

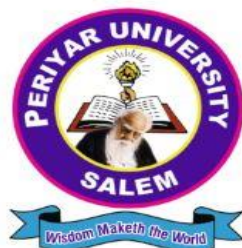
PERIYAR UNIVERSITY

(NAAC 'A++' Grade with CGPA 3.61 (Cycle - 3) State University - NIRF Rank 56 -State Public University Rank 25)

SALEM - 636 011, Tamil Nadu, India.

CENTRE FOR DISTANCE AND ONLINE EDUCATION (CDOE)

M.A HISTORY SEMESTER - II



**CORE V: SOCIO - CULTURAL HISTORY OF TAMIL NADU -
1565 – 2000 CE**

(Candidates admitted from 2025 onwards)

PERIYAR UNIVERSITY

CENTRE FOR DISTANCE AND ONLINE EDUCATION (CDOE)

M.A History 2025 admission onwards

CORE V

Social Cultural History of Tamil Nadu - 1565 - 2000 CE

Prepared by:

Dr.K.Ashok
Associate Professor
Dept. of History
Madras Christian College
Tambaram, Chennai- 600 059.

Scrutinized & Verified by:

BOS Members,
Centre for Distance and Online Education (CDOE)
Periyar University
Salem - 636011

SEMESTER II
CORE VI
Socio - Cultural History of Tamil Nadu-1565 -2000 CE

UNIT I

The Nayaks of Madurai – ThirumalaiNayak – the Nayaks of Senji – The Nayaks of Tanjore – social and cultural condition under the Nayaks – contribution of Nayaks to art and architecture and Tamil culture.

UNIT II

Tamilagam under Marathas – Society: caste system – status women – achievements of Raja Serfoji – Literature under the rule of Tanjore Marathas – SaraswathiMahal Library – Development of Art and Architecture under the Marathas

UNIT III

The Marava country and the Sethupathis of Ramnad – society - cultural contribution; Administration of the Nawabs – village administration – society – famines and diseases – status of women – economic and religious life – Social Impact of the Europeans; Religion: Saivism: St.Ramalinga- Vaishnavism: the Schism

UNIT IV

Christianity: Policy of the Company - growth and impact - Introduction of Western education – Government education - Professional and Technical education– Female education.

UNIT V

Emergence of Administrative and Professional Elites – Justice Party and Non-Brahmin Movement – E.V.R, a social reformer – Self Respect Movement - Contribution of Dravidian Movement to social transformation- socio- cultural impact of the Dravidian parties

LEARNING RESOURCES

Recommended Books

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UNIT –I

TAMIL COUNTRY UNDER THE NAYAKS AND MARATHAS.

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- 1.3. Economic Life under the Nayaks
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- 1.9. Religious Life under the Marathas
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1.0 Introduction

The Tamil country was conquered by the Vijayanagar kings within half a century of the inception of the kingdom. In about 1370 A.D. the conquest of the Tamil country was completed. For well over 400 years Tamil country was ruled as a part of the Vijayanagar Empire. After the battle of Talikotta (A.D. 1565) the

empire survived for another hundred years. In the Tamil country, Nayaks ruled as subordinates of the empire. In 1558, the Madurai Nayakship was first established. Subsequently Nayaks of Gingee Vellore and Tanjore were established. The rule of the Nayaks lasted more than a century. The final extinction came in the hands of Chandasahib in the first half of the 18th century.

The Vijayanagar and Nayak economy was primarily based on land. Many new areas were bought under the plough and agricultural production increased considerably. The king followed a policy of liberal industrialization. One of the important features of the Vijayanagar-Nayak society was the adoption of alien community from the Telugu and Kannada regions.

It is generally believed that the Vijayanagar empire was established to protect the Hinduism. The kings of the Vijayanagar and Nayak dynasties were great patrons. This period was the efflorescence of Hindu religious ideas. Many works on religion and philosophy were composed during this period. Nayak rule in the Tamil country contributed to the richness of the literary movement. During the period of Nayaks Temples became very elaborate both in structure and organization. Old temples were amplified, modified and altered.

Maratha occupation of the Tamil country started in the year 1676 A.D. In that year the last Nayak ruler of Tanjavur, Chengamaladas was expelled by Ekoji, the brother of Shivaji. The Maratha occupation lasted up to 1799 and Serfoji II handed over the country to the British and received pension from them. Finally in 1855 the British became the master of the Tanjore region. The Madurai region was ruled by the Nayak king Chokkanatha Nayak and queens Mangammal and Minakshi. This short period of Maratha rule in the Tanjore resulted in the large scale migration of the Marathas into the Tamil country.

1:1 Objectives

- Having gone through this unit you will be able to
- Limelight the socio-economic status of people during the times of Nayaks and Marathas
- Explore the administrative experiments of Nayak and Maratha kingdoms.
- Acquire knowledge on the literary advancements attained during this period
- Appreciate the art and architectural marvelous of this period

1:2 Social Life under the Nayaks

The society during the Vijayanagar-Nayak time was divided into several sections. The Brahmanas and Vellalas were the two dominant groups in their period. There were other communities like Chettis, Vanniyar and Srigopalas. There were untouchable communities also. One of the important features of the Nayak society was the adoption of alien communities from the Telgu and Karnataka regions. The Saurashtras and later the Muslims and the Christians formed themselves separate social groups. Thus in the 14-17th centuries the Tamil society flourished among the various communities, which led to the adoption of several traits from one another. Sometimes this led to conflicts. Also this period saw the rise of social consciousness among the different communities.

COMMUNITIES**Vellallars:**

Among the different communities Vellalars were the dominant group. They were the owners of land. Cultivation of dependent on them. They formed

the biggest section of the population in the country. In this period they organized themselves into a corporate body called Chitra-melipperiyanaadu.

Brahmanas:

The Brahmanas were learned and functioned as priests in the temple. They also served also as ministers and generals in the empire. They have led contingents of army to the battle fields. A few of them owned estates. There were a few traders also among the Brahmanas. They led a simple life and spent their time in reading Vedas and shastras.

Martial communities and others:

Among the martial communities, the Vanniyar Tandirmar, Agampadiyar and Maravar may be mentioned. These communities have now settled as land owners and cultivators. The betel growers and cultivators of oil seeds formed another dominant sub-group. These two communities functioned as traders also. The cultivators of oil seeds were one of the affluent communities in the Tamil country. They extracted oil from the various oil seeds. The betel growers also had a promising trade.

Artisan Communities:

The artisan communities formed another distinct group. There are five artisan groups namely (1) goldsmith (2) brass-smith (3) black-smith (4) carpenters and (5) idol makers. The first four communities supplied the household utensils and furniture. Each one these communities lived in a village and offered their services to the society. Craftsmanship was usually hereditary.

They were collectively named as Panchalar. There seems to have sub-sects among the Panchalas.

Weavers :

The weavers formed a sizable group in the Tamil country. The Saliya, Niyayattar, Seniyar and Kaikollars are the different weaving communities. Among them the Kaikkolars occupied a supreme position. They generally lived in separate streets close to the temple. In the 16th and 17th centuries separate settlement of weavers were established with the advent of European traders. The Kaikkola weaving settlements were also established near the port cities. The Kaikkolas also fought for certain social privileges. The Kaikkolas of Kanchipuram and Virinchipuram enjoyed the privilege of using dandu (palanquin) and sangu (conch). In 1485 the same privileges were extended to the Kaikkolas of Valudalampattu rajya. The Kaikkolas of Kanchi were also given some privileges. In 1503 the privileges were extended to the Kaikkolas of Tirbhuvanamdevipparru and Nenmalaipparu. Some Paraiyar groups were also took the weaving.

Paravas :

The Paravas were a fishing folk lived along the east coast. The Paravas on the south Pandya region took to pearl fishing also. Some of them were weavers. There are merchants who traded in the painted cloth known as Calico. When the Jesuit missionaries visited the east coast many Paravas were converted to Christianity. Their food consisted of meat, fish and rice

Downtrodden Communities :

There were a few untouchable communities. Among them the Pariah and Pulaiya groups are common. They formed the lowest cadre in the social ladder. They were the agricultural labourers. They also performed the menial services in the village. They lived in separate quarters usually: situated outside the proper village settlement. They led a miserable life. In many cases the labourers were slaves (adimai) and they were just the property of their masters. Inscriptions mention Vellala and Pulaiya slaves. They were considered as property and liable to be transferred to other masters. The barbers, potters and washerman were the other communities lived in villages. They seem to have attached with their villages and mobility was very much restricted.

Telugu Communities:

The introduction of the Vijayanagar rule witnessed the large scale settlement of the Reddis, an agricultural community from the Telugu area. The reddis were divided into two groups: (1) Pangala Reddis and (2) Panta Reddis. With the Telugu speaking communities came the Telugu Brahmanas. The Nayaka the militant Telugu community was another influential community that survived in the Tamil country. The Telugu speaking Uppilians (salt merchants) spinners and dyers, senians (weavers), barbers, leather workers, oddans (house builders) and Dombans (Basket plaiters) were the other communities who have settled in parts of Tamil country.

Saurashtras:

The Saurashtras (Ipattunulkarar) were another group who hailed from Saurashtras and settled in parts of Tamil country. They migrated during the

Vijayanagar times. They settled in the Tamil country under royal patronage. An important settlement flourish in Madurai. They assumed Brahman caste names and spread certain legends that they were originally Brahmans. They had some disputes with Brahmanas over certain social rights. During the regency of Mangammal, she established the right of conducting upakarma ceremony by the Saurashtra community by issuing copper plate to them.

Right hand and left hand groups:

The different communities in the Tamil country aligned themselves into two main groups as the Valangai (right hand) and idangai (left hand) groups. About the origin of these two groups many traditions are available. T.W. Ellis mentioned that the agricultural were Valangai sect and the non-agriculturists like merchants also accepted the theory. However there is no positive and artisans formed into idangai. M. Srinivasa Iyengar evidences in support of this history. The origin could be traced to the military classifications of the Imperial Cholas. Those who took up arms on the right side of the military formation were the right had group. Those who formed the left side of the formation were left hand groups. According to tradition each group consisted of 98 sub-sects.

The two groups had frequent conflicts among themselves. The disputes were sometimes on trivial matters like which group has the right to wear white or red colour flower. On some occasions they quarelled for participation in festivals

Foreigners:

There was a considerable foreign population in the Tamil country, The Portuguese, the French and the Danish contributed to the foreign population. The

generally lived in separate quarters. Most of their settlements created by them. These foreign population had their own churches and mosques in their settlements. Some Christian missionaries mingled with the Hindu population and attempted conversion to their religion. They had a mixed reception among the native population. The Muslims also made some conversions.

Education:

Education pursuits were confined to a few communities. The Brahamans, the Kshatriyas and the Vaisyas were in need of education. Each village had a small educational institution often paid by the local population. The teacher was Uvatti who taught the students according to his own syllabus. The school was normally held in the house of the teacher. Education was generally of gurukula tupe. Mutts also played an important role in the spread of education. They specialized in the religious philosophy. Much of the Vijayanagar-Nayak educational system was inter-woven with religion. So part of their education was centered round religion and religious philosophies.

The Brahmanas had an educational system of their own. They learned Vedas and allied literature. Temple premises were utilised for conducting classes. At Adaiyapalam, Appaya Dikshitar established a school in the Kalakantesvara temple and made provision for the teaching of about 500 students in the Srikantabhasya. In the Arulalaperumal temple at Kanchipuram a school was held to teach Vedas. The teachers appear to have remunerated by assignments of lands. Lands were granted as adhyayana vrutti. King Achyutaraya made a grant of village for promoting vedantic studies. In 1535 a piece of land was granted at Virinchipuram for the teaching of a few sections in

the Rig and Yajur Vedas. Madurai was a great center of learning. According to Fr. Robert de Nobili, there were about 10,000 students and the Nayak of Madurai supplied food and cloth to them. Encouragement was given for the recitation of religious literature in the temples also. In 1523 a gift of land was made for the recitation of Sanskrit Vedas, Dravida Vedas and the exposition of vedanta.

Sciences like astrology, astronomy and medicine were also taught. There seems to be no special schools to teach these subjects. Experts in the fields trained the students. They were generally selected among their own communities. The Vaisiyas learnt the science of mathematics and the art of trade. The Kshatriyas learnt the art of administration and warfare.

Temples maintained libraries. They were known as Saraswati Bhandara. One library is mentioned in the Arulalaperumal temple at Kanchipuram. With the advent of the Europeans Tamil books were printed.

Family:

The prosperity of a society rests with the proper running of the family. The family was the smallest unit, and many such units constituted into a society. In the Vijayanagar empire this basic unit was very well recognised. The head of the family unit was undoubtedly the father. Mother was respected as the second important person in the family. There were joint family units as well as individual households. In the joint family unit the property was held by all the eligible members of the family. The property ordinarily descended on the male members. Where male members are absent, the right of property passed on to the female.

Women :

The women normally stayed indoors and attended to their household duties. In some communities women went outside and earned their livelihood. Among the cultivators the women helped men in their agricultural pursuits. The women in some communities possessed enormous wealth of jewels. They also inherited property in certain occasions. Many women were reputed authors. The authoress of Raghunathabyudayam mentions that there were in the court of Raghunatha of Tanjore many accomplished women proficient in composing four kinds of poetry;. Some women were capable of explaining works written in various languages. They were able to sing very sweetly and play on the vina and the other musical instruments.

Temple dancers form a separate group. They were entrusted with the duty of performing dance on front of the deity on specified hours of a day. They are also singers who sung devotional songs in front of the deity on festival occasions. They lived near the temple quarters and received remuneration from the temple. Their services were hereditary. These temple dancers also danced in the car procession also. A performance of about 30 dancers in the car festival at Thiruvaiyaru was witnessed by a Jesuit missionary.

Marriage:

An important institution in the social life was marriage. Marriages were generally arranged by elders. Love marriages were also known. Normally a marriage was arranged between parties who have attained majority. Child marriages were popular in certain communities. Polygamy was a popular system in this day. The King's nobles and the public married more than one wife. The

system of giving dowry was prevalent in this period. Land and gold were granted as dowry. Bride money or giving *sradhana* to bride was also popular. However it was opposed by the people. The Brahmanas of various subjects in the Padaividu rajya during the times of Devaraya-II drew up an agreement that they shall not conclude marriage after receiving gold from the bride's party conclude the marriage shall be in the form of *Kanyadan* and those who punishment by the king and shall be excommunicated. This agreement was also binding on all the communities like Kannadas, Tamils and Telugus.

Sati:

The customs of Sati was practiced. The foreign travellers Barbosa, Caesar, Frederic, Nuniz, Baradas, Pietra Della Valle and Linschoten give evidence for the prevalence of sati in South India. There seems to be some preference with regarded to the following of sati among various communities. The custom also differed from place to place. The women seem to have either burnt or buried along with her husband. The foreign travellers give graphic descriptions of the ceremonies attached with sati. The performance of sati, could not be considered universal. It was probably popular among the nobility. Sati was not compelled but voluntarily performed. The performance of sati was commemorated by the erection of sati stones. On these stones were sculptured the representations of the widow who committed sati on the death of her husband. They are generally sculptured with a pointed pillar or post from which projects a woman's right arm bent upwards at the elbow. The hand is raised with fingers stretched and a lime fruit is usually shown very between the thumb and fore fingers. Such Sati stones are very few in Tamil country but in Karnataka they are numerous. One of the famous performer of sati was the queen of

Vijayanagar Chokkanatha. Another famous performance was by the wives of Tirumalai Nayak.

Housing:

The people lived in different types of houses. The nobility lived in fully equipped palaces. These had many big rooms enclosed with spacious yards. The Nayak chiefs also lived in big palaces. These residences of Nayaks were ordinarily situated on plains. Palaces were also constructed at hills tops and palaces of strategic importance. These palaces were surrounded by a big fort. Madurai and Tanjore had Nayak palaces. At Shenji the palaces was situated on the top of a hill. At Vellore was a palace situated within a fort which served as the residence of Bommi Nayaks. These palaces contained provisions for keeping a big army contingent.

The rich people also lived in big houses. These houses were built of burnt bricks and the walls coated with lime plaster and polished. Big pillars and massive walls are the characteristics of these buildings. Sometimes painting were executed. Wood, coconut and palmyra tree rafters were employed in the construction. Doors and windows were made out of wood. The middle class lived in small houses. Some of these houses had upper storeys with balconies. The floor of these houses were normally made up of rammed earth. These mud floors were smeared with cow-dung. In the big palaces of the floor consisted of fine lime mortar laid over a rammed rubble mixer. The poorer sections lived in small thatched houses. They had small doors. Upto a certain height and mud walls were raised and over which the roof was laid out. The floor was laid up with rammed earth.

Houses in the villages were arranged on the two sides of a long street. The villages ordinary consisted of more than one street. Each street was assigned to a particular community. The communities which are in service to the temple lived adjacent to the temple.

Food :

Rice was the staple food of the people. With rich the people took a good amount of cereals. Kambu was a common food among the common folk. Vegetables supplemented the food. Meat and fish were consumed by a section of people. The Brahmanas, Vaisyas and Jains took vegetarian food. Food was eaten in plantain leaves also. There seems to have regular feeding houses for travellers also. These choultries were established on highways by kings and philanthropists. Proper grants were given for the maintenances of these choultries. In many temples Brahmanas were fed with different items of food.

Chewing of betel leaf was an important custom followed in this period. The king and nobles chewed a good amount of betel. The Vijayanagar and Nayak court accorded certain special privileges to the betel page. Betel was also offered to God and in many temples provisions were made to the offer of betel to the deity after the sacred food offerings.

Dress:

The people wore different types of dress. Cotton was the common material used by the masses for making their dress. The kings and nobility used silk for their dress. Satin was also in use. Wool and linen were also used for making costume. The dress of the nobles were embroidered with many designs.

The designs were executed with gold threads. The nobles and rich wore a cap of gold brocade covered a piece of fine silk stuff. A long silk cloth was used as a turban. People wore difference types of turbans. The well to do people wore the lower garment with many folds, which are gathered in between their thighs. The common people went quite naked excepting a piece of cloth in their middle. The courtesans wore white garments of very thin cloth or silk of bright colours. One part of their dress was tucked on to the girdle and the other end was thrown over the shoulders. Cloth worn around the girdle and used another piece of cloth to cover their upper parts of the body.

Rich people wore foot wear. There are a few types of chappals usually worn by wealthy persons. However the majority walked barefooted. Woman wore a head dress. Caps embroided with flower designs were used by them. Women decked their head with flowers. On festival occasions men also wore flowers.

Ornaments:

Ornaments were worn by all sections of the society. Gold ornaments of various sizes and shapes were worn Necklaces, ear rings and armlets were commonly used. The gold ornaments were sometimes inlaid with precious stones and pearls. Strings of pearls formed a kind of necklace. Finger rings and girdles, bracelets, and head ornaments of different sizes were also worn by them. Diamonds, neck rings, double neck rings and nose ornaments are the other ornaments worn in this period. The people use perfumes also. They smeared the paste made up of with musk, sandal wood, saffron and rose water. The women used to apply saffron and musk to their body.

Games:

One of the largely participated games by all sections of the society was wrestling. These matches were periodically hold in the headquarters of the Nayakas, Kings and nobles also witnessed the animal hunt as a pastime. Sometimes they enjoyed the fight between man and animal. Cock fights and bull fights were also witnessed by nobles and kings. Raghunathabyudayam mentions the existence of a Gymnassium at Tanjore. At Madurai, the Nayak kings built a Gymnasium to witness these matches. Hunting was also an important pastime for the kings and nobles. They took great delight in hunting elephants or witnessing elephant hunts. Boards and deers were hunted. Horse riding was another pastime. Among other pastimes chess may be mentioned.

Festivals:

The public indulged in many festivals. These festivals in a way refreshed the minds of people. There were public and religious festivals. One of the important public festivals celebrated with much fun fare was the Deepavali. The harvest in the villages could have celebrated by the cultivators. There were many religious festivals. The king's birthday was celebrated with the usual splendour in the temple. The Makara Sankaranthi and Ugadi were other important festivals. The marriage of the deities called for a festival in some big temples. Among the large number of festivals of the Vijayanagar times mention may be made to the following festivals: (a) festivals of floats (b) hunting festivals (c) spring festival and (d) Masi Makam festival.

1:3 Economic life under the Nayaks

The Nayak economy was primarily based on land. Many new areas were bought under the plough and agricultural production increased considerably. The king followed a policy of liberal industrialism. Their rule witnessed the rapid urbanization in the Tamil country. Commercial activity increased and merchants from distant places thronged the cities of Tamil country. It is in this period Europeans took a keen interest in the South Indian trade, particularly in the Tamil country. All these factors induced a remarkable change in the economy of the Tamil country in this period.

Agriculture

Villages:

The center of agricultural economy was the village. There were three major group of villages:

- (a) donative villages.
- (b) royal villages and
- (c) villages of cultivation.

A village donated to temple, mutt or a Brahmana may be included in the first category. The *devadana*, *brahmadaya*, *madappura*, *tirunamattukkani* and *tiruvidaiyattam* are the villages donated to temples and Brahmanas. In the second category the bhandaravadi villages may be included. These villages were fully owned by the State. The Military chiefs granted to the officers of the army and Nayaks are also to be included in this category. The amaram villages also come under this group. The lands in the last category of villages were owned by individual cultivators severally. Villages of this type are greater in number than

the other two categories. There is no estimate available to know the number of villages in each category during Vijayanagar and Nayak periods.

A village consisted of a living quarter, cultivable lands, streets and waste lands. Different sections of the village population lived in different quarters. The landlords lived in big houses and occupied the village's prestigious place. The agricultural labourers and merchants occupied other parts of the villages generally located adjacent to the main settlement. Other members of the communities occupied different places within a village. The untouchables have a separate quarter. The houses were mostly built of mud walls supporting a thatched roof.

Land:

The cultivable land was divided into three categories on the basis of the crop cultivated in the field. The land cultivating paddy was identified nancey (wet land) while the land produced non-paddy crops was categories puncey (dry land). Land which produced crops like plantain, coconut, jack fruit, palms and flower-bearing plants was classified as thottanilam (garden land). The lands were further sub-divided into different categories on the basis of their fertility.

Ownership:

The king was theoretically the lord of all land but he was not the actual proprietor of the soil. The king also recognised the right of the people for the proprietorship of the soil. Apart from the royal villages the absolute enjoyment of land was vested with the owner of the land. The property of the father was usually inherited by the son

Land granted to officer form a separate group. These services tenures were given to officers to remunerate their services to the village communities or state or agencies like temple or mutt. They will hold right of enjoyment till they are in service. The right of enjoyment is normally hereditary since the service is inherited. Such service tenures were granted in the villages to goldsmiths, potters, barbers, physicians, village watchman and other village servants. A few pieces of land were held by village assembly as common lands. In this category the thrashing floors, grazing grounds, streets and cremation grounds and other waste lands may be included. The royal estates formed a separate group. The state had absolute right over these lands.

Irrigation:

Lands were cultivated by water drawn from sources like (a) rivers (b) tanks and (c) wells. Lands near a river were cultivated by drawing water from river. Channels were dug to take water to the fields. In using the river water for cultivation the individual land owners paid a small amount as water cess. Where there were no rivers, land were cultivated with tank water. In drawing water from tanks turn-system was adopted. This system envisaged a fair use of available water by all the cultivators. Lands were irrigated by private wells also. Lands in the dry zones, where all the above systems failed, were cultivated by rain water. Such lands were usually called by the name manavari (the lands fully dependent on rains). The people, public bodies and the state undertook the construction and maintenance of tanks and irrigation channels.

Methods of Agriculture:

Lands were ploughed with wooden ploughshares. To strengthen the wooden tip a piece of iron plate was attached at the point. The ploughshare was reverentially held by the cultivator. It was drawn by buffaloes. The crops were cultivated in two seasons. They are Kar and Pasanam. A third crop (Kadaippu) was cultivated in some fertile areas. Cultivation was also carried out in the parts of lands in the river and tank-beds on certain periods of a year. Swidden cultivation (Kummari) was carried on the slopes of the hills. An intermediary crop (Udupayir) was raised in the garden lands. On the dry lands one crop was harvested for the year.

Crops:

About the agricultural products we get ample information. The most important article of production was the rice. It was the principle crop cultivated on a large scale. The inscription refers to the Kuruvai variety of rice. Among the cereals, Varagu and Tinai were cultivated in great quantities. Among pulses, the green gram, black gram, horse gram and beans were cultivated in considerable quantities. Indigo and myrabolan were the dye stuffs cultivated in Tamil country. Among the spices cultivated the most important was pepper. The black pepper was cultivated in large quantities on the slopes of the western ghats in the Tamil country. The long pepper was also produced in some quantity. Chinamon, cloves and ginger were the other important items of spices produced in the Tamil country. Cardamom, nutmeg and mustard were also produced.

The Nayak age produced garden crops like mango, jack-fruit, orange, lime, grape, plantain, tamarind and coconut. Apart from the above garden crops,

betel arecanut, brinjal, garlic, onion, pumpkin, and turmeric were produced in some places. Cotton and sugarcane cultivators were restricted to certain areas in the Tamil country.

1:4 Religious Life under the Nayaks

It is generally believed that the Vijayanagara empire was established to protect the Hindusim. The kings of the Vijayanagara and Nayak dynasties were great patrons. This period was the efflorescence of Hindu religious ideas. Many works on religion and philosophy were composed during this period. The kings and the public spent huge money for the construction of temples. Mathas also took an active part in the spread of Hinduism with a renewed vigour. On the other side, new religions, started to have a foot-hold in parts of the country. Islam and Christianity became recognised and started spreading vigorously. Mosques and Churches were built and large conversions to new religions were made. In the midst of these religions Buddhism and Jainism also thrived.

Hindusim (a) Saivism:

Saivism was a popular religion in the Tamil country during the Vijayanagara and Nayak periods. Siva was worshipped in the Linga form as was done earlier. Siva's various forms were also worshipped. Gangadhara, Dhakshinamurthi and Umamahesavara forms of Siva were popular. Siva's consort Parvati was also worshipped in her benign form. Ferocious form like Kali, Durga and Mahisasuramardhini were also popular. Separate shrine was constructed for the consort of Siva near the central shrine in the temple complex. The Nayanamars were also included in the Pantheon and were worshipped.

The followers of Siva were divided among themselves into three groups as follows: (1) Virasaivas (2) Pasupatas and (3) Kalamukhas.

The Virasatavas were staunch worshippers of Siva, in the form of Linga. They are also known by the common names Jengamas and Lingayats (one who always wear the linga). They rejected authority of the Vedas and discarded Vedic ritualism. They disbelieved the doctrine of rebirth. They constitute a sizeable population in the Tamil country.

The Pasupatas were another sect worshipping Siva in the form of Pasupati. There were two sections among the Pasupatas (a) Vaidika (b) Avaidhika Pasupatas. Among the two, former had a large following in the Tamil country. Around Pudukkottai there flourished a matha of the Pasupatas.

The Kalamukas were worshippers of Siva as Rudra. They followed the Vedic dharma Kalamukas had also a sizeable population in the Tamil country. Some of the important centers were located at Tiruvanaikcoil and Tiruvorriyur. The Vijayanagara kings of the Sangama dynasty patronized Pasupatas and Kalamukas.

Temples for Siva were built in many parts of the Tamil country in some big temple centers the existing temples complexes were enlarged by the addition of mandapas and prakars big and tall gopuras were built in a few other temple complexes. Tiruvannamalai, Madurai, Kanchipuram, Tiruchirapalli, Srivilliputtur became big religious centers.

Vaishnavism:

The Vijayanagara kings patronized Vaishnavism. Vaishnavism had a large following in the Tamil country. Vishnu was worshipped in his various

forms. The avatars of the Vishnu were worshipped. His deities Sridevi and Bhudevi were also worshipped. Separate shrines were now established for the concorts of Vishnu within the temple complex. The Alvars and Achariyars were now elevated to godhood and were worshipped.

The followers of Vishnu were divided into two sections (1) Vadakalai and (2) Tenkalai. The origins of these sections may be traced to the 14th century. They were divided on various aspects from the caste makes to the doctrines.

Vadakalais preferred Vedas as their basic scriptures while the followers of Tenkalai adopted Tamil scriptures as basic to their religion. The Vadakalai wore a cast mark (namam) resembling 'U' on their forehead different from the Tankalais who were with a stem attached at the bottom of 'U' the caste mark.

The Vedakalis thought that salvation could be achieved by one's own self effort even without surrender. They held that Lakshmi is one with the Lord Vishnu. The Vadakalai followed strict caste system.

The tenkalais on the other hand believed in Saranagadhi (self surrender to God) and awarded a lower position to Lakshmi than Vishnu. They were liberal enough to admit other members of lower caste into Vaishnavism.

Patronage by Kings:

The early kings of Vijayanagar were Saivites. The later kings changed their faith to Vaishnavism. The Nayaks had their individual preferences, some were followers of Siva and other patronised Vaishnavism. However the king practiced religious toleration.

The Nayaks built many new temples and provided additions to old temples. The Madurai temple (Meenakshisundaresswarar) temple complex was

enlarged by the construction of mandapas. The pudumandapam was constructed by the Nayaks of Madurai. The Subramaniya shrine in this temple of Brihadisvara at Tanjore was also built by a Nayak king. The natanmandapa of the Perur temple was constructed by a Nayaka. A few mandapas of the Ranganatha temple at Srirangam and Jambukesvara temple at Tiruvanaikka were built by the Nayakas.

Mutts:

The Mutts assumed greater importance during this period. Mutts were established primarily to propagate religion and philosophy. They were many Mutts in the Tamil country. One of the famous Mutt existed in Kanchipuram was the Kamakottipida. It is believed that the Mutt was founded by Adi Sankaracharya in honour of Goddess Kamakshi. The Mutt was patronised by Krishnadevaraya who made a grant of two villages to the Mutt.

A branch of kamakotipitha was established at Tiruvanaikkovil. The Nayak of Madhura (17th century) made a gift of 'and for feeding Brahmanas in the Mutt. Another Mutt which had substantial following was the Golaki Mutt'. This Mutt had centers in Andhrapradesh, Karnataka and Tamil country. In the Tamil country the centers were located in Devikapuram, Tirupparankunram, Tiruppattur and Piranmalai.

The Dharmapuram Mutt appears to have been founded in the 16th century by Kumara Gurupara. The Tiruvavaduthrai Mutt was established by Namasivaya Desikar in the sixteenth century. Another Mutt that deserves mention is the Tiruppanadal Mutt. Among the other Mutts located in Tamil country mention may be made to the Tiruvenkatanatha Mutt (Puliyankulam),

Jnanaprakasaswamigal Mutt (Kanchipuram), Angaravan Mutt (Tiruvorriyur) and Periyadeva Nayinar Mutt (Chidambaram).

The Mutt was administrated by a head (pontiff) of Mutt. A successor to a pontifical throne was appointed by the predecessor. The head of a Mutt was also the administrator of temples attached to the Mutt. Many of the heads of Mutt were great scholars. Sadasiva Brahmendra and Chandrasekara Saraswati are two pontiffs who have established their philosophical lore in the Tamil country during the 16th century.

Philosophy:

The Saiva Siddhanta Philosophy received great impetus. The earlier doctrines of Adi Sankara were also being followed. Generally the followers of the advaita philosophy of Adi Sankara were known as Samrtas. Meykandadeva, another philosopher made Saivism a popular religion among the masses. The Saiva Siddhanta philosophy was largely based on the agamas. It seeks to determine the relation between God, matter and soul. The philosophy advocated bhakti in preference to rituals and ceremonies. The other great exponents of Saiva philosophy were Arulnadi Sivacharya and Umapi Sivacharya.

The 16 and 17th century Tamil country saw the rise of a line of mystics (Siddhars) who propagated Saivism in their own way. These Siddhars were a kind of distinguished philosophers rose above all religious and communal barriers. There were eighteen Siddhars in the 'Tamil country'. Among them about a half could belong to the Vijayanagar period. Mention may be made to the Siddhars, Sivavakkiyar and Tathuvarayar. The Siddha Sivavakkiyar ridiculed the worship sincere devotional. He emphatically expressed that there is no use

deckorat idols with flower and performing ceremonies. Another Siddhar Sivaprakasa, had disputations with Christians. Thatuvarayar was another Siddhar who was against the idol worship.

On the Vaishnava side, the Ramanuja's Visistadvaita, philosophy was favoured. There is slight variation in the Vaishnava philosophy since there appeared Vadagalai and tengalai groups. However to attain salvation bhakthi and surrender (saranagati) were considered important Vedanta Deeika, (14th century) followed some of the doctrines of Ramanuja. However he emphasised varanshrama (one's duty pertaining to his varana). The followers were the Vadakalai sect. Pillai Lokacharya and Manavala Mamuni headed the Tenkalai sect, opposed the conservative ideas and fought for equality among the followers of Vishnu.

The philosophy of Vittoba, Vallabhacharya and Madhava were followed in Karnataka and Andhra. Only a small group in Tamil country followed these philosophies during the Vijayanagar period. During the Nayakas rule these philosophies could have gained some more support among the masses.

Jainism:

Jainism had a small following in the Tamil country. Some Jain temples received royal patronage also. Jain temple was located on the place Thiruarukkondai, Jaina settlements may be located in places. Tirupparuttikkunram, Salukkai and Vijayamanglam. A Minister of Haribhara-II built a mandapa in the Jaina temple at the instance of Puspasena and made a grant of land to the temple. To the Jaina temple Vijayamangalam, the son of Devaraya-I made a gift of land. Kunrattuer was also a Jaina centre and a temple

was built during the Vijayanagara rule. A Jaina teacher Gunabhadra Munivan, a great scholar probably lived at Tirunnarunkondrai during the 16th century. The temple at Tirupparuttikkunram received grants from Krishnadavaraya. The temples at Karandai and Nagarkoil also received gifts from Krishnadevaraya.

Buddhism:

Buddhism had also followers. It had a few centers in the Tamil country. Kanchipuram and Nagapattinam can be considered as centers of Buddhism. Kanchipuram as a Buddhist centre is mentioned in the Javanese work Nagkrtagama. Nagapattinam was another important Buddhist centre. The existence of a Palli is known as late as the 18th century. The Kalyan inscription of the 15th century mentioned that some Buddhist monks from Pegu visited the monastery here. The monastery was constructed earlier by the command of the king of China. At Kumbakonam and Tiruvalamdurai there existed Buddha Pallis. A temple for Buddha at Tiruvalajuli (near Kumbakonam) is known from epigraphs.

Islam:

The Muslims traded with the Tamil country in a small group. After the invasion of the Malik Kafur the Muslims established a Sultanate in Tamil country. Conversations were made in large numbers. In the initial stages the Muslims destroyed temples and plundered the riches. They spread havoc in many villages. After the establishment of the Vijayanagar empire in the Tamil country, the Muslim Sultanate was absorbed in it. The enmity between the two slowly calmed down. Finally the Vijayanagar kings encouraged the settlements

of the Muslims in the Tamil country. Grants were made to a few mosques in the country. On the eastern coast many settlements were established to house the followers of Islam. The Nayak queen Mangammal made a gift of villages to the Darga of Babanatta. The Darga at Nagur gained importance from the Vijayanagar period. Conversions to Islam were forced first. Some of the Hindu temples were also modified as Durgas. However, these conversions were more during the 18th century in the Tamil country.

Christianity:

Christianity appeared in the south as early as the 13th century. It started spreading into South India from that coming of the Portuguese. At first the Portuguese had followers in the west coast. Later from the 16th century Christianity spread to parts of Tamil country. The Jesuits who came to South India started conversions in the Tamil country. About 1533 the Paravas of the eastern coast were converted to Christianity. The Portuguese Commissioner Pero Vaz de Amaral made these conversions. Later the Jesuits converted about 20,000 Paravas. From the 17th century regular Christian missionaries visited. In 1605 Rober de Nobili came to Madurai and started converting Hindus to Christianity. He, in the role of a Hindu sanyasin approached the people and effected the conversions. He learnt the local vernaculars Tamil and Telugu and adopted the custom of the masses. Though he acted with the masses with sincerity he could not succeed in spreading Christianity to a large public. With the rise of commercial establishments, the westerners were allowed to build churches. These churches were constructed within their commercial establishment.

1:5 Developments in Literature

The Nayak rule in the Tamil country saw a great deal of literary activity. Tamil, Sanskrit and Telugu works contributed to the richness of the literary movement in this period. Many of the Vijayanagar and Nayak kings patronised scholars. They have also composed several works and contributed to the flowering of the literature in this period.

Tamil:

By far the literary contribution of the Tamil language was the largest. The literature of this period consisted of simple poems, prabhandas, ulas, puranas, sthalapuranas, andadhis and kovais. There were religious and secular works also. A good number of works were devoted to the philosophy of the age. Several puranic themes were woven into stories. Many commentaries were written in this period. A few translations into Tamil were made. One of the important contributions of this age was the prose writing initiated by the foreigners. Another important change in the style of writing was the adoption of Manipravala from of prose by some authors in their works.

General Works:

One of the scholarly contributions of the age was Bharatam by Villuputturar. It renders the story of Mahabharata in Tamil in 4350. A historical balled ‘Ramappayan Ammani’ was composed in this age. It deals with the wars of a general of Tirumalai Nayak.

Puranas:

The Jains also contributed to the enrichment of Tamil literature in this period. The work Merumandirapurnam by Vamana Muni narrates the story relating to Meru and Mahendra, two Gandharvas of the Tirthankara of Jaina Kanchi. Mandalapuruda's Sripuranam was an adoption of the Sanskrit Adipurana. Maraijnanasambandar's work. Ongugoyil puranam is in praise of the presiding deity of Ongukoyil in Tiruppattur. He also wrote Kamalalaya puranam and Arunagiri puranam. The Chidambaram puranam, a Tamil translation from the Sanskrit work, was by Tirumalainatha of Chidambaram. The Bhagavata puranam by Sevvaichchuduvār and Achandir puranam by Virakavirayar may be mentioned. The last mentioned work was written in 12 seconds.

The Tiruvilaiyadal puranam by Paranjodi Munivar and Kanda perumparrappuliya Nambi. The Tiruvilaiyadal puranams have taken their themes from Saiva traditions. The 64 sports (Tiruvilaiyadal) of Siva at Madurai are narrated in these works.

Sthala Puranas:

In this period many sthala puranams were composed. They speak in elaborate details the traditional history of a temple and their neighbourhood. These temple histories were written in simple style devoid of any literary excellence. Among the many sthala puranams, the following may be mentioned: Tiruvorriyur puranam by Gnanaprakasara, Tiruppattisvarapurana and Tiruvalanjallipurana by Revana Siddhar, Viruddhachala puranam by Gnanakkuttar.

Devotional Literature:

Works in praise of deities were also composed in this age. The most important contribution in this period is undoubtedly that of Arunagirinathar's Tiruppugal. It consists of 1360 verses on Muruga Jhanapraaksa Desikar's Kachikkalambakam praise the greatness of the deities in Kanchipuram. In praise of god at Alvar Tirunagiri two works were composed by Perumal Kavirayar. They are Tirukkurukamanmiyan and Marankilavimuninalai. Kumara Guruparar's works Sakala-kalavalli-malai at was in praise of Saraswati. Muthukumaraswamy Pillitamil by the same author was in praises of the deity Muthukumaraswamy at Vaidhisvaran koil.

Works of Philosophy:

A good portion of the works produced in this age was devoted to religious philosophy. Swarupananda Desikar's Sivaprakasa Peruntirattu was a work of 2,824 verses in the Saiva Siddhanta. Another small work Kuruntirattu was an anthology by Tattuvarayar. It deals with the Advaita Philosophy. Vedanta Desika's Rahasyatraya-saram was a good work on metaphysics and theology it describes the doctrine of parapatti (self surrender). Another work on Saiva philosophy was Tattuvaprakasam written by Tattuvarayar of Tiruvarur.

Works on Grammar:

Works on poetics and grammar also contributed to the richness of the Tamil literature in this period, Paranjoti's Chidambarappattiyal is a work on poetics. Another work on poetic composed in this period composed in this

period was Navanitappattiyal. Ilakkanavilakkam was a work on Tamil grammar by Vaidyanatha Desikar of Tiruvarur. Maranalankaram was a work on rhetoric composed by Pillaipperumal Kavirayar. Kumaragurupara's Chidambara-cheyyuttkovai was a work on Tamil prosody.

One of the greatest nigandus produced during the period was by Mandalapurudar. His early work on Tamil lexicography entitled Chodamani-nigandu explain the meanings of words in 10 sections.

Commentaries:

Many commentaries were written in this period. The Jain Vamanachariaya wrote the commentary Samayadivakkaram on the work Nilakesi. Gurujnanasambandar wrote commentaries on Sankarapanirakaranam and Sivjananasiddhiq or Parpakkam. Elappanavalar wrote a commentary on Soundaryalahiri. Gnanasivachariyar wrote a commentary on Sivajnanabhodam and Velliyambala Tambiran wrote a commentary on Sivajnanasiddhiyar.

Translations:

Tamil translations to various Sanskrit works appear in this age. The Bhagavatham was translated in to Tamil by Arulaladasar. It deals with the ten incarnations of Vishnu. Another Tamil version on Bhagavatam was made by Vadiraja Aiyangar. Another important work translated into Tamil was Soundaryalahari by Kaviraja Panditar. Varatunga Rama Pandya translated Kokkokam, a work on erotics

Contribution of Foreigners:

The Christian missionaries also enriched the Tamil literature by their valuable contributions. Robert de Nobili wrote many works in Tamil. On them

mention may be made to the following works: Nanopadesam, Mandiramalai, Athumanirnayam, Sattiya-vedalakshnam, Kadavul-nirunayam. He prepared A Tamil-Portuguese dictionary. Another missionary who made significant contributions to the Tamil literature was Beshi (Viramamunivar). He wrote the famous epic Tembavani, which narrates the life story of Christ. His other works are Tirukkovalur-Kalambakkaam and Kitteri-anumanal. He wrote a few prose works also. Among them VEDIYAR OLUKKAM Vedavilakkam and Parmarrrtaguru-Kadai may be mentioned. He started the art of Lexicography in Tamil country by preparing Sadurakaradhi. He has translated a part of Tirukkural into Latin.

Sanskrit:

Ramabhadramba lived in the court of Chinna Bommu Nayaka of Velur and the great poet and philosopher Appaya Dikshita was also flourished in this age. Nilakanta Dikshita, the Minister of Tirumala Nayak also contributed to the richness of the Sanskrit literature in this period. In the court of Sevappa Nayaka of Tanjore flourished the illustrious author Govinda Dikshita. Srinivasa Dikshita was patronised by Sevappa Nayak of Ginjee.

Madhuravijayam:

Madhuravijayam by Gangadevi, wife of Kumarakampana, the second of Bukka-I, was an important work of this period. Though this work was written in the court of Vijayanagar, it can be considered here since it speaks about the conquest of Madurai in the Tamil country. The work describes in excellent literary style, the campaigns and victories of Kumara Kampana.

Works of Vedanta Desika:

The contributed of Vedanta Desika to the Sanskrit literature in this period are noteworthy. He was a prolific writer both in Sanskrit and Tamil and has written about 90 works of which very few are available. The Yadavabyudaya was an important work. It is a long Mahakavya describing the life of Lord Krishna in 21 cantos. The Padukashasara is a poem of 1,000 verses on the Paduka of Rama. In the Sankalpa-suryodhya he presents a drama in 10 acts. The work was written to explain the system of visistadvaita. It personified evil and good dispositions of men. Taking the model from Kalidasa's Meghaduta, he wrote Hamsa-sanaesa. He wrote a didactic work the Subasita-nivi in 144 stanzas. He was the author of a commentary on Sribhasya of Ramanuja. He has composed many stotras like Hayagrivastotra, Astabhvia-stotra, Tudarasara stotra and a few Prabhandas.

Telugu:

The Nayakas of Madura and Tanjore patronised Telugu in the 16-17 centuries. The Prabhandha and Desi type of literature became popular. In Tanjore court Yagshagana, Kuravanjis Kuravanji and Jakkinis were the literary styles adopted. These works contain dialogues and songs resembling dramas. The Yakshagana, is a kind of literary piece, borrowed probably from the Kannada and Telugu country. If a drama written for the stage, Music formed an important piece in this. The Jakkini is also a kind of drama. Raghunatha Nayaka wrote a few of Telugu works. The Parijatapaharangam deals with the life of Krishna. The Valmiki caritam, Ramanaya-Yakshagana, Rukmani-parinaya-yakshagana, were the other works.

Cemakuri Venkatakavi patronised by Vijayarabhava Nayaka wrote two works: the Sarangadhara-caritan and the Vijayavilasa Krishnadhavri's sleskavya called Naisadha-parijatiya as another important work. Vijayaraghava Nayaka wrote many dreams like the Kaliyamardhana, Putanaharna, Prahaladanataka and the Rajagopalavilasa Rangarajamma (queen of Vijayaraghava) was a great poet. She wrote a biographical work Mannarudasivilasa in the yakshagana, style.

1:6 Contribution to Arts and Fine Arts

When Tamil country was brought under the rule of the Vijayanagaras, a few temple cities received special attention and patronage under the Vijayanagara rulers. These centers are

- (1) Kanchipuram (2) Vellore (3) Chidambaram (4) Kumbakonam (5) Srirangam (6) Madurai (7) Viruchipuram

The Vijayanagara style was continued in these regions:

Kanchipuram:

The large gopuram of the Ekambaresvara temple was built by Krishnadeva Raya. It measures roughly 188 feet high. The Kalayanamandapa near the tank at the Varadarajaswami temple also belongs to the Vijayanagara period. There are a large number of inscriptions on the wall of this temple testifying to the beautiful carvings and animal figures. Chain made of single stone is also hanging across the architrave of the pillars touching the roof of the mandapa.

Vellore:

The Jalakandesvara temple at Vellore received additions and alterations during the period. The Kalyanamandapa of this temple is celebrated for its

sculptural wealth and elegant carvings. The horsemen on the pillars present varieties of dress and jewellery.

Chidambaram:

The northern gopura of the Natraja temple was built by Krishnadeva Raya. His stone statue is also noticed in one the niches of the tower. There are stucco figures depicting Siva and Vishnu in various forms. There is a big pillared mandapa measuring 338 feet by; 1977 within the temple. There are also shrines for Sivakamasundari and Subrahmania within the temple prakara. The square pillars in these shrines are remarkable for their carvings.

Kumbakonam:

The late Chola temples at Kumbakonam received additions of pillared mandapas and gopuras during this period. The ceilings of the mandapas have been richly painted with designs depicting stories from Ramayana and Mahabharata besides geometrical and floral designs. The Sarangapani temple deserves special mention as it has a fine gopura.

Srirangam:

The 'horse court' or Seshagiri mandapam at Srirangam temple belongs to this period. It contains a 'Colonade' of furiously fighting steeds each rearing up to a height of nearly nine feet, the whole executed in a technique so emphatic as to be not like stone but hardened steel as observed by Percy Brown

Virinchipuram (North Arcot):

The Mergasakesvara temple at this place has a Navaranga mandapa of the Vijayanagaras. It exhibits beautiful carvings and paintings.

Madurai:

The last stage of Vijayanagara style of architecture was continued at Madurai by the Nayakas of Madurai. The Minakshi Sundaresvara temple represents how the Vijayanagara architecture was cast in a new mould and the art has reached its zenith of power.

Jain Temples:

Through the Vijayanagara rulers were mostly followers of Vaishnavism, they did not hate other religions. Hence we could see temple was built during this period at places like Geniyitti and Kanchipuram etc. The Geniyitti temple is a Jaina temple wherein seen Jaina sculptures. A Jaina Tirthankara is portrayed on the lintel over the main door way.

The Vardhamana temple at Tirupparuttikkunram (Jaina kanchi) is another Jain temple of this period. It has a circular sanctum and sikhara representing Vesara style of architecture. A pillared mandapa is built in front of the sanctum. It measures 62 feet by 26 feet. There are paintings on the ceilings and pillars. It is by dedicated to one of the Tirthankaras.

Indo Islamic Architecture:

The Vijayanagara architecture received the impact of Islamic architecture too: certain structural motifs like half dome shape, stalacite, honey combing

portal etc., were borrowed and blended with Hindu architecture. As a result, the style has been termed 'Indo aracenic' or 'Indo Islamic'.

The Lotus Mahal in the Zenaha is an example. The Mahal has a pavilion with an upper storey. While the pillars and niches are in the Islamic style, the stucco work represents Hindu styles. It is an interesting blending of the two different styles. The Chandragiri palace is yet another example. The palace has three storeys and arcades of pointed arches and a pyramidal tower.

Sculptures:

The Vijayanagara sculpture, as usual, includes portraits, decorative sculptures and icons. However, the portrait sculpture saw a tremendous progress during this period. There was a set back in the progress after the fall of the Cholas. But Vijayanagara rulers paid greater attention to this aspect of sculpture and revived the art of extent possible.

Portrait Sculpture:

The portraite were made both in stone and metal. Most of them are size and represent colossal figures of the kings, queens, ministers and donors to the temples. The Vijayanagara rulers, especially Krishnadeva Raya followed a policy of erecting new temples as and when he won battles. Similarly gopurams and pillared mandapas were added to the already existing temples. These were done to commemorate such historic events. With this, portrait figures of the king were also installed within the temple mandapas or niches on the tower etc. Sometimes the donor figures were installed in the front mandapas in temples or they were attached to the bases of the pillars in ten mandapas. The custom

became very popular during the late Vijayanagara and Nayaka period. This is one of the reasons why portrait sculpture grew in this period.

Decorative Sculpture:

This period witnessed a tremendous progress in the field of religion, particularly Vaishnavism had received greater patronage and it served as a main theme for decorative and narrative sculptures. Vishnu and his avatars form the main subjects. These figures are found scratched on the pillars. Further the stories from Ramayana and Mahabharata also find place in many of the sculptured panels.

Secular scenes like wars, processions, games and amusements are portrayed. However, war scenes dominate the panels. These are generally scratched on the basement of the Kalyanamandapas. These sculptures throw a flood of light on the dress and decoration of the times besides the methods of warfare, weapons of offence and defence. The men wear coats, bush shirts, trouser, boot etc. They also wear cap or turban. Therefore, they are considered to be an important source for writing the history of the Vijayanagars. Palaces, houses, streets etc are vividly portrayed. Animals and birds of various kind have been portrayed. Hybrid animals, birds and animal with human head, divine and mythical animals and birds are being represented as decorative motifs on the balustrade, steps etc.

Marriage scenes, shopping and bazaar activities etc. have been also included. These aspects are peculiar to Vijayanagar sculpture.

Icons:

The Siva and Vaishnava iconography made a steady progress and numerous icons of Siva and his various forms, Vishnu and his avataras. Lakshmi and Parvathi and of other minor deities were made in large number and installed in the niches on the walls, Vimana, gopuras, basements etc. the enlargement of temple complexes had provided space for installing these icons. They were made of stone, bronze and copper.

Paintings:

The art of paintings had made of steady progress. The palaces, houses and temple mandaps, walls, ceilings etc. were lavishly painted. The remnants of their paintings have been noticed in a number of temples in South India. Besides, the accounts of foreign visitors like Paes bear testimony to the flourishing state of this art.

Tanjore Temple:

In this temple, the Vijayanagara paintings are found super imposed over the early group of Chola paintings. The passage around the sanctum contains these paintings. The subject matter of these paintings may be classified as follows :

1. Scenes from Tanjore Sthalapuranas.
2. Scenes from the life of Siva saints like Kannappar and Chandisvara.
3. Scenes from Hindu mythology such as churning of the ocean of milk, Siva drinking poison, Ravana lifting Kailasa.

4. Representations of Siva, Vishnu, Brahma, Natraja, Dakshinamurthi, Lakshmi Devi, Sri Devi, Bhudevi, Ganapathi, Subrahmanya.
5. King, sages, saints, hunters, soldiers, attendants etc. These paintings depict the dress and jewels of 17th century A.D.

Kanchipuram:

The Vardhamana temple at Jina-Kanchi has a group of Jaina paintings belonging to the time of Hariharall (1378-1404).

A careful study of these paintings reveal the following facts the painters had an excellent knowledge of human anatomy, arrangement off figures to produce good compositions, good colour sense to paint pleasing and handsome pictures. The lines are drawn in bold strokes and the curves suggest facile way. The colour used was quite simple. They consisted of red, blue, yellow, green black and white.

Fine Arts:

Dance and Music provided great relief to the people. Dramas were also performed. These entertainments relieved the people from their stress. Puppet shows were also popular in this period. Dance was greatly encouraged by the people. The Devaradiyals or temple dancers performed dances in public places also. They danced in front of the deity on festival occasions. Reghunatha Nayak, the Tanjore Nayak king designed a new type of dance in this period. Kolattam another play performed dance with sticks was also popular. Young girl performed dance in small circles striking the sticks in their hands of the beat of

music. Music reached new heights in the Tamil country. The instruments Vina, Tamburine, Mattala, Kottu and Nagaswaram were used to produce melodious music. Raghunatha Nayak designed Karnataka and Desi types of popular music in the Tamil country.

1:7 Social and Economic Life under the Marathas

Maratha occupation of the Tamil country started in the year 1676 A.D. In that year the last Nayak ruler of Tanjore, Chengamaladas was expelled by Ekoji, the brother of Shivaji. The Maratha occupation lasted upto 1799 and Serfoji II handed over the country to the British and received pension from them. Finally in 1855 the British became the master of the Tanjore region. While the Maratha's were ruling over the Tanjore region, the Madurai region was ruled by the Nayak kings Chokkanatha Nayak and queens Mangammal and Minakshi. This short period of Maratha rule in the Tanjore resulted in the large scale migration of the Marathas into the Tamil country. The culture of this period was just continuation of the earlier Nayak period. Some aspects of the Maratha culture were also introduced in the Tamil country. This period witnessed the vigorous movement of the western cultures. In the religious side new religions like Islam and Christianity were very active. In the economic front, trade and commerce increased and the participation of western merchants in the trade activities also increased.

COMMUNITIES

Brahmanas:

The society was composed of different groups. There were Brahmanas, Vellala Cultivations, Kaigkolar, Vanniyar etc. Among the Brahmanas were Maratha Brahmanas Telugu Brahmanas and Tamil Brahmanas. The Telugu and Maratha Brahmanas were migrated during the Nayak and Maratha periods. Generally the Brahmanas, irrespective of their area of origin were held in high esteem. They recited Vedas and functioned as priests in the temples. These Brahmanas were learned men and a section of them took to teaching. The Maratha Brahmanas, especially the Citpavana Brahmanas occupied high posts in the Maratha Government. They functioned as ministers also. These Brahmanas have considerable authority in the court.

Vellalas and others:

The Vellalas were another respectable community. They were the cultivators of the soil. There were three sub-sets: (1) Karala Kudi (2) Valayllal Kudi (3) Vettilai Pettaiyar. They cultivated rice, plantains and betel leaves respectively. Another group was named Cholia Vellalar. They had certain privileges and were permitted to go in palanquin, sound the conch and other musical instruments and the service of the chauri. There is another community of cultivators of land. Among other communities mention may be made to asari and sthapati. They are the sculptors and work workers. These asaris were also goldsmiths. The Vaisyas were another community who were the masters of trade. The seniyyar, saliyyar, Kaikkolar are the weaving communities. With them the Pattunulkarar of Saurashtra can be added. They are the silk weavers and decorators. They have settled in the Tanjore region with the royal patronage.

Among the other native communities the Vanniyars, Agamudaiyar and Muttaraiyar may be mentioned. These communities were once a martial group now following the profession of agriculture. The Mudaliyars are also referred to in a few inscriptions. Though the epigraphs mention 14 Jatis the names of all Jatis are not available. There were some untouchable communities also. The Pallan and Paraiyar, the two agricultural labour communities also formed a part of the Maratta society. The Kusavam, Idiayar are the two communities who had a considerable population in the country.

Telugu and Maratha:

The Reddies the agricultural community of the Telugu country also had a sizable population. The Nayakkar, Telugu community migrated during the Nayak rule, was a dominant community in this period. Among the Maratha families which took service under the Maratha rulers as accountants and officials in the civil administration, were the Raos, the Ranes and Mahapatres.

Muslims:

The followers of Islam formed another sub-group. Among the Muslims three district groups can be made: (1) Lebbai (2) Ravuttar and (3) Marakayar. These three distinctive groups are essentially traders. The Ravuttar traded on horses. The Marakkaryas were the sea fares and the Lebbais were local merchants who treated in the inland cities by establishing shops. A few of the Muslims have established meat shops in the Tanjore city.

Europeans:

The Europeans population was steadily growings in this period. The Christians lived in separate quarters and adopted the local dres and called

themselves ‘Roman Brahmanas’. There were few settlements of European in Portonovo (Parangipettai), Devanampattinam, Nagapattinam, and Tarangampadi. The Europeans community came from different parts of the western world. There were British, German, French, Portuguese and Dane national occupying certain factory sites. While the merchants traded in goods, missionaries were engaged in the conversion of Hindus to Christinity. These westerners lived in the capital of Tanjore and were functioning in the office of the Maratha kingdom. They received certain privileges during the days of Serfoji II. They were received certain privileges during the days of Serfoji II. They were permitted to attend Church on Sundays and other festival days.

Among these different communities there existed a cordial relationship. Especially the Muslim and Hindus lived in a peaceful atmosphere. The Muslims paid a part of their income for Hindu temples. Even though there were quarrels among the Christians there was existed no bitter animosity between the two groups.

Institution of Marriage:

The family as a unit was highly respected. Marrying more than one wife was a common practice among the rich nobles. The Maratha kings took more than one wife. Tuljaji and Tukkoji had five wives each. While Serfoji had three wives. Ghanasyama Pandita, the officer in the court of Tukkohi had two wives. Besides these wives they had many mistresses. Venkaji and Tukkoji had 9 and 6 mistresses respectively. Many of these wives and concubines were ladies of repute who have contributed to the literature and performing arts of this period.

1:8 Religious Life under the Marathas

Maratha rule witnessed the existence of various religious practices in Tanjore. Hinduism was the dominant religion followed by the majority of the natives. Christianity and Islam were also followed by a few groups in the society. Among the Hindus the Vaishnava and Saiva sects can be noticed.

Hinduism:

Among the Saivas, the earliest tradition of worshipping Siva in the form of Linga was followed. His human forms were also worshipped. Vishnu and Krishna were worshipped by Vaishnavites. However the Krishna avatara was favored much. There were temples for Siva and Vishnu. The Brahmanas recited Vedas, while worshipping the God. Other local deities, ayyanar, Pidari, Saptamatri, Kali and Vinayaga were worshipped. The Maratha kings patronised Hinduism. They took titles like Sivalaya Bhushanaakara and Vishnu Alaya Uttandan. They have granted donation for repair and maintenance of temples. The Vaidhyathanaswamy temple was renovated during the Maratha rule. The temple at Chidambaram was renovated by Sambaji in 1686 A.D. The roof of the temple was gold plated in 1684.

Temple and Festivals:

The temples conducted many festivals. Festivals in the month of Vaikasi, Purattasi and Adi were conducted. The people celebrated the Navaratri, Dipavali and Sankranti festivals. The Kartikai and Ekadasi festivals were also celebrated. In the temple the float, swing and vettai festivals were eagerly celebrated. The last phase of the festival was Vidaiyatri ceremony conducted on the 15th day of

the festival. For the conduct of some festivals the Muslim merchants also agreed to pay a periodic payment from their income.

Islam:

Christianity and Islam had a good following. Many Christians and Muslims lived in the Tanjore city. These two groups had separate settlements and Muslims also made conversions. Muslims were respected by the other religious groups. Their place of worship in Tanjore was referred to as Asur Khan. Mosques were built in many parts of the country. The Moharram festival of the Muslims is mentioned in the record.

Christianity:

For spreading Christianity in the Maratha country many Christian missionaries visited. In 1706 two German pastors Henrich Plutschau and Zeigenbalg established the first protestant mission in India. Ziegenbalg mastered Tamil language and began preaching in the native language. He translated the New Testament, compiled a Tamil dictionary consisting of about 40,000 words. In 1757 the German missionary Schwartz arrived. He occupied an important position. He founded the Tiruchirappalli mission in 1766. In 1769 he visited the Tanjore and in 1778 he made Tanjore as his permanent residence. He provided education to Serfoji-II. He also established Christian settlements and Churches. Christian educational institutions were also established. All this led to the spread of Christianity in Tanjore.

Religious Tolerance:

Among these different religious practices there was a kind of tolerance among the people. However the policy of conversions of the rival religious groups led to some disturbance. When Hyder Ali invaded in 1781 Temples in the Tanjore kingdom were destroyed and plundered. The idols were taken away. Many people captured by Hyder Ali seem to have late converted into Muslims. According to Schwartz the 12,000 children taken by Hyder Ali were converted to Islam. The Christians also made large scale conversions. Christian missions in Nagapattinam, Pondicherry and Tranquebar carried their propaganda effectively. They tried all tricks to convert the Maratha king. They called themselves Reman Brahmanas. However with the timely intervention of the Hindus the conversion of the Maratha king was not made.

Philosophers:

One of the famous philosophy who shaped the religious philosophy of this age was Sadasiva Brahmendar. He expounded the Brahmasutra philosophy. The Advaita Philosophy was expounded by the discipline of Sankaracharya. At Kumbakonam there was a Mutt of Sankaracharya. Another Advaita philosophical aspect in his works. Another philosopher of this age was Ramananada Saraswati, who was an authority on Advaita philosophy. Attracted by these philosophers, king Shahiji and his sister became saints.

1:9 Developments in Literature and Education**Languages**

The Court patronised Marathi language. A good part of the royal orders were issued in Marathi, written in Modi script. The Marathi merchants also used Modi

Script for writing their accounts. The Tamil language was also employed in many of their royal orders. Many Persian, Urdu and English words were adopted into the Tamil language. Sanskrit words were freely used in Tamil and the Manipravala style became a scholar's delight.

The Tamil, Telugu, Marathi and Sanskrit works were produced. The Maratta kings patronised Sanskrit and many works were produced in that language. Though Tamil has not received royal help to the extent of Sanskrit, there were several Tamil works. By comparing the earlier standards of literary excellence it can be said that this period has not produced any work of significance.

Tamil:

In the native language Tamil, the literary pieces comprised of sthala puranas, commentaries, translation and dramas. A few work on philosophy were also written. Sankaraippulavar's Milalisatakam was a work of one hundred verses. Some of the dramas written in the period are Bhutakadevendra Vilasam, Athirupayati Kalyanam, Sankaranarayan's Kalayanam, Chandrasekahara Vilasa Natakam and Vishnusaharaja vilasam. These works have borrowed themes from epics. There is a large mixture of Sanskrit words in these works. The Advaita Kirtana was a work on philosophy. Among the Kuravanji's composed in this period mention may be made to Bethlehem Kuravanji and Sarabhandha Bhupala Kuravanji. The Bethlehem, Kuravanji was written by Tanjore Vedanayagar, and has taken the biblical story of the birth of Christ as its theme. The other work was written by Kottaiyur Sivakolundu Desikar in praise of King Serfoji-II.

Telugu:

Among the many Telugu works composed in this period, the Sabaraj Vilasa Nataka may be mentioned. It was a work of drama, taking the capture of the Madurai by Sahji over Muslims as its theme. Queens of Maratha kings were accomplished ladies and have produced several works, Mudduppalani, the courtesan of Pratapsingh wrote Radhika Sant Vanamu and Saptapadpulu, dealing with the love play of Lord Krishna. Alluru Kuppamma, another great poet in Telugu wrote Acarvajayamu. The work deals with the victories of the famous saint Sankaracharya. The other works are Panchanada Stahalapurnam, Ramayana Yakshagana Parama Bhagavata Charitam, Indumati Parinaya and Karmavipaka. Nelluri Sitarama Kavi wrote a treatise of erotics Kamakalanidhi.

Sanskrit:

Sanskrit received royal patronage in the Maratha court. Many of the literary styles of the earlier Nayak period continued in this age also. The works produced in this period comprised of Champus, Nataka and a few works on Kavya. Many commentaries and work on music were written. A few works on Siddhanta were also composed.

Champu:

Champu is a type of literary style, in which prose passage are interspersed with poems or songs. Among the many champus, mention may be made to Venkatakrishna Dikshitar's Uttara Champu. Another Uttara Champu was written by Bagavatarya. The theme of this work was taken from Ramayana. Narasimharaya Makhi, a minister of Ekoji and Shahji composed Tripuravijaya Champu. Kumarasambava Champu was the work of king Serfoji-II.

Natakas:

Among many natakas (drama) Janaki Parinayam of Ramabhadra Dikshita, Kusala Vijaya Nataka of Veda Kavi were attributed to patron Ananda Raya Makhi Vidyaparinaya Nataka was an allegorical drama. The theme centers round the marriage between Jivatama or the individual soul, and Vidya or spiritual wisdom. The drama is said to have enacted on the occasion of the festival of goodess Anandavalli at Tanjore. Mahadeva Kavi wrote two dramas: Adbhutadarpana Nataka and Sukhasandesha. Raghavabyudaya Nataka of Bhavantarya, Ramarajyabhishka Nataka and Valliparinaya of Viraraghava may be mentioned. Nallakavi wrote Subhadraparinaya another drama, the theme borrowed from Mahabharata. Jagannatha, the minister, of Ekoji wrote two natakas, Sarabaraja Vilasa and Ratimanmatha.

Kavyas:

Many works in Kavya style written Natesa Vijaya Kavya and Sri Ramachandradaya Kavya were composed by Venkatesa Dikshitar. The first work takes its theme from Saiva traditions, while the later work was devoted to the story of Lord Rama. Jagannatha, a minister of Ekoji wrote Raghava Charitam, the story of Ramayana in 12 cantos. Sringaramanjari and Sahahajyam deal with amorous of king Shahji was composed by Periyappa Kavi. The Sahendravilasa Kavya of Sridhara Venkatesa is a historical work dealing with the usurpation of Ekoji and exploits of Shaji, Serfoji Charita was another historical Serfoji-I protected the dam across the river Kaveri against the destruction of enemies. Triyamabatraya Makhi's Dharmakuta was another important work based on the theme of Ramayana. A new interpretation to

Ramayana is made in this work. The Mukunda Vilasa Kavya of Bhagavantarya was another work composed in this period.

Philosophy:

Works on religious philosophy also enriched the literature of this period. The famous Ramabhadra Dikshitar, well versed in the six system of philosophy wrote a work on Siddhanta entitled shaddorsana Siddhanta Sangraha. Sadasiva Brahmendra wrote the Brahmatatva Prakasika, a work on philosophy in which he expounded the Brahmasutras Krishnanda Saraswati, a great Advaita philosopher was the author of Siddhanjanam. He also wrote nine minor works of philosophical aspects. Another work on Advaita philosophy was Siddhanta Chandrika by Krishnanda. Bhaskara Dikshitar's work Ratnadulika was commentary on Siddhanta Siddhanjana a treatise on Vedanta. Ghanashyana Pandita wrote a commentary on Bhavabhuti's Uttarama Charita. A work on law, religion and customs of the century was Acharya Navanita composed by Triyambakarya Mahki.

Other Works:

Ramabhadra Dikshitar, the notable philosopher and grammarian (also as Navina Patanjali New Patanjali) wrote Paribhasa Vrutti Vyakavana, a treatise on grammar. Many works on music were also produced in this period. Among them the Sangita Saramruta of Tukkoji was an excellent work signifying the mastery of the art of music by him. Tulajai's Natya Vadagama was another important work. The works Danavantari Vilasa Dhanvantari and Dhanvantari Sara Nidhi were treatises on native system of medicine, composed by Tulajai.

Education:

The rule of Marathas in the Tanjore region witnessed the various school of education. The native of the Brahmanaical system of education was popular among the Hindus. The Tamil, Telugu, Sanskrit and also Maratha schools existed in a small way. The school was known by the terms Sala or Patasala. Some of the choultries established by the Maratha kings also served as patasala. Most of these school were run by private individuals. The temples and mathas also played an important role in spread of education. The mathas specialised in the religious philosophy. The teachers imparted education mostly by rote. In the early stages students wrote on the sand pile using their fingers. In the later stages palm leaves and styles were used for writing.

Serfoji II established two educational institutions in Tanjore one for the natives to study oriental knowledge and the other for the westerners to include western knowledge. Serfoji II also founded the 'Nava Vidya Kalanidhi Sala' in which disciplines like medical science, arts, philosophy, astronomy, music and sculpture were taught. It was a multilingual institution and languages Persian, Arabic, Telugu, Sanskrit, Marathi, Hindu and English were taught.

Serfoji II also instituted a college for spreading education among the Hindus, Muslims and Christians. He gave importance to the native system of medical education. He had collected many works pertaining to medicines and ailments. In the palace were prepared some rare medicines at immense cost and were distributed among the public.

European system:

During Serfoji II's time European education received royal patronage. He himself received European type of education from the missionary Schwartz, Serfoji II gave liberal grants to the schools established Schwartz the Tanjore country. These schools were patronised mostly by Christian converts. He established an educational institution at Kunnadigudi for educating Christians there.

Printing Press and Library:

A printing press for Devanagari type was set up at Tanjore in 1805. There were other printing presses established for printing in Tamil language. Among them the famous printing press was located in Taranganpadi. Serfoji II, the scholar king has created the Sarswathi Mahal Library at Tanjore. It was the finest Repository of ancient knowledge. It contains about 23,000 manuscripts in Sanskrit, Tamil and Telugu. The manuscripts deal with many spheres of knowledge like Vedanta, Grammar, fine arts, architecture, astronomy, astrology and medicine: besides a good collection of Kavyas. It contains palm leaf, paper and cadjan manuscripts. A few copper plates are also deposited in the library.

1:10 Contribution to Fine Arts**Music:**

Music received great encouragement in the Maratha court. It is suggested that the present form of Carnatic music was developed in this period and Tanjore remained as a home of Carnatic music. The famous musical trinity, Thyagaraja, Muthuswamy Disshitar and Shyama Sastri revolutionised Carnatic Music. They composed many kirtanas in Telugu. In their compositions they praised the

greatness of Hindu deities. Griraja Kavi, the darbar vidwan of Shahji composed vedantic songs. Many kirtanas were composed by Marga Darisis Virabhadravya. Other musicians of repute are Ramaswami Dikshitar, Pydala Gurumoorthy Sastri and Pachimiriyam Adipayya. Ghanam Krishnaiyyar and Pallavi Gopalayyar were other masters of vocal music.

Dance:

The Bharatanatyam also received patronage in the Maratha court. The four dance masters of Shivaji, the last of Maratha kings are famous in the Maratha court. They are Ponnaiya, Chinnaya, Sivanadam and Vadivelu. They are collectively known as Tanjore quartette. They trained the devadasi in the Bharatanatya and Desi styles of dance. The dancing girls also performed Hindustani style of dance. One of the famous dancers of the age was Sundari who received certain special privileges in 1828 for her excellent rendering of Bharatanatyam. To her was given the unique privilege of performing the first dance on the Navaratri, Dipavali and Sankarandi festivals. The dancing girls and masters were covered by certain regulations. They were not permitted to the use of a coloured shawl over their shoulders, the use of white cloth was forbidden. They were not privileged to ride on doli (carriage). The Nattuvans (dance masters) were required to wear an upper cloth (uttariya) round their waists but were prohibited from covering upper part of their body.

Dramas:

Many dramas were produced in this age. The Yakshagana, a type of dance drama was very popular. They were performed in the court of Shahji.

Many dramas in the native style were performed. Among the native type of dance, the ‘melas’ may be mentioned. The Bhagavatemela was a type of native dance drama which became popular. The theme of the drama was taken from the Puranas.

Unit Questions

- 1) Describe the salient features of Nayaka administration
- 2) Discuss the significant cultural developments of Nayak period.
- 3) Write a Short essay on the features of Maratha administration
- 4) Write about the contribution of Marathas to Fine Arts

UNIT-II

REFORM MOVEMENTS MODERN TAMILNADU

2.0. Introduction

2.1. Objectives

2.2. Social Reform Movements

2.3. Periyar E.V. Ramasamy and Self –Respect Movement.

2.4. Women's Movements in Tamil Nadu and Social Legislation

Unit Questions

2:0 Introduction

The social underwent a great transformation due to the efforts of various Socio-Religious Reforms Movements. The social revolution was felt throughout India, including Tamilnadu and the fundamental causes were the same. The introduction of western education and development of knowledge and the scientific and rational approach to life caused this transformation. Another important cause of the social upheaval was the spread of Christianity, conversion of the religious faith and practices of Hindus. The spirit of enquiry created an awareness among the educated Indians and made them to critically look into the Hindu social structure and religion. They found that many of them were outmoded, requiring reformation. For instance, the four varna system of the Hindu society, was severely criticized and the oppressed people wanted to free themselves from the shackles of the upper classes. In the name of religion, they were treated as untouchables and unclean and subjected to many restrictions and humiliation.

Under the influence of New Education, Indians (in general, and Tamils in particular) were becoming increasingly aware of their positive rights. Non-Brahmin movement was formed in Tamil Nadu in protest against the domination of Brahmins and to protect the interest of Non-Brahmins. Justice party came to power in the back drop of non-brahmin movement.

2:1 Objectives

- Having gone through this unit you will be able to
- Outline the role of E.V.Ramasamy Narayana Gurce etc, in creating ware awareness among the masses.
- Appreciate the role of Social reform movements and particularly Self-respect movment in creating social avarness among the masses.
- Describe the various phases of women movement in Tamilnadu.
- Summarise the legislative measured initicated by the Govt of TamilNaduu for the welfare of women.

2:2 Social Reform movements

In order to remove the social disabilities and to reform the religious practices a number of movements were started. In North India certain Socio-Religious Reforms Movements such as the Brahma Samaj, Prarthan Samaj, Arya Samaj, the Theosophical Society and the Ramakrishna Mission established their branches in various parts of South India, including Tamilnadu. Adayar in Madras became the seat of the Theosophical Society. These movements were mainly concentrating upon religious reforms. Saint Basana, the founder of the Lingayat of Vira Siva sect, in Karnataka, Saint Vemanna in Andhra and

Narayana Guru Kerala founded social reforms movements in their respective states.

In the nineteenth century two social reform movements, the Vaikundaswamy Movement and the Samarasa Sudha Sangamarga Movement of Saint Ramalingar, were prominent in Tamil Nadu. In the succeeding century, the most significant Movement in Tamilnadu was the Self-Respect Movement. Now let us analyse the origin, aims, teachings in Tamilnadu.

Vaikundaswamy Movement:

Muthukutty, better known as Vaikundaswamy, was the founder of this movement. He was born in 1809 in was the founder of this movement. He was born in 1809 in a poor Nadar family in a hamlet called Poovandanthoppu near Thamarakkulam in the Kanayakumari District of South Travancore. That was also known as Sasthankolivilai and at present it is called Samithoppu, in memory of Vaikundaswamy. He was married to Paradevathai in 1825, at the age of seventeen. Since the people were politically, economically, and socially oppressed by the Hindu over-lords, Muthukutty became the leader of his community and fought for a common cause.

His Teachings:

He decried the caste discriminations based on birth and condemned all superstitious beliefs. He exhorted his people to fight for their social rights with self-respect and to remain united. To remove caste barriers he introduced community-dining of the people of all castes. People of all the 18 castes brought food articles from their houses, cooked them in the presence of Vaikundaswamy

and conducted community-dining. He asked his disciples to dine with the Harijans to impress upon them the principle of social equality.

He selected five of his disciples, gave them proper training and dispatched them to villages to spread his message. A new sect called 'Ayya Vazhi' (the path of Ayya or Vazhi by him with his head-quarters at Samithoppu near Thamaraiikulam in Kanyakumari district. He introduced a new form of worship of Lord Narayana, without any idol or the Brahmanical priest. He tried to raise the social status of the Nadars and promoted unity among Tirunelveli became the followers of Vaikundaswamy. The book Ahilathrattu also called 'Ahillam' in short, provides information about the Movement.

Ramalinga Adigal (1823-1874)

The religious and social ferment of the 19th Century produced of St. Ramalingam popularly called Vallalar in Tamil Nadu. He was a contemporay of Ramakrishna Paramahansa and a counterpart of Raja Ram Mohan Roy in Tamil Nadu. Born in 1823 in a poor Vellala family and with very little formal education, he attained spiritual enlightenment in his early youth. He began unfolding his ideas through is verses numbering moral than 6000 which were later codified under the title Thiruarutpa. Arutperum Jothiahaval consisting of 1596 lines contains the quintessence of his philosophy. He founded a spiritual organization by name "Samarasa Sutha Sanmarga Sangam" in 1865 at Vadalur for the purpose of propagating his ideas on religion.

Ramalinga Adigal resolutely set his face against the orthodox Hindu religion. He was of the firm conviction that traditional Hindusim could never give spiritual solace to the suffering humanity. So he condemned the the

ceremonies and meaningless practices found in Hinduism. The Hindu sceptors and puranas were meaningless rubbish in the eyes of St. Ramalingam and called them figments of imagination of a few interested people who were determined upon keeping the common man in ignorance. So he exhorted the people to shun the superstitious practices sustained by Hinduism. Thus Ramalingar proved himself an inveterate enemy of traditional Hinduism.

His aim was to unite the whole of humanity under one spiritual brotherhood, where there could be no difference of any kind between man and man. He advocated universal brotherhood of man and spiritual unity, binding them together. The existing religions particularly Hinduism divided people, instead of uniting them, he complained. As a remedy, for this, he preached “Samarasa Sanmargam” (One common and peaceful path). According to this philosophy there is only one god though he goes by different names. Attainment of Godhood is the ultimate aim of man which is possible only through selfpurification and spiritual awakening.

Thus St. Ramalingam was a rationalistic approach to religion. There is no [place for idol worship. There are no ceremonies, no [pilgrimages, no intermediatroy between God and man, no Godman, no scriptures and no festivals and ceremonies under the new path shown by him. His is a democratic religion in which all are equal before God. He shows an easy path to spiritual salvation through “Jothi Vazhipadu” (Worship of Eternal Light)

His preachings are original. He was inspired by the teachings of the Siddhars, particualry, Thirumoolar, and Thayumanavar. Islam and Christianity had also indirect influence on him. But the credit of popularizing the concept of

one men kind and spiritual salvation thorough “Sanarasa Sanmagam” must go to St. Ramalingam.

The Justice Party and Social Reform:

Narayana Guru

In the State of Kerala, another leader of the Ezhava Caste (the untouchable caste), Shri Narayana Guru (1854-1928) established the SNDP (Sree Narayana Dharma Paripalana Yogam in Kerala and at many places outside Kerala. Narayan and his associates launched a two-point programme for the uplift of the Ezhavas. Firstly, to give up the practice of untouchability with respect to caste below their castes. As a second step, Narayana Guru built a number of temples which were declared open to all castes. He also simplified rituals regarding marriage, religions worships and funerals. Narayana Guru achived notable success in transforming the untouchable groups in to a backward class. He openly criticized the Congress and Mahatma Gandhi for thier lip-sympathy towards the lower castes. He critised Gandhiji for his in *Chaturvarna*, which, he maintained, is the parent of the caste-system and untouchability. He pointed out that the difference in castes is only superficial and emphasized that the juice of all leaves of a particular tree would be the same in content. He gave a new Slogan “One religion, one caste and one god for mankind”.

The 19th century was the age of reform. The British rulers of the Company took effective steps for the eradication of social evils like sati, infanticide, thagi, child-marriage etc. The Indian curriculum was reformed on

the European model. The new Western education and social reformist gospels radically changed the conservative Indian society. These new ideas were actively supported by the Indian patriots like Rajaram Mohan Roy, Kesava Chandra Sen, Dayananda Saraswati, Swami Vivekananda and others. In the South St. Ranalinga inculcated a new concept of equality and fraternity through his universal approach to salvation, known as samarasa sanmargam. Gopalakrishna Bharatiyar agitated against the evils of the zamindari system in his writings. “Reason and judgment took the place of faith and belief superstition yielded to science; immobility was replaced by progress, and a zeal for reform of proved abuses overpowered age-long apathy and inertia, and a complacent acquiescence in whatever was current in society,” says Dr. R. C. Majumdar.

2:3 Periyar E.V. Ramasamy and Self Respect Movement

E. V. Ramasamy, the founder of the Self-Respect Movement was the greatest social revolutionary that Tamilnadu has ever produced. He is affectionately called ‘Periyar’ and he is widely known as E.V.R. He was born on September 17, 1879 at Erode in a very rich family and his father Venkatappa Naicker was a flourishing merchant in that town. From the age of twelve he was doing business and got married Smt. Nagammal when he was 19. He went to Banaras at the age of 25 and lived there as a Sanyasi for some time. After returning to Erode, he became the Chairman of the Erode Municipal Council. In 1920 he joined the Indian National Congress, as he was attracted by its ‘Constructive Programmes’. He became a strong supporter of the Congress and took active part in all its activities. On account of his Missionary zeal and sincerity, he became the President of the Tamilnadu Congress in 1920.

In 1924 he successfully conducted the temple-entry programme at Vaikom in Travancore and earned the title the ‘Vaikom Hero’. A number of issues like the domination of Brahmins of the Congress the Gurukulam issue, the question of Communal Representation etc., prompted him to quit the Congress Party. Periyar wanted to form a new organisation completely devoted to Social reforms in Tamilnadu. So he founded the Suyamariathia lyakkam, meaning Self-Respect Movement. In 1926 the aim of the Self-Respect Movement was to fight for the rights of the non-Brahmins, to establish social equality, to eradicate untouchability and to remove superstitious faiths and practices from the masses. He conducted a number of agitations, including the Anti-hindi Agitation. He visited a number of European countries in 1932 and was much influenced by the Russian Communism.

On December 29, 1938 he was elected the President of the Justice Party, though he was in prison. The nomenclature of the Justice Party, was changed into ‘Dravidar Kazhagam’ on August 27, 1944 at Salem Conference. In 1948 he began his struggle against the imposition of Hindi in schools. In 1951 he fought for the reintroduction of the Communal G.O. In 1967, when the

D.M.K. Party came to power Thiru C.N. Annadurai dedicated the Ministry to Periyar and hence that latter extended his support to it Perieyar breathed his last on December 24, 1973.

Self-Respect Movement

Periyar spread his message with indomitable spirit and undaunted energy, He visited the nook and corner of Tamilnadu several times, met and addressed the masses. His simplicity, courage, utter frankness and colloquial

language attracted every one. Unmindful of the place, time, weather, number of audience and even his own health he spoke to the literates and ignorant people. He conducted a number of public meetings in villages, taluk and district level conferences in towns, and state-level conventions in cities. He participated in marriages and other family functions of his followers and addressed the gathering.

E.V.R. spread his message through ‘Kudi Arasu’ (Republic) a Tamil day started on May 3, 1925. In 1928 he published an English Paper called Revolt. A Tamil weekly magazine, ‘Puratchi’ meaning Revolt was introduced by him on November 26, 1933. ‘Pahutharivu’,

‘Viduthalai’, ‘Modern Rationalist’ and ‘Unmai’ were the other news papers which carried out his message. On December 13, 1932 the Rationalist Book Publishing Society was established at Erode and It publisher number of books. Thousands of pamphlets were also Distributed to the people to explain the ideals of Periyar. At present the Periyar Self-Respect Propaganda institution, Madras is publishing his works. Through the media of press he inculcated is ideas into the minds of the educated Tamils.

Periyar visited the other parts of India also to explain his programme. On December 20, 1924 he presided over the All India Backward Non-Brahmin Conference at Kanpur. In 1927 he went to Lucknow, Delhi, and Bombay and addressed the people. On the necessity for the eradication of casteism. In 1929, on the invitation of the Malayan Tamils he visited the Federal Malayan States and toured the village for 15 days and addressed many public meetings. Several Chinese and Japanese, who attended his meetings, were acquainted with ideals of the Self-Respect

Movement. In 1932 Periyar visited Egypt, Greece, Turkey, Russia, Germany, England, Spain, France, and Portugal. On his way to India he went to Ceylon and addressed many gathering.

The Self-Respect Movement had to face a lot of opposition from all sides. The Congress Party attacked it on political grounds and the Brahmins on the religious grounds. Some organizations like the Saiva Siddhanta Samajam and Asthiga Sangam were formed. Conference were held and Self-Respect Movement was vehemently criticised. Great Saivite leaders and other orthodox people raised their voice against the preachings of E.V.R. Being a indefatigable social worker and a relentless warrior against casteism he conducted his crusade ceaselessly. As he was a man of word and deed he succeeded in implementing what he preached. Social

equality, eradication of untouchability, provision of educational facilities and employment opportunities for all, emancipation of women and removal of superstitious beliefs were some of his programmes for the uplift of the Backward Class and Scheduled Caste people.

Struggle for temple-entry:

The Vaikundaswamy Movement created a social awakening among the Nadars and they began to fight for equality before God. In those days they were not only barred from entering temples but also from walking along the streets around them. They had to keep a long distance from the temple and to offer prayer and their contributions. As a result of the teachings of Vaikundaswamy they started temple entry movement after his death.

Periyar observed that the caste-system, which divided the people as high and low on the basis of their birth must be rooted out. He emphasized the equality of all before God and started the movement for temple entry. He entered the temple at Sucheendram in Kanniyakumari district, with the people of all castes on February 4 1926. In May 1927, under the leadership of Thiru.K.A.P. Vishwanatha people of all castes entered a temple at Mayiladuthurai. Then he conducted temple entry campaign in the Jambukeswarar Temple at Thiruvanaikkoil and in the Rock Fort Temple at Thiruchirappalli. Then Periyar contended that all the people must have the right to enter the Sanctum Sanctorum or Karpagraham, of the temple and worship God without the help of the Brahmin priest. Government passed the Tamilnadu Archaka Act, making provision for all people, including the Harijans, to become Archakas or temple priests. The aim of this Act was to establish social equality before God.

(Hari). In those days, the children of the Harijans, also known as the Depressed Class people, were not admitted in schools. E.V.R. fought against this social injustice and as a result of it the Justice Party government legislated for the same in 1921. The ministry of Dr.Subbarayan offered free education and books and also mid-days meals for the Adi Dravidar children. For them Boarding Schools were also established in all important towns.

In those days the Harijans were not allowed to walk along the streets in the princely state of Travancore, so the Kerala Congress started an agitation in 1928 at Vaikom, a village in Travancore. The leaders of the Kerala Congress requested the help Periyar in the conduct of the same. When E.V.R. went to Vaikom, the ruler of Travancore welcomed him, asked him to be his guest and came forward to provide all facilities for his stay. He refused to accept it and

took part in the agitation. E.V.R. was arrested on May 22, 1924 and was imprisoned in Aruvikuththi prison for a month. The on November 7, 1924 he was again arrested for the same offence and jailed for 4 months in Trivandrum prison. After the first arrest of Periyar, his wife Smt. Nagammal led the agitation and a number of women from Tamilnadu participated in it. As a consequence of the efforts of Periyar the ruler of Travancore agreed to open the streets of Vaikom for the use of all people. Hence he earned the title of 'Vaikom Hero'.

E.V.R. took three concrete steps to eradicate untouchability. The first was temple entry; the second was the admission of Harijans to priesthood and the third was granting of Communal Representation for admission in educational institutions and for Appointment in government services. By the first two measures, he thought, that they would get social equality and by the third one economic prosperity.

Non-Brahmin Movement

In the beginning of the twentieth century, the Brahmins were dominating the political, educational, administrative and religious field in Tamilnadu. They thought that they formed only 3% of the population. The majority of the population the non-Brahmins were oppressed by them. The Hindus were divided into 3000 castes and sub-castes and they were classified as low castes and high castes, by sheer accident of birth, on account of the Varanashrama system. In those days the Brahmins refused to dine in the presence of the non-Brahmins even in public places. So there were separate places for them in hotels and Railway Restaurants and non-Brahmins were strictly prohibited from entering those places. Even in

government officers Brahmin servants were appointed to supply water to non-Brahmins in order to prevent them from touching and the water-pots.

On seeing all these E.V.R got wild and wanted to reform the Hindu society. He observed that in the name of social reforms making some change, here and there would not at all serve the purpose. The present social structure must be completely destroyed and a casteless one was to be formed. With this aim in mind he started an agitation against the Seranmadevi Gurukulam in 1925. The Gurukulam was run by V.V.S. Iyer with the financial aid of the public and the Tamilnadu Congress. The Brahmin students of that institution were enjoying certain special privileges and separate boarding and lodging facilities. E.V.R. firmly said that such discriminations between Brahmins and Non-Brahmins should be given up, fought for the same left the Congress Party on that issue.

In 1929, the Justice party ministry headed by Dr. Subbarayan abolished the system of maintaining separate hostels for Brahmins, Non-Brahmin and Christians. Hostels common for all castes and religions were opened. In the same year in the hostels for widows women of all communities were admitted without any discrimination. In 1930 a bill was introduced for the removal of untouchability in all temples maintained from public funds. On account of the agitation of Periyar the provision of separate places for Brahmins in the Railway Refreshment Rooms was abolished in 1938. He asked the people to give up the practice of suffixing their caste to their names. He also conducted agitation for the removal of caste names of public places, particularly on sign boards, and succeeded to a certain extent.

2:4 Women's Movement in Tamil Nadu and Social Legislation

Since the middle of nineteenth century women movement started to emerge and in course of time their activities played a vital part in various spheres of social life.

Hindu Progressive Improvement Society

In November 1852, Srinivasa Pillai left the Madras Native Association and established this society. The major aims of this society were, the promotion of widow remarriage, the encouragement of female education and the welfare of the depressed classes. A newspaper under the title 'Rising Sun' was started by Venkateswaralu Naidu in 1852. This was the first newspaper that devoted almost all the columns for the social problems of the Hindus. Srinivasa Pillai died in 1853 and Venkateswaralu became the leader of the Hindu Progressive Improvement Society.

In the sixteen and seventeen in the nineteenth century there was rapid expansion of Secondary and Collegiate Education. English educated nations become more liberal minded and articulate. Not only the spread of education but also the growth of mass communication, increased urbanisation and the new professional classes also sufficient by modernized India so as to provide the basic conditions for the liberal approach to the social problem of the Hindu society.

In 1864 inspired by the visit of Keshab Chandra Sen, "The Thunder bolt of Bengal", the secretary of the Brahmo Samaj, the western educated nations started the Veda Samaj. This was started to support theism and women's emancipation by providing female education and by propagating widow remarriage and restraining child marriage etc. The Veda Samajists favoured a

more Radical: Programme of social change than the elite in the administrative service which generally believed in Hindu approach to moderate social reform.

Madras Hindu Widow Marriage Association

In 1874 the Madras Hindu Marriage Association was established. It was established to encourage “the marriage of Hindu widows to the extent of its means and opportunities and so far as may be compatible with the preservation of the hold on and their influence in orthodox Hindu Society”.

P.Chentyal was its Secretary. Rama Iyengar and Muthuswamy Iyer were its acting members. This Association concerned itself with the upper caste Hindus only.

This Association work a main interest in promoting remarriage among the widows, provided she became a widow before consummation. It plunged not only to encourage the widow marriage but also to offer monetary incentives to the couple.

The Hindu Widow Remarriage Act of 1856 deprived the widow of the right of inheritance when she got married. The Hindu women’s Marriage Association prepared and submitted draft bill to the Government of India to annul the above clause of the Hindu Widow Remarriage Act of 1858.

The Hindu Women’s Remarriage Association convened a South Indian Conference December 31, 1884. Some of the important resolutions passed in the conference were that every graduate should promote female education, infant marriage should be discouraged, and widow remarriage should be encouraged. This conference was restricted to graduates but the next conference held in 1885 was not restricted to graduates above.

National Social Conference

The Indian Nation Congress established in 1885 abandoned at the Calcutta session the social issue, Therefore, those interested in social decided go ahead on their own. In Madras December, 1887 they convened the National Social conference. In I this meeting it was resolved to hold annual national conferences in various centres of the country to create and mobilise the public awakening for the eradication, of Indian's social evils.

The conference decided to work for the abolition of the social disabilities relating to the ruinous expenses of marriage, the minimum age limit for marriage, the remarriage of young widows, the reduction of the age difference between man and wife and the inter marriage between the sub division of the same caste. The National Social conference stood for compulsion in matters of social reform. It adopted the method of lasting reforms on the ancient scripture and interpreted them so as to suit the new requirements of the time.

Age of Consent Act

In January 1891 Age of consent Bill was taken for discussion in the Supreme Legislative council and the Bill was passed in March 1991.

Madras Hindu Social Reform Association

The immediate consequence of the controversy over the Age of Consent Bill was the split among the social reformers into traditional wing and the rationalist wing. In 1892 as a result of infighting, the nationalist wing of the Hindu Marriage Association founded a separate forum, the Madras Hindus Social Reform Association in November 1897. Promotion of female education,

denouncing of the infant marriage encouraging widow marriages etc were the objectives of this new association.

Madras Hindu Association

In opposing and criticising the ‘nationalists’ the ‘traditional’ and the ‘revivalists’ narrowed their difference. The Hindu revivalists gained a powerful support from the Theosophical society after Annie Besant started to play her crucial role in the revival. In 1904; the revivalist organised the Madras Hindu Association for the promotion of social and religious advancement on material lines in harmony with the spirit of Hindu civilization.

Women and reforms in the 20th century

In the beginning of the 20th Century a new atmosphere began to develop. The formation of Hindu Sabha and other revivalist organization nullified the efforts of the social reformers.

However, in course of time we notice the rise of large number of women’s organisations and social reform movements. The Justice Party or the South Indian Liberal Federation and the Self-respect movement of Periyar E.V.R. deserve special mention.

The women’s associations formed before 1910 were regional in character and their main objectives were female education and welfare activities. Among the women’s organisations, Women Indian Association, National Council of women in India and All India women’s Conference were the three all India organisation of women.

Women's Indian Association

Dorathy Jinarajadasa, the wife of the then President of the Theosophical Society at Madras founded on 8 may, 1917, the Women's Indian Association. Mrs. Annie Besant become the President of this association. In addition to female education, women's franchise and equal opportunities. Women Indian Association preached for the abolition of child marriage and other social evils. By 1926-27 there were 80 branches and over 4000 members from Capecomerin to Kashmir.

The WIA though interested in political activities after sometime, expressed satisfaction at the passing of Child Marriage Restraint Act and went to the extent of appointing a 'Sarda Sub Committee during 1931-32 for the enforcement of Sarda Act. After the death of Dr.Besant in 1933, Dr.S.Muthulakshmi was elected as its president. Rational council of women in India was organised as a branch of the International Council of Women. It concentrated in gaining political rights for women.

All India Women's Conference

The All India Women's Conference had its first service held at Poona in early 1927. Though the conference dealt primarily with the subject of female education, it passed a resolution condemning the practice of early marriage and supporters Sir Hari Singh Gaur's Age of consent Bill which was due to be introduced in the Legislative Assembly, In the succeeding conferences resolutions were passed in favour of Sarda Bill and the Age of Consent Bill. The A1 WC though it started as a conference on educational reform, with in a decade, it strove hard to uplift the position of women in all walks of life. The

League of Nations appointed All India Women's conference to be correspondent member of its Advisory Committee on special questions in June 1937.

The Women's Movement in India, particularly in Tamilnadu hosted 25 nations in a grand meet at Madras in January 1926 which was provided by Mrs.Dorothy, Dr.S.Muthulakshmi presided over the first All Asian Conference at Lahore from 19 to 25 January 1931. The period after 1920s saw a great expansion of female education.

The Brahmin intelligentsia became interested either in politics or in Theosophy. The Congress came to be dominated by Brahmins and they lost interest in social reforms.

Post-Puberty Marriage Bill

V.S. Srinivasa Sastri's Bill in the Madras Legislative council to declare the validity of marriage of Hindu Women after puberty on 21 November 1914, declared in its section 3 that if anyone, of his own accord, those to marry a girl after puberty, that he should not be placed under any legal disabilities in respect of the rights of succession. Then educated Brahmin Community denounced the Bill and even advised the Government to obtain the opinions of the Brahmins before it was passed. The reformers in Madras received strong support from "The Madras ladies" which organised a meeting under the chairmanship of Sadasiva Iyer in favour of the Post Puberty Marriage Bill. These efforts ended in failure.

After the above attempt of social reformer in, 1924 a Bill was submitted in the Central Legislature by Sir Hari Singh Gaur to raise the age of consent from 12 (1891) to 14 in both married and extramarital cases. Dr.Gour's Bill's

aim was to protect young woman from becoming victims of lust at an early age. As the age of consent among women, at that time was twelve most of them became members of two or three children ever before they were sixteen years old and ultimately met with death. The Select Committee to which the Bill was referred, suggested the reduction of age from 14 to 13 in marital cases. Against the recommendation of the select committee, an amendment raising the age of consent in marital cases to 14 was carried. But the Bill was defeated.

On 1 September, 1925 Sir Alexander Muddiman, the Home Member introduced a Bill of age of consent proposing 13 in marital cases and 14 in extra marital cases. “Thus for the first time since the Age of Consent Act of 1891, which fixed 12 years for both I marital and extra marital cases this act in 1925 made a distinction Between marital and extra marital cases in fixing the age of consent”.

Sarda Bill

In January 1927 Dr.Gour had introduced his Bill to raise the age of consent in marital cases to 14 and in extra marital cases to 16. However, the motion to consider the Bill was not pressed by Dr.Gour. On 1 February 1927, by the introduction of the child Marriage Restraint Bill or the Sarda Bill after the name of its author, Rai Sahib Har Bilas Sarda. The Bill was published after radical alternation were made by the Select committee. The amendment Bill aimed at penalising husbands over 18 marrying a girl below 14 years of age. It further provided the parents, guardians and priests were responsible to solemnising marriages, of such girls or boys below 14 and 18 years of age respectively should be penalised. The Select Committee which received the Bill made some minor changes.

Since the Bill aimed at restraining the solemnisation of marriage among Hindus by invalidating the marriage if either of the parties did not attain the prescribed minimum age, much opposition was voiced by the public both on legal and religious grounds. The Bill was opposed by the orthodox and the Governmental authorities.

In favour of passing of the Sarda Act, the reformers in Madras wanted to accord their support. Accordingly the bill to prevent the child marriages was moved by Lady Deputy President of the council Dr.S.Muthulakshmi in the absence of the original movers of the Bill Messrs. Ramjee Rao, Manicakavelu Nayakkar and Bheemayya on 27 March 1928.

“This council recommends to the Government that they may be pleased to communicate to the Government of India that in the opinion of this Council Legislation raising the Marriageable age of boys and girls at least 21 and 16 years, respectively is necessary”. This resolution was unanimously passed in the Council.

The Sarada Bill was passed on 20 September 1929 and became an Act on 1 October 1929. It became into effect on 1st April 1930.

Special Marriage (Amendment) Bills

When Har Sing Gour introduced the Inter-Caste Marriage Bill in 1922 it was first defeated. However it was referred to select committee for report. It was passed in October, 1923 with certain modifications. This Bill permitted marriage among Hindus and people of allied faiths. This Act gave women right to free themselves from their husbands under certain conditions.

In 1925 a further amendment to the Act of 1872 was introduced by H.S.Gour. In 1928 also another amendment was introduced by Dr.H.S.Gour,

Dr.G.V.Deshmukh introduced a bill under the title special marriage (Amendment) Bill in the central Legislators. In 1946 Sri Prakash introduced The Hindu Inter-Caste Marriage regulating land validating Bill.

Indian Constitution, 1950

In 1950, the matters relating to Hindu Law were included in the concurrent list of the Indian constitution. On 5th May 1955, the new Hindu Marriage Bill was introduced and it was put into practice from 18th May 1955.

The Act lays down the condition that the bridegroom must have completed the age of 18 and the bride the age of fifteen years and if the bride has not completed the age of fifteen the consent of her guardian in Marriage has become a necessity. This Act has also made monogamy the rule applicable to both men and women and provides for registration of the marriages. This Act recognised the Marriages performed under rites, before the Registrar of marriage and any other form of marriage recognized by customary law.

Dr. C.N. Annadurai formed the Government in Tamilnadu in 1967. The Government of Tamilnadu appointed a Committee under the chairmanship of the Chief Justice of the Madras High Court. Mr. Ananthanarayanan to draft an amendment to the Hindu Marriage Act to validate the Self Respect Marriages. Accordingly the Hindu Marriages (Madras Amendment) Act, 1967 was passed adding a new clause 7 (a) to the Hindu Marriage Act,-1955. This Act also legalized all self- respect marriages conducted before the enactment of this Act.

Unit Questions

1. Examine the role played by Periyar E.V.R as a Social reforms.
2. Write short notes on Narayana Guru and St.Ramalinga.
3. Describe the role of various women movement in Tamilnadu in the Twentieth Century.
4. Give an account on the Women legislative measures of Govt. of Tamilnadu enacted in the previous century.

UNIT -3

FREEDOM STRUGGLE IN TAMILAGAM

3.0. Introduction

3.1. Objectives

3.2. Role of Tamilagam in the Freedom Struggle

3.3. Impact Freedom Fighters of Tamilagam.

3.4. Impact of National Movement in Modern Tamilagam

3.5 Unit Questions

3:0 Introduction

The earliest native reaction against the British regime was spearheaded by Kattabomman and the Marudu brothers. Another violent but abortive rebellion broke out in the sepoy regime at Vellore in 1806. These were sporadic events and organised attempts at national liberation were made only after 1835. In the early stages of their history the British rulers of the Company were interested mainly in exploitation. However in the 19th century some of the liberal-minded Governors-General like Lord William Bentinck and Lord Dalhousie introduced the Occidental ideas and reforms in society and education. Some like Rippon and Curzon mentally prepared the Indians for self-government. As a result of this new education a new class of elite who in the British opinion was a “microscopic minority” demanded equal rights for the Indians in the Civil Service and administration and later clamoured for swaraj. It began with the Indian National Congress in 1885 and the goal was reached in 1947. The story of

struggle for independence falls within three important stages: 1.Pre-Congress period, 2. Pre-Gandhian era and 3. the Gandhian era.

3:1 Objectives

Having gone through this unit you will be able to,

- Assess the role of TamilNadu in the Indian Freedom Movement.
- Realise the significance of Poligars revolt in the context of Indian National movement.
- Appreciate the role of Kattabomman, Pulithevan, Marethee brothers etc, in the struggle against the British.
- Understand the significant role of National leaders from Tamilnadu who took active part in the Indian National Movement.
- Assess the impact of National Independence movement in Tamilnadu.

3:2 Role of Tamilagam in the Freedom Struggle

The Poligar System - Poligars of Tamil Nadu and South Indian Rebellion

Poligar (Palaiyagar) system was introduced in Tamilnad when frequent changes took place in the political field because of the repeated invasions by the foreigners from the north of the Tamil country, coupled with internal troubles. A civil war broke out in the Pandyan kingdom between two brothers (Sundara Pandya and Vira Pandya) at the beginning of the 14th century. Allauddin Khilji, even to exploit the situation here, sent his commander Malik Kafur to invade the far south. Malik Kafur sacked Madurai, plundered Rameswaram and many other places and ravaged the country. Muhammad Bin Tughluq conquered the Madurai region. Shortly afterwards, the Sultanate of Madurai came to be set up.

But the local chieftains succeeded in liquidating the Madurai Sultanate. The Vijayanagar rulers also made an attempt to bring under their sway Tamilnadu and they were successful.

The poligar system arose because of the following factors: (1) absence of internal peace; (2) threat of foreign invasions; and (3) the spirit of independence. But the generally accepted view is that the poligar system was organised by Viswanatha Nayak, the Vijayanagar General at Madurai. There is another theory that palayams existed in Tamil Nadu even before Viswanatha Nayak's time and that the Poligar served under the Pandyas and that, on their decline and fall, they gained possession of it, and that the Madurai Nayaks had been obliged to recognise the Poligar system. However, it cannot be denied that it was Viswanatha Nayak who gave recognition to seventy-two Poligars in Tamil Nadu and the Nayaks stood to gain financially and militarily also by introducing this system.

Viswanatha Nayaka of Madura, in collaboration with his minister Ariyanatha Mudaliar, introduced the Poligar system in Tamilnad to the South of the river Kaveri in view of the military exigencies which prevailed there in the years following the conquest of Tamilnad by Kumara Kampana, the Vijayanagar Prince. As per that system, the Nayak divided his Nayakdom into 72 Palayams and offered to his subordinates (called as Poligars) each one of them. In this way the Nayak rewarded the military chiefs who accompanied him in his southern campaign and helped him to crush the enemies of the Emperor. The Poligars enjoyed a lot of freedom from royal control even because they were the henchmen of the conqueror. Viswanatha Nayaka who introduced this system early in his reign was able to watch the working of the system for 36 years till his death.

The word “poligar” is derived from the name ‘Palayakkaran’ who was considered as the ruler of a zamindari or palayam (in Tamil) *palamu* (in Telugu) and polan in English. The poligar combined in himself the functions of both a jagirdar (whose duty was to render military service) and a zamindar (whose duty was to pay rent). As he, in addition to the above two functions, dispensed justice in his palayam, his influence was very great.

The poligar held the Palayam on military tenure. He had to render military service to the Nayak whenever it was needed. Many of the Palayams (the total being 72 in number) were spread out from Travancore to Ramanathapuram, though a number of Poligar were charged with the duty of defending the Madura fortress. Both Tamils and Telugus were appointed as Poligars. While Father Heras states that the object of introducing this system might be to promote an integration between the (Telugu) conquerors and their (Tamil) subjects, Dr. N Subramanian avers that the object was only that of one “to serve as a check on the other” and “not to bring about a union among them”.

Though the Poligar system showed certain obvious similarities to the medieval European feudal system, it is not the same as the other. In the feudalism of Medieval Europe there was a combination of military and land tenure. The essence of that system was to combine the farm and agricultural field with the military and battlefield. There the feudal tenant rendered services to his Lord both in the farm and in the battlefield. Also, he showed deep loyalty to his overlord, whose vassal the tenant was and hence was having a lower social status. But, in the Poligar system, though the entire land belonged to the King and though the poligar held the Palayam by the King’s grace and permission, yet the king found it a difficult task to govern his kingdom with the help of these

Poligars because: (i) they were generally rude and rapacious; (ii) they constantly when they did not wage War on the Central authority (i.e. the King or Nayak, as the case may be they would be at war with one another; (iii) they would never willingly or spontaneously pay to their overlord the tribute due to him (in most cases, the King would have to use his military force to collect the tribute). But such military operations against the Poligar not only made the King unpopular, but would also mean increased unnecessary expenditure to the ruler (i.e. Nayak).

The Poligar system, like the feudal system in Europe, was a necessary evil which served its purposes well enough in those troubled times, (according to Dr. T. V. Mahalingam). According to Dr. N. Subramaniam “it was the direct product of the imperial system which the Vijayanagar conquerors introduced”. Again, according to Dr. N. Subramaniam where as in the medieval European feudalism, it “arose in the wake of weakness of Empire, poligar system arose in the wake of the introduction of imperialism.

The Poligar system, according to R. Sathyanatha Iyer, was only “confusion roughly organised. Its smooth working depended on an overlord who could constantly keep the turbulent chieftains in good humour and on the good sense of the latter. If it were to degenerate, as it did later on, it could be the most potent engine of disorder and oppression”. Their temper could well be understood from the way in which the Poligar of Tinnevely and Ramnad who refused to pay their revenue (Kist) to the Nawab of Arcot or to the Company (their new overlord) in the confusion that prevailed in the political condition then, in the 18th century. They even began to spread the impression that they had never paid Kist to anyone in the past.

South Indian Rebellion

Causes:

Political:

The English East India Company had, by the Treaty of 1799, deprived the Rajah of Tanjore of all his royal powers and reduced him to the position of a pensioner though he was still allowed to keep the title Raja'. Again, by the Treaty of 1801, the Company had reduced the once grand Nawab of Arcot to a titular head. He was allowed to live on one fifth of the net revenue of the country (which was not to fall below 1.44 lakhs star pagodas nor to exceed 5 lakhs of pagodas). Earlier, in 1795, the Setupati ruler had been reduced to the position of a Zamindar. The Company often waged wars in the later half of the 18th century on the Poligar defaulted in the payment of kist or defied the Company. The company had deposed some (e.g. Combia Nayak the Poligar of Saptur for his failure to pay tribute, Poorari Nayak of Devadanapatty). Some of the Poligars were excused for rising up in rebellion (e.g. Kattabomman, the Poligar of Panchalkurichi) and their Palayams were either abolished or transferred to others. All these acts lost for the English the sympathies of the people; for the loyalty of the people to their rulers was so genuine and deep-rooted. The Poligars, both the deposed and the deprived, showed great animosity to the English Company. These feelings of animosity and disaffection were fanned by the revolutionary principles which were disseminated among them by the emissaries (of the French Directory-the government in power then in France) who had been specially sent to spread such ideas in South India, even to embarrass their enemies, the English.

Social:

(1) The unscrupulous activities of the liveried peons (so called because they were badges) of the European adventures who had received assignments of revenue from the Nawab or the Company who oppressed the peasants, or kept in confinement those who delayed or evaded payment of taxes and tortured them in the most inhumane manner, produced horror in the people. (2) Again, the European adventurers oppressed the peasants indirectly, also they lent money at high rates of interest to rentiers and these rentiers extorted money from the peasants to be able to pay the high interest and to meet their own expenses. (3) In times of famines (and famines occurred rather quite frequently) these European adventurers would form themselves into monopolistic combination and put up the prices of foodgrains and other essential items at a high rate and thus made the lot of the people miserable. All these created in the poorer classes of the society a deep animosity towards the rich European adventurers. And the rentier classes.

Economic:

The corrupt and inefficient administration, the frequent occurrence of natural calamities (like droughts and famines), the high prices of foodgrains (kept at an artificially high rate by the unscrupulous European adventurers, rentiers and merchants) during times of scarcity and famine, the deliberate failure to import foodgrains from other places either by land or by sea to augment the food resources (or the inability to import foodgrains from other parts of the country due to want of transport facilities), even because all the bullock-carts and bulls had been sent to help the English in their wars with the

Mysore Sultan)-all these produced indescribable economic hardships on the people who either remained at home and starved and perished (considering it as their fate) or made a mass-exodus to other places.

Realising that the only way to put an end to their economic sufferings and social disabilities was to restore the rule of their former rulers, many nationalist leaders arose in various parts of Tamilnad to liberate the people from the oppressive rule of the English Company.

Course of the rebellion:

A conspiracy was hatched in Dindigul where Marudu Pandyan of Sivaganga, Gopala Nayaka of Dindigul, Khan-I-Jah Khan of Coimbatore, Kerala Varma of Malabar, Krishnappa Nayak of Mysore and Dhondaji Wang of Maharashtra decided to overthrow the English Company's rule. They rose up in an insurrection. They attacked Coimbatore on 3rd June 1800. These rebellions at Madurai and Coimbatore did not prove so successful.

On 31st January 1801 the rebels attacked and captured a post (near Virupakshi) which had been set up by the forces of the English Company. In January again, about 200 Patriots disguising themselves went as pilgrims to Tiruchendur and attempted to release the relations of Kattabomman who were imprisoned in the fort of Palayamkottai but failed. The rebellion spread to Tirunelveli early in February 1801. Here it proved to be more formidable.

The rebels (or patriots, they can be called by either of the names), succeeded in their strategem (in their second attempt) of releasing the relatives of Kattabomman (who had been confined in the fort of Palayamkottai). Very soon

about 30,000 rebels from Madurai and Ramnad (who had been sent by Marudu Pandian) joined the insurgents at Tirunelveli.

When many more people from among the Maravas, Nadars and Thottians joined them voluntarily and when the Paravas (who also joined them) brought guns and ammunitions, the rebel forces there felt greatly encouraged. They, under the leadership of Oomathurai, (so called because he was a deaf and dumb person) made surprise attacks on several English military posts and captured them. By February 1801, they marched to Tuticorin where the garrison (containing mostly Indian Sepoys) surrendered of their own accord. Col. Macaulay, the Company's Commanding Officer.

When he found all his warnings to the rebels went unheeded, took the entire available army with him and marched to Kadayanellore. There he learnt, to his astonishment, that the fort of Panchalamkurichi (which the English and completely destroyed in 1799) had been rebuilt and that thousands of armed men were guarding it. Col. Macaulay tried to capture, Ottapidaram but failed. Just then he found the rebel forces trying to surround him and his force from behind. Thereupon he retreated with his army to Palayamkottai to avoid being surrounded by the rebel forces. On 8th March Melappan attacked Koneri and pulled down the strong gates of the citadel there. On 27th March the Company Commander-in-chief sent an army to Kayattar.

The rebel forces next attacked the British army which was camping at Pasuvantanai; but retreated when they lost 96 soldiers. On 31st March 1801, Col. Macaulay made at the head of his army a determined attack on the fort of Panchalkurichi, but as Macaulay lost many of his troops in the fierce encounter

that took place outside the fort, he, feeling humiliated at this failure of his successive attempts, withdrew to Kovilpatti.

An English army then turned its attention towards Palani and Dindigul and, after great struggle, defeated and captured Gopala Nayaka at Dindigul on 4th May. Soon a grand English army was assembled at Kovilpatti when fresh English troops poured forth there. A new offensive against Panchalkurichi was launched by Adjutant-General Agnew on the 24th April 1801. The fort was stormed. The horses on the English side were only 600, but more than 1050 insurgents were killed by Agnew who after capturing the fort, put to death all the rebels inside the fort. Some 3000 rebels escaped. After this failure Oomathurai and the other rebels, evacuated their forts in Tinnevely, and fled north to Sivaganga.

Marudu Pandyan carried on the struggle to the north in Sivaganga. The insurgents fought skirmishes against the Company's forces in May 1801 and succeeded in the battles fought at Natham and Tirupattur. They captured the forts of Tirupattur Natham, Melur and Tirumelur. The Insurgents proclaimed Muthu Karuppa Thevar as the ruler of Ramnad. Soon, led by their chiefs Melappan and Puttur, they obtained control of the whole of the Marava country. They got supplies of grain, arms and ammunitions from Ceylon and their territories in large boats, through the port of Tondi.

A body of insurgents led by Oomathurai captured Palayanad (near Madurai) in July 1801, while the Kallars occupied the western part of Madurai district. Meantime Shevattiah Thambi (son of Marudu Pandyan) who was in command of the armed forces of Sivaganga and Ramnad, marched towards Tanjore and occupied Pattukkottai and stationed their posts at Arantangi and Ava

daiyar kovil, where they remained so till they were driven to the defensive. As the various rebel forces showed determination and a unity of purpose and as they more often retired to the jungles to elude pursuit and as they carried on guerilla warfare from there and thus avoided pitched battles, they made the position difficult for the English in the early stages of the rebellion. “The English found themselves constnalty exposed to the assault by the rebels’ (because of the guerilla warfare the rebels adopted).

But very soon, the Englihs, who, had gained the support of the Tondaiman of Pudukottai, and the Rajah of Tanjore and who got reinforcements (which were rushed to Tamilnad) from Bengal and Malaya, once again began large-scale operations in May 1801. (i) Agnew, after the capture of Panchalkurichi fort, rushed to Madurai and saved the city. (2) Major James Graham who marched from Tiruppuvanam to Madurai was saved from an attack by the rebel forces by the timely help given to him by Major Sheppard. (3) On 11th June 1801, Agnew at the head of an army marched from Madurai through Manamadurai and Parthibanur and reoccupied Paramakudi.

Agnew continued his march and reached Ramnad on 14th June on 24th July he captured Tirupattur fort. Colonel Innes who came to Agnew’s help, suppressed the rebels at Dindigul. The combined forces of Agnew and Innes attacked and captured Okkur and Siruvayal. After this they proceeded to capture the rebel fort at Kalaiyar kovil. When Agnew found the rebel forces again and again attacking him in spite of his driving them away, he found his position to be desperate. So he retreated to Siruvayal. Hence he gave up the attempt to capture Kalaiyarkovil.

Tanjore region:

(i) Captain Blackburne, with the aid of the Rajah of Tanjore, reoccupied the southern bank of the Kaveri. (ii) Lieutenant Maclean routed the rebel army led by Puttur at Woriyur. (iii) In September 1801, Blackburne drove out the rebel forces from Arantangi and desolated the area by the beginning of October 1801, Blackburne reached Karaikudi, established a post there and from there drove out their rebel forces from the jungles of Singampuneri and also cut off their communications with the east.

The English warship destroyed all the boats which were getting foodgrains. Meanwhile, Martin who was sent to Ramnad as the head of a small army, captured the fort near Ramnad after winning a great victory over the rebels. At the same time, Macaulary drove out the body of troops led by Melappan at Abhiramam and Lt Miller won a victory over the rebels near Kamudhi. These victories helped the Company to reestablish their authority in Ramnad. At the same time, they helped them to capture all the rebels hiding in the jungles of Kalaiyarkovil.

Attack on Kalaiyarkoil:

Agnew made a second attack on Kalaiyarkovil, in September 1801. After capturing Pirnamali, and storming the other rebel posts at Vaninkudi and Collumbum and Muttur (in Sivaganga Zamin) by passing through Melur, Singampuneri, Nandikottai and Okkur he reached Kalaiyarkoil. On the 20th September, 1801 Kalayarkoil, the strong fort, was attacked simultaneously by Innes, Blackburne and Macaulay. On 1st October the fort fell into the English hands Thereupon Oomathurai and Shevatiah fled to Dindigul, while Marudu

Pandyan and others fled to the jungles of Singampuneri. Thus the fall of Kalayarkoil broke the resistances of the Patriots. Oomathurai and Shevalliah were joined by 4000 men at Dindigul. Thereupon they reoccupied the hills of Virupakshi. From there they descended into the vally of Dindigul and repelled the attack by the English army commanded by Jones Jones thereupon with his army rushed to Dindigul and started fighting again on 12th of October. Oomathurai tried again to check Jone's army at Virupakshi and again at Chetrampatty, but met with defeats. The English army again pressed hard on Oomathurai and pursued him for 51 miles from Dindigul to Batlagundu for three days. Oomathurai's army felt so exhausted that they were defeated.

On the 24th October Marudu Pandyan and his brother Vella Murudu were executed in the ruined fort of Tirupattur. Oomathurai and Snevattiah were taken to Panchalamkurichi and executed ther eon the 16th of November 1801. The other important leadrs like Vengum Peria Wodaya Tever of Sivaganga, Bomma Nayaka of Verappur, Dalavay Kumaraswami Nayaka of Panchalamkurich, Doraiswamy (the son of Marudu Pandyan) and 69 others were condemned to bansishment. They were taken in a ship to Penang on 11th February 1802. The ship reached Penang on 26th March. Most of them died on the way or a few months after landing as a result of the sufferings they were put to duign the voyage.

Character of the rebellion:

Though it spread over extensive regions and also showed signs of a mass movement and though they indulged in guerilla warfare yet they failed because of the support given to them by the local rulers-the Tondaiman of Pudukkottai

and the Raja of Tanjore. (2) The rebel forces suffered more and sustained heavy losses in men because they were not well-disciplined. Their plans were not well-coordinated. (3) As the rebellion did not take place in all places at one and the same time, it became possible for the English to crush the rebellion first in one region and to go to the other region to crush it.

ROLE OF TAMILAGAM IN THE FREEDOM STRUGGLE

PRE – GANDHINA PERIOD

VELLORE REBELLION AND AFTERNATH

In the 18th century all the three Presidencies had separate armies. The first Madras Fusiliers was created in 1748. Stringer Lawrence and Robert Clive improved the quality of the Madras army. In 1765 there were ten battalions in the Madras army which were known as the Carnatic battalions, each of which had a captain, lieutenant, an ensign and 900 soldiers. Reforms in the armed corps of the Presidencies were attempted in 1796 and 1806. The Regulations of 1806 aroused the religious sentiments of the native sepoys which led to the Vellore Rebellion. Sir John Cradock, Commander-in-chief of the Madras regiments enforced certain innovations in the army on the advice of the Governor of Madras, Lord William Bentinck (1803-07). By these regulations the sepoys were ordered to wear shakos (a new turban like an European hat) instead of the traditional turbans, shave the beards and remove all caste marks and earrings. These like the greased cartridge affair of 1857 led to a rebellion.

The native soldiers considered these reforms as a deliberate British attempt at forcible conversion to Christianity. So they decided to subvert the alien regime and establish one which would protect their faith. But Cradock considered it as a

revolt sponsored by the sons of Tipu Sultan to regain their power. The events of the revolt took place mostly inside the Vellore fort but it was no success. In the revolt about 100 Europeans and 300 native soldiers lost their lives. After the skirmish, the Governor was recalled and the controversial regulations abolished. The sons of Tipu were imprisoned and sent to Calcutta. The Vellore rebellion was in many ways an anticipation of the great Indian revolt of 1857. It was an exordium to 1857. In the pre-Congress period another event took place against the British imperial policy in 1803. Known as the “White Mutiny” or Madras Mutiny, it was mainly the work of the white soldiers demanding a high rate of allowances. Starting from Madras the mutiny soon spread to Cumbum, Tiruchy, Palayamkottai etc. but was quelled by the stern and resolute actions of the Madras Governor, George Barlow.

PRE-GANDHIAN ERA

The Great Indian Revolt of 1857 or the ‘Second war of Independence’ (the first being the South Indian Rebellion of 1801) had little effect in the far South. Thirty years after this abortive move the Indian patriots made an attempt to mobilise the national forces against the British regime. The Indian National Congress was formed in 1885 as a result of the initiatives taken by Allan Octavian Hume and W.C. Bonnerjee for the moral, social and political resurgence of India. In its early stages the Congress was very submissive and demanded equal rights for the Indians in civil service and judicial administration. The period from 1885 to 1905 may be described as the age of humble petitions. The aim of the Congress was to ameliorate the deteriorating conditions of the Indians in the civil service. But nothing came forth in spite of their sincere

representations. Every year the Congress met at various places. Its annual sessions were conducted at Madras in 1887, 1894, 1898, 1903, 1908, 1914 and 1925. It was only after 1906 that the activities of the Congress were set on active momentum. Under the inspiring leadership of Bal Gangadar Tilak, the Congress in its Calcutta session (1906) declared ‘swaraj’ as its motto. ‘Bande Madaram’ (Vande Madaram in Tamil) was proclaimed as the slogan of the freedom fighters. Ever since the Madras Congress of 1887 leaders in Tamilaham were active T. Madhava Rao, S. Subramanya Iyer, Rangaiya Naidu, G.Subramanya Iyer, S. Sabapathy, S.A. Swaminatha Iyer, C Vijayaragavachari and others actively propagated the nationalist cause. They organised public meetings and wrote in the press to educate the mass. They appeal to the people to encourage the native industries by boycotting foreign goods. The Surat Congress (1907) was a turning point in the history of the Indian National Congress. It was represented by V.O. Chidambaram, Subramanya Bharatiyar, V. Sarkarai Chettiyar and others from Tamilaham. It was in this session that the acute clique in Congress manifested. The rival factions within the Congress came to be known as the extremists and moderates. Of the Tamil leaders many like V.O.Chidambaram and S.Bharatiyar were extremists. Through his patriotic songs and fearless writings in the Swadesamitran, Bharatiyar aroused the national spirit of the Tamils. He rang the siren of liberty, equality and fraternity. He was a new Voltaire demanding the equality of the sexes and liberation of the motherland. He ardently hoped to get freedom: “Let us dance, let us sing, under the impression that we have attained the cherished independence...” Then he moves his pen in agony: ‘When will this thirst for freedom quench? And when will this

slave's aspirations be fulfilled?" His poems directly hit at the Tamil mind as a dart and inspired the freedom fighters. V.O. Chidambaram Pillai organised an economic warfare against the British government and strove to break its monopoly of steam navigation. He founded the 'Desabhimana sangam' (Union of Patriots) to kindle the nationalist fervour of the people. In 1906 he started the Swadesi Steam Navigation Company and purchased ships to compete with the 'British India Steam Navigation Company' (B.I.S.N.C.). His activities were seriously viewed by the British government. At about this time the Collector of Tirunelveli was assassinated by a heroic youth called Vanji at the Maniachi railway station. The activities of the extremists terrified the British government. Many of the extremists were taken into police custody. Tilak was excommunicated and deported to Burma. V.O.Chidambaram Pillai and Vanji were imprisoned. The former was subjected to inhuman punishments in the Coimbatore jail.

GANDHIAN ERA

With the advent of Mahatma Gandhi in the national theatre, the struggle for freedom took a decisive turn. The 'father of the nation' organised the various forces fighting for independence and brought them into the crucible of 'satyagraha'. In Tamilaham at about the same time a 'red hot agitation' was launched under the leadership of Mrs. Annie Besant. She was the author of the 'Home Rule movement' who instituted the 'Home Rule League'. The Theosophical Society was utilised as a weapon to broadcast the political philosophy of Mrs. Annie Besant since she felt that "all great achievements in India are rooted in religion." She advocated the boycott of foreign goods,

temperance, national education, labour welfare, responsible government and raised the slogan of swaraj. Sir C.P. Ramasamy Iyer, S.Subramanya Iyer, Pattabi Sitaramayya and others got associated with the activities of the Home Rule movement. Mr. G. S. Arundale appealed to the students. Home Rule classes, Boy Scouts and Volunteer troops were organised by Arundale and Wadia. Beginning in the soil of Tamilaham, the non-co-operation and boycott movements became popular at the national level. In 1919 Mahatma Gandhi started the non-cooperation and Khilafat movements. These merged with the Home Rule activities. The British government reacted very violently. Hundreds of satyagrahis were brutally murdered by General Dyre at Jaliyanwallah Bagh in Punjab. In 1920 Tilak died. In the same year Gandhiji paid a visit to Tamilaham. It was his visit to Tamilaham that made him a 'half-naked-fakir'. It was during his sojourn here in Tamilaham that the idea of conducting 'hartals' as part of the satyagraha arose in the mind of the master satyagrahi. Gandhiji's visit did much to revitalise the vigour of the Tamils in the struggle for freedom. Illustrious leaders like S. Satyamurti, Kasturi Ranga Iyengar, Vijayaraghavachari, C. Rajagopalachari, E.V. Ramasamy Naicker and others conducted the non-co-operation movement to a success. The press played a notable role in educating the mass. Mass opinion to an extent was channelised towards the struggle by the dailies like The Hindu, Swadesamitran, Tamil Nadu, Desabhaktan etc.

In 1926 Pandit Jawaharimal Nehru declared 'purma swaraj' as the goal of the Congress. In 1930 Gandhiji started the civil disobedience movement. The farmers in the Tanjore paddy belt denied taxes to the government. A great agitation was launched by the farmers, labourers in industries and students in educational institutions. The anti-drink campaign was conducted as a part of the

satyagraha movement. Alc houses and arrack shops were picketed by the satyagrahis since 1921. The climax of civil disobedience was the salt satyagraha. When Gandhiji began his historic ‘Dandi march’, in Tamilaham under the able guidance of C.Rajaji the Tamil freedom fighters marched to Vedaranyam to take salt from the sea water. Swami Shanmugananda engaged in the same agitation at Solasinganallur was taken into police custody. Leaders throughout the country including Mahatmaji were cast into the prison. The civil disobedience movement continued in its various stages. In 1932 a wing of the Desabandu Youth League of Tiruppur conducted a procession in Tiruppur singing national songs and carrying national flags. It was dispersed by the police with a severe lathi charge in which Sri O.K.S.R. Kumaraswami alias Triuppur Kumaran was mortally wounded. This incident like the Jaliyanwallah Bagh episode served to kindle the unquenched nationalist fervour of the Tamils. Gandhiji paid visits to Tamilaham in 1934 and 1936. During this period certain party factions within the Madras Congress afflicted him who strove to eradicate such ugly cliques among leaders like C. Rajaji and K. Kamaraj. Their misunderstandings acquired such proportions that it ultimately resulted in the resignation of C. Rajaji from the Congress on some other pretext. However he formed the state ministry after the elections in 1937. His attempt to introduce Hindi as the medium of instruction in the state aroused the serious opposition of E.V. Ramasamy Naicker and his followers who had formed a new party with chauvinistic and atheistic principles. In 1942 the Congress launched the ‘Quit India’ movement. Large scale agitations were conducted throughout the country. Students in Madras, Annamalainagar, Madurai, Coimbatore, Kumbakonam and other places walked out of the college, raising national slogans. Leaders like Gandhiji, K. Kamaraj,

S.Satyamurthi and others were thrown into the gutters. During the 'Quit India' movement, K.Kamaraj played a heroic role in evoking mass energy against alien rule. In 1945 the wind blew in favour of the satyagrahis. The Labour Party won the General Elections in Britain. On 15th August, 1947 India got her 'freedom at midnight'.

The rigidity of the caste system produced many abominable evils in the middle ages. Many of these social evils like sati, child-marriage, infanticide, untouchability, bonded labour etc. have been eradicated by legislative measures. Sati was abolished in 1830 by the Madras Regulation. Female infanticide, though not vogue as in North India, was declared a culpable homicide. In 1836 thagi and the human sacrifices offered by the Meriahs in Andhra were prohibited. Some sort of slavery which existed in Tamilaham in the 19th century, by which bondsmen were sold or mortgaged by their masters was declared unlawful. An act of 1843 forbade all trade in human beings. The 20-point programme, enunciated by Mrs. Indira Gandhi, strikes at the very root of bonded-labour system. Legal measures have been provided to ensure the liberty of the so called bonded-labourer. Social reforms were actively supported by the institutions formed in the 19th century which were dedicated to social reform. The Brahma Samaj of Rajaram Mohan Roy (founded in 1828), Prarthana Samaj of Atmaram Pandu Ranga (1867), Arya Samaj of Swami Dayananda Saraswati (1875) and the Sri Ramakrishna Mission established by Swami Vivekananda actively supported the reforms which heralded the social resurgence of the Indians. With the coming of the Industrial Revolution, the problem of the factory workers came before the reformists. The Factory Act of 1881, forbade the employment of children below the age of seven in factories. Subsequently

factory acts were passed in 1891, 1934 1938 etc. which regulated the appointment and welfare of women in factories. The Child Marriage Restraint Act (1927) fixed a minimum marriageable age for both sexes (18 for boys and 15 for girls). Many more legislative measures were provided to eradicate all the evils which haunted the growth of a healthy society. The Apprentices Act (1950), Juvenile Smoking Act (1946), Hindu Marriage Disabilities Removal Act (1946), Suppression of Immoral Traffic in women and girls Act (1956) etc are few to mention. The Constitution of India in the section relating to ‘fundamental rights’, declares the abolition of untouchability and forbids its practice in any kind. According to the Untouchability (offences) Act (1955) none can be denied entry into temples or hotels, or forbidden to take water from public wells, tanks or tapes. They can freely take path in public ghats, sacred tanks and make free their entry into entertainment theatres. 15% of the positions in all public services of appointment are reserved for the scheduled castes and tribes. All these indicate that apart from the sociological revolution launched by reformers and the legislative provisions, a mental revolution has to take place in the hearts of our people which alone can eradicate the social evils and ensure the establishment of an egalitarian society.

3:3 Great Freedom Fighters of TamilNadu

Veerapandiya Kattabomman (1790-99)

Kattabomman was the hereditary title of the rulers of Panchalamkurichi. The palayam of Panchalamkurichi was founded by Kattabommu. His family migrated to Shalikulam from Bellatry district in the 11th century A.D. Jagavira Pandya Nayaka, was born in 1761. He obtained possession of the palayam of

Panchalamkurichi in 1791. The Poligar came under the control of the Nawab of Arcot who collected taxes from the Poligar for a period of 40 years. But, as per the Carnatic Treaty of 1792 the Company obtained from the Nawab of Arcot the right to collect taxes from the Poligar. But the methods adopted by the English Collectors in collecting taxes were severe and oppressive. Moreover, the behaviour of the Collectors towards the Poligar was high-handed and insulting and they ill-treated and humiliated the Poligars. While many of the Poligar submitted meekly and paid the taxes, some of the Poligar, among whom Vira Pandya Kattabommno was one, contended they were not under any obligation to pay taxes and, therefore, purposely defaulted. They even began to assert that they had never paid kist to anyone.

Previously Kattabomman and his family had been all along supporting the East India Company and remaining obedient to them and implicitly carrying out their orders. Also, they had been paying regularly the tribute and taxes.

The tribute to be paid by Panchalamkurichi Poligar fell in large arrears (3310 pagodas). On 18th August 1798, Colin Jackson the Collector of Ramanathapuram, a cruel and arrogant person wrote to Vira Pandya Kottabomman requiring him to pay the arrears immediately. Kottabomman delayed payment. Jackson decided upon sending an expedition against him. But the Madras Administration felt that sending an expedition was unnecessary and unlawful and so advised the Collector to summon Kattabomman to his office in Ramnad in order to discuss the payment of arrears. He met him in his office in Ramnad. But, soon after sending this letter, the Collector left on a tour of Tirunelveli district. Kattabomman, learning that the Collector had gone on tour followed him to the various places the Collector was visiting.

He first went to Thiru Kuttalam and waited there and sought an interview. He was not granted an interview there. Kattabomman had come with money to pay the arrears of tribute. Thereupon he followed the Collector to Chokkampatti, Sivagiri, Sattur, Srivilliputtur for about 23 days. In all those places also, he was refused an interview. He was ordered by the Collector to meet him only at Ramanathapuram. On the 19th September 1798 the interview was granted, but Kattabomman and his minister Sivasubramonia Pillai were asked to remain standing before the Collector. The Collector's intention was to insult and humiliate them.

When Kattabomman came to know also that the Collector was bent upon arresting him and his minister, he by adopting a trick, escaped from the fort with the help of his brother Oomathurai. But his minister and general Sivasubramania Pillai was taken prisoner. While escaping, Kattabomman and his followers, before returning to their place, looted Ramanathapuram. Bazaar After returning to his place, he wrote a petition to the Governor of Madras narrating the incident and requesting him to render justice. At the same time, Lushington, the successor of Jackson wrote to the Governor for permission to take vigorous steps to put an end to the activities of Veerapanday Kattabomman.

The Madras Governor, Edward Clive, wrote a letter to Kattabomman requiring him to surrender the palayam of Panchalkurichi to the Company's rule. At the same time, in order to placate Kattabomman, he dismissed Collector Jackson and also ordered the release of Sivasubramania Pillai. When the Governor made such the Enquiry Committee of Ramanathapuram was not satisfactory to Kattabomman. So, he went back on his word and refused to hand over the Palayam Meantime. Sivasubramonia Pillai who had been released from

the prison of Trichi, organised the plunder of a large quantity of grain stored in Palayamkottai which belonged to the Company and which was under the custody of one Pirkett. In the course of that robbery some Englishmen lost their lives. Though Sivasubramonia Pillai was responsible for this act of crime, Kattabomman took upon himself the blame.

After his, Kattabomman had formed a confederacy of all the chief especially the Poligar of Nagalapuram, Mannarkoil, Powalli, Kolarpatti, Chennulgudy with Kattabomman and Marudu Pandyan (of Sivaganga) as the Chief Promoters. Kattabomman became the leader of the League. He persuaded the chieftains of Settue, Ezhayiram Pannai, Kadalgudi, and Kulattur to join the League. He also won the alliance of the Kallars and the Maravas. Also, he sent overtures to the Poligar of Sivagiri, as he wanted to bring in the Poligar of Sivagiri (a loyal tributary of the Company) also into the League as he felt the possession of the strong and well-situated (situated at the foot of the Western Ghats) would prove very valuable to the League. In order to coerce the Poligar of Sivagiri to join the League, he sent an army consisting mostly of his followers led by Dalavay Kumaraswamy Nayak and accompanied by the son of Poligar of Sivagiri, Mappil Vannian (adviser of the Poligar of Sivagiri) and other chiefs to the west, to Sivagiri.

Though the Poligar of Sivagiri had not reported about this march and sought the help of the English at Madras to repel Kattabomman's army, the Madras Council took this action of Kattabomman as a challenge on their authority and ordered an army to attack Kattabomman. (In so ordering military operations against Kattabomman for his march on the Sivagiri Poligar, the Company had acted beyond its jurisdiction; for, both the Poligar were then under

the suzerainty of the Nawab of Arcot). In so acting arbitrarily and beyond their jurisdiction the Governor-General (and the Court of Directors were merely enforcing an already-formulated policy of the Company of liquidating the Poligar system; and the time was also most opportune as the Mysore War was over. These activities alone made the Governor-General Wellesley to send Major Bannerman to storm the fort of Panchalkurichi. At the same time, he had also ordered the ruler of Travancore to send his troops to Tinnevely.

Bannerman sent an ultimatum to Kattabomman through Ramalinga Mudaliar directing him to appear before him (Bannerman) on 4th September to explain his conduct. Kattabomman sent an evasive reply. Bannerman thereupon, on 5th September proceeded to Panchalkurichi. He had already come to know through Ramalinga Mudaliar where the fort was weak. He bombarded the fort. When Kattabomman realized that the fort would fall soon into his enemy's hands he, along with some of his followers, fled the fort and ran towards Pudukottai via Sivaganga. A few days after Kattabomman had fled from the fort, the people who were inside the fort surrendered. His brother Oomathurai was taken captive and imprisoned at Palayamkottai, Sivasubramania Pillai was caught and executed. The Panchalkurichi fort was razed to the ground.

Kattabomman who fled to Pudukkottai was caught by one of the soldiers of the ruler of Pudukkottai, Vijaya Raghunatha Tondaiman, in the jungles of Kalapore. That ruler promptly handed him over to the English. Kattabomman was tried in a summary manner at a mock trial by Major Bannerman in the presence of a number of his peers and officers. He was sentenced to be executed. He was hanged at Kayattar on the 17th October, 1799. The demeanour he showed at the time of execution, the scornful looks at the Poligar of Sivagiri and

Ettayapuram, the concern he showed for his brother Oomathurai and the regret he expressed at his leaving left the fort have been well recorded by Bannerman dated 17th October in his letter to J. Webbe.

Though Kattabomman fought as a true hero in the last stages of his life and showed great patriotism, yet his meek and servile conduct and behaviour earlier do not redound to his credit. We had seen how he followed Collector Jackson for 23 days from place to place and how he cheapened himself and also exposed himself to humiliation. Only when the Collector insulted and ill-treated him so as to injure his pride and prestige did he get enraged and did he revolt against the English rule. He is now being glorified by all people, by journalists and by some historians as a freedom fighter; and his life and achievements have been filmed.

Though he may be termed as an imprudent, rash, unrealistic and impractical person to challenge and measure his strength against the superior enemies superior in every way-in discipline, in equipment, in resource, in war strategy) yet, credit must be given to him for the daring he showed. A hero is one who dares and acts. “One who dares all things, risks, all things and endures all things”(Quiller Couch) Judged by this definition, he is certainly a hero; and all his associates and followers who took part in the South Indian Rebellions till 1801 are also heroes.

Also, Hyder Ali, Tippu Sultan, Khan Sahib and all the soldiers who engineered the rising at Vellore in 1806 are also to be called heroes. Muhammad Ali, Wallajah III, Serfoji II, the Tondaiman of Pudukkottai, the Zamindar of Ettayapuram are alone to be termed cowards as, they did not have the nerve to

resist, meekly submitted to the humiliating treaties imposed on them and had thus betrayed.

Pulithevan

Pulithevan was a great Poligar who opposed the British tooth and nail and thereby earned a very good name and fame as the first and foremost Poligar in the annals of freedom movement. He lived in the middle of the 18th century. He was the leader of Nerkattum cheval, one of the foremost palayams during this period.

During the period of Pulithevan, his palayam Nerkattum cheval and its surroundings were constantly and continuously attacked by the British. The Nawab of Carnatic (Muhammad Ali) sought the help of the British in 1785. So they bent their army to capture Narkattum cheval. During their march towards Nerkattum cheval, the army attacked and devastated Manappari, Natham and Kovilkudi under the leadership of colonel Alexander Heron. Seeing this, Pulithevan attacked the British army with great vigours and rigor. He won a great victory over the British army because of his war tactics.

In 1756 the British army invaded Tirunelveli for the second time. During this time Khan Sahib took the command and led the army. The poligars experienced untold horrors and sufferings during the attack. As a result many Poligars surrendered before the devastating army.

Once again for the third time under the leadership of Khan Sahib the army attacked and captured Sathur, Ettayapuram, Kalikodam, Konarpathi, Vadakarai and Uttumalai. At this juncture the ruler of Travancore sent a large army in support of the British. To destroy this army, Pulithevan took hectic efforts. Khan Sahib was perplexed because of the attack of Pulithevan at Vasudevanallur. So

he was away from the battle field. However at the end, the fort of Vasudevanallur of Pulithevan was captured by them. With the fall of this fort his war of independence came to an end.

In short Pulithevan gave a lot of trouble not only to the British but also to Muhammed Ali and Khan Sahib during his career.

Marudu Brothers-Kallar Revolt

Before 1710 Sivaganga was a part and parcel of the Setupati Kingdom of Ramnad. The sovereignty of that province was assigned to one Periya Udaya Tevar by Kilavan Setupati in recognition of the farmer's services to the latter. Peria Udaya Tevar's successor, Sasivarna Tevar married an illegitimate daughter of Kilavan Setupati.

Sasivarna Tevar was an influential poligar in the Setupati Kingdom. When Bavani Sankara ascended the throne of Ramnad, he confiscated Sasivarna Tevar's Zamin. The latter joined with Kattaya Tevar at Tanjore in a war against Bhavani. Bavani Sankara was defeated and imprisoned in 1729.

Kattaya Tevar divided the kingdom of Ramnad into five parts and awarded two to Sasivarna Tevar. Thus an independent state of Sivaganga came into being.

Generally the rulers of Sivaganga were friendly towards Ramnad and aided the Setupati in times of trouble. In 1772 the Nawab invaded Sivaganga (Muthuvaduganatha's period). Muthuvaduganatha resisted the invasion but died fighting. His widow Vellaichi with the Marudu brothers escaped to the Dindigul region and lived in forced exile for sometime.

In 1780 the Marudu brothers rose against the Nawab and captured Sivaganga. They crowned their late sovereign's widow, Vellaichi. She was followed by her daughter Velu Nachi on the throne. She married Wadaya Tevar.

The Marudu brothers were brave men. They were popularly known as Sherogars (ministers). Periya or Vella Marudu and Chinna Marudu played a heroic role in the chequered history of the Maravas. The Marudu brothers were popular leaders of the country. Periya Marudu was so fearless that he could catch a tiger by its tail, swing and dash it to the ground.

His brother, Chinna Marudu was consummate genius in the art of politics and diplomacy. He was one among the “greatest political thinkers of the age”.

The Marudu brothers vigorously and rigourously attacked the British imperialism. So they realized the need for concerted action against British regime and the liberation of the motherland. The fall of Panchalamkurichi under Kattabomman was a serious shock to their nationalist fervour but they had hope to live and were prepared to die. Marudu brothers were very instrumental in launching offensive against the British by cooperating with Dindigul league formed by Gopalanayaka of Dindigul.

The history of the freedom movement is nothing but the essence of innumerable short biographies. The freedom that we enjoy today was the product of the great martyrs who sacrificed their lives for the cause of the nation. Veera Pandya Kattabomman, the Marudu brothers and sepoys of Vellore lit the torch of liberty which spread like a wild conflagration with the advent of the Indian National Congress. Illustrious personalities like V.O.Chidambaram, C.Subramanya Bharatiyar, S.Satyamurthi, C.Rajagopalachari, K.Kamaraj, Annie Besant, Thiru Vi. Kalyanasundara Mudaliyar, Vanji Iyer, Subramanya Siva, Sri

Arabindo, Barati S. Shanmugasundaram Pillai, Anantarnacharlu, C. Vijayaraghavachari, Va.Ve.Su. Iyer, Dr. P. Varadarajulu Naidu, T.Madhava Rao, S. Subramanya Iyer, Rangaiya Naidu, G. Subramanya Iyer, Sabapathy Mudaliyar, S.A. Swaminatha Iyer, P. Somasundaram Chettiyar, P.S. Sivasamy Iyer, Srinivasa Iyengar, Singaravelu Chettiyar, K. Santhanam, Vedaratnam, Smt. Laksmipathi, Dr. T.S.S.Rajan, Sarkkarai Chettiyar, Justice Mani Iyer and a host of others played a notable role in the story of India's struggle for freedom.

V.O. Chidambaram Pillai, C. Subramanya Baratiyar, S. Satyamurthi, K. Kamaraj and C. Rajagopalachari were the blessed sons of Tamilaham whose distinguished role in the story of the liberation of India will be treated under short biographical notes. Equally honourable are many more personalities who deserve special mention. Anantamacharlu was a devoted patriot who was the editor of a news paper called 'Vaijayanti' and who was president of the annual session of the Congress conducted at Nagpur in 1891. Srinivasa Iyengar initiated in 1920 a move to propagate liberal views in villages. Barati S. Shanmugasundaram Pillai was spokesman of Bankim Chatterjee's slogan 'Bande Madaram' and got the nickname 'Vande Madaram Pillai'. Vanji Iyer was the heroic rebel who killed the collector of Tirunelveli. Thiru. Vi. Ka. was editor of the 'Desabhaktan' and a popular leader who took much interest in the welfare of labourers and mobilised their forces for the cause of the nation. Mrs. Annie Besant fought might and main against the British government through her Home Rule League. Under her patronage the 'New India' and 'Common Wheel' functioned as mass media news agencies. She presided the 37th session of the Congress at Madras.

V.O. Chidambaram Pillai (1872-1936)

V.O. Chidambaram Pillai, known familiarly as Va. Vu. Ci. and ‘Kappalottiya-tamilan’ was a paragon among the V.O. Chidambaram sons of modern Tamilaham. He was an immaculate freedom fighter who can be compared to Subaschandra Bose in his revolutionary zeal. He hailed from Ottappidaram in Tirunelveli district. A solicitor by profession, he got acquainted with the freedom fighters since 1905. He was a staunch advocate of the swadesi movement and the boycott of British goods. In 1906 he founded the ‘Swadesi Steam Navigation Company’ to break the British monopoly of overseas commerce. Subramanya Siva and Subramanya Bharatiyar were his close associates.

C. Subramanya Bharatiyar (1882-1921)

C. Subramanya Bharatiyar was philosopher of the freedom movement. A great patriot and liberal-minded poet, he had an inborn faith in human liberty. He inspired the Tamils with his heroic poems. He started composing poems even as a boy and was employed in the court of the raja of Ettayapuram. In 1904 Bharatiyar went to Madras as an editor of the ‘Swadesamitran’. Subsequently founded his own news agencies called ‘Chakravarthini’ and ‘India’ as the organ-voice to broadcast liberal ideas. He was a prodigious writer and a prognostic poet. He heralded the Modern renaissance in Tamil literature. Patriotism, religion, love and liberation of woman were his favourite themes. His lyrics are noted for their philosophical acumen and poetic charm. As a post and freedom fighter, he gets an immortal place in the history of modern Tamilaham.

S.Satyamurti (1887-1943)

S.Satyamurti was the noblest among freedom fighters. A graduate of the Madras Christian College, he began his S.Satyamurti career as a solicitor. His brilliancy in political knowledge and torrential eloquence made him a popular leader. In 1919 he paid a visit to England with the silver-tongued orator, Srinivasa sastri. In 1923 he entered the Madras Assembly through the University constituency. At a time when the non-co-operation movement was active the Justice Party decided to form the State ministry. Satyamurti vehemently attacked the short- sighted policy of the Justice people and worked against them. His untiring labour crowned the Congress with success in the Elections of 1937. He held many party positions and was Mayor of Madras in 1939. When invited by the government in 1940 to be the Vice-Chancellor of the University of Madras, he declined the offer with a view to serve the party. A devoted party leader, he called himself the ‘last monkey in the flanks of Sri Rama’. Today the office quarters of the Tamil Nadu Congress Committee bears the name of ‘Satyamurti Bhavan’.

Chakravarti Rajagopalachariyar (1879-1972)

Chakravarti Rajagopalachariyar popularly known as Rajaji was the ‘Bhishma Pitamaha’ of modern India, He Was C. Rajagopalachariyar a law graduate of the Madras University who joined the bar in 1900. His contact with Mahatma Gandhi plunged him into public life. An ardent patriot, he worked for more than seven decades for the resurgence of modern India. In the story of Independence, he took a leading role. Of all the political leaders of Tamilaham he was the most trusted by Gandhiji, though the former had occasions to quarrel

with the latter. He was the General Secretary of the Indian National Congress (1911-22) and President of the Madras Congress Committee till 1935. From the Chairmanship of the Salem Municipality to the Governor-Generalship of India, there was no important office that Rajaji did not adorn. He was an adept in politics and adroit in diplomacy. He was a prodigious scholar and veteran writer. As editor of the 'Young India' and founder of the 'Swarajya', Rajaji rendered unforgettable services for the Indian press. He was the only politician to organise an all-India opposition to the Congress monopoly in national government which organisation he loved so dearly before 1954. As founder of the defunct 'Swatantra Party', the prince among contemporary politicians endeavoured to save democracy on trial', as he used to say. Unfortunately many of his dreams didn't come to life. His life was philosophy. It will never go vain.

K. Kamaraj (1903-75)

K. Kamaraj was a maha-purusha (great man) in the words of His Holiness Sri Sankaracharya, Known also as. Kala Gandhi (Black Gandhi), he was the chief architect of modern Tamilaham. As a heroic nationalist and dynamic President of the Madras Congress Committee, Kamaraj was the central figure in the freedom movement in Tamilaham. He rendered memorable services to the educational, industrial and economic progress of Tamilaham after independence. As the Chief Minister of Tamil Nadu (1954-63) and President of the All India Congress Committee (1964-67), he served the nation domineered by an altruistic motive. In the sixties of the previous century, he was the alter ego of Pandit Jawaharlal Nehru. His statesmanship and diplomacy were clearly exhibited when the nation was facing a leadership crisis after the demise of Nehruji and

subsequently after the demise of Lai Bahadur Sastri. His very soul was the Congress which institution, he loved as a mother, child and better-half. The son has an occasion to quarrel with the mother. Kamaraj too had one, but till breathing his last, aspired for a reunion. As a way of fulfilling his soul's long-felt desire, the Congress groups got united. A typical example to Plato's 'philosopher masked by a king', Kamaraj was the friend of the unfriended poor' but at the same time the 'King-maker' of India. The Government of India posthumously honoured him with the nation's highest award, Bharat Ratna.

The Tamils played a distinguished and heroic role in the history of India. They left their impact on the general tone of culture from the immortal times to the present day. A tune of truth is heard in their boast that they were a pioneer race born even before the formation of rocks in the geological ages. The founders of the Indus culture were kinsmen of the Dravidian stock. The linga and mother-goddess of Harappa developed into the Siva and Kali of modern Hinduism. Through the ages the Tamils continued the work of creation and generated new concepts in national administration and cultural way of life. The Tirukkural of Tiruvalluvar, the Saiva Siddhanta, the Tirumurai and Dvyaprabandam, the Sanmarga of St. Ramalinga, the Natya Sastra of Bharata, the sculptures of the Pallavas and Choias, the Gopuras of the Pandyas, the 1000 pillared mandapas of the Nayaks etc. are a few among the chosen specimen of the Tamils' contribution. While shedding light, they also grasped the monotheistic doctrines of the Muham-madans and service-mindedness of the Christian missionaries. The sabha and ur of the Pallava-Chola period provided the key-stone for the panchayat system of the later ages. The 'Kudavolai' developed into the ballot'. While the Tamils imbibed the chosen aspects of

Muhammadan and British culture, left their own irretrievable impacts on the intruders. In the palmy days of their glory, the Tamils sent cultural missions to the South East Asian countries and set their foot-prints there. The Tamils were a great race of builders and conquerors who conquered not by the sword but by the mind.

While such is the past, in The contemporary world, they have set records in many fields. K. Kamaraj, C. Rajagopaiachari and Dr. S. Radhakrishnan were the choicest specimen of Tamil intelligence who guided the nation in times of crisis. E. V. Ramasamy Naicker's crusade against evils of the caste system foreshadowed the social resurgence of an egalitarian nation. C, Subramanyam, R. Venkataraman, N. Mahalingam and others get a dignified place in the economic and industrial history of India. Sri C, V. Raman, the nobel-laureate, was taught in Tamilabam. In the field of historiography a host of eminent scholars like K. A. Nilakanta Sastri, K. K. Pillai, T. V. Mahalingam, R, Sathiansthaier and K. Rajayyan have carved for themselves a niche. In music, dance, religion, sports etc. the Tamils have set a lot and created many. They were the epic-makers. Theirs is an epic story.

Unit Questions

- 1) Describe the events of South Indian Rebellion and its significance in the history of Indian Freedom Movement in Tamilnadu?
- 2) Explain the concept of Palayagara System
- 3) Assess the role of Veerapandya Kattapoman in the struggle against the British.

- 4) Write a brief account on the significance of the Vellore mutiny in the history of Tamil Nadu.
- 5) Give a detailed account on the role of Tamilnadu in the Indian Freedom struggle during the Gandhian Era.
- 6) Sketch the role played by declares of Tamilnadu took for the cause of Indian Independence.

UNIT - IV

DEVELOPMENT OF EDUCATION IN MODERN TAMILAGAM

- 4.0. Introduction
- 4.1. Objectives
- 4.2. Western Education – Developments in Higher Education
- 4.3. Educational policies – Development of Education in the 20th Century.
- 4.4. Development of Education since Independence – professional education, and science & Technology.
- 4.5 Unit Questions

4:0 Introduction

In the middle of the 18th century the best type of education that was provided was through the gurukulas (or single-teacher) The matter and method of instruction was the same as it was during the previous many centuries. There were no public schools like the schools of present day. Rev. Schwartz, the famous, missionary, who had the credit of starting schools in Ramnad and Tanjore areas, condemned the *gurukula* system.

There were patasalas where Vedic scholars taught the Hindu religious texts to Brahmin boys and the students learnt them by rote. Such Patasalas exist even to this day, but they are only a few in number. But the British had introduced new system of Education that become known as Western Education

which include the changes in the method, mode and type of teaching and learning.

4:1 Objectives

After having gone through this lesson you will be asked to,

- Understand the concept of Westernization and the ideals of Western Education.
- Describe the developments of Higher education in Modern Tamilagam.
- Trace the origin and development of modern education policies of the British government.
- Update the recent development in education that underwent in the modern Tamilnadu.

4:2 Western Education – Development in Higher Education

Regarding the type and medium of education, the Government, had to take a decision. There was a controversy about these matters even among the British Officers. While H. D. Prinsep and H. H. Wilson suggested to the government to adopt the native system of education, Lord Bentinck, the Governor-General, and Charles Trevelyan wanted an English-oriented modern education. Lord Macaulay was for English Education to be given to Indians. Thereupon, the government of India decided that the study of English literature and Science was the most suitable one for the economic and social uplift of the people. Also, the Madras Government decided upon English language as the medium of instruction for higher education. Due importance was, however, given to the study of regional languages. The Madras Government did not act up

to the suggestion put forth by the Government of India to start colleges to provide higher education to the people.

Lord Elphinstone, who became the Governor of Madras showed a keen interest in promoting higher education, to the people. The people of Madras, especially the elite, also were quite willing to give their support to the cause of higher education because they had realised by then the value and importance of higher education. The leading citizens of Madras met under the Presidentship of Lord Norton, the Advocate-General of Madras and a memorandum signed by 70,000 citizens was presented to the Governor in which they had requested the Governor to start a College in Madras to provide higher education through the English medium and to teach English literature. By way of conceding the reasonable demand of the public, the Governor established an institute of collegiate Education (on the lines of a University) at Madras to be governed by a University Board consisting of a Chairman (George Norton was the first to hold the post) and 14 other Directors.

The institute had two sections one of which was started in 1841 with Eyre Burton Powell as the first Headmaster to teach English Literature, regional languages, Philosophy and science and in another College, higher (or advanced) education was imparted in literature, philosophy and science. Also, high schools were started in four districts. In all these high schools, English was the medium of Instruction. As only those who had picked up some knowledge of English alone could be admitted in these high schools, many primary schools were started throughout the Presidency to learn English. Sir Henry Pottinger, who became Governor of Madras in 1848 and who was much more interested in the promotion of higher education made some changes in the University Board and

College-courses were started. As a result, from 1853 onwards teaching was upgraded from the school level to the College or University level.

Sir Charles Wood, the Chairman of the Board of Control, after studying the progress of education in India, presented a Report called the “Report of Wood on Education” which was sent to India through the Court of Directors (Dispatch 49 of 19th July 1854) in which he had recommended the creation of a Department of Education in each Province (which was under the Company’s rule) and the establishment of schools, Colleges and teachers’ training schools. Also, he had suggested that private sector should be encouraged to the private sector would help to minimise the financial commitments (i.e. would reduce the losses) of the Government. Also, the establishment of Universities (which would be examining bodies on the model of the London University) was recommended. It is called the *Magna Carta* in the field of Indian Education. Among all the schemes put forward on education should be the promotion of Education, this was the best. It is said that the main aim of education should be the promotion of European literature, sciences, philosophy etc. Education should be imparted through both the Indian and English media. The teaching of Indian languages should also be encouraged.

On the basis of the Report of Wood, Universities were started at Madras, Bombay, and Calcutta. The University Board High school became the University of Madras in 1857 and this new University confined itself to conducting examinations and governing the colleges affiliated to it as per an Act of the Indian Constitutional Council passed to the effect. In the initial stages, no Professors were appointed for teaching. The High school which was formerly under the governance of the University Board, was shifted to the Department of

Public instruction. It was renamed as the Presidency College and E.B. Powell was its first Principal.

The 1857 Revolt did not seriously interrupt the progress in education in Tamilnadu as it had done in North India. The government showed a stricter policy towards the missionaries who were running schools, colleges etc. likewise, a stringier policy was adopted in assessing grants-in-aid to such institutions. As private educational institutions then were given liberal grants, great progress was made in education. Missionary institutions were greatly affected by their poor financial position.

The University of Madras functioned till 1873 in a portion of the Presidency College. It conducted the first Matriculation examination in 1857 and the first B.A. Degree Examination in 1858. During this period the Madras Medical College the Engineering College and the Law College commenced functioning. The University conducted examinations in professional courses also.

During the period 1857 to 1871, the high school in Kumbakonam was upgraded into the Government. Arts College and the Madras Christian College was started by a private Christian Missionary Society. Soon other missionaries started Colleges at Nagapatinam and Coimbatore also. In 1871, there were 12 Colleges in the Madras Presidency, but, in 1881 the number of Colleges increased to 24. Though such good progress in higher education during the period 1854 to 1884 took place primary education was neglected Primary schools were not given financial assistance as that given to institutions imparting higher education. Mission schools also complained about the poor grants made to them.

Hunter's Commission:

Lord Ripon appointed an Education Commission in 1882 under W.W. Hunter. The Education Commission headed by W.W. Hunter, after commending the good work done by the University of Madras, remarked about the sad neglect of regional languages. Again the Commission wanted the private sector play a key-role in the field of education, it, therefore, recommended that government should set up educational institutions to offer facilities to people to get higher education and that the administration of primary schools be left to the local bodies like the municipalities and district boards. It also stressed the State's duty to finance Primary Education. Also, it wanted that the regional languages should be taught and the schools teaching them should be encouraged.

It wanted the State government should, by and by, remove its control from the educational field. It wanted the Higher Secondary Education should, as far as possible, be handed over to the Indians. Further, it wanted that schools and Colleges should be given liberal grants. Again it recommended that students should be taught, through lectures, about their duties and rights. It further recommended that the Government should establish a Model School in every district to serve as a model to other schools and also to serve as an incentive to private effort.

The number of Colleges was 62 in 194 (as against 24 in 1881). The number of Technical schools increased from three to six. As a result, the student-strength also increased. Also, steps were taken to improve Teacher-Training institutions by stressing that the same importance should be given to them formed in the University to frame the syllabi and to frame regulations for

research and also for the conduct of examinations. Many colleges came to be administered by the local boards in accordance with the recommendations of the Education Commission (1882). During this period again, the effects of more purposeful education through the English medium had enabled many educated Indians to get influenced by Western political philosophy and political ideas (or concepts) like Democracy, Liberty, etc. These helped to alter the attitude of people of public issues, besides helping to shape the public opinion.

4:3 Educational Policies

Development of Education during the 20th century

The political awakening among the Indian influenced education also. Educations took steps to improve the standard of education. A committee of experts was, therefore constituted in 1902 in order to make recommendations for improving the standard of Collegiate education. The recommendations of the Committee were incorporated in a comprehensive Bill on Universities. It was passed by the Government of India in 1904. According to that Act: (i) The Governing Committee of Universities was recognized. (ii) The Senate should not have less than 50 and more than 100 members (iii) The number of elected Senate Members (or Fellows) of Madras University was fixed at 20 (iv) Due representation of the teachers was made in the Syndicate. (v) The University was authorized to appoint teachers and maintain the standards. Though Curzon stated that his chief aim in passing the Act was to lighten the grip of the Government over the Universities, yet the larger representation given to Europeans in the Senate and Syndicate and the reduction in the number of elected members

(resulting in a majority of Government nominated members) clearly showed that Curzon really wanted the Government to have complete control over the University. Probably he did not want Indians to have the benefits of higher education. The rule for granting-grant-in-aid to high schools on the basis of the results that they produced was given up.

G.K. Gokhale's resolution on Primary Education in the Central Legislative Assembly was defeated in 1910. All the same, the government came forward in 1911 to extend financial assistance to enable opening of a number of primary schools in villages with a population of more than 500. A sum of 50 lakhs of rupees was set apart to the local boards to be spent on the promotion of primary education.

So far as Collegiate Education was concerned, the intermediate course replaced the F.A. Course in 1911. Again, the three-year B.A. (Hons) Course was introduced. The University of Madras paid greater attention to the promotion of research, in addition to conducting the examinations. S. S. L. C. examinations which are an alternative to matriculation, were simultaneously implemented. The proceeds of this education cess were spent on Education.

Report of Hartog Commission :

The Hartog Commission in its Report published in 1929 wanted the wastage and stragnation at the elementary education level must be minimized. It further the standard of education should be improved.

In 1921 the Madras Education Act was passed by which a cess on education was imposed, through the efforts of the Indian Ministers who help the

portfolio of education one of the transferred subjects as per the scheme of Provincial Dyarchy.

Sadler Commission A.D. 1917

The Sadler Commission was appointed in A. D. 1917 it was asked to enquire into the working of the Calcutta University as well as about Higher Secondary Education. It was hoped that this Commission would go deep into the organization of the Universities. It submitted its detailed Report in 1919 A.D. Its chief recommendations were as follows; (i) The intermediate Examination was to be taken away from the Universities and be handed over to the Board of Higher Secondary Education. (ii) The Calcutta Universities should be under the Bengal Government and not under the government of India. (iii) Special attention should be paid towards the education of the women, and to Vocational and Technical Education. (iv) Far-reaching changes should be made in the system of examination. But many of the recommendations of this Commission could not be implemented due to lack of funds. Though the Commission was appointed to make recommendations applied to the whole of India (including Madras Presidency). That Report was approved by the Convention Universities. And, in 1924, an inter-University Board was set up.

Development during the period of Provincial Dyarchy:

Education was placed under the Provincial list as per the Government Education was placed under the Provincial list as per the Government of India Act of 1919. Education became one of the transferred subjects. The Education portfolio was held by a popularly-elected Ministers. These Ministers (all of them Indians) took great efforts for the development of educational institutions.

Primary education was left in the hands of Local Boards so that their responsibilities increased. But, more often, most of the demands made by the Education Minister were rejected by the Executive Councillor who held charge of Finance. Only Englishmen were given charge of Finance. When demands made by the Indian Education Minister naturally felt irked. Subsidies to Education which were given till then by the Centre were stopped when Education was put in the Provincial List. This Stoppage of subsidies by the Central Government to the Provinces alone resulted in the meager allocation of funds to Education.

The Act of 1935:

Which introduced Provincial Autonomy helped to chalk out schemes in education. The government, realizing the need to give financial help, made liberal grants-in-aid to educational institutions because the Finance portfolio was no more held by an Englishman, but only a popularly-elected Minister, a Tamilar.

Technical and Professional Education:

Experts in Technical education, under the headship of Abbot and Wood, after studying the state of Technical education in India, recommended that technical education in India should be job-oriented that industrialists should encourage technical education by way of providing employment opportunities to trained technicians and that government should issue pamphlets and folders giving information about the employment-opportunities thrown open and the qualifications required for them. Though these recommendations were accepted

in principle, the outbreak of the Second World War and the paucity of funds prevented implementation of their recommendations.

In 1938 regional languages was also made the medium of instruction to teach subject at the high school level. They helped to reduce the burden on the students. During the ministry of O. P. Ramaswamy Reddiar, Thiru. T. S. Avinashilingam Chettiar who was then the Education Minister did much for the cause of education and he was a zealous advocate of Tamil being used as the medium of instruction. His noble endeavour of starting a number of Colleges in Coimbatore and Perianaickenpalaiyam is to be lauded. In starting and developing the Sri Avinashilingam Home Science College, he was greatly assisted by the International Scientist Dr. Rajammal Devadass whose zeal, devotion and loyalty and spirit of dedication are worthy to be emulated. Sri Avinashilingam's name will certainly go down in the pages of history for his yeomen service to the cause of higher education.

Crowth of Madras University: The Act of 1904:

During Curzon's Viceroyalty and Education Commission under the Chairmanship of Sir Thomas Raleigh was appointed to recommend the various steps to be taken for the improvement of education in India based on this Report which was presented in 1904, the government passed a bill making slight modifications on the constitution, rights and powers of the Senate and the various new educational schemes to be undertaken by the Universities. These applied to the University of Madras also. Accordingly the numbers in the reconstituted Syndicate and Senate was reduced, in a manner that it should contain less elected representatives than nominated ones.

New branches in the faculty and research departments were opened. The existing departments were enlarged. Encouragement was given to the study of Oriental languages, especially the South Indian languages. As per the recommendations of the Committee appointed in 1924 for suggesting measures for the promotion of the ancient Oriental languages, an institute of Higher studies and Research in Oriental languages was started with the help of a grant of Rs. 21, 000 by the government of Madras. The departments of Tamil, Telugu, Malayalam, Karnataka, Arabic, Persian and Urdu languages were instituted. The Sanskrit department, under the charge of the Director and Professor of South Indian Languages, was also started. These languages departments were reorganised in 1930. The Indian Economics department was made as a permanent one in 1925. The Department of Indian History and Archaeology was strengthened.

The emergence of Annamalai University:

When the Mysore University was started in 1916, the Tamils wanted that a Tamil University with its headquarters or Madurai should be founded for the promotion of Tamil. The opening of the Andhra University in 1926 made the people to urge the opening of a Tamil University (and this hope was fulfilled by the opening of a Tamil University in Tanjore in 1981). A Committee was appointed by the Madras University to explore the possibility of starting one such University. Mean while, Rajah Sir Annamalai Chettiar, the Raja of Chettinad, who had started Sri Meenakshi College at Chidambaram in 1921, established an endowment of Rs. 20 Lakhs in order to upgrade the erstwhile Meenatchi College of Chidambaram into a residential University. Accordingly

the new Annamalai University named after its founder came into existence in 1929. Later on, the Madurai University was started in 1966.

The Sargeant Scheme:

Sir John Sargeant was the Educational Adviser of the Government of India. He was appointed as the chairman of the Advisory Committee on Education set up by the Government of India. This committee presented its Report in 1944. He recommended that the Girls of the age-group 6 to 14 should be given free education like the boys (in other words, he tried to introduce universal free and compulsory education). It was estimated that it would cost Rs. 200 crores per year. After the Higher Secondary stage, only those who could get some benefit from it should be allowed to continue higher education, intermediate course was to be added to the High Schools and College-teaching was to last for a duration of three years. He also advocated the starting of a National Youth Movement which was to inculcate in the country's young men the desire (a) to build up their bodies and (b) to serve the country.

The other chief recommendations were; (1) Attainment of High School education should be the minimum for a literate (2) High schools should be classified into two, viz (a) Technical High Schools and (b) Academic High Schools. (3) Regional language should be the medium of instruction up to the High School Studies. (4) English should be taught as a compulsory second language. (5) University education should be job-oriented (6) The Intermediate course should be taken away from the College course and be merged with the High School course; and (7) the standard of living conditions of the teachers must be improved.

4:4 Art and Architecture :

In the field of art and architecture, modern Tamilnadu did a wonderful service. We find this beautiful art and architecture in many private houses, bungalows, palaces, temples, churches, mosques, museums, libraries, administrative and educational buildings. For e.g. the residences for the ministers of the Government of Tamilnadu (The Thentral, Poompozhi, Anbu, Kanchi and Tiruvarangam), the palace of the Raja of Chettinad at Madras, the Raj Bhawan at Guindy, Gandhi Mandapam, Rajaji Memorial, Kamaraj Memorial, Valluvar Kottam, Anna Square at Madras, the Vivekananda Rock Memorial at Kanyakumari, the Collector offices in district headquarters, the Rippon building, Kalaivanar Arangam, the Rajaji Hall, Government Museum and University Library at Madras are note worthy in this field. Many Cinema theatres are constructed in a beautiful manner. In addition to this ‘Kuralagam’, ‘Ezhilaga’, and Reserve Bank are best examples in this respect.

Among the feats of modern engineering science, the flyover in the Anna Salai (Mount Road) at Madras, the two tier overbridge at Tirunelveli, the Circular overbridge at Coimbatore, the Pamban bridge at Mandapam, the Coleroon Railway Bridge etc., may be mentioned. Many statues of national leaders have been erected magnificently. From these we know the importance of sculptural development in the contemporary Tamilnadu.

Development of Education- Since Independence professional Education and Science and Technology.

Madras is an important centre of higher education in the country. Western education was first introduced by Sir Thomas Munroe in Madras. Gradually it developed in this province. Finally in 1853 the Government of Madras approved the formation of a Collegiate Department. Later it developed into the University of Madras. In 1854 the Department of public Instruction was created in Madras.

In the beginning of the 20th century, one boy in every five of the school going age got admitted in primary schools. By 1938 all subjects except English were taught in Tamil in Schools. In 1955 Tamil was introduced as medium of instruction. At present in most Government Colleges both the media (Tamil and English) are offered.

Dr. Radhakrishnan Commission A. D. 1949:

After the attainment of Independence, the Indian Government appointed a University Commission in A.D. 1948 under the Chairmanship of Dr. S. Radhakrishnan to suggest to the government the drastic changes to be effected in the system of University Education. It presented its Report in 1949. After making an intensive tour of the country and after a careful study of the problem from all angles, it submitted its Report in 1949 A.D and gave the following suggestions. Its recommendations were: (i) Rural Universities should be established on the lines off Jamia Millia and Shanthi Niketan. In Madras State, the institute now a “Deemand University) was set up at Gandhigram and ideal spot near Dindigul (ii) The Government should arrange to set apart larger funds (at least 5% of the total revenue) for the caseu of education . (iii) Poor and meritorious students should get scholarship in large numbers. (iv) No College should have more than one thousand students. (v) There should be no hurry in

removing. English as the medium of instruction. (vi) Every effort should be made to improve the relations between students and the teachers. Universities were to send out talented people to the fields of politics, administration, industry and commerce.

Mother tongue was to find the primary place as far as the general education was concerned. Unfortunately, all these recommendations could not be implemented. A number of Higher Secondary Schools has been opened, but no proper attention has been given to Vocational or Technical education (only now some steps have been taken for teaching vocational subjects in Higher Secondary Schools). The work of India's reconstruction has already started and it needs well trained people. Hence, Technical and Vocational education have become the need of the hour. A number of students has been granted scholarships to go abroad for training. A number of such colleges has also been opened in India where lakhs of students are being trained, but still the demand is very heavy and many more such Colleges are needed.

The disciplines of History and Geography should be substituted by a common discipline namely, Social Studies) (Citizenship training was also to be imparted at the high school stage. Regional language were to be given primary importance. Efforts were to be made to introduce the regional languages as the medium of instruction (at the College level also).

But this Commission has not given a clear-cut opinion about the medium of instruction, woman's education, religious education and the fine arts.

Some changes were effected in the system of Collegiate education in Tamil nadu also. The intermediate Course was replaced by the Pre-University

Course in 1956-57 and the duration of the degree course was increased from two to three years.

The University Grants Commission:

Under an Act passed by the Parliament, the University Grants Commission was set up by the Central Government initially in 1953. A.D. Research institutes in several specialized fields and other institutes which are deemed to be Universities have been set up under the Universities Grants Commission Act 1956. There are now over 110 Universities and over a dozen institutions deemed to be Universities. Tamil Nadu alone has more ten Universities and may “Deemed University” All the nine members were appointed by the Central Government for a period of six years, but the Chairman is a whole-time paid-employee. The Commission meets at different places. It has been authorized to take any action or decision it thinks proper, after a careful consideration of Universities education and the maintenance of standards. It has the authority to enquire into the financial needs of the Universities.

The Madras University was founded in 1857. The headquarters of the university is at Chepauk in Madras. The Annamalai University was founded in 1929 by Raja Sir Annamalai Chettiar at Chidambaram. In 1965 Madurai Kamarajar University came into being by the Madurai University Act. In June 1971 the Agriculture College at Coimbatore became the Tamilnadu Agricultural University by an Act of the State Legislature. The M.G.Ramachandran Government started the Bharathidasan University (Tiruchy), Bharathiyar University (Coimbatore), Anna University (Guindy), Tamil University (Tanjor) and a Women’s University (Kodaikanal). The facilities of the above Universities

are Art, Science, Oriental Learning, Commerce, Law, Medicine, Teaching, Veterinary, Forestry, Fisheries, Technology and Fine Arts.

And to make appropriate grants to different Universities. It can also supply the financial needs of the Universities and grant funds. It can inspect any faculty and give its opinion for opening new Universities or give suggestions for the improvement of teaching and organization. Any University that fails to comply with its suggestion will lose its grant as the commission has been authorized to withhold such grants. It will collect information on all matters relating to University to furnish them with such information as may be needed relating to the financial position of the University. It may also do any other functions as may be prescribed or desired necessary by the commission for advancing the cause of Higher Education in India. Steps had been taken to promote the methods of teaching, examination and research.

Indian Council of Historical Research:

The Indian Council of Historical Research, New Delhi was setup in 1972. It enunciates and implements a National policy to historical research and encourages scientific writing of history. It acts as a forum for historians for exchange of views. It operates research projects, offers fellowships and publishes theses, monographs and translated-source materials and important history books.

Youth Services:

The main objectives of the central government's youth policy(which is being implemented in all the Universities and colleges of TamilNadu) are to provide opportunities for young people to make constructive avenues for young

people to be actively involved in the national mainstream and enable them to contribute fruitfully to the task of national reconstruction.

NSS:

The National Service Scheme launched in 1969 aims at providing undergraduate students with opportunities for meaningful social service benefiting the community in a variety of fields. Such activities include youth participation in organizing literacy classes, constructive development work with a potential of creating community assets, youth involvement in relief operations, slum clearance and organization of mobile hospital service.

Dr. Mudaliar's Education Commission:

The government of India appointed a commission on high school education under the chairman ship of Dr. A. L. Mudaliar, on 23rd September 1952 to study the several problems posed before school education and to suggest the remedial measures for the same, As a result of the Commission's recommendations, diversified courses in high schools were introduced. Special schools were also started for physically handicapped students. Home science was included as a subject for Women's education. Education came o be imparted through the mother tongue or regional language in the high schools. But the three-language formula suggested by the commission was rejected, as the government felt it would be a great burden on the students.

Dr. Kothari Commission:

With a view to promote the standard of education and thus promote the strength of the Nation, the government of India appointed an Education

Commission on 2nd 1964 with Dr. D. S. Kothari as chairman and many eminence Educationists in India and abroad as members to advise the Central government on the national pattern of education and general principles and policy for the development of education at all ages and in all aspects. Based on the Report of the Commission, the government formulated a national policy on education. It was issued in the form of a resolution in 1968. The education system prevalent now in TamilNadu is based on this policy. This education commission had suggested a uniform (10+2+3) of 15 years duration to the first degree (10 years of high school education, two years of higher school education and three years for the first degree course). In the National policy 1968, this pattern was adopted. The new pattern of education has been adopted in TamilNadu.

Adult Education:

Before India's independence, about 12% of her population was getting education. India accepted Democracy. Hence education of the masses had to be given greater attention. The Indian Government laid emphasis on Adult education. Night schools were opened for the Adults where they could learn after finishing their day's work. Those private schools which started classes for illiterate grown-ups and thus promoted literacy campaign were given financial aid by the centre. But such school soon began to decline and they were closed. Five years before, on October 2, 1978 as a part of the crash programme to eradicate illiteracy the TamilNadu government had revived the scheme. A non-formal directorate has been set up and a large number of schools in the districts under the control of the district Adult Education Officer have been opened. Year

after year, the number is increasing (but the results are yet to be seen). The major objective of the programme (a part of the NAEP (National Adult Education Programme) is to develop the country's resources in the vital age-group (15-35) and to enable the vast majority of illiterate persons to participate effectively in the process of national development. The programme, besides providing basic literacy skills, also aims at upgrading the functional skills and creating social awareness aiming the illiterate masses. A state board of Adult Education has been set up financial working in the field of adult non-formal education.

Education of Women:

In the ancient times women were given education. But, later, the Muslim rulers showed their indifference towards it. Some reformers, during the British rule, made efforts to remove the evils present in the society. Raja Ram Mohan Roy, the Prarthana Samaj, Brahmo Samaj, Arya Samaj and others rendered valuable services in this direction. A number of institutions were established to promote the education of women. In order to popularize among the people the concept of physical fitness and also to arouse the enthusiasm of the people for higher standards of physical efficiency and achievement of the scheme of "National Physical Efficiency Drive" (later renamed as "National Physical Fitness Programme) was introduced by the Tamilnad government (as per the direction of and assistance from the government of India.). The scheme which covers various age-groups(sub-juniors, juniors, seniors, and adults) is being implemented in collaboration with the State Department of Sports.

Unit Questions

- 1) Explain the concept of ‘Westernization’ and its impact on Indian Education.
- 2) Examine the significance of ‘Wood despatch’ in Indian Education.
- 3) Bringout an essay on the salient features of British educational policies.
- 4) Discuss the features of Higher Education implemented introduced by the British in the Madras Presidency.

UNIT- V

SOCIO-ECONOMIC AND RELIGIOUS DEVELOPMENTS IN MODERN TAMILAGAM

5.0. Introduction

5.1. Objectives

5.2. Socio – Economic status

5.3. Religious life-impact of Islam and Chirinity – Hindu Revivalism.

5.4. Secularism

5.5. Economic Developments: Agriculture, Industry and trade.

5.6 Unit Question

5:0 Introdcution

The pOST Independence Indian phase of Tamilnadu has witnessed the emergence of D. M. K. As clearly being conceived as the successor of Justice Party, it aroused the public sentiments and determined to uproot the congress rule from Tamilnadu. It succeeded in its mission in 1967 and since then Tamilnadu has been ruled by the Dravidian Parties. There have been multi level developments took place in Tamilnadu under the Chief Ministers of C.N.Annadurai, M.G.Ramachandran and M.Karunanithi and in the tenures of succeeding Chief Minsites Tamilnadu had emerged as one of the top industrialist states of India due to the initiatives of K.Kamaraj. India become and religious secular country due to the listorical developments took place in the previous centures.

5:1 Objectives

After having gone through this lesson you will be asked to,

- Having gone through this unit you will be able to Chronicle the achievement of Rajaji post Independent Tamilagam in the Socio – Economic and cultural spheres.
- Update the developments that took place in Education, Industries and cultural spheres in the Tamil Nadu state since Indian Independence.
- Understand the concept of secularism in its true spirit. Assess the place of TamilNadu, in the Trade and Commercial activities of India.

5:2 Social –Economic Status

Social life underwent a radical change with the advent of the European nations in the 15th century. It was only after the establishment of the factories at Bombay, Madras and Calcutta that more intimate relations with the West took place. The Indianisation of the Englishmen and the Europeanisation of the Indians went on. India was the favourite Jewel in British crown" To the Indian, the English taught the chosen aspects of Western culture in manners and customs, food and dress, habits, education, administration etc.,

In the rural life of Tamilagam, there was no substantial change in the 19th century. The village folk retained their age long simplicity and solitary way of life. The Brahmins were much respected and had a commanding status in the society as in earlier periods. The job-oriented caste groups were busy with their extensive avocations. People in general were hospitable. They were slowly turning towards English way of life. Some entered the clerical cadre in the

company's service. In the higher rungs of society, the Mughal etiquette, dress and food habits were popular. A number of festivals were celebrated by the Hindus and Mohammadans. The incoming Europeans celebrated Christian festivals.

A new addition to the Tamil society was the Anglo-Indians. The caste regulations being very rigid, the low castes alone were prepared to marry these Europeans bridegrooms. The resultant product was the Anglo-Indian populations found in the various parts of Tamilagam.

Many Missions founded schools and hospitals. Besides there were a number of vedic colleges in Madras imparting education in vedic culture and Islamic culture respectively. The employee of the company ranged from apprentices to writers, merchants and senior merchants. Many factories were established by the English. In the factory life, there was much gambling and drinking.

The factory towns slowly became the metropolitan cities of the British Government. Hospitals, Churches, schools and courts of justice were established. The Europeans visitors in Indian were pleased to relish the delicious local food items. The European learnt chewing betel leaves and nuts from the Tamils.

The creation of bureaucracy, establishment of peace, introduction of rule of law, private property in land, English education are some of the most important developments resulting from British rule as such.

Social Life

The joint-family system and adherence to varnasrama dharma were the distinctive features of the social life in the preceding centuries. These institutions

have broken down completely. The brahmanas usually reside in agraharas meant for them. The various communities have their separate quarters. But generally this practice is not followed. In an age of cosmopolitanism, even the brahmanas have lost their identity in the society. Meat eating, smoking, trimming mustaches and certain professions like acting and dancing in public were prohibited for them in the past generation. Now a days the Brahmanas freely mingle with other people. Many of the cinema actors, actresses, directors, film technicians and dramatists hail from this community. It is a welcome trend that the custodians of varnasrama dharma have given the first blow to the institution of caste.

Agriculture

Agriculture has improved in the past two decades in harmony with the ‘Green and Greener revolutions’. The time old wooden ploughs pulled by oxen have been replaced by tractors but the former have not completely been relegated into disuse. The government takes keen interest in modernising agriculture. The number of tractors have increased from 224 in 1951 to 1490 in 1961 and 5254 in 1971. High yield seed varieties, fertilisers, pesticides, timely plant protection measures, dry farm techniques etc. are made available even to the illiterate farmer. A number of irrigation projects have been completed and many are under construction. The major sources of irrigation are canals, tanks and wells, each of which provide water facilities for 8.83, 8.93 and 7.75 lakh hectares respectively. The total value of agricultural commodities produced in 1970-71 amounted to Rs. 925 crores. In 1970-71 the production in rice, groundnut and sugarcane amounted to 50.07, 9.89 and 10.74 lakh tonnes respectively.

5:3 RELIGIOUS CONDITION – IMPACT OF ISLAM – SPARD OF CHRISTIANITY AND HINDU REVIVALISM

Tamilaham is the abode of number of forms of worship beginning from the self-produced Saivism and Vaishnavism to the imported Islam and Christianity. According to the 1961 census, the Hindus in the state numbered 30, 297, 115, Christians 1,762,954, Muslims 1,560,414, Jains 28,350, Skhs 2,576, Buddhists 777 and others 34,67. The time-old antagonism among the various sects have disappeared in the contemporary world and there prevails a syncretic approach to national life, as it was in the Sangam Age. Even the Hindu-Muslim rivalry of the freedom-movement period is a past myth in these days. Communal out-breaks have gone beyond recall in a secular atmosphere. In a world of consmopolitanism and universalism, religious differentiation is no obstacle at all in the progress. Mary and Maari visit Ramesvaram, Madurai, Velankanni and Nagur in the days of festivities. Religion is a token of unity, rather than a force of disintegration.

Hinduism

The Vedas and sacred texts like the Tirumurais and Nalayirdivyaprabandam are respected by the pious Hindus. A number of gods like Siva, Vishnu, Minakshi, Lakshmi and Saraswati are adored. Minor gods and devas like Surya, Varuna, Agni, Yama, Kubera etc also get a place in the Hindu pantheon. Gramadevatas in villages and Kuladevatas in family-circles are popular. A few such local deities are Kali, Maari, Ankalamman, Virabhadra, Madurai Viran, Muniandi, Pandimuni, Jatamuni Draupati, Kottaimari etc. The

Alvars and nayanmars have also been deified. Popular among the gods are Muruga, Aiyappa and Venkatachalapati of Tirupati. The six famous houses (arupadai vidu) of Muruga are frequented by pilgrims. Madurai is the city of temples and festivals. Margali (Dec-Jan) is the most serene among months with the spinsters visiting the temple of Lord Vishnu in the early morning and the devotees of Aiyappa preparing their paraphernalia for a visit to Sabari-malai (Sabarihills) to get His darshan.

The Hindus celebrate a number of festivals. Vaikunda Ekadasi, Pongal, Mahasivaratri, Sri Rama Navami, Panguni Uttiram, Tamil New Year Day, Chitra Purnami, Chitrai Festival in Madurai, Adi Amavasai, Adi Padinettu, Avani Avittam, Gogulashtami, Vinyayaka Chadurthi, navaratri, Sarswati Puja and Ayuda Puja are a few to mention. Orthodox people undertake vratas (fasting) on important days like Panchami, Sashti, Ekadasi, Amavassi, karttikari etc. In the month of Margali spinsters follow a vrata in memory of Sir Andal and Lord Vishnu. Other famous vratas are conducted in the names of the Goddesses Gauri, Varalakshmi etc.

Tiruttani, Kancipuram, Chidambaram, Kumbakonam, Tanjore Srirangam, Madurai, Ramesvaram, Kanayakumari etc. are the noted religious centres in Tamil Nadu. Regular pujas are offered to the Gods in most temples. The temples have their own lands and other properties which are administered by a committee of trustees or by the Hindu Religious and Charitable Endowment department of the Government of Tamil Nadu. Elaborate rituals are followed in the mode of worship. At least sixteen stages of worship are traceable. They are: aradhana (invocation), asana (offering seat to Gods), padya (wash His feet), arghya (offer rice), achamaniya (offer water to sip), snana (milk, honey etc.

offered to the Gods for taking bath), vastra (offer dresses), upavastra (offer extra dresses), gandha or chandana (offer perfumes, sandal etc.), pushpa (offer flowers), dhupa (offer incense), dipa (illuminate the temple), nivedaya (offer food), pradakshina (come around or circumnambulate the temple), mantrapushpa (offer flowers reciting mantras or hymns} and namaskara (prostrate and adore).

Though religion has lost its hold over society, the custodians of Hindu dharma have taken a resolute step to save it from ruin. Apart from individual efforts institutions like the Sankaracharya Math (also known as Kamakodi Pith) at Kanchi and the Saiva Siddhanta Maths at Tiruvavaduthurai, Tiruppanandal Dharmapuram etc. and the Vaishnava Maths at Srirangam, Sriperumputhur, Alvar-tiruhangai, Tirukkannankudi etc., the Sri Ramakrishna Mission are engaged in the holy task of the protection and propagation of the religion of the land.

Christianity

Christianity is a powerful religion in the South. Most Christians found here are local converts. The various sects of Christianity like Catholicism, Protestantism, Evangelical, Lutheranism, Baptism, Anglicanism etc. have established their hold over Tamilaham. These missionaries have dedicated themselves to propagation and public service. The services rendered by them in the fields of education, health, orphan-care etc. deserve to be chiselled in letters of gold. Calm and affectionate, humble and service-oriented, the missionaries get a dignified place in the contemporary history of Tarnilaham.

The Holy Bible is the Christian Scripture and Gospel. It preaches the ‘fatherhood of God’ and the ‘brotherhood of Man’. One should love his neighbour as his own self. The Parents of Mankind (Adam & Eve) disobeyed

His command and lost the Paradise, So He sent His son (Jesus Christ) to redeem humanity from the clutches of the original sin. Jesus established Christianity and ordered his disciples to propagate his teachings, so that people may follow the right path. The instructions of Jesus form the fundamental tenets of Christianity.

One should desist from homicide, theft and adulter, and love all living creatures. If one smites the other in his right cheek, the other should turn to him the left also. One should not offer alms blowing a trumpet. “Let not thy left hand know, what thy right hand doeth.” God should be prayed in seclusion, in a closet. “Ask, and it shall be given you; knock, and it shall be opened unto you. “One who follows the right path and goes straight, reaches heaven.

It is believed that St. Thomas came to India to preach Christianity, However it was only during the Nayak period that missionary work was well organised. Schools for training priests were established as at Madurai, Dindigul and Kodaiknal. The local Christians are a blend of the Hindu and Christian culture. Though alien by faith, they closely follow the Hindu manners and customs, food and dress habits, marriage and funeral ceremonies. They celebrate a number of festivals like New Year Day, Good Friday, Easter Sunday, Holy Cross Day, Mary's birth day, Christmas, New Years' Eve etc. Native impact is so heavy on the Christian institution that an attempt was made to Indianise the Catholic church without much result. Congregation instead of kneeling, oil lamps instead of candles, use of incense and arati, accosting with folded hands, dhotis, angavastras etc. instead of the priests' vestaments were advocated. But these reforms have not been universally approved and followed in India.

Islam had contact with Tamilaham pretty early in the middle ages. The Muslim settlers and the local converts came to be ISLAM known as Sheikhs or

Saiyads. Most Muslims in Tamilaham are orthodox Sunnis. A good percentage of Wahabis or Ahl-i-Hadis are also present. The sub-castes among them are the Labbais or Panjuvettis, Ravuttar, Marakkayar, Mappiliai etc. The Muslims are highly religious. The Koran to them is more than life itself. They adore Allah five times a day. On festive occasions visit the famous dargahs at Nagur, Tiruchy, Kolldam, Parangipettai (Porto Novo), Triplicane, Pallavarm etc. The five cardinal tenets of Islam are (known as the Five Pillars of Islam): 1. “There is no God but Allah, and Mnhammad is His prophet.” 2. Prayer for five times a day, a Muslim must face the western direction (towards Mecca) and acknowledge the greatness and goodness of Allah, 3. Almsgiving is the third pillar, A true Muslim is expected to give away one fortieth of his earnings in a year to the poor. 4. The fourth pillar is the annual fast in the month of Ramzan. From sunup to sunset the Muslim is forbidden to eat or drink anything. 5. The fifth pillar is the pilgrimage (haj) to Mecca. Atleast once in life a true Muslim must visit Mecca and do homage to the sacred Kaaba (a black stone in Mecca).

Islam in contact with Hinduism produced many secular sects like Sikhism, Sufism etc. Though a small percentage of Sikhs are found in Tamilaham, it is purely a North Indian sect. Sufism advocates bhakti Marga in its approach to Allah. The local Muslims just like their Christian counterparts, are Hindu in their cultural way of life. Their manners, customs, dress and food hapits are native in character. Their marriage ceremonies also closely resemble the Hindu. Thongh the ceremonies are conducted by the khazi by reading passages from the Koran, the rituals are local in origin. Tali is tied to the bride amidst a shout raised (kulavi idal) by women. A number of festivals are also

celebrated. New Years day (Hijira), Moharam, Miladi Nabi, Ramzan, Bakrid etc. are celebrated by them.

5:4 Secularism

Apart from these religious movements, a number of secular and atheistic movements are also popular. The Math at Vadalur with its satellites throughout the country propagates the universal religion (samarasa sanmarya) of St. Ramalinga. Adayar (in Madras) is the headquarters of the Theosophical Society. Originally founded in U. S A in 1875 by H. P. Blavatsky and Col. H. S. Oicott, its centre of activity was shifted to Adayar in 1886. Its activities were set on active momentum by Mrs. Anne Besant who joined it in 1839. This is both a religious and cultural movement, a forerunner of the UNESCO. It cultivates the concept of universal brotherhood and stands for the conglomeration of sects. In India, they had a dedicated faith in the revivalism of Hindu dharma. Mrs. Annie Besant writes in her autobiography as follows: “The Indian work is, first of all, the revival, strengthening and upliftment of the ancient religions... with a new self-respect, a pride in the past, a belief in the future.” When India was groaning under alien rule, the robust leaders of this movement preached nationalism and encouraged social reform.

Atheism became popular with the formation of the Dravida Kalaham by E.V.Ramasamy Naicker. He violently attacked all religious bodies - temples, gods, god-men etc. -broke the sculptures in temples and conducted a tirade against the scriptures. They staged dramas in which atheistic doctrines swelled. As against the theme of Ramayana, Ravana was made hero in the Ravanakavya staged by them. This was banned. It all began with their war against the

brahmanas. The atheistic activities of the ‘black shirts’ receded after demise of its founder-leader. But the influence of their activities were so demoralising, that a sizeable part of the Tamil population is atheistic by belief, including the brahmanas. A disregard for religious morality has crept into the minds of the younger generation, who find solace in cinema, pop music, hippy way of life etc. rather than in the religious-oriented cultural way of life.

The earliest agricultural school in the state was established at Saidpet (Madras) with an experimental farm in 1855. It became a college in 1886. An agriculture college with a research institute at Coimbatore was founded in 1909. In June 1971, it became the Tamil Nadu Agricultural University by an Act of the State Legislature. This University imparts education in various branches of agricultural studies such as Horticulture, Agronomy, Plant Breeding and Genetics, Seed Fickling, Agricultural Entomology, Soil Science, Agricultural Economics, etc. at the graduate and research levels. As many as 15 research stations, established throughout the State, are attached to it. Many (nearly 10) project centres are under its control. Some like the Madras Veterinary College are affiliated to it. The Agricultural college of the Annamalai University is also an advanced centre in the field.

5:5 Economic Developments – Agriculture Industry and Trade

Kamaraj’s chief ministership witnessed the creation of a stable administration, promotion of industry and agriculture, building of numerous reservoirs to augment irrigation and the generate electricity, expansion of education, and so on. Education was made free upto the age of eleven, and fee concession, free uniforms and mid-day meals were provided to the poor pupils.

A veritable revolution was witnessed in school education. The number of elementary schools doubled in eight years, from 16,000 to 30,000; and the pupil strength rose from 16 lakhs to 48 lakhs. And 16 lakh school pupils were supplied with free midday meals for 200 days a year. The number of High Schools too went up from 850 to over 2000, the Pupil strength from 3.86 lakhs to 13 lakhs. A new University at Madurai was planned, though it was inaugurated only after his tenure in 1965. The Madras Land Reforms Act fixed a ceiling of sixty standard acres for a family, and the Madras Cultivating Tenants Protection Act (1955) prevented eviction of cultivating Tenants by landowners. As usual with all welfare reforms of capitalist states these Acts were all implemented only half-heartedly. More and more dams and reservoirs like Kundah and Sattanur were built for bringing lakhs of acres of land under irrigation and for generating more electric power. Tamilnadu thus became self-sufficient in food, and village electrification was undertaken on a large scale. Helped by his able Minister of Industries, R. Venkataraman, a number of industrial estates were set up all over the State. The Neyveli Lignite project, the Boiler Plant at Tiruchi, the Heavy Vehicles Unit at Avadi and the Atomic Energy Plant at Kalpakkam, were all set up by the central government, while the State helped found many large private industrial enterprises and hundreds of smaller ones, taking Tamilnadu to the third place among States in industrial development. The Second Five-Year Plan (1956-61) allocated nearly 190 crores of rupees for the all-round growth of our State. But the common people were not satisfied with their status of living, and turned more and more to the support of the D.M.K.

Kamaraj's Ministry passed : (i) the Madras Land Reforms Act which fixed a ceiling limit of 30 standard acres for a family of five or less and five

more standard acres for each additional member, subject to a maximum of 60 standard acres.

(a) This had been passed to check the concentration of lands in a few hands (in other words, to abolish big landlordism) who did not make a proper utilization of their huge landed property. (b) Another object in enacting this measure was to check eviction of tenants at the landlords' will. (ii) Another progressive measure passed by Kamaraj's Ministry was the Madras Cultivating Tenants' Protection Act (1955). This protected the tenants against eviction. There were cases when landowners tried to circumvent this measure by unscrupulous transfers, but these could not be helped in a society where selfishness and greed for land are common. (iii) In order to check excessive dependence on land and to make the economy more broad-based and stable and progressive, steps to promote industrial development and power production were also thoughtfully undertaken. In the promotion of industries, especially in the setting up of industrial estates he was ably assisted by his industries Minister, R. Venkataraman (the present Defence Minister in Mrs. Indira Gandhi's Cabinet). (So much so, "Industrial Estate" has become a synonym for R. Venkataraman). It is a thousand pities that the momentum generated then had not been kept up at the same pace (if not accelerated) by the successive ministries (when the availability of indigenous technical know-how and managerial personnel and capital and skilled labour have warranted a ten-fold increase). (iv) He started pilot projects for promoting cultivation. (v) Electrification for the benefit of farmers and villagers was carried out on a large scale; so much so, the Tamilnad State stood first in the whole of Indian Union in the Utilization of power for

irrigation (by well) purposes. (vi) Private enterprise was given encouragement; (vii) and nationalization was avoided to the extent possible.

(viii) The Heavy Vehicles Unit at Avadi, the Neyveli Lignite Corporation, the Atomic Energy Plant at Kalpakkam and the Kundah Project all came into existence Tamilnad, as a result, occupied the third place in industrial progress among the several States of the Indian Union. (ix) This Ministry alone changed the name of Madras State as Tamilnadu in 1957.

(x) He opened schools even in remote villages. He implemented a scheme of compulsory education for children up to the age of eleven. (xi) Also, he introduced fee-concessions up to the S.S.L.C. classes and midday Meal Scheme (Which alone has been extended and fortified as the Nutritious Meal Programme by Dr.MGR Ministry and we find even a separate Minister has been appointed) and that had helped to increase the enrolment of pupils in schools.

Also, the Tirunelveli Medical College was opened. Bhakthavathsalam headed the All-India Commission on Women's Education set up in 1963. The Commission stressed on the provision of equal opportunities to women for education as are given to men and in this way laid stress on Women's Education. During Bhakthavathsalam's Ministry only, the Bharat Heavy Electricals Ltd. (the Boiler Plant) was set up at Trichi.

The D.M.K. leadership too declared to start with that they were not going to enter the election fray, though their aims included the achievement of a separate Dravidanadu, besides the social reform programmes of the parent organisation. The D.M.K. leaders especially Annadurai, Nedunchezian, Karunanithi, E.V.K. Sampath and Kannadasan were some of the finest orators and writer in Tamil, and a passionate love for Tamil coupled with a strong

opposition to Hindi was created among the younger generation by their speeches and writings. They gradually took up numerous minor political issues, but with tremendous emotional appeal, for agitation. One such was the agitation to change the name of Dalmiapuram, given after the Northern industrial capitalist Dalmia, into the Tamil name of Kallidaikurichi, in 1953. And then “Hindi imposition” was a constant issue with them. People’s dissatisfaction with the performance of the Congress ministries was skillfully taken advantage of by the D.M.K. leadership.

Industrial Development: India, and particularly Madras Province, lagged far behind in industrial development at the time of our getting Independence all because the British rulers did not take steps to promote the industrial development. Independent India had drawn up so far six five year Plans in the second and third plans. Due importance was given to the industrial development. Many Industries were started and they had made a spectacular growth, Taken as a whole, Tamilnadu stood second, Maharashtra being the first. But, according to the State-wise analysis of the gross output in 1977-87, the “Total value added by Manufactures”, generated in the factory sector covered in “Annual Survey of Industries”, Tamilnadu had added only 9.9% while Maharashtra (with 25%) tops the list , followed by West Bengal (11.6%) and Gujarat (10.2%) . Heavy industries and small –scale industries were developed simultaneously. Heavy industries were established so as to increase production. By 1966, there were 7000 factories in Tamilnadu providing employment for 3,50,000 people. Many mills under the Textile industries and a few units of Caustic Soda industry were started chiefly the one at Sahupuram in Tirunelveli district. Also, some Cement

factories and sugar factories were set up. A paper Manufacturing Factory with an annual output of 20,000 tons with a capital of Rs.10 crores was started in the private sector during the Third Five Year Plan. Another big Paper Mill has been started with foreign collaboration (Tamilnadu Papers Limited TNPL) at Pugalur in Trichy district recently.

Public sector undertakings:

A number of Public Sector undertakings have been started in Tamilnadu, important among them being: (i) The Neyveli Lignite Corporation (set up in 1964). (ii) the integral Coach Factory at Perambur, Madras (which commenced production in 1955-56 and it is the World's largest Railway Coach-building Factory); (iii) the High Pressure Boiler Plant (BHEL) at Trichy (set up in 1964); (iv) the Hindustan Photo Films Factory (set up at Octacamund in (1960); (v) the Surgical Instruments Plant at Nandambakkam, Madras, (set up in 1955) and which manufactures different types of surgical instruments; (vi) the Madras Refineries Limited at Manali near Madras (set up in December 1965 with an authorized capital of Rs.13.60 crores) which processes crude oil); (vii) The Hindustan Teleprinters at Madras (set up in 1960) to manufacture teleprinter and ancillary equipments). (viii) The Madras Fertilizers Limited (which was formed as a joint venture and set up in 1966) (x) some defence units, including the Heavy Vehicles Factory at Avadi, have been set up. The dates of the setting up of these Public Sector undertakings have a certain significance.

Salem Steel Plant :

Also, Iron and Steel industry was given a fillip by the setting up of the Salem Steel Plant (the detailed project report of the Salem Steel Plant

recommending the production of sheet and strip products, stainless steel, electrical steel and other special steel production was approved in 1977 which started production in 1981.

Minerals :

The setting of the various kinds of industries has been facilitated by the abundant supply of minerals like limestone (used in the cement industry), magnesite, mica, quartz, feldspar, salt (used for caustic soda industry), lignite and gypsum (required for cement industry, the total deposits of the Tamilnadu gypsum are estimated at 1.77 crore tons) etc.

Lignite:

As coal deposits are absent in Tamilnadu, Lignite is Particular important, though, in calorific value it is inferior to coal. But, of the total reserve of lignite in the country, about 3.3 crores of tones are available in Tamilnadu area alone. The integrated lignite project at Neyveli was set up with a capital outlay of Rs.132 crores during the II Five Year Plan, for the mining of lignite. The capacity of the project is being increased, in the first instance, to 45 lakhs tones and ultimately to 65 lakh tonnes, from the present production of 35 lakh tonners. In February 1978, the Government sanctioned opening of a second mine (and recently the second mine had been cut) with an annual capacity of 47 lakh tones at an estimated cost of Rs.144.47 crores. Also a second thermal power station has been set up with a capacity of 630 mw. At an estimated cost of Rs.213.98 crores. The present production is being used for power generation, fertilizers and leco production.

Rare earths:

The Indian Rare Earths Limited at Manavalakurichy in Kanyakumari District, extracts rare earths, minerals and thorium from the beach sands there.

Trade and Foreign exchange earners :

Tamilnadu is an important exporter of tanned hides and skins, leather goods, cotton piece goods and yarn, tea, coffee, spices (including cardamom), engineering goods and tobacco.

Ports:

The Tuticorin Port which was opened for traffic in 1971 handles mainly salt, coal, oil and dry cargo. Madras is one of the oldest ports in the east coast. It handles the largest volume of cargo, next only to Bombay and Calcutta (including Haldia). The traffic handled by this port, consists mainly of petroleum products, iron ore and dry cargo. A Fishing harbour capable of handling small – and medium –size fishing vessels has been developed at Tuticorin in Tamilnadu. Also, a fishing harbour has been constructed at Kodikkarai.

Airports:

Among the four international airports in India Madras (Meenambakkam) aerodrome is one. There are major airports at Trichy, Madurai and Coimbatore.

Irrigation Projects:

(i) The Paramabikulam – Aliyar Project is a Joint Venture of Tamilnadu and Kerala and envisages the harnessing of 8 rivers (6 from Anaimalai hills and 2 in the plains). The Scheme will irrigate about 1.01 lakh hectares and also have an installed power generating capacity of 185 m w (up to the end of 1979-80) a

potential of 88,220 hectares had been created the other irrigation schemes that had been implemented since independence are : (ii) the Bhavani, (iii) the Amaravathi, (iv) the Pullambadi-Kattalai High level Canel, (viii) the Gomukhi Nandhi, (ix) Chittoor-Pattanamkal and (x) the Ponnaniar schemes.

Power Supply:

At the beginning of the twentieth century production and distribution of electrical power was in the hands of private Companies. The power stations were mostly set up among the tea plantations in the Nilgris. The first power station that was established was at Madras in 1908. It was a thermal power station. The second station was set up in Ooty in 1925. From then onwards power supply had been showing a tremendous increase, all due to the great efforts of Sir C.P.Ramasamy Iyer, who was the Member of the Governor's Executive Council and held charge of electricity also. Because of his initiative only, a separate Electricity Department was created in 1927. The Pykara Hydro-electric Project, the first of its kind in India, was started. Later, Hydro-electric projects, were set up in Mettur dam and in Papanasam.

Unit Questions :

1. Give a detailed note on the significant changes that transformed the modern changes that transformed the modern Tamil society.
2. Assess the impact of Islam and Christianity the Indian Social order.
3. Write short notes on secculatism and Hindu revivalism.
4. Trace the Industrial development in Tamilnadu since Indian Independence.

BOOKS RECOMMENDED

Nilakantha Sastri, K.A	Cholas Vol I &II
Nilakantha Sastri, K.A	The Pandyan Kingdom
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Suntharalingam, R.	Politics and Change in the Madras Presidency