலைத்துவிடுவதால் நகைசெய்து போட்டுக் கொண்டாலொழிய அவ்வாசை யடங்காமையால் தொலையாவிசாரம் என்றார். சரி எப்படியோ அவனிஷ்டப்படி நகையுஞ் சிலவற்றை யடைந்தான் என்று வைத்துக் கொள்வோம். பின்பு பெண்ணாசை யேற்பட்டுவிடுகின்றது. அதை நமது பட்டினத்தடிகள் பலகால் விசாரம் என்றார். ஏனெனின் அது எளிதில் மாற்றக் கூடியதல்ல. அது பயனள வாக்கண்டவர்களுக்கே தெரியவரும். இவ்வாறு கூறினதால் பெண் ணாசையே எல்லா ஆசைகளிலும் வலியுடைத்து என்று இத்திருப் பாட்டால் தெனியலாகும்.

சிலதனவந்தர்கள் தங்களிடம் இருக்கும் செல்வங்களெல்லாவற்றை யும் விட இன்னொருவன் அதிகமாய்ப் பெற்றிருந்தால் அவன் செல்வம் நமக்கு எப்போது வருமென்று ஆவலுறுகின்றனர். தம்மிலும் எவ்வளவோ பேர் தரித்திரத்தால் துன்புறுவதை அவர்கள் அறியார் போலும். இவர்களைக் குறித்தே நம் குமரகுருபரசுவாமிகள் :—

“தம்மின்மெலியாரை நோக்கித் தமதுடமை
யம்மா ! பெரிதென்றகமகிழ்க—தம்மினுங்
கற்றாரை நோக்கிக் கருத்தழிக் கற்றதெல்லா
மெற்றே இவர்க்குநா மென்று” என்றார்.

தன்னிலும் கீழிருப்பவருடைமைகளைப் பார்க்கிலும் தாம்பெற்றது அதிக மென்று சந்தோஷிக்க வேண்டுமாம். சும்மா சந்தோஷிக்காது “அம்மா ! பெரிது என்று அகமகிழ்க” என்றார். ஆகையால் முற்றிலும் சந்தோஷப் பட்டு திருப்தியடைவதேயல்லாது சிறிதும் துயருறக்கூடாது. ஆனால், கல்வியிலும் அப்படியே தான். கற்றவரையில் இருக்காது தன்னிலும் மேலாகக் கல்வி கற்றவரைப் பார்த்து நாம் கற்றது இவருக்குள்ள கல்வி களில் ஒரு சிறிது பாகத்தையன்றோ கற்றோம் என்று அவர்தம் கல்விக்கு வியந்து உடனே தானும் அவ்வாறாக முயற்சிக்கவேண்டுமே யல்லாது தனக்குங் கீழாய்க் கல்வி கற்றிருப்பவரைப்பார்த்து இதுவே போது மென்று திருப்தியடையக்கூடாது.

சிலர் எவ்வளவு பணத்தைப் படைத்தாலும் மனம் நிம்மதியின்றி இரவிலும் தூக்கமின்றி புரளுகிறார்கள். பெரிய பெரிய ஆபிஸ்களை வைத்து நடத்தும் எஜமான்களுக்கும் இரவில் தூக்கம் இல்லை. ஏனெனில், தான் நாளைக்கு ஆபீஸுக்குச் சென்றால் யார் யாருக்கு என்னென்ன வேலை கொடுக்க வேண்டுமென்றும், காரியார்த்தமாக எங்கெங்கு செல்ல வேண்டுமென்றும் கொடுக்கல், வாங்கல், கடன் முதலியவைகள் எவ்வளவில் இருக்கிறதென்றுஞ் சதாயோசித்திருக்கிறானாதலால் தூக்கம் பிடிக்கிறதில்லை. ஆனால் அதே ஆபீஸில் வேலை செய்யும் வேலைக் காரர்களுக்கு மாத்திரம் மனம் நிம்மதியாயிருக்கிறது. அவர்கள் இரவில் நன்றாய்த் துயிலுறுகின்றனர். ஏனெனில், அவர்கள் ஒருவேலையும்

சித்தனையுமின்றி அன்றாடம் கொடுத்த வேலைகளை செவ்வனே முடித்து விடுகின்றார்கள். கையால் மனம் அவர்களுக்கு நிம்மதியாயிருக்கிறது. இப்படி சொல்வதால் செல்வத்தை இகழ்ந்து கூறுவதாய் வாசகர்கள் நினைக்கக்கூடாது. செல்வமிருந்தால்தான் பூலோகத்தில் புகழுடன் நிலைத்திருக்கமுடியும். இல்லாவிட்டால், நடைப்பிணத்திற்குச் சமம். பொருளிருந்தால்தான் நமக்கு மறுமைக்குப் பயன்படும் அறத்தையும், இம்மையில் வரும் இன்பத்தையும் அடையலாம். இதை நமது திருவள்ளுவர் :—

“அறனீறு மின்பமுன்னுந் திறனறிந்து
தீதின்றி வந்த பொருள்”

என்றும்,

“குன்றேறி யானைப்போர் கண்டற்றார்தன் கைத்தொன்
றுண்டாகச் செய்வான் வினை” என்றும்

பொருளை வியந்து கூறி அதனால் வரும் இம்மை மறுமைப் பயன்களைக் கூறினார். கூறினவர் இங்கும் “திறனறிந்து தீதின்றி வந்தபொருள்” என்றார். ஆகையால் பழியஞ்சி சம்பாதிக்கவேண்டும் என்பது பொருள். “குன்றேறி யானைப்போர் கண்டற்றார்” என்று பொருளைப்படைத் தவன் செய்யுந் தொழிலை வியந்து கூறினார். எப்படியெனில் யானைகளினது போரை கீழேயிருந்து தன்தேகத்திற்கு ஒரு அபாயமுமின்றி பார்க்க முடியாதாகையால் ஒரு பெரியமலை மேலேறிக் கொண்டால் போரையும் நன்றாகப்பார்த்து வெற்றி யார் பக்கம் தோல்வி யார் பக்கம் என்பதையும் தனக்கோரிடையுறுமின்றி அறியலாமாகையால் பொருளே பூலோகத்து மானிடர்களுக்கு இன்றியமை யாதவை. இதனால் தான் “பொருளல்லவரை பொருளாகச் செய்யும் பொருளல்லதில்லை பொருள்” என்றுபொருள் செயல் வகையில் முதலிலேயே கூறினர். ஆகையால் “பொருடனைப் போற்றிவாழ்” என்று ஔவையார் சொன்னபடி நாம் பொருளையும் தக்கவழியில் செலவு செய்து வரவேண்டும்.

“போதுமென்ற மனமே பொன்செய்யும் மருந்து” என்பதற்கேற்ப தனக்குக் கிடைத்த அளவில் திருப்தியடைந்து வகுத்தான் வகுத்தபடி முன்பு எவ்வளவு நல்வினை செய்தோமோ அவ்வளவு இப்போது செல்வமும் தீவினையின் அளவு துன்பமும் வருமாதலால் அதையுணர்ந்து இலம் என்று வெஃகுதல் பிறர்மாட்டு செய்யாது கடவுளைப் போற்றி வாழ வேண்டுவதே கடமையாகும்.

(1929 பிப்ரவரி 12ம் தேதி ஆனந்த
விசுடன் இதழிலிருந்து.)

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