

Muslim Women in India

Dr. A.H. Mohideen Badshah¹ and S. Insha Amir²

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Abstract

Women's studies have a great value in generating consciousness about the multi-dimensional roles played by women and their varied social positions in different societies. Considering the theoretical and methodological perspectives of women studies, very little information can be obtained from anthropological and sociological studies on the Muslim Women of north and south Bengal. The paper throws light on the situation of Muslim Women and their problems in the north and south Bengal.

Introduction

The subject of Muslim Women's studies is gaining much importance in social, scientific research recent times. The basic objective of the paper is to analyse their social positions, problems and prospects.

Religion/Philosophy and Women

Religion and philosophy are forces that shape people's views of the world, concept of existence, and its possibilities. Along with explicit message, regarding proper religious and moral conduct there are implicit suggestions about proper civil conduct. Hence they are important social constructs that determine and to a great extent legitimize power relationships, identities and meanings that affect women's role and status in a society.

Islam is based on the ideals and traditions laid down in the Quran, and reinforced by the examples and directives of the Prophet Muhammad (PBUH). The *Quran* repeatedly gives expression to the need for treating men and women with equity and reproaches those who believe women to be inferior to men. In the literature of religious history, the contribution of women is acknowledged explicitly as disciples of the prophet during his life time and as authors of religious texts (Hadith) after his death. Women's role in the formation of Islamic society in its first decades is well documented. Despite the historical data available Islamic women's place in religious

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history has been suppressed by the conservative and fundamentalist forces that control modern images of women. Some Islamic scholars state that women's passivity, seclusion and marginal place in Muslim society have little to do with Muslim tradition, but are, on the contrary, contemporary ideological constructs that can be considered alien to Islam (extra - Islamic) and effects of the exploitation of power by reactionary forces. The teaching that are prescribed in the *Quran* and in the example of the Prophet are regarded as the ideal to which many contemporary Islamic women wish to return. (Gardezi : 1997, Mernissi : 1989).

Muslim Communities and Status of Women :

Theoretical Considerations

As a consequence of several social rules, restrictions, and seclusion, isolation has emerged as one of the dominant features which characterizes life and activities of Muslim women. Generally such isolation limits their access to modern developments and distances them from the centres of power. Moreover, the implicit view is that the existing social system of the Muslim communities and the women's position there in have been maintained largely as a result of historical isolation. The ideal image of women as advocated by Quran and Hadish is not reflected in populist representation of Muslim women in contextual situation. The important question of why this is so has not been addressed much by the serious researches, thus it deserves further attention.

However, appealing such populist images of women, Muslim communities have, in reality, been exposed to various external influences. Such social and cultural encounters have produced local and regional discourses that are determined through process of change over a given time. In this perspective, the process of socio - cultural encounter is central to construction of discourses. (Mondal : 2005).

Historically, the Muslims in India have always been confronted with a myriad of influences - internal and external. More recently, the addition of development discourse has also entered in Muslim communities, thus considerably bordering the horizon of encounters. Thus as a consequence of such ongoing encounters the cultural discourse of Muslim societies in India has evolved through a process. Moreover, in the process, ideological and symbolic transformation have occurred, thus partially accounting for the great diversity in gender relations among muslim groups of different regions, thus pointing to the need of putting the existing status of Muslim women into theoretical context.

Muslims are the followers of Islam which has a definite notion on the position of women. The attitude of Islam bears witness to the fact that a

women is at least, as vital to life and society as man himself and that she is not inferior to him. The teaching of Quarn and Hadith reveal that the status of women has been taken for granted to be equal to that of men. Islam has given women the rights and privileges which are nearly equal to those of men. But empirically it is observed that like other societies, the women in Muslim society also live and grow in an environment which denies their equal access to economic and political participation, education and other opportunites of life. Muslim women are deprived of getting modern education and thus are unable to develop their self-career. They are also suffering from imposition of several traditional rules and restrictions those affect their self - esteem and personality. It is generally advocated that women in Muslim society enjoy a marginal social position and thereby lag behind in economic independence, education and modernization. All these go against the ideals and values of Islam in respect to women's position in the Muslim society. Therefore, it is pertinent to examine whether the process of modernization in India, has made any impact on the status of Muslim women living in the country. Thus, a serious endeavour is incumbent on social scientists for a better understanding of this problem.

Muslim Women of North and South Bengal – A Comparison of their Social Situation

Muslims are living almost in all the districts of West Bengal in varied numbers. The social situation of Muslim women is not very much different from that of other parts of the country. Traditionally women in Bengal Muslim Society used to live in a very closed social environment. There were many social restrictions on their activities and patterns of behaviour. However, the social reform and educational movements for Muslim women lead by Abdul Latif, Syyad Amir Ali, Begum Rokea Shakhawat and others during the early phase of the last century caused a change in traditional status of the Muslim women in Bengal. Further, the democratic and secular political and planning strategies of the state have also some effects on the changing status of Muslim women in West Bengal.

The status of Muslim women in West Bengal is not much different from that of other places of the country. However, a regional feature is visible, in the context of the situation of Muslim women in Bengal owing to difference in socio - politico - cultural environment of the state. While reviewing the status of Muslim Women in different places of West Bengal, it was observed that their status varies from one district to another, specially from northern to southern districts. It differs largely due to difference in the type of social system ranging from traditional to transitional and conservative to liberal pattern. As such situation of Muslim women is

comparatively better in southern than that of the northern districts. But as a whole, the status of Muslim women in West Bengal is very disheartening.

The economic status of Muslim women is very low. Normally they are engaged in household works. Only some women are involved in petty earning to support their family. They are mostly self-employed engaged in paddy or vegetable selling, bidi-rolling, domestic service and handicraft-making. Among the working women only a very few are primary school teachers and government service holders of lower grade.

Marriage is the most important event in a women's life. The age at marriage is an indicator of social status of women. It has been widespread among the Muslim women. Transaction of dowry in marriage is very common in India. The Muslim community of West Bengal is no exception to this practice. Moreover, they are affected much owing to their poor economic condition.

Family is the most important primary group where women spend their maximum time to perform various functions. The Muslim women in West Bengal are mostly managing a medium size family by performing the various domestic roles. The fertility rate of Muslim women is not much high and the number of children in Muslim families are also not very high. The poor nutrition and early conceptions of the Muslim women make them physically weak. There has been a prevalent notion that the Muslim women's problem is associated with the prevalence of polygamy and unilateral form of divorce in Bengal Muslim society. The notion of such a nature is just a myth and not reality. As such the Muslim women's problem owing to the prevalence of polygamy and unilateral form of divorce is not at all very high as it is believed to be. Similarly the problems of the Muslim widows are also not much aggravated one.

In any society, education is the most effective vehicle for socializing its member. Education not only imparts values, aspirations and skills but also encourages and facilitates to perform various familial and nonfamilial roles. Education of women is more important for obvious reasons. But Muslim women of West Bengal do not progress much in terms of modern education. They are discouraged for attending schools for various reasons. Traditional outlook and poverty are the main reasons for the apathy of the Muslims towards female education. Like other parts of India, in West Bengal also, the Muslim girls attach much importance to religious education. Religious education is very popular among the women for social and cultural reasons.

Purdah is observed by the Muslim women of west Bengal as like as other parts of the country. But the rigidity of seclusion is gradually

slackening during recent times. Use of Burkha is very limited. The majority of Muslim women in West Bengal cover their face with the edge of Sari. The most prime reason for observing Purdha as viewed by the women is "fear for social criticism."

A comparative study of social situation of Muslim women of northern and southern districts of West Bengal revealed not much regional differences in their social position. However, a minor difference is noticed in the position of Muslim women of North and South Bengal. So far the demographic situation is concerned the Muslim women of North Bengal is in better position than their sisters of south Bengal. While in terms of economic and educational status the Muslim women of South Bengal is little bit different from those in the north Bengal. The polygamy and divorce is comparatively high among the Muslims of North Bengal in comparison to south Bengal. The history, social background and nature as well extent of Islamization are considered to be the contributory factors for this regional differences in women's status among the Muslims of West Bengal.

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Muslim Women in Asian Countries

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The total Muslim population in the world is estimated at over 1,000 millions. Muslims constituted about 25 per cent of the world's population. About 68.3 per cent of all Muslims live in Asia, 27.4 per cent live in Africa and the remaining 4.3 per cent live elsewhere.

Muslim Women's Situation

The Muslim societies by large are governed by Islamic religious ethos. There are nearly forty six Muslim countries, all of which are located in the countries of Asia and Africa. In terms of economic, social and political conditions the Muslim countries of the world may broadly be categorized into three groups, namely, traditional, transitional and modern. The 'traditional' countries are governed by the traditional social Arabia, Iran, Pakistan, Bangladesh, Libiya etc. The term 'traditional' means the countries which reformed the shariath laws wherever necessary while keeping the spirit of the Quranic injunctions. The most important of them are Indonesia, Malaysia, Algeria, Morocco, Iraq, etc. But by the term 'modern' we understand the countries which changed several laws based on Sharia, and instead, have accepted the secular values that uphold modernization and social change, for example, Egypt, Turkey and Tunisia etc. A brief profile of the role and the status of Muslim women in some of the south East Asian, South Asian, Arabian and African countries will help us better understand the position of women in these societies.

Afganistan

Afganistan is a country of South Central Asia with predominant Muslim population belonging to Sunni School. The political history of Afganistan is of very complex nature, which has a tremendous influence on the status of women in this country. Afgani women had a very little say about familial and other matters. This is in accordance with the Afgan culture. Condition of women continued to be much traditional as well as very backward, specially in the rural area. Patriarchal rigidity is very conspicuous in Afganistan. There has been a widespread illiteracy among

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the women. Prior to Taliban take over in 1996 Afghanistan was in the process of modernization, consequently women used to participate in outside activities, specially in the urban areas. However, the decades of war and political turmoil of Afghanistan seriously affected the position of women in this country.

Women are the worst sufferers of war and in the recent days they have been facing several physical, social and psychological problems that are directly related to Taliban policies. Afghanistan is one of the least developed among Muslim countries, where women still have the traditional role.

Bangladesh

Bangladesh is a Muslim majority country in South Asia. The overwhelming majority of Bangladesh women live in villages. The level of modernizations and women's education is low. In Bangladesh, male members are more valued than females. Life in the Bangladeshi women are very much regulated by traditional rules and restrictions. Problems of polygamy and unilateral form of divorce is very often reported. Bangladesh women, both rural and urban, traditional and modern, live in a social system that sanctifies an unequal status of women. Women's role outside the home are limited. Vast majority of women in the country live in social seclusion. The female participation in labour force and politics is not very satisfactory. However, the situation has been changing in recent times. Due to N.G.O. activities and Government action programmes many women of Bangladesh are now-a-days participating in development process of their country. There are many women organizations that are working for women's education and empowerment.

Indonesia

Indonesia is a Muslim country located in South -East Asia. Indonesia is considered to be a country having largest Muslim population in the globe. Above 90 per cent of Indonesian people professing Islam. Islam was introduced in Indonesia during the 14th Century by Indian and Arab traders, prior to Hinduism and Buddhism which had a great influence in this country. Even to day along with Islam, the elements of traditional beliefs are still visible among the common people. The Dutch influence is predominantly marked here. After independence Indonesia has been trying to raise the civil status of the Muslim women by reforming marriage laws; especially the age of marriage, divorce and polygamy. Several women organizations in Indonesia are taking efforts to change the unfavourable civil laws for women. There is a remarkable improvement in women's education. The constitution provides women with equality of educational

rights. Women are granted suffrage and equal rights with men to vote and hold public office. Indonesian women actively participate in the economy of the country. Many women are engaged in agriculture, cottage industry and other sectors of economic activities. Women's organizations are extraordinarily popular and active in Indonesia. Indonesian women are working realistically with in the framework of Islam and which they achieved through its liberal interpretation as per demands of the situation.

Iran

Iran is another Muslim state in West-Asia and is populated entirely with Shias. It is the place of the oldest civilization in the world. Islamic era in Iran began in 7th century. On the foundation of the Islamic state in Iran the society was organised on the principles of Islamic law (Sharia). The traditional social order institutionalized the male domination. Polygamous marriage is allowed. Women's right to inheritance is sanctioned. As far as social aspects are concerned. Iranian women face several discriminations. They are under the control of several traditional norms and restrictions. The birth of the boys was said to be greeted with greater rejoicing than the birth of the girls. Women's chastity is strictly maintained. The marriage age of the girls is quite low. But the Pahlavi dynasty had attempted to modernize the hitherto traditional Iranian society on a large scale. Emancipation and education of women was encouraged. The rise of revivalism during late twentieth century, however, changed the situation. Ayatollah Khomeini declared Iran to be an Islamic republic and imposed Quran to be the rule of the country. There has been a debate on orthodox and liberal interpretation of Islam in Iran and under this socio-political process women's public activities gradually increased in this country.

Maldives

The republic of Maldives is a group of islands in the Indian Ocean. The role of women in this island country is changing vary rapidly. In the past women had always played a role of housewives. However, recently some changes have taken place as far as the status of women in the country is concerned. Education is the area where there is a marked increase in the participation of women. Educational opportunities have been made available to women through non-formal and formal systems of education. The office of women's affairs was set up to help women and to make them aware of their changing roles in the family as well as in the society. Maldives has set as an example of the absence of disparities between the sexes in the educational system. Women have been actively participating in adult education classes. They are the chief educators of their young children. The positive literacy status of Maldivian women bears great

relevance to the development of the country. Religious education is also imparted to women through local language.

Nepal

Nepal is the only Hindu kingdom of the globe located in south Asia in which the Muslims form a insignificant minority by virtue of their very small numbers. Muslims of Nepal is guided by Nepalese law. Muslim women in Nepal live a modest life. They are not generally found in the open. Their works and activities are confined in home. Only some poor Muslim women work as agricultural labourers in their own villages. Muslim women in Nepal are not much educated. Literacy is very low amongst the Nepali Muslim women. Inheritance of property by the women as per Islamic law is not practicable in Nepal as the Nepalese law is based on Hindu law. Muslim women of Nepal generally do not show interest in politics. As compared to the local Hindu society position of a widow in Nepali Muslim family is comparatively better as she is never inauspicious in the family. While in the other aspects the position of women in Muslim society is not much different from the other women of the country. It has been realized by the rulers of the country is that there is an urgent need for enlightening the Nepalese women and involving them in development works of the country.

Pakistan

Pakistan is another Muslim country in South Asia known for traditional women's subjugation. Some restrictive customs played a determinative effect of the life of Muslim women in Pakistan. Purdah system is still very rigid in Pakistan, specially in rural areas. Only the younger women of educated upper class are not much bothered for it. Education of girls had been a serious problem even a decade before. Some rulers of Pakistan had made an attempt to reform some laws relating to women issues. The constitutions of Pakistan guarantees equal status of women with men. Measures were taken to promote women's economic participation and to grant full political rights. Women's economic participation is also encouraged. Many women organizations are engaged in empowerment of women. Mass education has produced women educationists, artists, doctors, lawyers, engineers politicians and administrators. However, legal rights and social reality do not always go hands-in-hand. Forces of conservatism are still affecting the ways of Pakistani women to a notable extent. All Pakistan Women's Association played a very significant role for emancipating the women of this country.

Saudi Arabia

Saudi Arabia is a Muslim state located in West Asia. It is the home of Islam and its population is entirely of Sunni variety. Saudi Arabia is the most extreme example of a country where Islamic code of law or Sharia is strictly followed. The tradition of endogamous marriage is still followed in Arabia. Early and arranged marriages are believed to be ideal. Divorce rule is rather simple. Unilateral form of divorce, i.e. from male side, is predominating. The divorced lady will have to be satisfied with the stipulated *Mehr* or dower. Divorce from women's side (*Khula*) is also allowed, but on such a case her *mehr* is forfeited. In traditional Arabian society men do not like their women to get employed or to live on their women's earning. Employment of women is accepted under unavoidable circumstances. Arabian women's life is very much regulated by the rigid rules of seclusion (*Purdah*). Most of the women remain at home. At the time of going far from house they are invariably escorted by male members of the family. Extended family norms are the most fundamental characteristic of Arab social structure, which regulates the works and the activities of Arabian women. After marriage, daughters leave their own extended family to join their husbands' extended family. However, in the recent times the oil economy of Saudi Arabia made a tremendous change in the economic structure and social system of the country. The shortage of skilled and unskilled manpower compelled the government to accept the necessity of women's participation in the economic activities of the country. Education is encouraged both for boys and girls. Saudi Arabian society is being modernized with in the frame work of the fundamental tenets of Islam and in this transformation process women are also benefited to a great extent. Women's movement is a reality in the social life. Participation of women in politics is also gradually increasing.

Observation

By examining the position of the Muslim women in different countries it has been observed that their status varies from one country to another. The differences are largely due to the difference in the type of political system as well as economic, social and cultural backgrounds of the countries. In the modern world Muslim countries can be categorized into three types, viz. traditional, transitional and liberal. In traditional Muslim countries like Saudi Arabia, Iran etc, women's rights and privileges are given as sanctioned in religious scriptures. Women still have a very traditional role to play as per the conventional system. In traditional Muslim countries like Indonesia, and in some of the South Asian countries with minor Muslim population, the status of women is gradually changing

by maintaining a balance between the tradition and the modernity. This is primarily due to the introduction of reforms in traditional practices through education and secularization. While Liberalized Muslim countries like Egypt, Turkey, Tunisia, etc. have recognized a rather equal right of men and women. Women in these countries are changing very fast due to their participation in development process. Growth of education and modernization have a great influence on the Muslim women life of these countries.

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Socio-Political Profile of Women's Position in India

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Abstract

Women's position in India after Independence has been improved in a noticeable way. They have improved in all the ways. Eventhough women are not considered to be equal to men. Gender bias in India is still there. We can see that from the home to society. Reservation in education and job opportunities helps the women to shine.

Key Words: Profile, Gender, Home, Community, Society

Introduction

The socio-political profile of women's position captures their participation in decision making, organizational capacity and self image. An in-depth understanding of these issues is very crucial. It is inaccurate to consider women in one single category, because there are variations in perception and attitude of women in different positions with in the family.

The role that women play as mother/mother-in-law/ daughter/daughter-in-law/sister/sister-in-law determine their perception in decision making, their self images and their organizational capacity.

In India the Muslim women do not consider women's position higher or better than men in decision making, self image and organizational capacity. Women's position is always lower than that of men. However, regarding the participation of women in decision making process in the household, the mother-in laws and the daughters have the notion that their input is about equal or near equal to men. On the other hand, the daughter-in-laws have the view that their participation in decision making is not only lower than that of men, but also than that of mothers-in-laws. As far as participation in decision making process both the mother-in-laws and the daughter-in-laws have the notion that their participation is lower than that of men. While the daughters have the view that their participation is about or near equal to men. The level of participation in decision making by daughters increases with age and education.

The mother-in-laws and daughter-in-laws remarked that their self image is lower than men, where as daughters consider themselves almost equal or near equal to men. However,

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all women considers that their image is lower than men in the society. Except of the daughter-in-laws, both the mother-in-laws as well as the daughters stated that their organizational capacity is about equal to men at the household level. The mother-in-laws and the daughter-in-laws said their organizational capabilities are lower than those of men in the society for various reasons.

The attitude towards the treatment of daughter is more favourable than the attitude towards the treatment of daughter-in-law. This notion radically changes once the daughter gets married, after which she is then trend as an outsider. Additionally, a daughter-in-law is considered as a responsible member of a family upon a birth of a child, specially a male child. As a result, the socio-political profile is primarily influenced and determined by the attitudes towards women with in the home (family) and the community (society).

The People of India do not perceive women as superior to men. Even in the case of different women in the household, such as mother, mother-in-law daughter, daughter-in-law, sister and sister-in-law etc. For whom differing roles determine power and status. The participation in decision making is not much different. In a household only mother-in-law think that she is about or near equal to men as far as decision making is concern. Once again, this is because household activities are generally believed to be a woman's arena. The women said that their self image is below than that of men, both in home and society. They also said that their organizational capanilities at household and community levels are also lower than those of men.

Gender Relations

Activity Profile

Gender is a word that stands for both male and female. Gender relations are formed by society, economy, culture, tradition and even by the environment.

Work Patterns

The work pattern is marked by a gender based division of labour, but it just symbolises the general working situation of males and females. It varies between different households due to the different numbers of men and women in the family and different economic conditions.

The daughter-in-law of a family without a mother-in-law take care of all the household work. Women are involved in all household chores. They perform 90 per cent of labour. Women's workm is thus structured by their position in the family. Old women who are over 65 years do not perform much domestic activities. Young women and middle aged women perform the main tasks of the family. Girl children help their mothers and look after their younger sisters and brothers. The boys or males efforts are relatively less structured.

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Structure of the Nellaiappar Temple

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Abstract

India is a large country. It is famous for its cultural and religious things. Most of the People living in India are following Hinduism. Among Hindus 'Lord Shiva' is known as the God for Destruction of the world. In all the cities of India we can see a 'Lord Shiva' is known as the God for Destruction of the world. He will be with his wife. His wife's name is Parvathi Devi. In this Article we are going to see the Shiva temple at Tirunelveli city Tamil Nadu which is called as "The Nellaiappar Temple".

Keywords: God, Goddess, Lord Shiva

Introduction

Nellaiappar temple is located in the heart of Tirunelveli city in an area of 842600 square feet. This temple has two equal parts of Lord Shiva's temple and Goddess Sakthi's temple. There are two huge towers on the eastern side of both temples. There are two entrances for both the temples. Goddess Sakthi's temple has one entrance on its Southern side and another one is at the end of "Sangilimadapam" on its Northern side. Likewise Lord Shiva's temple has one entrance on its Northern side and the another one is in its Western side.

Holy Waters (Theertham)

There are 32 holy waters in this Sacred Shrine. Nine of them are significantly indicated. Holy waters such as PotramaraiTheertham, KarumariTheertham, VairavaTheertham and SaravaTheertham are located in this temple only out of the 9 important holy waters. The remaining holy waters such as KambaiTheertham, TheppakulamTheertham, SindhupoonthuraiTheertham, DurgaTheertham and KurukkuthuraiTheertham are located in various places out of the temple.

The divine tree of this Sacred Shrine is Bamboo. There are five celestial Chariots for Lord Shiva, Goddess Sakthi, Lord Vinayak, Lord Subramanya and Lord Sandeshwar in this temple¹.

Goddess Gandhimathi Amman's Temple

Let's visit graceful universal mother goddess Gandhimathi Amman's temple after worshipping Lord NellaiNathar who protected Paddy (Nel) with the fence of His divine grace.

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Structure of the Nellaiappar Temple

There is an Amman Ambalam in front of Goddess Gandhimathi's temple. This was built by ThiripuramSivaramakasiyapillai.

After worshipping Lord Ganapathi and Lord Muruga in this Amman Ambalam, we can look at the tower. This tower was built in 1626 AD after 20 years from the date of construction of the tower of Swami temple. There is Swing Hall known as OonchalMandapam in Tamil inside there².

Oonchal Mandapam

There are 96 big stone pillars in this hall. They show that there are 96 philosophies. Floor of this hall is made up of Marble stones. Colourful pillars are attractive. There is a room where a large life sized mirror has been kept in this Mandapam. After the celestial wedding festival of Goddess Gandhimathi held in Tamil month of 'Aippasi', Swing (Unchal) festival is celebrated for 3 days on these spiritual orations.

A school for Thevaran and a library for spiritual literature are run by the temple administration. Pathra deep, laksh deep festival are celebrated in this Mandapam. Swing Hall known as UnchalMandapam was built by SesakulamPiraviPerumal Pillaiyan³. It was SesakulamPiraviPerumalPillaiyan who built Sindupoonthurai holy water hall known as Thaipoosamandapam.

Cow Shed

There is a cow shed in the southern east of Goddess Gandhimathi's temple to take care and maintain cows for holy milk bath to the deities. Celestial Wedding Hall (ThirukalyanaMandapam) is one the west side of cow shed. This hall has length 520 feet and the width of 63 feet. This hall is also called Thousand Pillared Hall.

Celestial Wedding festival of Lord Nellaiappa and GoddessGandhimathi is celebrated in this hall. Just ice stick (Senkol) festival is also celebrated in this hall in every Tamil month panguni⁴.

Golden Lotus Holywater

Golden Lotus Holy Water Known as PotramaraiTheerthum is one the northern side of swing hall. Lord Shiva turned Himself into sacred holy water here. Lord Brahma came here and started to dwell on a golden lotus so that this holywater came to be called PotramaraiKulam.

There are stone steps on four side of this holy pool along with a pillared stone hall. East stone steps was built by ThiruvavaduthuraiAtheenam. Western and Northern side half stone steps halls were built under the supervision of Mohamedeeshpukhan during the regime of Venkata Krishna Mudaliar. Northern and eastern side half stone step halls were built by ImayamThanappaMudaliyar. Western side stone step hall was renovated with the great effort of KarpooraPanividaiSivassooryaPadashiyar about 200 years ago.

built by
1356

Channel water through penstocks from SundaraThozhaPillai's house in West Car Street is brought to this golden lotus pool. After that the channel water is brought to the pool (theppaKulam) on the east side of the town through Kallathi lane. ThirunavukkarasuNayanar celestial pool festival is celebrated on the tenth kumar mansion known as 'Magam' of Tamil month 'Masi' in this golden lotus celestial pool.

It is the tradition of taking holy dip in this celestial pool, and worshipping goldenlotuspillaiyar, VanaithaGanamurthi, Palvannanathar before entering into Goddess Ganthimathi's temple⁵.

Goddess Gandhimathi's Temple

There is the idol of Nandhikeshwar near the celestial flag post on the northern side of Niruthi hall built by SundaraThozhaPillai. After worshipping this Nandi and entering the Goddess' temple through Mani Mandapam to Middle Hall, we can see and worship Goddess Gandhimathi adorned with golden and diamond ornaments like nose stud, nose pendent, chain of nine gems, anklet of nine gems holding lotus and parrot on Her celestial hands. After worshipping celestial bed Chamber, we can find Lord Dharma Ganapathy and Lord Murugan in the inner way.

After that we can worship Sandeshwar and reach Arumuga temple in the east through PradoshaMandapam. 3/4th of the inner way along with Four Pillared Hall (NaluKalMandapam) on the northern side of Thousand Pillared Hall was built by ThalavaiAzhagappaMudaliyar. Northern inner way and a portion of the hall were built by ManfagapadiThirumalaiyaPillai. The holy water in the western inner way is called KarimariTheertham.

A King named Indathyaman was turned into an elephant due to the curse of sage Durvasa. He got back his actual form once after having a holy dip in this Theertham so that this Theertham came to be called Kari Mari (Kari- Elephant, Mari- Changing) Theertham Thereafter. A holy water known as ArukalaTheerthaKundam is in the northern inner way of Goddess Gandhimathi's temple⁶.

Characteristics of This Temple

Both Swami and Ambal's temple were built by pandiya king Rama Pandiyan and later by NintraseerNedumaran in 7th Century A.D. At the beginning both temples were found separately from each other. VadamalaiyappaPillaiyan erected SangiliMandapam to connect these two temples in 1647. Idols of PachaiVadival, Kshivishwanathar, Sathar, Hanuman, ARjuna, and Bhima were installed in this Sangili Mandapam⁷.

KarumariSubramanyasamy temple is on the western side of this temple KanthaSashti festival is celebrated extravagantly in this temple. Venkata Krishna Mudaliar planted some coconut saplings and developed a flower garden on the western side of SangiliMandapam in 1756.

Structure of the Nellaippar Temple

A Hundreded Pillared square Hall known as VasanthaMandapam is located at the center of this flower garden. Spring festival (VasanthaVizha) is celebrated extravagantly in this Spring Hall (Vasanthamandapam) for lord Nellaippar and Goddess Gandhimathi. This Spring Hall decorated with colourful electric lamps is best suited for spiritual oration and music concerts.

SangiliMandapam, VasanthaMandapam, SomavaraMandapam and UnchalMandapam are the best examples of ancient Tamil Sculptures and architecture. The idol of ThirupaniArumugaNainar in the seebalimandapam is carved in a single stone with His consort and vehicle peacock. This shows the characteristic of ancient art of Tamil sculptures⁸.

Thamira Sabha

Copper court hall known as ThamiraSabha is one of the major court hall such as Gold Court Hall in Chibambaram, Silver Court Hall in Madurai, Gem Stone Court in Thiruvelangadu and picture Court Hall in Courtalam where Lord Shiva performed His cosmic dance as Lord Natraj.

As the roof of ThamiraSabha is made up of copper foil known as ThamiraThagadu in Tamil, this court is called Thamira Sabha⁹. There are five other Divine court Halls in Tirunelveli such as TheerthaSabha in Sinthupoonthurai, AcharyaSabha in Manur, SoundaraSabha, KalyanaSabha, and Raja Sabha inside Nellaippar temple apart from ThamiraSabha.

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**ADOPTION METHOD AND ITS IMPACT ON CHRISTIANITY****R. Thomas¹ and Dr. A. H. Mohideen Badsha²**¹Associate Professor of History,
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**ABSTRACT**

Christianity was brought into India by St. Thomas, an apostle of Jesus Christ in 52 A.D. By calling themselves as St. Thomas Christians and Syrian Christian, they occupied the highest position in Kerala where they played an active role as agriculturists, traders and soldiers in the army. They enjoyed many rights and privileges from the rulers. They were noted for their adoption to the customs and manners of the native people. When the Portuguese arrived on the Malabar Coast following the discovery of sea route to India by Vasco da Gama in 1498 A.D. they were welcomed by the St. Thomas Christians. There arose enmity between them, due to the Synod of Diamper which was convened in 1599 A.D to Latinize the St. Thomas Christians. Following St. Thomas many religious Orders came to India for the spreading of the Gospel to the natives. Among them, the Jesuits contributed much for the propagation of Christianity. But active propagation began only after the arrival of the Jeuits. St. Francis Xavier, Robert de Nobili, Jahn de Britto and Constantine Beschi were the most important Jesuits who contributed a lot to the expansion of Christianity in India. They followed their own methods to convert the people into Christianity. The adoption method was followed by Robert de Nobili, the founder of the Madurai Mission. The methods adopted in the Madurai Mission attracted a huge number of people and they became Christians and contributed a lot to the society.

KEYWORDS: *monotheistic religion , Indian tradition , Syrian Christians.***INTRODUCTION**

Christianity, a monotheistic religion, was taken to the nook and corner of the world by the apostles of Jesus Christ. According to Indian tradition, St. Thomas, one of the twelve apostles of Jesus Christ, came by sea and at first landed at Cranganore in 52 A.D. He converted the high caste Hindu families in Cranganore and Quilon. After preaching the gospel to the Partians, Madians, Persians, Hycanians and Bactrians St. Thomas founded seven churches at Malinkara, Kottayal, Palayur, Gokamangalam, Niraiam, Quilon and Chayal. He moved to the Coromandel Coast and reached Mylapore, where he converted many high caste people to Christianity which led to his death at St. Thomas Mount in 72 A.D.

The first and the most ancient group of churches have their origin; to St. Thomas who called themselves as St. Thomas Christian were Syrian Christians. The strength of the community was increased by a number of immigrations of Christian from western countries. Active propagation of

Christianity began only after the advent of the Portuguese and the Jesuits. With the formation of the Madurai Mission in 1606 A.D. by Robert de Nobili, Christianity began to spread into the interior part of Tamil Nadu. The labours of Thomas and Xavier, the Catholic religion reached the borders of the Tamil country. It is only with the attempt of Robert de Nobili Christianity entered into the interior parts of the land.

EARLY LIFE:

Nobili was born at Rome on 2nd September 1577 A.D¹. The Nobilies were important personalities in Orvieto as Governors, Consults and 'Capitani Governo' for fifteen generations. His Grandfather Vincenzo had been created a count of Vivitella and General in the Papal army, his father Pier Francesco continued the family military tradition. It is true that Robert de Nobili's ancestors lived in Montepulciano, but his father Pier Francesco settled in Rome after marrying Clarice Cioli, a Roman. Robert de Nobili was related to two Popes and two Cardinals². He was particularly influenced by the life of his uncle Cardinal Robert de Nobili, whose name he bore. In 1596 A.D Robert de Nobili joined the Society of Jesus. His Novice master in Novitiate, Father Nicholas Orlandini predicted him that he would join the Indian Mission and do great thing for the service to God. In 1599 A.D Robert de Nobili entered for his 'Philosophical Course' during which he studied logic, science, astronomy, metaphysics, psychology and ethics.

In 1603 A.D he was ordained as priest before he had completed the final year of his three year syllabus. At the beginning of 1603 A.D he was to start for Portugal on his way to India. When this becomes known there was loud protest everywhere. In this juncture, Nicholoas Orlandini, his Noviose-Master requests his superiors to send him to India. Starting on 28th April 1604 A.D from Lisbon he traveled in a Portuguese ship and reached Goa on 20th March 1605 A.D³. For the next five months, Robert de Nobili lived at the college of St.Paul, continuing his theological studies. He passed his examination in theology and by the end of 1605 A.D was free to start his missionary work. After his study in the Pearl Fishery Coast, Robert de Nobili was stationed at Madurai where he formed the Madurai Mission.

FOUNDATION OF MADURAI MISSION:

The Madurai Mission, the most glorious of all the Eastern Missions, was formed by Robert de Nobili in 1606 A.D. It had its origin from to be name of the city, Madurai in South India. It formed a part of a geographically well defined region of the peninsular India, the Madras South-East Division, lying South and East of Mysore. It was bound by the river Cauvery, the Western Ghats and the Bay of Bengal. The maximum length was 240 miles from the East to West and 600 miles from North to South and it had the area of 16,500 square miles⁴. It comprise of the districts of Madurai, Ramnad and Tirunelveli, one half of Tirucirappalli and Pudukottai.

It gradually extended itself over nearly the whole of Tamilnadu except the coastal strip. The Madurai Mission was formed to convert the high caste people, Brahmins to Christianity. Robert de Nobili investigated the causes for the failure of Fr. Goncalo Fernandez and he stratified the reasons for his failure and decided to adopt a different method, known as "Adoption Method" which was based on the customs and manner of the natives.

ADAPTATION

Robert de Nobili made a thorough inquiry regarding the customs of the people. In this regard he was compelled to adopt several features. Robert de Nobili discovered that the great obstacle for the failure of Fr. Goncalo Fernandez was his manner of dressing. He wrote about this to Fr. Provincial and Archbishop for permission to change the dress. In October 1670 A.D he obtained permission to give up wearing the black Cassock, which was the despised dress of the "parangis" and put on the usual dress of an Indian "Sanyasi". Robert de Nobili also began to live like the Indian Sanyasi⁵. He gave up meat, fish, egg and wine from 15th November 1606 A.D. He restricted himself to one meal per day consisting of rice, milk and vegetables.

He ate food by sitting with his legs folded and in front of him on the ground with spread leaf of bananas. He ate with his fingers by using the right hand and his left hand remains clean, so as to take the drinking vessel at the end of the meal. Robert de Nobili wore sacred thread like the Brahmins. It differed from the Brahmin thread. Instead of three threads, he used five, three golden and two silver ones, and a cross is suspended in the middle. The three golden threads represent the Holy Trinity and the two silver ones the body and the soul of the adorable Humanity of Our Lord⁶. The cross in the middle represents the passion and death of Jesus Christ. He also used sandal paste by explaining that it was used to adorn the forehead.

DISASSOCIATION

Robert de Nobili followed the principles of disassociation to prove that, he was not a *parangi* but a Roman *Kshatriya*. To prove this he also bore the Tamil name *Tattuva Bodagar Swami* and called his religion as Satyavedam. He decided to build a house and chapel for himself. The site was given to him by Errama Chetty, a captain of the Nayak of Madurai. The people called his house the *madam* of Aiyar.

Inculturation

Inculturation is a dynamic relation between the Christian message and a particular culture, an insertion of the Christian life in a cultural community where it takes root and produces new riches. It designates the same process of indigenization. Through indigenisation most of the Brahmins were converted to Christianity by the Syrian Christians of Malabar. This inspired Robert de Nobili to adopt inculturation as a method to convert the Brahmin to Christianity. He Christianized all the marriage and burial ceremonies and the Pongal festival⁷. He used *Prasadam*, instead of grace, and *Kovil* instead of *lareja*. He used *Pooja* for mass.

Translation

Robert de Nobili confined his activities within his little cabin. He had to dedicate every morning himself to the Lord. He consecrated time to write refutation of some of the chief doctrines of the Hindus in Tamil. He translated the names of the Christian saints and made them sound Tamil. Thus Fidelis became Visuvasam, Honoratus became Aasaarappan, Peter became Malaiyyappan, Lasarus became Devasahyam Elizabeth became Devannamal etc⁸.

Declaration

Robert de Nobili attracted the educated through his principles of declaration. This was used to the learned men of Madurai. He made use of this opening by declaring that this veda still existed. It had been completed and perfected by another veda. This was the veda which he had to preach, styaveda. He declared that he had come from a far off country to preach it.

Objection and Reaction:

The methods adopted by Robert de Nobili attracted the natives and several people accepted Christianity. It increased the name and fame of Robert de Nobili. It brought jealousy both among the Hindus and his own fellow missionaries. The year between 1610A.D and 1623A.D was period of testing for Robert de Nobili and to the Madurai Mission. This period was marked with objection and reaction both in India and in Europe. This objection led to the convening of many consultations and conferences both in India and Europe and finally solved by a Papal Bull in 1623A.D. The Brahmins and the *pandarams* bitterly opposed Robert de Nobili because he was converting many people to Christianity from Hinduism.

The conversion of Sivadharama, an Andhra Brahmin shocked the Brahmins in Madurai. It gave rise to a new problem. The Brahmins held a meeting to examine the conduct of Robert de Nobili. The meeting was attended by about 800 Brahmins including Sivadharama. The meeting charged that Robert de Nobili was an atheist. Sivadharama argued against the charges against Robert de Nobili. This completely changed the opposition and all of them to withdraw. Robert de Nobili had to face opposition from his own converts. Fifteen of his converts rebelled against him because they were made to believe by a Parava Christian of the Pearl Fishery Coast that in putting salt into their mouth during the baptismal ceremonies. Robert de Nobili had made them lose their caste.

Among the sixty converts, fifteen of them stopped coming to the church⁹. Robert de Nobili issued a manifesto written on an *alai* and fixed it in front of his house which contained details about his birth, and his aim to arrive India. He recorded that he was not a *parangi* and not born in the lands of the *parangis* nor connected with the *parangi* race. Thus through his intelligence, Robert de Nobili solved all the problems raised by the natives. Fr. Goncalo Fernandez was strongly opposed to all adaptation of Robert de Nobili's methods and innovations. It also affected Christianity.

Consultation and Conference:

The First theological Consultation was convened at Goa in 1610A.D to investigate the complaint of Fr. Goncalo Fernandez. According to them, the methods followed by Robert de Nobili were superstitious, scandalous and illicit¹⁰. According to the order of Fr. Nicolas Pimenta, Fr. Albert Laerzio convened a consultation to discuss the problem of the sacred thread. All the participants except three Portuguese were of the opinion that the mission was to continue without any change; however they desired that Robert de Nobili should drop the thread.

The Second Theological Consultations at Goa decided that Robert de Nobili's way of acting was a negation of the true faith, that his converts were not true Christians and that the superiors were bound under pain of mortal sin to suppress the Madurai Mission. Though Fr. Nicholas Pimenta wanted to suppress the Madurai Mission thoroughly, he asked Robert de Nobili to explain answers objections if any. Robert de Nobili sent the 'Apologia' to Fr. Nicolaos Pimenta. The period between 1610A.D and 1623A.D was a severe blow to the growth of Roman Catholic Christianity in South India and it paved

the way for the establishment of other Christian denomination in South India on the Model of Madurai Mission.

The Papal Bull

To evaluate the Madurai Mission and the new methods of Robert de Nobili, The Goa conference was convened on 4th February 1619A.D. It was presided over by the Archbishop of Goa, who was also the Primate of Indies. After hearing the opinion of the participants the reports were dispatched to the Grand Inquisitors. Finally the problem was solved by Pope Gregory XV on the basis of the Commission, which gave ecclesial sanction to Robert de Nobili's method¹¹. This victory to Robert de Nobili made him as a pilgrim.

Religious Expansion:

The Madurai Mission entered into new phase 1624A.D. It was during the rule of Tirumalai Nayak, Robert de Nobili conceived the idea of expanding his activities. The Madurai Mission soon came to have several different centers at Sendamangalam, Salem, Moramangla, Tiruchirappalli and Kilaneri. Robert de Nobili shifted his activities to the north, first to Sendamangalam. When he reached Sendamangalam in 1623A.D he was received by Ramachandra Nayakar. He promised to offer land to construct a church in Sendamangalam. When the Nayak was laid up with fever Robert de Nobili gave him a written sentence from the gospel. By the blessing of God the Nayak recovered. From this the Hindus called Robert de Nobili as a great magician. The Nayak of Sendamangalam instructed his officials not to disturb the Christians any more.

From Sendamangalam Robert proceeded to Salem, the capital of Salapath Nayakar. The chief of Salem assigned him a house in the finest quarter of the town, the Brahmin quarter. Subsequently Robert de Nobili was called to Cochin and he left Fr. Martinz at Salem. At the time of the arrival of Robert de Nobili Moramangalam was ruled by a petty king. Robert de Nobili suffered a lot because of the opposition of the Brahmins. But he got the support of the disposed ruler of Sendamangalam and his family. They were baptized on 25th December 1625A.D. Another distinguished convert was Nallatambi, brother of the Nayak of Moramangalam. He built a house and church in Moramangalam in 1628A.D. When he was called by Fr. Vico, Robert de Nobili left Fr. Martinz in charge of the Christians at Moramangalam.

Robert de Nobili reached Tiruchirappalli in 1627 A.D. He converted both high caste and low caste people. Among them one was belonging to the Kammala community. He was baptized as Muthudaiyyar. He was the first Harijan received baptism from Robert de Nobili. He built a church and a hostel in 1628 A.D¹². He baptized a soldier, a respectable man of the Vellala caste. The year 1640 A.D saw a persecution at Tiruchirappalli. Though there was persecution in Tiruchirappalli, there was rapid progress in conversion.

Robert de Nobili was in Madurai in 1638 A.D. During his stay in Madurai, Robert de Nobili toured the neighboring village and converted the people into Christianity. Among them the most important village was Kilaneri. The Idaiyars of the village were converted to Christianity. He also converted a dancing master and several *devadasis*. In 1645 A.D Robert de Nobili was sent to the college of Jaffna in Sri Lanka where he lost his normal vision. Then he died at Mylapore on 16th January 1656A.D at the age of eighty

CONCLUSION:

Robert de Nobili contributed a lot for the Roman Catholic Church and to the Tamil society. By liability the Madurai Mission in 1606A.D, Robert de Nobili converted a number of Brahmins and other high caste people to Christianity in Madurai and the neighbouring territories. He desired to convert all the people in South India to Christianity. The laws of the country prevented his desire. It resulted in the introduction of many innovative principles in the Madurai Mission. He disassociated himself from other Christians and lived like an Indian *Sanyasi* with the intention to establish social equality.

On the other hand, to accept the social customs of this country, a well planned church was built, where both low-caste and high caste people were allowed to attend the service in separated sessions. When his methods were officially recognized by the Pope in 1623A.D, Robert de Nobili visited several villages and places in and around Madurai. He converted a large number of people, and established churches wherever he visited and converted the people when he left one place to another place to spread the gospel of Jesus Christ. One of his colleagues was appointed to look after the Christians in that particular area.

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உவரி சுயம்புலிங்க சுவாமி திருக்கோயில் -ஓர் ஆய்வு

க.செல்வி

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ஆய்வு நெறிபாளர்

வரலாற்று ஆய்வுத் துறை, சதக்கத்துல்லாஹ் அப்பா கல்லூரி, திருநெல்வேலி - 627 011.

ஆய்வுச் சுருக்கம்

பண்பாட்டில் சிறந்து விளங்கும், தமிழுக்குப் பெருமை சேர்க்கும் தவசீலர்கள் நிறைந்த, தாயிரபரணி தாவிக்குதித்தோடும் திருநெல்வேலிக்கோயிலில், வங்கக்கடல் ஓரத்திலே ஆர்ப்பரிக்கும் கடலலைகள் வெண் முத்தென நுரையை அள்ளித் தெளிக்க, வாழத்தின் நீலத்திற்கு கடல் நீலம் போட்டியிட, தரையில் பாய் விரித்து, விரித்திருக்கும் மணற்பரப்பு கடலோரம் கரை கட்ட ஒய்வி உயர்ந்து நிற்கும் பனை மரங்களின் ஓலைகள் சலசலத்து மேளமெனத்தாளமிட, கலசங்களில் நிறைந்து ததும்பும் பதநீர் சொட்டு சொட்டாய் தரையில் விழந்து பாண்டுவளக் கெல்லாம் பசியைத் தூண்ட, வாழைத் தோட்டங்கள் பசமையாய் உங்கும் சூழ்திருக்க, ஆங்காங்கு மலர்ந்திருக்கும் மலர்கள் அழகோடு மணத்தை எங்கும் அள்ளித்தெளிக்க, கடம்பக்கொடிகள் எங்கும் படர்ந்திருக்கும் எழிவ்விரு கடற்கரை ஓரம் அமைந்த சிறிய கிராமம் தான் உவரி. இயற்கை எழில் கொஞ்சம் இந்த உவரியானது கீழவூர், மேலவூர் என இருபகுதிகளாக இருந்தது. இரண்டையும் இணைக்க ஒரு ஒற்றையடிப்பாதையே இருந்தது தற்போது இவ்வூர் பரதவர் உவரி கரைக்கத்து உவரி என்று அழைக்கப்படுகிறது. கடல் தெப்பக்குளம் கருவறை விங்கம் ஆகிய மூன்றும் ஒரே நேர்கோட்டில் அமைந்துள்ள புண்ணியத் தலம் இக்கோயில் திருச்செந்தூரிலிருந்து 42 கி.மீ தொலைவிலும், தூத்துக்குடியிலிருந்து 70 கி.மீ தொலைவிலும், கன்னியாகுமரியிலிருந்து 52 கி.மீ தொலைவிலும், திருநெல்வேலியிலிருந்து 70 கி.மீ தொலைவிலும் அமைந்துள்ளது.

கலைச் சொற்கள் : சுயம்பு நாதர், சிவபரம்பொருள், அன்பே சிவம், கடம்பக்கொடி, கடம்பவனம், கன்மம், மாயை

வரலாறு

இத்திருக்கோயிலின் மூலவர் சுயம்பு நாதர் வழந்து அருளிய இடம் ஆதியில் ஒற்றையடி பாதையாக இருந்தது. இதன் வழியே ஆயர்குலத்தவர் பால்கொண்டு விற்பனை செய்வத வழக்கமாக இருந்தது. அதில் ஒரு பெண்மணி கொண்டு செல்லும் பால் மட்டும் நாள்தோறும் கடம்பக்கொடி தட்டி பால் சிந்துவது வழக்கம். பால் சிந்திப்பதை தன்னுடைய கணவரிடம் கூற, அவர் ஆத்திரமுற்று பால் சிந்திய இடத்தை நோக்கி கோடாரி முண் வெட்டி கையில் எடுத்து பால் சிந்திய இடத்திலுள்ள செடி கொடிகளை மண்வெட்டியால் தூலக்கி தன் கையில் இருந்த கோடாரியால் கண்ணில் தென்பட்ட கடம்ப கொடியின் வேரை வெட்ட, அதிலிருந்து இரத்தம் வர. இவர் மயங்கி விழ, அந்த ஆயர் குல பெண்மணி ஊருக்குள் சென்று இங்குள்ள பெரியவரிடம் நடந்ததைகூட கூற, அவனைவரும் வந்து பார்க்கும் அவ்வேளையில் ஊர் பெரியவருக்கு சுவாமியின் அருள்வந்து "சிவபரம்பொருள் விங்க வடிவில் சுயம்புவாக வழந்தருளியுள்ளார். இரத்தம் வடியும் இடத்தில் சந்தனத்தை அரைத்துப் பூசிவால், இரத்தம் நின்று விடும்" என்று அருள்வாக்கு கூறினார். ஆப்போது "இந்த வனத்தில் சந்தனம் எங்கே கிடைக்கும்? என்று மக்கள் கேட்டனர். ஆதற்கு பெரியவர் அருள்வாக்கால் சந்தனமரம் நுின்றிருந்த இடத்தையும் கூறினார். ஆவர் கூறிய இடத்திற்கு

மக்கள் சென்று பார்த்தபோது சந்தன மரம் நிற்பது கண்டு ஆச்சரியப்பட்டார்கள். ஆம்மரத்தல் கொம்பை ஓடித்து வந்து உரசி சந்தனத்தை பூசியவுடன் இரத்தம் நின்றது. சிவபெருமான் லிங்க வடிவில் சுயம்புலிங்கமாக காட்சியளித்தார். அப்பெரியவரின் சிவத்தொண்டால் இறைவனே இத்திருக்கோயிலுக்கு தர்மகர்த்தாவாக தொண்டு செய்ய அருளினார். ஆவர் பரம்பரை வழிவழியாக இத்திருக்கோயிலுக்கு பரம்பரை தர்மகர்த்தாவாக சிவத்தொண்டு புரிந்து வருகின்றனர்.

ஆலய அமைப்பு

உயர்ந்த வாயிலைக்கொண்ட கல்மண்டப சற்றுப்பிரகாரத்துடன் கூடிய ஆலயம், உவரி சுயம்புலிங்க சுவாமி ஆலயமாகும். உள்ளே சென்றதும் ஓங்கி வளர்ந்து நிற்கும் கொடிமரம் இறைவன் உயர்ந்தவன், அவன் புகழ் ஓங்கி வங்கும் வளர்ந்து நிற்கும் என்பதை நமக்கு உணர்த்துகின்றது. ஆவனை நம்பித் தொழுவோர்க்கு என்றும் உயர்ந்த நிலை கீட்டும் என்பது உறுதி.

அதனை அடுத்து அமைந்திருக்கும் பலிபீடம் மிக முக்கியமானது. நமது மனதில் எந்த வேண்டாத சிந்தனைகள் இருந்தாலும் அந்தனையும் அந்த பலிபீடத்தில் பலியிட்டு விட்டு "அன்பே சிவம்" என்ற உயரிய சிந்தனையோடு இறைவனை வழிபடுவதற்கு அது உதவி செய்கின்றது.

தலவிருட்சம்

உவரி சுயம்புலிங்க சுவாமி ஆலயத்தின் தலவிருட்சமாகக் கடம்பக்கொடி உள்ளது. குடற்கரையெங்கும் பாய்போல் விரிந்து பரந்து காட்சி அளிக்கின்றது. ஆதன் மலர்கள் காண்போரை கவரும் வகையில் அடர் ஊதா நிறத்தில் உள்ளது.

தீர்த்தம்

இந்த திருக்கோயிலுக்கு வரும் பக்தர்கள் நீராடி பாவங்களை களைய நீராடும் தீர்த்தம் கோவிலுக்க தெற்கில் உள்ள வங்கக்கடலே தீர்த்தமாகும். மேலும் இந்த திருக்கோவிலில்

இருந்து சுவாமி எழுந்தருளி ஆண்டுக்கு ஐந்து முறை கடலில் நீராடப்படுவது இந்த தீர்த்தத்தின் சிறப்பாகும்.

மூர்த்தி

தோன்றிய நாள்முதல் இன்றுவரை இத்திருக்கோவிலுக்கு வரும் பக்தர்களுக்கு ஏற்படும் இன்னல்களை போக்க உவரி சுயம்புலிங்க சுவாமியிடம் முறையிடுகின்றனர். ஆவரவர்கள் வேண்டியபடி வேண்டிய பிரார்த்தனை நிறைவேறியபின்பு பால்குடம், சந்தனகுடம், மண் சுமந்து போடுவது மற்றும் பல்வேறு நேர்த்தி கூடங்களை செய்து கொள்வது இத்திருக்கோவிலின் பிரார்த்தனையாகும். இந்தத்திருக்கோவிலில் எழுந்தருளியுள்ள சுயம்புநாதரை நாடிவரும் பக்தர்களுக்கு சுவாமியின் பிரசாதமாக வழங்கப்படுவது சந்தனம், விபூதி, தீர்த்தம் இந்த திருக்கோவிலின் சிறப்புக்க தீர்த்தம் சமுத்திரமாகும் இப்புண்ணிய ஸ்தலத்தில் கோவில் கொண்டு எழுந்தருளியிருக்கும் கடம்பவன நாதராகிய சுயம்புலிங்கேஸ்வரர் உயிர்களின் ஆணவம், கன்மம், மானய ஆகிய மூலகை கட்டுகளை தகர்த்து ணியும் செயலை விளக்குவதாகிய திரிபுரம் எரித்த வரலாற்றின் படி அப்போது தேர் ஏறிவந்த திருக்கோலத்தை நினைவூட்டும் வண்ணமாக தேர்த்திருவிழா நிகழும் மங்களகரமான 1187 - ஆம் ஆண்டு கரவரும் தை மாதம் 16ந் தேதி திங்கட்கிழமை 30-01-2012 ஸப்தமி திதியும், அஸ்வதி நட்சத்திரமும் கூடிய கூபோக கூபவேளையில் அன்று காலை மணி 6-00க்கு மேல் 7-00க்குள் குட்ப வக்கத்தில் கொடியேற்றம் தொடர்ந்து 10 தழைங்கள் உறிசவங்களும், 9-வது நாள் தேரோட்டமும் நடைபெற்றது அனைவரும் விரா நாட்களில் வருகை தந்து எல்லாம் வல்ல சுயம்புலிங்கேஸ்வரர் அருள் பெற்று தேரோட்டத்தன்று தேர்வடம் பிடித்து அருள்மிகு ஸ்ரீ சுயம்புலிங்க சுவாமியின் திருவருள் பெற்றுச் சென்றார்கள்.

புவித்தோல்

இந்து மதத்தினர் வழிபடும் எந்த ஒரு தெய்வத்திற்கும், சிறந்த இறைத்தன்மையுடன்

சுடிய வரலாறு உண்டு. நம்மை எல்லாம் படைத்துக் கட்டி காத்து நமது வாழ்வைச் சிறப்பூர் செய்கின்ற விசனாகிய இறைவன் உடுத்தியிருப்பது புலித்தோல் ஆகும். கழுத்தினில் உருத்திராட்ச மாலையும், பாம்பும் அழகு செய்கின்றன. குங்கையத் தலையில் தாங்கியிருக்கின்றார். ஆணும், பெண்ணும் சரி சமம் என உலகுக்குக் காட்ட தன் உடலில் சரிபாதியை பார்வதிக்குக் கொடுத்து அர்த்த நாரிஸ்வராகக் காட்சி அளிக்கின்றார். அவரின் உறைவிடமோ பனிமூடிய கயிலாய மலை ஆகும். எப்போதும் தியானத்தில் இருப்பார்.

தமிழகத்தில் எங்கும் இவ்வாத நேர்த்திக்கடன்

இந்த சிவன் ஆலயம் உவரி கடற்கரையில் அமைந்துள்ளது. சிவபெருமான் சுயம்புலிங்கமாக இங்கே கோயில் கொண்டுள்ளார். பிட்டுக்கு மதுரையில் மண்கமந்து வைகை அணையை அடைக்க சிவன் உதவி செய்தபே ராது மன்னிடம் இருந்து முதுகில் பிரம்படிபட்ட வரலாற்றை நினைவுகூறும் வகையில் சுயம்புலிங்க சுவாமி பக்தர்கள் கடல் ஈர மண்ணை நீர் சொட்ட சொட்ட கமந்து வந்து உவரி கடற்கரையில் குவித்து நேர்த்திக் கடன்களைத் தீர்க்கின்றனர்.

சுவாமி மீது விழும் சூரியகதிர்

மாதங்களில் சிறந்த மாதம் மார்சுழி மாதம் ஆகும். கண்ணன் பகவத் கீதையில் மாதங்களில் நான் மார்சுழியாயிருக்கின்றேன் என்று கூறியுள்ளான். ஆவ்வளவு சிறப்பு வாய்ந்த மார்சுழி மாதத்தில் சூரிய ஒளியானது சுயம்புலிங்க சுவாமியை அபிஷேகம் செய்ய முப்பது நாடும் தவறுவதில்லை. சூரியனது ஒளியானது மார்சுழி மாதம் முப்பது நாட்களும் சுயம்புலிங்க சுவாமி மீது விழுந்து தனக்குப் பெருமை சேர்த்துக் கொள்கின்றது. இந்தப் பெருமை சுயம்புலிங்க சுவாமி ஆலயத்திற்குத் தனி சிறப்பைத் தருகின்றது. இந்தச் சிறப்பு சுயம்புலிங்க சுவாமி ஆலயத்திற்கு மட்டும் உரிய தனிச்சிறப்பாகும்.

கன்னியாகுமரி, திருநெல்வேலி தூத்துக்குடி ஆகிய மாவட்டங்களில் உள்ள மக்கள் இந்த கோயிலுக்கு காலடிகள் மற்றும் பால்குடங்கள் எடுத்து வந்து நேர்த்தி கடன் செலுத்துகின்றனர்.

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TEMPLE ARCHITECTURE OF PALLAVAS (600 - 900 AD)

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Abstract

Among the Indian Architecture temple Architecture of Pallavas were played a vital role in North Tamilnadu History. Architecture is the art of planning a building. The main structural and functional features of a building are the roof arches, walls, doors and windows. The name architecture hail from the word Arch.

Keywords : Mamallan, Mandakapattu, unspoiled stones, Mamallan style, Larimer, Harantara,

Introduction

The temples of Pallavas are divided into three as cave temples, Monolithic Rathas and stone temples. On the basis of the structure of the cave temples they are sub-divided into Mahendran style and Narasimhan (or) Mamallan style. Stone temples are also sub-divided into two as Rajasimhan style and Nandhivarman style. J

Cave temples

1. Mahendran style

Mahendran style cave temples are classified into three as first, second and third divisions. First cave temple of Mahendra built in 'Mandakapattu' at South Arcot District. There is an inscription says, "This temple was built without bricks, wood, metal and lime but built with unspoiled stones" This type cave temples belong to the period from 630 AD to 700 AD. J

Features

The cave temples of Mahendrarvarman are simple, consisting of a pillared Varandh with one or more cells. The pillars have Larimer. The Pillars are all massive. Mandapas are rectangular in shape.

Centers

Pallavaram and Vallam in Chengalpet District. Mahendravadi, Delavanur and Sivamangalam in Arcot District and Trichinopoly are the examples for first division Mahendrarvarman style cave temples.

Thirukalukundram, Kodikal and Damaraj Mandapam at Mahabalipuram and Narasimha cave temple of SingaperumalKovil are the examples for second division cave temples.

Singavaram - Renganathar cave temple, Mamandore cave temples and Saluvankuppam cave temples are also belong to this age.

2. Mamallan Style cave temples

Narasimavarman the son of Mahendrarvarman also have interest in rock cut art. He was called as Mamallan. The site of his cave temples is called by his name as 'Mamallapuram.' This cave temples have distinct features. So, they are called as 'Mamallan style'.

Features

In Mamallan style there is a decorated 'Harantara' in Larnier. Above them parapet was built with decorations. These cave temples have other ornamental decorations like Sala and Karnakudu. The upper portion of ceiling looks like a small pavillion. This pavillion is known as "Chandra Sala".

Centers

Except the Yalimandapa in Sluvankuppam all cave temples of Mamallan are located in Mamallapuram Koneri Mandapa, Varahamandapa, Adhi - Varaha Mandapa, Pulipputhar Mandapa, Mahisasuramarthini Mandapa and Yali Mandapa are the best examples for Mamallan style.

Monolithic Rathas

The monolithic rathas are found in Mamallapuram (Mahabalipuram). The monolithic Rathas popularly called as 'Seven Pagodas'. They are the copies of wooden religious structures. There are eight rathas. The southern group called after the names of Draupadi, Arjuna, Bhima, Dharmaraja and Sahadeva and three in the North called Ganesa, Pidari and Valaiyan - Kuttai. They are the contribution of Narasimhavaranan - I. These rathas have a cell and pyramidal sikhara above it. All the Rathas are copies of the vihara or the Chitya.

Stone temples

The experiments in cutting the monolithic rathas gave idea to Pallavas in making the structural temples. These temples are made of stones with masonry work. These belongs to the period (690 - 900 AD). These structural temples

again fall into two groups. One is the Rajasimha group (690 - 800 AD) and the Nandivarman group (800 - 900 AD).

Rajasimha Group

Rajasimha built the stone temples in the form of Car. From the base they ascending in the form of a pramid. The plates of 'Vimana' were built in decending order towards the top. There are niches in the sides of the building. Mostly they were built in order of facing towards east or west. The images of lions are bigger and in more number in Rajasimha group than the other temples. This group temples have single sanctum. The image of Somasundarar behind the linga is the special feature of Rajasimha group. Another main feature of these temples is the ornamental decorations in the sanctum.

Panaimalai - Siva temple

Panaimalai village in Vizhupuram Taluk, South Arcot District, has a Siva temple which was built by Rajasimha. It looks like the Kanchikailasanathar temple, but small in size. So, may be built in eighth century of AD.

Siva Temple

Beyond the shore temple and west from the Mahishasura Mandapa there is a beautiful Siva temple upon a big rock. Before the establishment of light house till 1900 AD the top of this temple served as light house.

Muguntha Nayanar Temple

Muguntha Nayanar temple was built in Saluvankuppam near and Northern side of Mamallapuram.

The Shore Temple

The shore temple at Mamallapuram is an example of a masonry temple of Rajasimha's time.

Since it is close to sea shore it is known as shore temple. On the outer walls there are a few Chola inscriptions in Tamil referring to Shatriya Sihamani Pallaveswara Temple, RajasimhaPallaveswara temple and Pallikondarulia deva temple. First two temples were said to be ruined by sea.

The shore temple resembles the Dharmaraja Ratha. Its inner and outer structures reflects a wooden structure. The main shrine faces east. The inner cell has square plane of 12 x 12 square feet. The ceiling is in 11 feet height. The Somakantha statue is present behind the Sivalinga indicates that this temple is a Siva temple. There are no any other buildings near this temple. Every floor of the Gopuram is in square plane. The size of square plane decreases as its rises towards the top. Then it ends with a big black stone kalasa (Urn - Final).

At the base, the temple has a pool like structure. This temple had been built with a facility to store water and then drain it automatically. Hence, this temple has the name 'Jalasayana temple'.

Pallikondarulia deva temple located between the front big temple and the back small temple.

KanchiKailasanathar temple

Most of the copper plate inscriptions says that Rajasimha had built a temple for Siva like Kailasam. This temple was built in 700 AD near Kanchipuram. It has rectangular plane with 150 feet length and 80 feet wide. There is a pool and Nandhi opposite to this temple.

There are many small temples in the Outer wall of the Sanctum. The sanctum and

Vimana are very beautiful and reflects the importance of Pallava Architecture and the memory of Rajasimha. The small temple opposite to the entrance has many steps. There is a image of Linka about 4Vi feet high on a high platform. There is another Linka about six feet in the sanctum. There is a parathaksana (passage) around the sanctum. There are 58 sub-shrines around the temple in the outer-wall. The Gopuram and Vimananresemble the shore temple. The Gopura ends in pyramidal shape.

KanchiVaikunthaPerumal Temple

The Pallava temples which were built for Tirumall are called as 'Vinnagaram'. The VaikunthaPerumal temple alias RameshwaraVinnagaram is one of the creations of NandivarmaPallavan - II. It is located at the eastern side of KanchiKailasanathar temple. It is bigger than Kailasanathar temple. Also it has higher area than Kailasanathar temple. The main parts of the temple and the sub-shrines are seen in one roof.

Special features

The interior wall has the depictions of the historical events of Pallavas. There are many NandivarmaPallava's inscriptions in this wall. These inscriptions directly says that the VaikunthaPerumal temple was built by NandhivarmaPallavan.

Physical features

VaikunthaPerumal temple was built on a rectangular plan of 108 feet and 2 inch length and 79 feet2 inch wide. The Vimana of this temple has three floors. Each floor has a sanctum. Every sanctum has passage around it.

Difference between Kailasanathar temple and VaikunthaPerumal temple

Sl. No.	Kailasanathar temple	VaikunthaPerumal temple
1.	It has one ambulatory path around the sanctum.	It has four ambulatory paths.
2.	Main shrine and front porch (Mandapa) are separated by an open space.	Main shrine and Mandapas are in a same roof.
3.	Only one shrine (Main cell)	There are three shrines one upon the other.
4.	There are many sub-shrines. (Small temples)	Only one temple.

Nandhivarman Style (800 - 900 AD)

Nandhivarman and his successors between the period 800 AD and 900 AD created many temples. Their temples are small. They did not create big temples like Kailasanathar temple or VaikunthaPerumal temple. But that buildings reflect the great Pallava art.

Kooram - Stone temple

The first stone building of this type was built near Kanchipuram on North western side in Kooram village. It is a Siva temple. It was built by Parameshwaravarman- I.(660 - 680 AD). He was the grandson of Mamallan and son of Mahendrarvarman - EL. He grant a small village for the temple which was known as 'Parameshwara Mangalam'. Hence the copper plate inscriptions says this temple as 'VidyaVineethaPallavaParameshwara Gragam'.

This temple has less Pallava art and much new techniques. Art historian Alexander says that it looks like Chola art. He also says that it might be started by Pallava and be finished by Chola. But copper place inscriptions confirmed that it was built by ParameshwaraPallava - I.

Oragadam - Vadamallisuvan temple

There is a temple possibly based on the example of the SahadevaRatha at Mamallapuram. There are two inscriptions in the small mountain

near this temple. One of them belongs to Rajakesarivarman and another one belongs to RajendraCholan. The second inscription says that the Vadamallishvara temple has another name as 'PallavaMallaSathurvathiMangalam'. From this name it was confirmed that this temple was built by Pallavas.

Tiruttani - Virattanesvara Temple

Virattanesvara temple was built by Nambiyappi during the period of AbarajithaVikramavarmanPallava. It is confirmed by the inscriptions of this temple. The Vimana of this temple resembles a Buddhist Vihara.

Gudimallam - Parasuramesvara Temple

'Gudimallam' is a village near 'Renigunta' in Chittur District. It is a Siva temple. The inscriptions of this temple says about the contributions of NandhivarmaPallava and ThandhivarmaPallava to this temple. Chola inscription says that this temple was reconstructed in 1126 AD by VikramacholaDevan.

The 'Lingairi' of this temple completely differs from other lingas. It has five feet height and one feet thickness. The head of this Linga looks like the head of a grinding stone. The base is in the form of standing figure of Siva.

KanchiMuttreswaran temple

An inscription of this temple belongs to Nandhivarman says that Muttreswaran temple was maintained by 'DharumaMahadevi' a Pallava Queen. Therefore it was called by the name 'Dharuma Mahadevishvaran' temple.

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**Kanchi - Mathangeshvara Temple**

Mathangeshvara temple reflects the Muttreswaran temple in its structure. It is located between Muttresvara temple and VikundhaPerumal temple.

Kanchi - Thiruparanthakesvaran Temple

Kanchi - Thiruparanthakesvaran temple is the smallest temple in square plan. The walls of this temple is very thick. The Mandapa is in very high from the ground. The Vimana confirms that it was built by latter Pallavas.

Kanchi - Iravadesuvaran temple

Iravadesuvaran temple was built in North side of Kachechavisuvaran temple. The sculptural ornaments reflect the Pallava Art.

Conclusion

Pallavas Architecture are two types. They are Arts for use and Arts for sense. Arts for use means objects which are made for our daily use. Arts for sense means objects which are made for attract the minds of people by its beauty. Architectures, paintings and sculptures coming under the sense art. According to art historian E.P. Heval" Indian Architecture Indicates the belief in the Almighty who has ordained a spiritual life even after death of the individual".

End Note

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Advent of Islam in Tirunelveli District -

A Historical Study

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The research paper entitled "Advent of Islam in Tirunelveli District - A Study" attempts to trace out the rise and spread of Islam and its significant effects in Tirunelveli region. Kayal port city was the principal commercial emporium of Mabar attracting traders from Arab countries, China and Greece even before the advent of Islam. The sangam literatures such as 'Ahananuru', 'Mullaipattu', 'Nedumalvadi', 'Perumpunaruppadai', 'Manimekalai', 'Maduraihanchi', 'Sevagananthaman', 'Silapathikaram' call a class of people of traders, soldiers and artisans as "Yavanas".

The eminent lexicographer in Arabic language SchahibulQamus points out that the word 'Yavana' must have originated from the name of a place in Yaman in South Arabia. There is a place namely Yuman near Ballaback, in Syria. A Muslim tribal community lived in the west province of China was known as Yunnan. The Khalifa of Bagdad was denoted as the king of Yunnan by Chinese writers. Yavanam is indicated to be one of the fifty six countries around India in some old Tamil poems as name of Arabia. The ancient Arabian medical system is known as 'Unani' even today Ptolemy denotes Makha in Southern Arabia as the great emporium of trade for South Indian lowaries¹.

Arabs were pioneers in the trade of horses. They were well known for the trade of horses in the early centuries of Christian era.² Arabs exported gold, emerald, coral, cloth, fur, swords, rosewater, wine and horses and imported pearls, crystals, precious stones, odiferous wood, cotton, silk, lead, pepper, camphor, clove, cardamum, nutmeg, lemon, orange, betel leaf and elephants to Mabar.

Arab Muslim merchants and navigators got settled along the Mabar coast as early as sixth century AD as the region started to play a key role in the international trade that caused south India to have business tie-up with the enterprises of West Asia and International archipelago³. Such settlements of Muslim Arab traders along the Mabar coast started growing up from Pulicat to Colachel in Kanyakumari. International business community of these Arab traders settled in the port towns of Mabar coast such as Pulicat, Nagapattinam, Kilakarai and Kayal those professed Islam⁴.

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Their settlements and colonies on the Malabar coast were called Yavanacheri in Tamil classical literature such as "Perungathai."⁶

These Arab traders, coming to Malabar coast for the sake of their commercial activities married local women and lived with them permanently for a stipulated period. Children born to them were mother's stock and remained with the mother.⁷ Arab trading community followed Islam after its advent in the 7th century AD. Thus the coastal colonies of Arab merchants and navigators in Malabar were Islamised and these merchant missionaries propagated Islam among the native inhabitants. The Mohammedan influence in the South Indian Malabar coast and Ceylon started prevailing from the very inception of Islam as there existed commercial and cultural relationship between Arabia and South Indian Kingdoms from very early times.⁸

Islamic missionaries, Thamilul Ansari (Rafi) came to Malabar coast during life time of the Prophet Mohamed (Sal) for propagating Islamic theology. Their tombs have been created at Kovalam and Porto Nova respectively. Also there are tombs of other earliest Islamic missionaries like Kassim (Wali) A.H. 4/624 A.D. and Abdul Rahman (Wali) A.H. 8/628 A.D. found in Kottaru of Kanyakumari district and Kotharisa hills of Tirunelveli district respectively. Islam spread gradually into the inland as well. The ancient mosque in Tamil Nadu is found in Trichirappalli formerly known as Uraiyur, the capital city of Chola dynasty. Arabic inscription found in this very old mosque located near the Kottai Railway Station Trichirappalli indicates that this mosque was built in A.H. 116 / 734 A.D. by Abdulla Bin Mohamed Anwar. Thus Islam got its roots on the Malabar coast and its hinterland in the early years of Hijra.⁹

The Malabar kingdoms of Pandyas, Hoysalas, Zamorins, Kalkathiyas and Rashtrakutas welcomed and supported the Arab Muslim traders to get settled in their domains by providing special concessions on account of the lucrative foreign trade. As Arab merchants supplied horses for cavalry and men for manning the ships to the Malabar kingdoms, they were given due respect and safety for their merchandise and men by the Malabar rulers. Arab Muslim traders enjoyed special privileges and warm welcome in the port towns of Malabar.¹⁰ Malabar ports became the centers of extensive international sea borne trade through Arab Muslim traders.¹¹

Arab Muslim merchant colonies became wide spread in the course of time they grew the part and parcel of the local population. As they enjoyed overwhelming support of the native kings, they got in touch with lower section of the society who considered Islam as the symbol of equality, prosperity and emancipation. Islam spread widely with the efforts of these

merchant missionaries.¹² Mullas, Sufis, Mystics and other religious preachers were among them.

Inequality, injustice, harassment prevailed in the Hindu society due to its rigid caste system that suppressed the lower caste people socially and economically. The lower caste section of the Hindu society was enchanted towards the new culture of Islam introducing bondage free and harassment free brotherhood atmosphere and ensuring their social and economical upliftment. Thus Muslim population raised in a larger number in the coastal Mabar and its hinterland due to the immigration of Arab trading community and their interracial marriages along with the conversion of native lower caste Hindu people into Islam. Thus Islam entered into nature Hindu society as a knife goes into a melon without much effort.¹³

First Arab settlement in Kayalkarai Islamic missionaries from Mecca and Madina came to Kayal, the eminent port city of Tirunelveli coast in the Pandya kingdom during the reign of the first caliph Ameerul Momeneen Hazarat Sayyidina Abubakkar Siddiq (Rali), the successor of the Prophet Muhammad(Sal) with the peace mission of Islam in the year 633 A.D. By this time, it is said that Pandya King Kadungon ruled this region. Kadungon and his son MaravarmanAvanaisulamani were the first two kings of the first empire of Pandya Kingdom in the period 590 – 645 A.D.¹⁴ Arab Islamic missionaries resided at the pleasant Kosmarai area, the heart of the Kayal Port city and mingled with the native people to preach Islam. They adhered to the habits and customs of the native people. The first Mosque in Kayal was erected near the seashore and called 'Kadarikarai Palli' in Tamil. This was the first mosque in Kayalkarai and Tamil Nadu. Kadarikarai Mosque is located on the south side of KosmaraiDangha. It is assumed that Kadarikarai Mosque was built between 633 A.D. and 640 A.D. during the reign of the second caliph, AmeerulMomeneenHazrathSayyidina Umar (Rali).¹⁵

Second Arab Settlement in Kayalkarai

Harun-ul-Rashid reigned Egypt from 786 to 809. He has carved a niche for himself in History through his brilliant and enlightened rule that reached highest pinnacle of its glory. His sons Al Amin, Al Mamun and Mustasim ruled over Egypt respectively after him. Calipha Al Mustasim (833 – 841 A.D.) joined hands with the Mutazilites. Mutazilite doctrine was against the principles of orthodox theologians known as Sunnath Jamath since calipha Al Mustasim and his son Al Wattiq backed up Mutaxilites. After the demise of Al Mustasim in 842 A.D., his son Al Wattiq took over the regime.

Those who opposed Mutazilites were jailed and illtreated under his regime. There emerged chaos and confusion among the people who hated

Mutazilite doctrine. Some of those Arabs lived in the village Qara-tatul-Kabera of Cairo in Egypt sailed towards Maabar and landed in Kayal port city of Pandya Kingdom.¹⁶

Third Arab settlement in Kayal

Third group of Arabs came from Egypt under the leadership of SayyidJamaluddin, Son of Muhammad Tebi, a descendant the of holy Prophet Muhammad(Sa) to Kayal in 1204 A.D. King SundaraPandyan gave them warm welcome and granted all facilities for their settlement at Kayalkarai, Madurai, Sihalapuram and Thiruthondarpuranam also points out about Sundarapandyan known as Keon, Pandyan. The legend says Gnanasambandar straightened his hunchback.

SayyidJamaluddin and his followers settled at Kayal with the generous grants of Pandya King. They mingled with native Hindus and earlier Arab settlers at the south part of Kayal. Earlier Arab settlers were religious scholars and honest merchants. They were responsible for spreading Islam through their commercial relationship and peace mission. Muhammad Karreem Madani (wali) and his grandson SayyidAhamed (wali) insisted people on to avoid idol worship during the period from 900 AD to 1038 AD. They strassed people to come together under the power of God and the inevitable Day of Judgment. They asked people to wage a war against all kinds of social evils irrespective of their birth, rank, race and skin complexion. Their disciples and followers propagated Islam. Magudom (wali) (1038 - 1133 AD), the uncle of Sultan Sayyid Ibrahim (wali), Calipha (wali) (1180 AD) the judge of Tinnevely region, Fazillah (Wali), Commander of Tinnevely region of Pandya's army served the people of Pandya kingdom as well as the propagation of Islam.¹⁷

Another notable missionary was KhwajaSayyid Sultan Alaaddin who came to the Pandya country along with Sultan Sayyid Ibrahim Shah during the 12th century A.D. Thus Islam made peaceful progress till the 13th century. Meanwhile the political contact of Muslims begins with Turkish invasions in the 14th century. The Maabar expedition started at the end of 1310 A.D. and it came to an end in 1311 A.D. During the second Turkish invasion of the south in 1318 A.D. General Khusrukhan was deputed to Maabar. Ulughkhan of the Tughlaq dynasty finally conquered Maabar in 1323 A.D. The Sultanate of Madurai emerged in 1333 when Jalaluddin, the governor of Maabar declared himself independent. The political relation emerged only from 13th century but it was of short duration. Tarachand points out that the minds of the people were prone to accepting ideas from whatever quarter they come¹⁸. In the social setup Islam's equality made conversion a daily occurrence¹⁹. GuntangudiMasthan Sahib,

SheikanaPulavar and GranthiyarAppa were other famous Sufi poets and they preached Islam through their scholarship and literary works in the 18th century. The muslims of Tirunelveli district are a fine mixture of culture and origin. The people of Kayalpattinam trace their origin to the Arabs of Egypt. The present day Muslims of Malapalayam, Tenkasi, Kadayanalur, Eruvadi once frequented Sri Lanka, Burma and Malaysia. Thus we can see these influences in their social life even today.²⁰

Islam has been contributing alongside other religions in every aspect of human progress. A study of the Muslims of Nellore district would be a microcosm of this universal and time's old trend. Arab traders arrived in South India well before the Prophet-hood of Muhammad (May Peace be on him). When these traders embraced Islam in Arabia they brought with them goods for sale but with a difference.²¹ They sold and bought according to the tenets of Islam. The new honest dealing presented Islam in an attractive light to the locals. Thus Islam spread in this part of India in a very friendly atmosphere. The convert, unlike in the other parts of India, continued to use a vernacular.

The Arab traders married local women and gave birth to sects like the Moplas of Malabar, Lebbais, Marakayars and Rowthers of Madras. Another strong reason for the cordial relationship between the various religious sects in South India was that, except for a brief period, the Muslims never dominated South India politically.²²

The Muslim - populated villages and towns have mosques with Thakias attached to them. The Jamath (i.e., the body that manages the mosque). Normally leads and guides the people who come under the jurisdiction of the mosque. (The Jamath is often a mini - Panchayat). The equality and brotherhood granted by the Quran and traditions of the Holy Prophet motivate the oppressed communities to enter the portals of Islam.²³ Every town and village makes its own local arrangements to educate the children in Islam. Every mosque is a centre for Arabic learning. Bringing to the foreground the contributions of Muslims of this district would help everyone appreciate them better alongside this, Islam would also be rightly understood.

End notes:

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QUAID-E-MILLATH'S DEBATES ON MADRAS LEGISLATIVE ASSEMBLY

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ABSTRACT:

Quaid-e-Millath was born in Tirunelveli at Pettai. His original name is Muhammad Ismail Sahib. He was the leader of Indian Muslim League after independence. He was a great leader, Patriotic, Reformer and Social Worker. He spoke salient features of Madras Legislative Assembly to the people in the year 1946-47. First Session of the Second Legislative Assembly under the Government of India Act, 1935 (5th August, 1946). Debate on Maintenance of Public Order Bill (1st March 1947), Khudai Movement. This message help to know about legislature to them.

KEYWORDS: Quaid-e-Millath, spoke salient features, Political conference.

INTRODUCTION:

Quaid E Millath was born on the fifth day of June 1896 as the second son of Miyaidian Rauther and Mohaideen Fatma. The Arabic word Quaid-E-Millath means the guide of the People. Quaid is the one who has taken the thread of the camels in his hand and is the one who guides the camel in the way he is walking forward.

The Patriotic Patriotism that has poured into his youth:

The state Political conference held by the Tamil Nadu Congress party took place in Tirunelveli City on 21, 22 in July 1910. Former advocate General Mahesh Srinivasa chaired the Iyengar Conference. The civil disobedience movement was at the height of the Khilafat agitation.

The youth wanted a radical supporter of the national struggle to pass a resolution supporting the non-cooperation movement initiated by Gandhi at the state governments in Tirunelveli. But those who were supposed to be moderates at the time had to think that the British government should not be hated in the same way and that it would be enough to make a resolution insisting on the necessity of political reforms.

MADRAS LEGISLATIVE ASSEMBLY DEBATES

FIRST SESSION OF THE SECOND LEGISLATIVE ASSEMBLY UNDER THE GOVERNMENT OF INDIA ACT, 1935 [5th August 1946]

Mr. Speaker, Sir, several of my friends who spoke before me congratulated the Hon. Premier on the presentation of his budget. I also want to congratulate him and I congratulate him on the fact that he has formulated his budget within the short time which he had at his disposal after assuming office.

Presently I will have to refer to certain points in the budget on which I have to congratulate him; but in the meantime I want to refer to certain features of the budget which reference may perhaps not be palatable to our friends on the other side. But, before that, Mr. Speaker, I have to say something with reference to the appeal made by the hon. Friend the Leader of the Independents with regard to the unity of the various communities in the province and the country. I did not intend to touch on politics on this occasion, but since my friend has chosen to refer to the subject, I think I cannot but say a few words on the matter. He says 'Unity'. What is meant by 'Unity', Mr. Speaker, I am not sure. This is a country and this is also a province wherein we have got a population which is multi-racial, multi-lingual, multi-religious and multi-so-many other things. By unity I do not think that anybody

CONCLUSION:

Quaid-E-Millath might have chosen a different kind of life if he wanted to. It may have been said that his family had property comforts. But he did not believe in such a selfish motive. Not only did he not throw away the life of the cold, but he had to take the hardships, the punishment, the slander.

He was a man of tolerant. He who was in his position was not disown. He had a solid belief that one day the truth would be acknowledged. He believed that friends and enemies would make themselves understood one day. It did not go in vain. In the end, the world rightly understood him. There must be a whole system of minority Muslim people living in this country. They should not be scattered in many corners, but they must hold on to the rope of unity. It was only then that they were able to deal with their problems. His previous political experiences emphasized the truth. So he chose to establish this truth as his goal. God has repeatedly reiterated this truth in his own imagination. A "responsibility" was handed over to him by the people. He accepted the responsibility of handing over to the next generation the system of Muslim League. Fulfilled his duty. How many are the hardships, the losses, the sacrifices and the arguments he suffered. He was able to bear everything in their own goal.

Today, 47 years have passed since he left the world. The flame of the Muslim League, which he had lit up, is still shining and is functioning effectively. The Youth Regiment is in the squad. They are using the organization of the Muslim League. They are daring to enforce the Muslim League of the future. There is no doubt that the future of Muslims is very safe in their hands. Whenever a Muslim young man lifts the green flag and shouts, "Let us raise the flag of the league," Quaid E Millath said that they agreed to the next generation. It is the thought that he is a witness to the way he has been, and in our hearts like ours.

Ismail Sahib won the Lok Sabha elections three times, and his three-time constituency, Manjeri in Kerala. He never went to the constituency to gather votes for a single election campaign. However, the people of the Manjeri region were repeatedly elected to represent him.

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இந்திய அரசின் நெய்விவர்த்தனறயின் பெருகளுறை தலைவையிடமாகக் கொண்ட அகழ்வாய்வுப் பிரிவின் தலைவர் அமர்நாத் இராமகிஷ்ணர் அவர்களின் தலைமையின்கீழ் நத்தக்கிஷோர், கமலன், மு. ராஜேஷ், நா. வீரராகவன் முதலிய தொல்லியல்த் துறை அறவர்களுடன் வர்த்தகுமாச், கார்த்திக்; மஞ் சந்தான், பரத்தகுமாச், ஹரி, கோலாசிந்ஷணன், காளன்லரன் ஆடிய ஆய்வு யானவர்களும் பங்கு பெற்று வந்துள்ளனர். இவர்களின் உதவியோடு பல்வேறு தொல் பொருட்கள் கீழடியில் கண்டெடுக்கப்பட்டுள்ளன. இப்பொருட்கள் யாவும் பழுவழியின் பண்பாட்டை பறைசாற்றுகின்றது.

தொல்பொருட்கள்:

பழுவழியின் பண்பாட்டையும் நாகரீகத்தையும் உணர்த்தும் வண்ணம் கீழடியில் ஏராளமான தொல்பொருட்கள் அகழ்வாய்வுக்குழிகளில் கண்டெடுக்கப்பட்டுள்ளன. அவற்றுள் கல், மண், உலோகம், தந்தம், கழம்பு ஆகியற்றாலான தொல்பொருட்கள் கண்டுபிடிக்கப்பட்டுள்ளன. மேலும் வண்ணக்கற்காலான துமையிட்ட குதபவண் குகை, பளிங்கு மணிகள் கிடைத்துள்ளன. பெண்கள் அணிபுடும் கடுமண் காலுக் குழாயினோடு யானைத் தந்தத்தலான காலுக்குழாய்களும் கிடைத்துள்ளன. கடுமண் முத்தியிரயோடு புதியகற்கால மக்கள் பயன்படுத்திய கற்கோடாளிகளும் கிடைத்துள்ளன.

அணிகலன்களும் கருவிகளும்:

செய்பாடான வணையம் மோதிரங்களோடு பெண்கள் கண்களுக்கு மைதிட்டும் செய்பாடான எழுதுகோல்களும் தீருப்பிலான குறுளன் சுட்டி அட்டமுனை ஆண்கள் கொல்லன் பயன்படுத்தும் குறும் அகழ்வாய்வு கண்டுபிடிக்கப்பட்டுள்ளன. மேலும் நூல்நூற்க பயன்படுக கடுமணையான தக்கினிகள் திருப்புகம்பின் கொடுத்தப்பட்ட திடையில் கிடைத்துள்ளன. சங்ககாலம் சூழலடிப பாண்டியச் சாசகன் இராஜராஜ சோழன் கீழ் அண்டியன் வடகரும் அகழ்வாய்வு இடத்தில் கண்டெடுக்கப்பட்டுள்ளன.

மட்கலன்கள்:

பண்டைய காலத்தில் ஏறழு முதல் பணக்காரர் வரை பயன்படுத்திய பொருட்களை மோதித்து வைக்கும் பெரிய பாணைகளும் கண்டெடுக்கப்பட்டுள்ளன. நாகரீகத்தின் சின்னமான இவை உட்புறம் கருப்பாகவும் வெளிப்புறம் சிவப்பாகவும் உள்ள வர்ண கருப்புச்சிவப்பு மட்கலன்கள் நான்கு மீட்டர் அமுத்தியில் மண்ணடுக்குகளில் அதிகம் கிடைத்துள்ளன. கோடுகளிட்டு அலங்கரிக்கப்பட்ட கருப்புவண்ண மட்கலன்களும்; வெள்ளை வண்ணக் கோட்டுப்புணை செய்யப்பட்டு ரசக் கலவை பரப்பப்பட்ட மட்கலன்களும் கிடைத்துள்ளன. ரோமானிய - தமிழக வணிக உறவை காட்டும் கண்ணாடிபாக ரொளாட் வரை மட்கலன்களும் கிடைத்துள்ளன.

செங்கற்கல்:

சிந்து சமவெளி நாகரீகத்தின் நகர அளவையு போல கீழடியில் கண்டறியப்பட்ட மிகவும் பெரிய உருவத்தில் கட்ட செங்கற்களான கட்டிடங்கள் கண்டறியப்பட்டுள்ளன. (32x21x5 cm, 34x22x6 cm, 36x22x6 cm, 38x24x5cm) மேலும் கீழடியில் சதுர செவ்வக வடிவிலான அறைகளும் கண்டுபிடிக்கப் பட்டுள்ளது. செங்கல் தரைத்தளங்களும் அமைக்கப்பட்டிருந்தன. மேலும் சிறிய செங்கல் தொட்டியின் முன்பாக இருபது அடக்கு கோள்க லீண்ட இரு பக்கக் கலன்களைக் கொண்ட, நய, மெடைகள் செங்கலால் அமைக்கப்பட்டுள்ளன. இதன் அருகே பந்தக்கால்கள் நடப்பட்டுருந்தன. செங்கல் கட்டுமானத்திற்கு மேலாக மரச்சட்டங்களால் உருவாக்கப்பட்ட கூரைத்தளம் அமைக்கப்பட்டு அவற்றின் மீது கூரையோடுகள் (வரிப்படைவடி ஒடுகள்)வேய்ப்பட்ட கலடுகள் கண்டறியப்பட்டுள்ளன. சிறிய செங்கல் தொட்டிகளுக்கு அருகில் பெரியதும், சிறியதுமாக குளைகள் காணப்படுகிறது. செங்கல் தொட்டிகளைச் சுற்றி நீர் வெளியேற திறந்த மற்றும் முடப்பட்ட வடிகால்கள் செங்கற்களால் அமைக்கப்பட்டுள்ளன. மேலும் கழிவு நீர் செல் வதற்குரிய கடுமண் குழாய்களும் கண்டறியப்பட்டுள்ளன.

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நி் வாய்க்கால்கள் உறைகின்றன.

கீழடி அகந்வாயில் இருபறமூல் கட்டி கொண்டனவால் சிறிய வளர் வடிவிலி அமைக்கப்பட்ட தீண்ட தீர் செல்லும் வாய்க்கால்களுள் கண்டறியப்பட்டன இதனாலே கடுமையான உறைகள் ஒன்றால் கீழடி ஒன்றாக அழிக்கி வைக்கப்பட்டு உருவாக்கப்பட்ட உறை கிணறுகள் உள்வை. மேலும் அறிவு நி் வெளிப்பே செயல கடுமையான குறையகனும் அதனோடு தொடர்புகளும் கண்டறியப்பட்டுள்ளன.

மக்களவள்களில் எழுத்துப்பொறிப்பு

கீழடி அகந்வாயில் பண்பாடு கண்டறியும் மெணை வகைகளில் மக்களவள்கள் இதுவரை கண்டறியப்பட்டுள்ளன. 1650 ஆண்டுகளுக்கு மேற்பட்ட தமிழ்ப்பிராமி எழுத்துப்பொறிப்பு மக்களவள்களில் கண்டறியப்பட்டுள்ளன.

இவற்றில் தூய தமிழ்ப் பெயர்களும் பிரச்சிக்குத சமஸ்கிருத மொழியிலும் பொறிக்கப்பட்டுள்ளன. பண்டிட்டு உறவை வெளிப்படுத்துதல் செய்களை முயல், சந்தை, வேந்தன், ஆதன், தீராவதன், உதிரன், சந்தீன், அவதி, பெருமையர், பெருமையர், கித்தைய. வளக்கினை வேண்டி பெயர்கள் அறிவப்பட்டுள்ளன காலக்கணிப்பு:

கீழடியின் நாகரீகக்காலத்தை 3-ம் நூற்றாண்டிற்கும் கி.பி 11-ம் நூற்றாண்டிற்கும் இடைப்பட்ட காலம் எனக் கருதுகின்றனர். ஆகந்வாயில் கண்டறியப்பட்ட கட்டிடங்கள் எழுத்துப்பொறிப்புகள் மக்களவள்கள், காலகல் பிற தொல்பொருட்கள் ஆகியவற்றைக் கொண்டு ஆய்வாளர்கள் கருதுகின்றனர். ஆனால் முறையான அறிவியல் புள்ளிகள் காலக்கணிப்பு வெளிப்பாடு பின்னரே சிபிபான காலக்கணிப்பை கருமுடியும் முடிவுரை:

கீழடி அகந்வாயில் பழந்தமிழர்களின் பெருமையை பறைசாற்றும் வண்ணம் கண்டறிவுக்கப்பட்ட தொல்பொருட்களே எவ்வளவு காலத்திலும் நாகரீகத்திலும் தொல்பொருட்கள் நவ நாகரீகத்தை உண்கிறது உண்கிறிய பெருமையம்

அந்த நில உடைமையாளர்களுக்கும் இந்திய தொல்பொருட்களையால் சாந்த நகரவளர் அகந்வாய் அகரீகத்தைகளும் இன்னும் அறிவியல் புலனற்று செயல உயிரியின் பண்டிண்டையம் கலாச்சாரத்தையும் வெளிக்கொணர் கீழடி காலத்தில்கிறது தற்போது ஆந்தாம் கட்ட அகந்வாயில் ஜூன் 13ஆம் தேதி தொடங்கி நடைபெற்று வருகிறது முருகேசன் கண்டறியுக்கு செய்தமான இடத்தில் பல்வேறு உறைகிணறுகள் கண்டெடுக்கப்பட்டுள்ளன இவையாலும் கட்ட மண்ணுறைகளைக் செய்யப்பட்டது என தொல்பொருட்கள் ஆய்வாளர்கள் தெரிவித்துள்ளனர். புலனற்று கிடக்கல் பழந்தமிழரின் நாகரீக மான்புகள் வரலாற்றில் இம் பெருமைய ஆய்வு தொடரவும் ஒன்றிணையவேண்டும் கீழடிமேடு.

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OS

மேல்கொடுத்த தமிழ் (மண்பாடு) பண்பாடு தற்பு காலகல் ஆய்வு முயல், 2019 - கீழடிதழ் (ISSN: 2321-0732), Journal of Classical Tamil (Quarterly International Multilingual Tamil Journal) November, 2019 - Special issue (ISSN: 2321-0732) திசை, முயல் முயல் கீழடி, முயல்வளர் திசைவளர்வளர் 6 திசைவளர், தமிழ் பண்பாடு, அகந்வாயில் தமிழ் கணிக்கிழமை: 18 திசைவளர் திசைவளர் UGC - திசைவளர் திசைவளர் பண்பாடு கருதுவளர் "அகந்வாயில் தமிழ்" "

THE ADVENT OF ISLAM IN SOUTH TRAVANCORE

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ABSTRACT

The research paper entitled 'The Advent of Islam in South Travancore' is an attempt to analyse and discuss the growth of Islam in the present Kanyakumari District. The arguments are supported through evidences gathered on the basis of personal visits and a study carried out in the important Islamic centres of Kanyakumari District. The word 'Islam', is derived from 'aslama' meaning to resign oneself. The leading doctrine of Islam is the belief in one all powerful Allah, which Prophet Muhammad (peace be upon him) firmly established. The Holy Quran is accepted as a revelation from Allah to the Prophet Muhammad (SAL) and hence forms the basis of all Islamic teachings.¹

Keywords : Islam, Arabs, Muhammed, Kayalpatnam and Kanyakumari

INTRODUCTION

The advent of Islam in this region has been a favourite topic of study for many historians. While some historians and archaeologists opine that Islam came here during the ninth and tenth centuries A.D., certain others argue that Islam came here much earlier.²

According to Ibrahim Kunja, trade link existed between the Malabar coast and Arabia even before the establishment of the Roman Empire. Ibnu Rustah, the Arab geographer argues that even before the birth of the Prophet Muhammad (SAL) the Indian ships used to sail upto Al Madain which was on the shores of the river Tigris.³ Another reason for the present argument is that Kerala being rich in spices it should have attracted Arab traders in large numbers. Thus when these traders learnt the message of their Prophet Muhammad (SAL) they might have attempted to preach their religion in Kerala, the place of their trade.⁴

The first Muslim fleet reached the Indian waters near Tana,⁵ during the period of caliph Umar (Rai) in 636 AD. Another popular theory is related to the Travancore King Cheraman Perumal who was converted to Islam during the lifetime of the Prophet Muhammad (sal). Nagan Ayia has mentioned the conversion of Cheraman Perumal to Islam in his work.⁶ King Cheraman Perumal was the last of the Chera Kings who ruled over Kerala. When a group of Arabs led by Sheik Saharadeen landed at Kodungallur,⁷ the people took them to the King. These Arabs gave the message of Islam to the King, Cheraman Perumal was attracted towards the new doctrine of Islam.⁸ As these Arabs were actually bound for Ceylon they proceeded with their journey and returned to the King only to take him to Arabia. The King embraced Islam in the presence of Prophet Muhammad (sal) and renamed himself Abdul Rahman Samiri.⁹ On the way back Abdur Rahman Samiri passed away at Zafar on the Arabian Coast. However the two ships proceeded without any break with the letter of introduction from the deceased King. One ship with Malik Ibnu Deemar landed at Kodungallur,¹⁰ the other landed at Kayalpatnam.¹¹

Kayalpatnam is an ancient historical city of India. It lies in the southeast of Indian peninsula on the shore of Bay of Bengal. It is a Muslim dominated town situated in Thoothukudi district. The Arabs settled in Kayalpatnam as early as 633 A.D.¹² The first settlers who were from Mecca and Medina landed here during the period of First Caliph Abuabakar. When the first Arab settlers entered Kayal the Pandyan Kingdom was ruled by Kadungon. The first Arab settlers chose the pleasant Khasmarai area which was the heart of the Kayal as their home. In ancient times this place was called Kayal and not Kayalpatnam.

They constructed the first mosque near the seashore and named it Kadai Kani Palli and the stone inscription found in it is a valuable source for the study. The second settlement of Arabs took place at

traced all over Tamil Nadu. He gathered a lot of followers here. The role of Aali Pulavar during the end of the 16th century, the role of Omar pulavar, Thakkalai Peer Mohammed Appa, Senthakushi and Sheik Sadakathallah Appa during the 17th century must be mentioned here. Gunungudi Mastan sahib, Sheikara Pulavar and Ganniyar Appa too refused Islam through their scholarship and literary works in the 18th century. Since the 18th century the role of the Ulema, Arabic scholars, establishment of hundreds of Arabic colleges and schools and an increasing number of mosques have been responsible for the flourishing of Islam in all its aspects in this region.

CONCLUSION

The following are the important Muslim centres in this region. Thiruvithancode, Thakkalai, Peruvilai, Medalam, Thesgarepuder, Thittuvilai, Colochal, Thengalpettinam, Chuzankudi, Enayam, Meethandam, Manalikarai, Kattathurai, Kolasegarim, Poonthurai, Karunchalinavilai, Sowmiapparam, Manvalakuruchi, Valluvilai, Verkilavai, Mandremppudur, Meikamandabam, Kanyakumari, Kottaladipudur, Kadayalmoodu and Kariyavilai. There are mosques and Maktabe – Arabic schools in all these places. They preserve and strengthen Islamic culture and values in these places. The notable feature is that Muslims, Hindus and Christians live very peacefully through mutual understanding. Islam preaches spiritual purity which is the hallmark of the people of this region.

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The Non Brahmin Movement in Travancore – A Historical Study

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Abstract: The Non – Brahmin revolt broke out in Travancore against Tamil Brahmin domination in the civil services of the State. The Tamil Brahmins known as Pattars were considered as foreigners by the native Malayalis though they lived there for several centuries. It is unknown when Pattars occupied Travancore State. They occupied key positions such as teachers, temple administrators, personal secretaries to the members of royal families in Travancore State. The kings of Travancore recognized Tamil Pattars by appointing them as Mirasdars, Manshis and Village Accountants. Nambudhiri Brahmins considered themselves superior to Pattars followed by Nayers. A large section of society known as Ezhavas were given lower status in the social order prevailed in those days in Travancore State. They were denied education. They were not able to attain higher positions in civil services and politics due to their lack of education and social injustice imposed on them. As a result of rigid caste system suppressing the majority section of society, Ezhavas preferred to adopt Christianity through mass conversion as they were assured to be treated equal. From 1817 to 1872, Tamil Pattars held the highest administrative post of Dewans. Those dewans brought their relatives, friends and caste men into government services, Nairs and other educated lower caste people were neglected in getting placed in Government service. Most of the Brahmins were offered tax exemptions. This social injustice imposed on the large sections of society caused for the emergence of Non- Brahmin movement in Travancore State. The protest of Non-Brahmins was registered through a memorial prepared by K.P. Sankara Menon, an advocate of Madras High court and signed by more than ten thousand people including all castes, creeds and even Nambudhiris. This memorial was submitted before the king of Travancore. Once the revolt of Non Brahmins brokeout in Travancore State led to the temple Entry Proclamation that abolished the ban on the so called low caste people from entering temples in 1936 during the reign of Maharaja Chithira Thirunal Balarama Varman.

Key words: Brahmin, Nambudhiri, Ezhava, Pattar, Nairs, Sudras

Introduction

The first half of the 20th century witnessed remarkable Social, Political changes in Tamil Nadu.

The Hindu temples have played an important role in the Socio-religious life of the people. The

Originally these Pattar Brahmins were employed as tutors, temple managers, cooks and personal attendants to the members of the royal families of the above-mentioned states. The Maharajas who were enamored of the Brahminical way of life, appointed them as Mirasdars, Muzehis (bench clerks) and accountants in the newly reorganized set-up of the administration. A few of them acquired lands and became landlords. Those who settled in Palghat taluk pursued professions like money-lending and cultivation despite the fact that a large number of them were employed as temple attendants. The Nambudiris who were at the top of the social hierarchy claimed a higher status than that of the Pattar Brahmins. Yet, there was actually no rivalry between them. Moreover, the Nambudiri Brahmin families who lived in Travancore and Cochin states were a few in numbers. The Pattar Brahmins who had acquired knowledge of the Vedas occupied a very important position in the social setup of these states. They despised the Nairs and treated them as inferiors. The Nairs, in turn, exercised a greater control over the Ezhavas, who in spite of their numerical strength, were given a low position in the caste ridden society of Travancore. The caste system, in all its severity and rigidity, divided the Hindu society into innumerable exclusive groups mutually hating and co-operating only to degrade the other. The rigidity of caste kept the lower castes in permanent bondage and ignorance.

Throughout the 19th century, the Ezhavas worked as landless labourers and as cultivating tenants. They were bereft of education. In fact, they were prevented from entering the schools lest their approach should pollute the atmosphere. They were totally excluded from reaping the political or administrative benefits. They smarted under the social injustice and disabilities imposed on them by centuries of tradition. These social constraints imposed on the community had adverse effects. Mass conversions of the Ezhavas to Christianity were the logical outcome of the rigours of caste tyranny. The downtrodden section of the people thus joined the new

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The Religious Legacy of Tipu Sultan

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Abstract: Tipu cherished the welfare of both the Muslims and the Hindus in his state. He had a yearning love for freedom from the British yoke. Tipu Sultan was radical in more than one sense. He was the first to ban consumption of alcohol in the entire state, not on religious grounds. He didn't worry about the decline in income due to it. He was praised for this act by Gandhi. He was the father of missile technology. He was the first to introduce sericulture in the Mysore state. As a Muslim ruler in a largely Hindu domain, Tipu Sultan faced problems in establishing the legitimacy of his rule and in reconciling his desire to be seen as a devout Islamic ruler with the need to be pragmatic to avoid antagonizing the majority of his subjects. During his period 50% share was given to the Hindus. When the Marathas plundered Sringeri Matt, killed the Brahmins and took the golden statue of Saraswadevi, Tipu Sultan gave donations to renovate it and sent his general SeyadMohammad to give protection to the Sarikancharyar of Sringeri. The temple at Melkote still has gold and silver vessels with inscriptions indicating that they were presented by the Sultan. Tipu Sultan also presented four silver cups to the Lakshmi Kanna temple at Kalale.

Keywords: legitimacy, persecution, radical, Sringeri Jiners, Tipu Sultan

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I. INTRODUCTION

The Nation is greater than the greatest of us all

Tipu Sultan

As a devout Muslim ruler in a largely Hindu land (Mysore), Tipu Sultan's religious legacy has now become a source of religious and historical controversy. It is not surprising that Tipu Sultan faced problems in establishing the legitimacy of his rule. He was torn between reconciling his desire to be seen as a devout Islamic ruler and the need to be pragmatic. Tipu cherished the welfare of both the Muslims and the Hindus in his state. He had a yearning love for freedom from the British yoke. When he realized that his country was going into the hands of European freebooters, Tipu Sultan staked his might, matchless bravery, burning zeal, immense wealth, beloved children, even his own precious life and laid them all at the altar of India's defense. When the Emperors of India and other petty sultans were confining themselves in the luxurious atmosphere or enjoying social pleasure under the British protection in their seraglios, Tipu Sultan was busy in adopting both defensive and offensive measures against the impending danger to the freedom and honour of his beloved country India.

Tipu Sultan was radical in more than one sense. He was the first to ban consumption of alcohol in the entire state, not on religious grounds. He didn't worry about the decline in income due to it. He was praised for this act by Gandhi. He was the father of missile technology. He was the first to introduce sericulture in the Mysore state. He introduced the system of getting the produce direct from the farmers and selling them in rations. He insisted that every four miles should have a school. He was also an environmentalist. He established the biodiversity garden Lal Bagh. He confiscated the property of upper castes, including Matts and distributed it among the shudras. Tipu Sultan has an unforgettable place in the history of India's struggle for freedom. Tipu after a heroic resistance in the field retired into Srirangapatnam and when his capital was stormed died fighting bravely in the breach 1799. In the recent times the Tiger of Mysore who ruled in the 18th century has become a cause for political sluffest and violent protests. William Dalrymple a noted historian in his article for the Guardian, "An essay in imperial villain -making" says that Wellesley in his campaign of vicification against Tipu, portrayed him as an aggressive Muslim murderer who divided his time between oppressing his subjects and planning to drive the British into the sea. Dalrymple also added that the recent work by scholars has succeeded in reconstructing Tipu Sultan as one of the most innovative and far sighted rulers of the pre-colonial period.

MarkandeyKajri, the former Chief Justice of India wrote in his blog that the Editor of Mysore Gazetteer Prof. Sricantaiah has listed 156 temples to which Tipu regularly paid annual grants. Tipu Sultan has mentioned that 'Religious tolerance is the fundamental tenet of the Holy Quran'. As a Muslim ruler in a largely Hindu domain, Tipu Sultan faced problems in establishing the legitimacy of his rule and in reconciling his desire to be seen as a devout Islamic ruler with the need to be pragmatic to avoid antagonizing the majority of his subjects.

His religious legacy has become a source of considerable controversy in the subcontinent. Some groups proclaim him a great warrior for the faith of Ghazi, while a large number of groups revile him as a bigot who massacred Hindus.

II. IDEAS OF WRITERS ON TIPU SULTAN

Britishers, Hasan, Clerry, Habib and Saleem argue that stories of Tipu Sultan's religious persecution of Hindus and Christians are largely derived from the work of early British authors such as Kirk, Patrick and Wilks who were the agents of the British East India Company. Irfan Habib and Mohibul Hasan argue that these early British authors had a strong vested interest in presenting Tipu as a religious bigot. On his tomb at Srirangapatna it is recorded "Tipu Subajah-in-Mohammed Shahid-Shah" (ie) Tipu on account of the faith of Muhammad was a martyr. Tipu Sultan recovered possession of all the territory held by his father in Kanara and Malabar. Before returning to the upper country he signaled his zeal for the faith of Islam by driving out of the coast region no fewer than 30,000 of its Christian inhabitants who were forcibly deported to Mysore.

All the Chief of Malabar who had assisted the British government during the war were included in the treaty of peace with Tipu Sultan in 1784 and Tipu engaged not to molest them. But this promise was ill kept. For in a few years Tipu again drove most of the Rajas and their families from the country by his insane attempt forcibly to convert them to the Mohammedan faith. Many inhabitants perished during the persecutions of the Hindus by the Sultan in the Malabar year 964 (1788-89). The English versions of what happened were intended to malign Tipu Sultan and to be used as propaganda against him. The English men who wrote the history of Tipu were those who were imprisoned by him in the first two Mysore wars. Even the Muslims who wrote the history of Tipu got prison from the British. So the history of Tipu was destroyed.

Contradictory to the above many historians prove that he was a religious tolerant ruler.

"Who are my people? All of them – Yes those that ring the temple bells and those that pray in the mosque – they are my people and this land is theirs and mine". These words of Tipu prove that he was a sighted ruler. Dr. K.N.V. Sastri of Bangalore in his article, "The Muslim system under Messera Maharaja" mentioned that the temples in South Indian polity were active centres of religious and social life in their respective areas and rulers vied with one another in making gifts and creating endowments for the proper functioning of the temples in their dominions. Haider Ali and Tipu Sultan did not disturb this unique system. Haider Ali said to his son at Arcot only two months before his death in 1782 AD, "Mysore is our motherland. Do not forget it. One of the duties in connection with your work as 'Regent' should be to protect cows and Brahmins and look upon the temples and mosques with equal regard".

Chikkadevarajawodeyar had described his kingdom as "service to Lord Vidya" which Tipu Sultan translated as Ichudachal Sankar Keshterajawodeyar. It had referred to his state as "Dharma Sarvatham" in his letter to Sringeri Swami in 1789 AD which Tipu described as "Sankar Ahraadh" in the letter at the same period in 1791-92. Tipu Sultan who resumed many (rest-free) lands, did not touch the temple lands maintained out of the Mysore state funds.

III. TIPU SULTAN'S RELIGIOUS TOLERANCE TOWARDS TEMPLES

The following circular order issued by Tipu in 1790-91 to all his District officers is a proof of the tolerance of the sultan and the testimony how personally he was interested in the neat and clean administration of the Hindu temples of his kingdom. It was as follows, "The temples are under your management; you are, therefore to see that the offering of the gods and the temple illuminations are duly regulated, as directed out of the government grants. The offerings are to be subsequently distributed among the poor, but they ought not be partaken of by the Pujaris. You are to take care that the money and provisions belonging to temples are not stolen; and you are further to prepare a list of all the jewels of the temples, stating their respective weight, etc., enter the same in the Daftar accounts and the diary; and hand over the jewels under your seal to the charge of the temple Parpategar. You are to allow (the temple authorities) to use the jewels during the festivals and then carefully preserve them in the temple under your seal. This procedure will prevent the pujaris from stealing the jewels of the temple.

A certain amount of money is set apart and given out on interest for the purpose of conducting the worship, etc., of the gods, and this money being paid to the temple is called *Palavat* money. You are to enter both the principal and the interest in the temple accounts, and also to preserve in the temple the document executed by the person who received the money on interest. You are to order both the Pujaris and the Parpategars to make use of the jewels, cloths, etc., during the ear festivals, and then to preserve them as before. A newly appointed Parpategar should receive a list countersigned by the retiring Parpategar, of all the temple jewels, furniture, etc., before the latter is relieved of his duties."

It is thus proved that Tipu Sultan was neither the intolerant bigot nor the furious fanatic. He, in fact, agreed with the views of Sirajuddaulah, Saif-ud-Daula and other scholars of Indian History that Tipu Sultan was not a bigot.

IV. APPOINTMENT OF HINDUS TO HIGH POSTS

Following the policy of his father, Tipu appointed Hindus to posts of highest rank in his state. Shamalyajur was the Minister of Post and Police, Krishna Rao was his Chief Treasurer, Parraj held the post of Minister. On diplomatic mission he sent Appaji Rao and Srivas Rao to the Peshwa at Poona. Sajaj Rai and Malabar were his Ministers (charge of affairs) in the Mughal court at Delhi. Tipu's principal private secretary was Saba Rao. All these show that the Hindus in his administrative machinery were more loyal and faithful to the Sultan than the Muslims.

From the Sringeri letters it appeared that the Sultan enjoined the Asaf of Bednar to send a pilgrim for the goddess and another for the Jagalgaru. There are also evidence in grant deeds and correspondence between his court and temples and Tipu Sultan having donated jewellery and donated land grants to several temples. However, records indicate that between 1782 and 1799, Tipu Sultan issued 34 'samsas' (decrees) of endowment to temples in his domain, while presenting many of these with gifts of silver and gold plate.

In 1791, Maratha horsemen under Raghunath Rao Patasethan raided the temple and monastery of Sringeri Shankaracharya, killing and wounding many, and plundering the monastery of all its valuable possessions. The incumbent Shankaracharya petitioned Tipu Sultan for help. A bunch of about 30 letters written in Kannada, which were exchanged between Tipu Sultan's court and the Sringeri Shankaracharya were discovered in 1916 by the Director of Archaeology in Mysore. Tipu Sultan expressed his indignation and grief at the news of the raid and wrote:

"People who have sinned against such a holy place are sure to suffer the consequences of their misdeeds in no distant date in this kalid age in accordance with the verse: 'Harashih Kalyane Karina rebhahit - mubhuyate' [People do (evil) deeds readily but suffer the consequences crying]."

He immediately ordered the Asaf of Bednar to supply the Swami with 200 mhasas (damas) in cash and other gifts and articles. Tipu Sultan's interest in the Sringeri temple continued for many years and he was still writing to the Swami in the 1790 CE. B.A. Saletare has described Tipu as a defender of Hindu dharma, who also patronized other temples including one at Melkote for which he issued a Kannada decree that the Srivaniswara inscriptions there should be recited in the traditional form.

V. DONATIONS TO TEMPLES

During his period 90% of his was given to the Hindus. When the Marathas plundered Sringeri, Mutt, killed the Brahmins and took the golden wane of Sankaradevi, Tipu Sultan gave donations to renovate it and sent his general Syad Mahmud to give protection to the Shankaracharya of Sringeri. During the invasion of Tipu Sultan in Malabar, the Brahmins of the Guruvayur temple hid the statue on fear of him. Tipu realizing their fear reinstated the statue and gave donations for the temple. When problem arose between Hindus and Muslims he was neutral. In the Hindu religious rally held at Srirangapatnam many Muslims were attacked. The incident was brought to the knowledge of Tipu by an Islamic scholar Pechala. When Tipu equated the incident and found that the Muslims were responsible, he punished them. When Marathas threatened to leave the country if he did not support the Muslims, Tipu Sultan replied, if that was his wish let him go.

There are some letters found by Rao Bahadur Narsinhacharya, the Director of the Department of Archaeology of Mysore in 1916, containing the information that Tipu Sultan wrote to the Swami of Sringeri enquiring about his health and sometimes he sent shawls, valuable cloth and gifts for the goddess and the portrait as well. Had Tipu been a bigot and furious fanatic, he would never have addressed a Hindu Swami as Jagadguru.

The temple at Melkote still has gold and silver vessels with inscriptions indicating that they were presented by the Sultan. Tipu Sultan also presented four silver cups to the Lakshmi Kanya temple at Kalale. He donated the amount for the Kartikeswara Swami Temple in Karanataka. The bottom of the tray was embedded with nine gems called Navarathna. Tipu Sultan also presented twelve elephants for the Narayanaswami Temple at Melkote. In the ceilings of the Narayana temple the figure of Tipu Sultan can be seen along with mythical figures. The temples were given an annual pension of 50 Paudas. To the temple of Nanjundeswara in the town of Nanjurgod, Tipu Sultan gave a gemstone Linga. Even now the linga is for public view. To the Ranganatha temple at Srirangapatnam he gifted seven silver cups and a silver conch shell. This temple was hardly a stone's throw from his palace from where he would listen with equal respect the ringing of temple bells and the Muezzin's call from the mosque.

The Nandiwara and the Gangachaleswara temples in the fort and near the palace of Tipu tell us that he allowed Hindus perfect freedom of worship. While engaged in the third Anglo-Mysore war Tipu ordered the construction of a temple in Kancheravara and granted a huge sum for its building materials and for distributing daily alms not only to the pilgrims of the temple but to all the Hindus who would go there for performing

religious rites. There are many records of the maintenance allowance of temples issued by Tipu Sultan. Some of them were written in Kannada while others in Persian.

When the Sultan's forces launched an attack on the fort of Dindigul, he ordered them to start mortar shelling from behind because the Rajas temple was situated in the front. During his conquest of Malabar, when the Muslim soldiers attempted to set the temples situated over them, on flames not only did he prosecute them rather gave orders for the repair of the temple with immediate effect. In 1789 when he was in Travancore he asked for some utensils from the Varkeynathan temple in Kozhikode for his soldiers. While granting them, he presented the temple with a magnificent candle stand. Once when two Hindu sects Waidjali and Tanakali began to fight amongst themselves in connection with a feud over observing certain religious practices in a temple in the city of Mallik, Tipu himself mediated as per the wish of both the sects. Later on he issued orders to the priest to supervise over the temple personally to insure that the two sects don't start a quarrel again.

Muhammed Abdullah Bangleon has described in his book that Tipu had granted stipends to 60 temples in a Taluqa in one of southern districts of Kerala. The Guruyarya temple alone was given a cultivable land of 625 acres as reward. The tax-free pieces of land which Tipu had donated to the temples and Brahmins of Malabar have been described by Mohibul Hasan in his book Tareekh-e-Tipu Sultan.

1. 195 acres of land for the Trisemeshtwa temple in the Unsoum town of Calicut.
2. 504 acres of land for the Guruyarya temple at Poerani.
3. 75 acres of land for the Manwar temple Chelam town.
4. 212 acres of land for the Truvandhol-Sultan temple of Poornam.
5. 155 acres of land for Nambodikapad temple in Porcuani.

The swami of Pustpagiri was authorized to realize the revenue from Golegalli. Moreover, a priest named Rameenathi of Anjarla temple in Ganjibola was also given a big 'jagir' in Kurpa. Furthermore, he gave a large 'jagir' to a Brahmin Maharaja Horipa of Balari in 1794 as reward.

The common word is that Sultan had been cruel towards the Christians too, although the reality is that he had shown the same generous and benevolent attitude towards them as he had shown towards the Hindus. Even if he took revenge against someone, it wasn't on account of his religious or sect rather because of his rebellious nature which he had to face every now and then. During the second battle of Mysore in 1782, the Christians belonging to South Kanara (Mringaloor) assisted the British in secrecy, helped General Madras for occupying Badnur and also helped him monetarily in this regard. When Tipu learnt about it he punished them severely. Most of the conspirators were either sent to Cochin or Goa. Not only did he give the captives full rights to practice their religion but also wrote letters to the Viceroys of Goa asking him to send some members of the clergy to lead the prisoners. The churches which were damaged in war were repaired out of government expenses. At the request of the French he built a church, the first in Mysore. He also permitted the Christian traders from Armenia to establish trade and commerce in the Sultanate-Khadabadi. Tipu Sultan also sheltered the Christians who had fled from Goa even after losing half of his sultanate in 1792.

VI. CONCLUSION

Even as Tipu Sultan's legacy amongst a political historians in Karnataka it cannot be denied he was a far-sighted ruler. If he had been a religious zealot he would not have introduced a missile technology, banned liquor drinking and be a good environmentalist. For the last three years the birthday of Tipu Sultan is celebrated as a government's function. There is opposition from the Hinduva groups. The facts given by the British that Tipu Sultan was a persecutor of the Hindus is now taken as fact by the RSS groups. The legacy of Tipu Sultan be kept within the region of Mysore. It must be revered and given due importance in the near future for the Tiger of Mysore and the missile man who was the first to lay down his life fighting against the British.

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CONCLUSIONS:

The above analysis indicates that the standard of living is very low in all the talukas except Gulbarga taluka. The focus should be on access to toilet, drinking water, fuel and densification of the work pattern for the workers. Gulbarga is a feeder oriented district in the Karnataka State. Recently the Government of India had declared the Gulbarga (renamed as Kaliburagi). Thereby, Gulbarga and Kaliburagi taluk become very interchangably. There was no land reform policy implemented. And present reforms of the state are concentrated on acquiring land for Airport, establishing the Electrical Power Generation Company, High Court Bench etc in Gulbarga. Due to these developmental programmes the farmers had sold their land to Government. So, people have become landless. These landless farmers have become workers in informal sector. Therefore, the Government must stop the landless land acquisition from the farmers instead work for land reforms. Hence, the Government should be providing the institutional and infrastructural facilities to farmers and priority's emphasis in the backward regional of Karnataka State.

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**ST. LUKE'S HOSPITAL, NAZARETH
CONTRIBUTION OF ST. LUKE'S HOSPITAL TO THE PEOPLE OF
NAZARETH**

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ABSTRACT

The most important feature in the history of the S.P.G. was the introduction of Medical Mission. Nazareth was the village mission station of the S.P.G. Medical mission was introduced in Nazareth under the superintendence of Rev. Strachan. The first missionary work done by Strachan was setting up of a hospital. After the opening of the Tiruvelli - Tiruchendur railway in 1924 the work in the hospital was more strenuous. This made Nazareth more easily accessible from other villages. No gift in cash or kind was accepted by any member of the staff including the medicals. Rev. Mangachis was the only European surgeon who had been in for twenty-seven years and in 1900 the vicarage made him a member of the order of the Most Holy in a recognition of his service to India. St. Luke's Hospital, Nazareth was in the process of going in providing medical service to the people for more than forty villages around Nazareth. People big and small, rich and poor, irrespective of caste or creed thronged the hospital for treatment. It was the central base for a few affluent people from Alwartharapuram and Kayyampoream.

KEYWORDS: Medical Mission, Alwartharapuram and Kayyampoream

INTRODUCTION

The most important feature in the history of the S.P.G. was the introduction of Medical Mission. Nazareth was the village mission station of the S.P.G. Medical mission was introduced in Nazareth under the superintendence of Rev. Strachan. The first missionary work done by Strachan was setting up of a hospital. He started his medical service at the present post office with wards for ingested in the adjacent thatched huts done by Nazareth had a population of 7000 people all living within a radius of one mile and there were two large towns within four miles which have no hospital. No illegal demands were made by those in charge of the Hospital and the patients were treated with kindness and sympathy. Unnecessary delay in keeping the patients waiting for many hours was carefully avoided and the sick-poor were fee besides being treated, but great care was taken not to encourage "hospital birds".

After the opening of the Tiruvelli - Tiruchendur railway in 1924 the work in the hospital was more strenuous. This made Nazareth more easily accessible from other villages. No gift in cash or kind was accepted by any member of the staff including the medicals. It was a common sight to see patients coming to the hospital just for getting their off-duty. Well to do patients paid for costly drugs and

lyclem). But no poor was denied the necessary treatment however costly it may be, because he or she could not pay it. This immense number had been made up, not only of the people of the immediate neighbourhood, but many came away from 40, 60 and even 80 miles for treatment.⁵ At first, every caste and every grade have been represented amongst the sick. These starting statistics proved that the natives were prepared to appreciate the advantage of European medical science. They were left in the hands of native doctors whose remedies were often worse than the disease they were intended to cure. These doctors knew absolutely nothing of anatomy.

WORK OF DR. STRACHAN

Originally attached to the Namal district Dr. Strachan exhibited while in charge of that Mission so much Medical taste and talent, that it was thought advisable to set himself apart for the special work of commencing a medical mission.⁶ Before 1879 he came to Nazareth as a lay brother missionary. The number of deaths due to infectious and cholera made him sad and hence he resigned his missionary work and got himself admitted to the Madras Medical College. As he was disenchanted with the quality of studies, he left Madras and returned to Scotland and enrolled himself in Edinburgh Medical College and got the degree of M.D.⁷ He was offered personal physicianship to Queen Victoria who was the ruler of one third of the world then. He refused to the call of Her Majesty the Queen of England and came back to India in 1860. At the time of his return Rev. Brotherweir passed away and in his place Dr. Strachan was appointed missionary in Nazareth in 1870.⁸

He was supported by Mrs. Louise Shepherd daughter of Rev. Caldwell.⁹ She was interested in collecting medical fund from the natives. A prodigious number of patients have passed under his hands and to have they were more or less acquainted with the might and the mercy of the great healer himself.

Dr. Strachan was anxious to open a class for training medical assistants, a class for training nurses and a class for training midwives. European Civil officers preferred Strachan's treatment to that at the headquarters Palayamkottai, though it was presided over by an English officer of the Indian Medical Service. The present day football field of error was stream with tents accommodating these English in-patients in the service of the Government of Madras. The sudden demise of Mrs. Louise Shepherd in 1872 caused a great sorrow to the natives and the Europeans. As Dr. Strachan had to leave after both evangelical work and medical work, he was assisted by Rev. George King M.A. in 1872.

STRENGTH OF THE HOSPITAL

Dr. Strachan in his report had mentioned that nearly 7,500 new patients came to hospital. Every day in the week except Sundays about 150 patients assembled at the hospital. Muslims, Christians, Brahmins, Yellars, Chans, Rheeders, Nells, Ponnals, Pallans etc. all sat together and thus bearing witness to a common humanity. The day's work commenced with two short religious services one for the men and one for the women. There were nearly 200 in patients during the year 1872. A Brahmin official was brought here who was in great pain caused by stone.¹⁰ Surgical aid was rendered and stone was removed.

Cholera of a virulent form broke out at Nazareth on 21st Dec. 1883.¹¹ In the northern street of the station many people suffered from cholera prior to Cholera. There were 27 deaths in 13 days. The number of new cases treated in the year 1885 was 8442.¹² There was an out-break of cholera again in 1885 and 98 died of it. The most common diseases under treatment were fever, rheumatic affections, diarrhea, conjunctivitis, otitis and ulcers. In the year 1882, nearly 15,000 patients and in 1893, 22,500 patients were treated. The number of out-patients treated 1901 was 33,564 and in-patients was 216. In the year 1900 out-patients was 11,334 and 132 in-patients.

St. Luke's hospital stands first in the district with regard to the attendance of patients.

The work and popularity of the hospital increased every year. Major operations performed increased from 134 to 470. Being committed to the medical service, the staff took upon Christ for assistance and guidance to run the hospital. According to the report of Rev. Stapley in 1922 nearly 30,000 out patients were treated and 530 were operated. Dr. Vedabathagan was given the freedom to plan and carry out his work. His motto was "Selflessness, Humility and Honesty". The out-patients in 1922 was 47,453. The number of gynecologist operations performed was more in 1924. Dr. Vedabathagan reported that in the year 1925 there was increase in patients, the year 1923 had been the year of progress all around. There was an increase in the number of in-patients. The number of patients who received free treatment in 1966 as in-patient was about 25 to 30 a day and those who received free treatment and food from the hospital was about 20 a day. The number of out-patients was 32,188 and in-patients was 2,082 in 1971. The number of out-patients in 1971 was 25,069 and in-patients 5,012. In 1971 medical care was extended to 30,128 out-patients and 15,940 in-patients.

INFRASTRUCTURE

The natives generously presented a very eligible piece of land as a site for the new hospital. The people loved the mission hospital more than the government hospital. For the convenience of patients who came from afar, the hospital needed a line of houses which as a rule was occupied by out-patients. A convenient house was built for the hospital assistant at a cost of Rs.200 which was the contribution of patients mostly Hindus.

The increase of patients urged Motepichis to build a new hospital. As the expected fund was realized the construction was started in the end of 1880 and was completed in 1882. He christened the hospital as St. Luke's hospital on the feast of St. Luke's on October 16th 1882.¹³ Landlords, well-wishers and people of other faith came to witness the ceremony. The then collector G.S. Forbes I.C.S. was the chief guest. A ward for 20 beds, consulting room and a room to store medicines were constructed. In the year 1913 S.E. Parson tried to build a separate ward for women patients but that plan was dropped later.

The increase of patients demanded an extension and so a new operation theatre and a separate men's ward with 18 beds were put at a cost of Rs.6000. The entire expense was met by the friends of the hospital. Not a single penny was spent from the mission fund side by for the additional infrastructure. However, the efficiency of service was not lost.

Dr. Vedabathagan and his wife undertook extension activities for the hospital. On July 13th 1925 the foundation stone for Missions Nirmatha Natar memorial block was laid by Jila Board president C. Eswaranpillai and opened in 1926 by the then collector.

The year 1947 saw many changes in the history of the 77 years old hospital. The main block built over 60 years ago became unusable with a bad leaky roof. The renovation which cost about Rs.25,000 was contributed mostly by Hindus and Muslims. In the same year, a new pay ward with two beds for richer class of patients was donated by a Muslim friend at a cost of Rs.12,000. A second floor was also added which served 26 day-stone.

Surgical, anaesthetic and other equipments for about Rs.1,000 were purchased in the year 1965.¹⁴ The urgent need of the hospital in 1966 was adequate water supply, sterilizer equipment and theatre equipment.

A separate building and modern equipments were provided by the Christian Blind Mission, Germany at the cost of 40 lakhs. They were dedicated on 24.09.77 by Rt. Rev. Vincent F. Dandli the then Moderator.

General medicine, Surgery, Obstetrics, Gynecology, Pediatrics, Ophthalmology and Dermatology were routinely carried out. Eye care and family welfare work was approved by the government of Tamil Nadu.

Dedication of Margoschis

After Dr. Sivadran left the hospital in 1876 it was run by Indian Doctors till the arrival of Rev. Margoschis who was fondly called as the "Father of Nazareth".¹⁷ Rev. Margoschis was a pharmacist of the London school of medicine. In the year 1885 the health of Rev. Margoschis declined due to hard labour. So, in 1885 the S.P.C. appointed Dr. Smith. His salary was borne by the S.P.C.K. But he left his service after six months. So, the entire responsibility again fell on Margoschis. Rev. Margoschis was the only European dignitary who had been in for twenty-seven years and in 1910 the viceroy made him a member of the order of the Kaiser-i-Hind as a recognition of his service to India.¹⁸ The testimony of the Bishop of Calcutta on his visit to St. Luke's hospital was that he watched the work of Margoschis while he personally attended to the out-patients and prescribed for them. He was surprised to see that the sick, non-Christians as well as Christians, resort to this institution from all over the country.

Visits

The dispensary was inspected by the Collector of the district and by the Zillah Surgeon. He was interested on seeing the hospital cottages and the male patients from different places. Some of them came from Anchoor and Pirochenku. The Collector carefully inspected all the books and returns of the dispensary and was satisfied in the way they were kept. The dispensary was visited in the year 1932 by Bishop Caldwell, the Collector, Zillah Surgeon, Rev. A.C. Taylor and Father O'Hell. One third of the 3400 case treated in 1881 were non-Christians. In the year 1913 the dispensary was visited by the Collector and Rev. E.F. Wells of the Oxford Mission, Calcutta. The Governor of Madras Sr. A. Havelock visited Nazareth in 1887.¹⁹

The District Medical Officer paid visit to the hospital and was pleased with what he saw. Major Fardale the Government Inspecting Officer was surprised to learn that the government did not render any help to the hospital.²⁰ The District Medical Officer who visited the hospital in 1904 remarked that Mr. & Mrs. Vedabodagam deserved great praise for their work. He also mentioned the need for a delivery room.

Fees

A nominal fee of one anna to each patient was received from June 1882. As a result, the outcome of patients reduced. So, in March 1883 Rev. Margoschis abandoned this policy. The S.P.C.K. gave a sum of 150 and since then a grant of 200 a year for three years was sanctioned for a qualified surgeon at Nazareth.²¹

The net cost of running the hospital was Rs.14,000 of which grant from England was Rs.2,000. The district board grant was Rs.750 local dharuk and school gave Rs.2500. The amount given by doctors through private practice was Rs.450 the dress box amount was Rs.450 and the rest was got through the sale of medicines. The total expense of the hospital was Rs.20,325. Of this cost one third was met from Mission funds and the rest was raised locally. The District Board gave an annual grant of Rs.1000 to the hospital.²²

The need for an ambulance was realized by the Provincial Welfare Fund at Tirunelveli which sanctioned a grant of Rs.4000 for the purchase of a second hand jeep which was modified as an ambulance van to carry patients and was further fitted with loud speakers, amplifiers and gramophone sets. The total cost of running the hospital in 1947 was over Rs.60,000.²³ The red-cross ambulance presented to the hospital by the District Welfare Association in 1949 rendered good service to the

patients. The Central Government of India in recognition of the Christian service in this area gave Rs.25,000 for a 150 M.A. X ray machine and the total cost for installation was Rs.31,000.²⁴

With the aid given by CASA, powdered milk and cooked oats were distributed to 60 or 70 patients. The Central Evangelical Agency, Bonn, West Germany gave finance for the extension of the hospital at the cost of Rs.18,90,000.²⁵

Deaths

The non-believers also voluntarily gave funds for the hospital. In 1894 a Brahmin gave Rs.100. Another Brahmin who was cured of a deadly disease after coming to St. Luke's hospital gave Rs.100 for the year 1900. The Brahmin of Trincomalee Subramanian Temple gave Rs.100. The Vetticorai Estate gave Rs.200 per annum. A considerable number of Muslims came here for treatment. One Muslim man gave a donation of Rs.200. In the same way a Brahmin gave graduate in Science of Madras University gave Rs.900 for providing food and comfort for 1000 patients. Abdul Kadir of Combarabad constructed a separate patient's block to meet the demand.²⁶

The lady doctor worked under very difficult conditions in an open veranda and on so wet which promised to meet the cost of women's out-patient block and deposited Rs.500. Six donated by a grateful patient was ready to be used. The nurse's home was also on the completion. The plan and execution of the new building at the estimated cost of Rs.75,000 was over by a Hindu lawyer and a Muslim landlord. Two huge buildings were constructed in the year at the cost of about Rs.33,000 by two generous donors.

Doctors and staff

Doctors Gramamuthu, Devapriyam and Dr. S. Maduran successfully ran the hospital. A death of Rev. Margoschis the S.P.C. sent Miss. N.E. Parsons M.B.B.S. in 1908 as a missionary. N.E. Parsons was the first women medical missionary in Nazareth and her work was remarkable. She was the superintendent of St. Luke's hospital. Her work was among women and children. In 1908, Rev. Weston married Miss. N.E. Parsons.²⁷ Mrs. Weston was greatly missed in the hospital work was maintained after her departure by an Indian sub-assistant surgeon. The next inspector of the hospital in 1911 was a nurse.²⁸

Dr. Frank Wells of Saveriparam hospital was appointed as supervisor of the hospital. Weston had resigned. For the help of Wells, Lady Miller an English nurse was appointed in 1914 to the rapid growth of the hospital a lady doctor was appointed in 1911. On account of over health of Mrs. Dr. G.U. Vedabodagam broke down. Doctors went to different hospitals to replenish their knowledge in the different branches of their professional work.

In 1916 Doctor S. Maduran retired. In his place Dr. R. Vedabodagam was appointed. Weston appointed him as an assistant to Dr. F.M. Wells. He took charge in 1916 and his wife Vedabodigam L.M.S. assisted him ably. After her appointment the treatment for infants was increased.

Permission was given to the hospital by the Madras government to train correspondents solved one of the problems of the hospital. It was impossible to do the work with men if government hospitals here the aim and ideals of the medical missionaries might not be known. Only the doctors holding degrees or diplomas registrable in England were qualified correspondents and sent them up for the government public examinations. When the Surgeon-General with the Government of Madras inspected this hospital, he was so much impressed with the work of this hospital that he granted the privilege of training men.

The work of the hospital was hampered in the year 1920 due to the continued illness of Dr. M. Vedabothagan.¹⁷ During the absence of Mrs. Vedabothagan, Dr. Miss G. Sister from the Women's Hospital at Banded came to this hospital. But owing to her impending marriage she left at the end of Nov.1920. During the year 1933 three young men were trained in dispensary work and appeared for the government examination.

The surgical work of the hospital was looked after by Mr. Vedabothagan and the gynecological work by Mrs. Ruby Vedabothagan.¹⁸ The woman doctor Mrs. Vedabothagan succumbed to the serious malady of Carcinoma of the intestine on 15th Oct.1949. The year 1949 was a dark period in the annals of St. Luke's hospital. She passed away at the age of 53. Her contribution to the welfare of the poor was remarkable. She spent her entire life for the patients. She was an ideal medical evangelist. She was a lover of high class literature. She was the founder and life President of the local Y.M.C.A. She gave training to the wives of the students of Theological College on first aid and mother care.

After a lapse of 22 years the dreadful epidemic Cholera made its appearance in Kodyanodal and Malarvaram. The staff with Dr. Thomas Gnananathan visited these places and rendered the efficient treatment. Dr. T. Gnananathan took a weekly class on "First Aid".

Dr. Mrs. Florence Thomas, M.B.B.S. succeeded Dr. Ruby Vedabothagan in 1950 after one year of service at Banded. She took charge of the Women's section and filled the gap created by the demise of Mrs. Vedabothagan. Dr. Thomas Gnananathan resigned after five years. The laboratory assistant also left the hospital after serving it for 15 years.

The chief function in the year 1951 was the unveiling of the portrait of late Dr. Mrs. G.B. Vedabothagan by the president, District Board Tirunelveli. The portrait was presented by three officers of Siva Sarani, a Muslim landlord, a Hindu advocate and a Christian lawyer. A general supervisor was appointed for the hospital Non-professional activities like sanitation, accounting and supervision were looked after by him. There was also a need for a doctor.

Dr. Vedabothagan, the Medical Superintendent of the Diocese mentioned at the General All India Medical Missionaries Conference which met at Banded in Nov.1951 that only men and women doctors with positive convictions and first-hand experience of Christ Jesus alone could man the church hospitals. For an enter which arose after the death of Mrs. Vedabothagan and resignation of Dr. Thomas Gnananathan was not filled till 1957.

In the year 1954 there were four doctors, two men and two women, seven nurses, two compounders and one lab - assistant.¹⁹ The poor got their treatment free and in some cases free boarding and clothing too was given. All branches of surgery including E.N.T. and eye were conducted. The work in Nazareth suffered due to the failure of monsoon and for want of lady doctors in the hospital.

After a hard and faithful service as a medical evangelist for about four decades Dr. Vedabothagan retired from service in May 1954. Dr. Jayal succeeded him. In 1957 the hospital had 120 beds, 3 doctors, 3 compounders, 7 nurses and 11 attendants. Owing to the non-availability of woman doctor for a long period the maternity section suffered a lot. From March 1946 to the end of July 1966 Dr. S.B. Augustus managed the work of the hospital by himself. Dr. R. Vedabothagan relieved Dr. Augustus of night duty by sleeping in the hospital and attending emergencies. He was joined by Dr. Thomas Gnananathan who took charge of the hospital from Aug. 1st 1966. The vacancy of a lady doctor was filled by Dr. Chellam Rajesingh a graduate of Tanjore Medical College. Since her arrival there was a steady increase in the number of women patients.

Of the two doctors appointed in Feb.1968 one left to become Medical officer in charge at Nappalam. The lady doctor also left in March 1968. The death of Dr. S.B. Augustus in June 1968 was a great loss to the hospital. An administrative officer and a nursing superintendent were appointed in 1969, this improved the quality and efficiency of their respective departments. Dr. A.

Thomasarain, B.A., M.S., former Head of the Dept. of Operative Surgery, Madras Medical College appointed as General Surgeon in 1976.

As Dr. Vedabothagan was keen on keeping abreast with the most modern developments he took a three-month course of study under Dr. Sorenwell, one of the heroes of Nazareth whose help he received much valuable help.

CONCLUSION

St. Luke's hospital, Nazareth was in the pinnacle of glory in providing medical services to people for more than forty villages around Nazareth. People big and small, rich and poor, were cured or cured through the hospital for treatment. It was the second home for a few affliction from Alwarthimangal and Kayalattam.

One of the features in the cap of the hospital was the treatment given to the poor absolutely free. Besides, under hospital patients were given multi-vitamin tablets free of cost. Unsettled bus faced problems after problems after Kerala doctor convicted her office in-21 Management is not able to transfer blood to the acting hospital. Meanwhile, the Christian College of Vellare offered to have a tie-up with the sick hospital for a period of ninety-nine days. The Management found it too long a period, it declined the offer. Had it accepted the offer, it would have had a mini Christian Medical College. How unfortunate the people in and around it.

Even though St. Luke's missed the bus, it is not lost. The diocese can give fresh lease of life to the hospital. By pumping more money, it can improve the infrastructure and pay more for the services. Diocese should not interfere in the administration of the hospital unless there is general administration.

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Gandhi's Idea on Youth to Transform India

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**The Youth Gandhi Dreamt of
Where there is love there is life,
hatred leads to destruction.**

-Mahatma Gandhi¹

Prophet, spiritual leader, secular saint, freedom fighter, social reformer, philosopher, healer and Father of the Nation – Mahatma Gandhi is perhaps the most deified political figure in modern history². Known to the world as the leader of the Indian National Movement, Mohandas Gandhi entered politics, not to liberate the country in the sense understood by other Indian leaders and the western public which followed his career with such fascinated attention, but to establish the kingdom of Heaven on earth³. Many were baffled by his masterful grip over statecraft combined with his garb of a religious ascetic – a khacloth and shawl, which he insisted on wearing even when he went to meet the English emperor in 1931⁴.

While he is much written about, Gandhi continues to fascinate, confound and stupefy the modern youth. Gandhi's greatness has got wide appreciation in India and the world. Dr.S Radhakrishnan rightly called the mahatma "as the greatest man of our age" and Albert Einstein was amazed to evaluate the magnificence of Gandhi as that of a man "unique in political history – a beacon to the generations to come"⁵.

Mahatma Gandhi was one of the giants of the 20th century, who left an indelible impact on the social, economic and political forces of the day. He was a great revolutionary who fought for the freedom of all the enslaved people in different parts of the world. Gandhi was a multifaceted genius who applied his mind to a large number of problems of human concern. His social ideas exemplify a deep and abiding interest in a fundamental reformation of the Indian society. Mahatma Gandhi was a towering personality who contributed in a large measure to some of the highest values which Indians have stood for since the dawn of civilization. Physically Gandhi appeared very frail but he was a man of extraordinary courage, determination and perseverance in the face of adversity. He had an original mind which probed into the matrix of human problems⁶. Gandhi picked up many concepts from different traditions and combined them within himself to form the man he was. He never claimed to be an original thinker and remained a lifelong learner.

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He thinker and remained a lifelong learner. He revised his opinions from time to time, but the base of his conceptual framework remained the same⁷.

On his return to India in 1915, Gandhi was disappointed to find that the foreign rulers had so devised and controlled the education of youth of the country that they remained under their control and millions were kept in comparative darkness. From the very outset, Gandhi had resolved to direct his movement to wean the student community away from the British influence. He observed that it was this section of the social order which provided the British administrative structure with babus, clerks and the petty officials. Thus Gandhi's call for triple boycott was directed at shaking the main pillars of the British edifice⁸.

Gandhi's views on youth

Gandhi was aware of the potentialities of the students in redeeming India from the foreign rule. In 1920-21 Gandhiji appealed to students to leave schools and colleges and induced them to undertake political duty carrying with it the risk of imprisonment. He said, "All over the world students are playing most important and effective part in shaping and strengthening national movement⁹. Students have got to become nation builders. The base imitation of the west, the ability to speak and write correct English, will not add one brick to the temple of freedom. The student world which is receiving an education far too expensive for starving India, and an education which only a microscopic minority can ever hope to receive is expected to qualify itself for it by giving its lifeblood to the nation. Students must become pioneers in conservative reform, concerning all that is good in the nation and fearlessly ridding society of the innumerable abuses that have crept into it. Students have to react upon the dumb millions. They have to learn to think, not in terms of a continent and of the millions who include untouchables, drunkards, hooligans and even prostitutes for whose existence in our midst very of less responsible¹⁰.

Youth and character

All confirm the view that education does not mean a knowledge of letters but it means character building¹¹. Gandhi laid great emphasis on the character building among youth. When asked what would be his goal in education when India attains self-rule, he answered,

"Character building. I would try to develop courage, strength, virtue, the ability to forget oneself in working towards great aims. This is more important than literacy, academic learning is only a means to this great end".

Gandhi had great expectation from the youth. They are the hope of the future. They are the salt of the country. They should therefore be extremely alert about their character. Gandhi felt that the educated youth had a special responsibility to the villagers. It is the toil of the villagers will make their education possible.

Gandhi was concerned about the deterioration of character and moral values among the youth, and always impressed upon the youth the importance of character.

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Youth and social harmony

Attainment of peace should be the ultimate goal of any youthful human emotions and actions. Once their minds are at rest they can concentrate their minds are at rest they can concentrate their energies for spreading the message of peace. Youth should know that social harmony is an index of peace. They should strive peacefully to make their and other people's social lives happy and undisturbed which is the aim of any society. Gandhi himself made skillful use of satyagraha to achieve peace and harmony and thus proved his point.

Gandhi had stressed upon youth participation in bringing out various social reforms by using youth as a catalyst during his struggle for independence in the sati pratha, polygamy, child marriage, education of women, widow re-marriage, dowry, untouchability caste system, exploitation and religious misguidance. Gandhi wanted youth against the misuse of co-operation like undue publicitism, excessive government interventions, exploitation, promotion of self-interest etc.,

Equality in youth is a noble desirable and valuable principle. A comparison between two individuals, groups, societies, natures, etc is against the natural law. Accordingly Gandhi appealed youngsters to strive towards nullifying the wide gap between various section of the society. He proposed youth to provide equal protection and security to all. Youth must know that justice is done when equality is established and when equality exists justice is done. Justice is natural or Godly ensuring the balance in the universe through young exercisers.

Youth and protection of Nature

Gandhi believed that natural resources like minerals, forests, animals, water, soil etc are the primary sources for valuable and useful commodities. They are mainly raw materials and energy resources present in the environment. Youth should ensure its proper utilization and conservation for their preservation from reckless exploitation and destruction. Young people are vibrant, energetic and enthusiastic. They should show the same enthusiasm with the nation demands for sacrifice of their wealth, their lives, their families etc. Gandhi often recited a verse in Sanskrit stating that mother and motherland are superior to heaven. This feeling, sentiment or attitude of patriotism he believed would make youth serve the nation selflessly¹².

Present condition of Youth

It is a million dollar question to ask whether youth of today have their own vision or not? Youth have to play a vital role to transform the world. Today's youth is disgusted with today's politics, education and social atmosphere He is facing the problem of unemployment and hence turning towards crime. Everybody is using the youth's energy for destructive purpose than for constructive purpose¹³. They are turned into drug addicts, terrorists, familicide's homosexualists

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and other illegal activities. Six out of ten youth are usually short-tempered and rude in their response. Sometimes, racism and discrimination make them a victim of emotional disorder.

Conclusion

As Gandhi quoted, "The future depends on what you do today". Youth constitute an important asset of the society. The investment in their development is investment in our future. Today's youth is tomorrow's world leaders and peace setters. Today's youth must believe in Gandhi's principles of swadeshi, ahimsa and non-violence. They must inculcate in them the values of Gandhi, which he himself practiced before preaching to the millions in India. The modern youth must read Gandhi's "*My experiment with truth*", where he bravely disclosed his experience on truth, morality, his role as a son, as a husband and as a father. Though he looked thin and bony he was strong in his decision on speaking only the truth. The modern youth must go back to the traditions which youth must go back to the traditions which their ancestors followed and bring back the glory of the past heritage, culture and civilization to the limelight. The youth must revive the food habits and the traditional food which their forefathers ate and lived healthy for generations. They can bring a vibrant change by using swadeshi products and banning younger generation's appetizing fast foods and soft drinks which is harmful for human body. Stopping the usage of these food products can bring obesity, hypertension, high blood pressure, higher sugar level and other health related issues to a standstill.

Only young men and women are capable of eradicating the evils prevailing in the society. If we have virtuous youth, all ills in the society can be removed. Youth have to respect their parents and serve them. Education is a mere waste if it is not utilized for the welfare of the society. Mother India has a large number of youth who can practice and propagate the ideals such as goodness, morality, truth and non-violence. Youth can revive and revamp today's environment with their potentials and courage and give life to Gandhi's ideas and make India and the world a better place to live in.

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Role of doctors Vedabodakam and Jeyabalan in uplifting the lives of lepers in South Tamilnadu

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The missionaries who penetrated the deep into South India started schools and hospitals for the welfare of the poor people. They laid the foundation for these social welfare institutions and passed it on to the Indians after independence. But with the advent of Christian Missionary work among leprosy patients a humane touch was added to this method but still, segregation continued to be the method of control of the disease.

Origin of leprosy treatment at Nazareth

R. Vedabodakam one of the pioneer indigenous missionary doctors of the deep south started a leprosy clinic in St. Luke's Hospital Nazareth in 1937. With the vision and courage of Vedabodakam, a leprosy wing was opened in the general hospital situated in Nazareth. He was obsessed with the missionary care for the hopelessly down-trodden leprosy patients. Two leprosy patients went to the hospital for treatment ignorant of the fact that they had leprosy. The doctor gave medicine for a month. The next month they brought with them two other patients. Within a year more than ten patients with the same disease visited Vedabodakam. They came from Peikulam a village near Nazareth. For the first few years, the clinic functioned to full capacity of attendance but dwindled as years went by the mystery of this drop-out of patients perplexed Vedabodakam.¹

Vision of Vedabodakam

Vedabodakam took to the roads in search of his patients. He drove his jeep and walked to villages where even the jeep could not go. A doctor knocking at the doors of his patients, village after village was a thing unheard of. To his surprise, he found the cause for the poor attendance was not due

¹Tirunelveli Diocesan Council Report, 1954-55, p.42.

to the threats of the people of Nazareth. However, the reasons they put forward pained him most. The trade, they said, of nearly twenty-four kilometres up to the hospital and back through the sand dunes caused blisters in their feet and the scorching heat of summer months. That they did not have enough to eat during the famine was the other reason for their lukewarm response.

The doctor set up a roadside clinic. The patients who thronged from nearby villages on the appointed days of the week were excited. The team of assistants with the doctor were very enthusiastic. But the locals who saw hundreds of 'lepers' flocking into their village, objected to the roadside clinic.²

He spotted Peikulam as a highly endemic area with three percent of the population affected with leprosy. It was the largely affected area in the world. The District Health Officer recommended Vedabodakam and his wife Ruby Vedabodakam to the India Council of the British Empire Leprosy Relief Association for their study of leprosy at the school of Tropical Medicine at Calcutta in order to undergo a special course on the newest methods of treating leprosy. After their return to Nazareth, they both were able to install further apparatus in the hospital for the preparation of injections. As a result, the number of patients increased.

Origin of the Leprosarium at Peikulam

Peikulam Leprosy Clinic was situated sixteen kilometres away from Nazareth. After working in the shades of a tree the doctor took refuge in a dilapidated old building. Its original inhabitants were unknown fact not known to him. He had to find a new place for his treatment. Vedabodakam took a survey in the surrounding areas of Peikulam. He found out that the school children also had leprosy. In Peikulam school eighteen out of twenty-eight students had leprosy. In Asirvathapuram school fifteen students had leprosy. He took a survey and found out that the majority of the population were afflicted with that disease. Vedabodakam approached the District Collector of Tiranelveli and presented his case and requested him to alienate ten cents of barren land for the leprosy hospital. But the Collector did not budge.

"If you don't help, my Heavenly Father would" thundered Vedabodakam and strode off. Touched by his words the Collector sent his subordinates to survey that area. He ordered the alienation of two acres of land in favour of St. Luke's Leprosarium. Vedabodakam put up a thatched shed and ran his clinic from there.

²Ibid., 1955-56, p.48.

Infrastructure

A decent structure of a clinic costing 12,000 rupees was opened by the District Collector on 16 February 1956.³ The Government desired the Diocese to open rehabilitation work for the lepers. With the help of the Mission to Lepers, the first Out-patient Block and ward for six in patients were built in 1956. Two huge buildings were constructed at a cost of 31,000 rupees with the goodwill of two generous donors in 1957.⁴ The main achievement in 1967 was the completion of a sixty four bed men's ward equipped with an overhead water tank.

A long-term plan was decided for the leprosy hospital.

- i. to buy three hundred acres of land with the amount given by donors.
- ii. to create two artificial ponds during the rainy season to store water.
- iii. to dig another well near the second pond in 100 feet length and fifty feet breadth.
- iv. to use the water from the ponds and wells for farming and cultivate paddy, millets, maize, cotton, vegetables etc. and solve the financial problems of the rehabilitation centre.

In 1969 an air-conditioned operating theatre and an X-ray unit were set up. The Rehabilitation centre progressed well. Plans for the future maintenance of the hospital were drawn. It was decided to acquire 300 acres of land for cultivation. Two big wells, roads and two tanks to store rainwater were constructed. Local labour completed these projects and reclaimed eighty acres of land on which various crops were cultivated.

In the Agricultural farm with one more oil engine was installed to stabilize and supplement power supply. This enabled another ten acres of land being brought under cultivation, providing the in-patients with paddy millets and vegetables.

A spacious community hall was built in 2001.⁵ A mini-hostel was constructed for trainees including pre-medical students and nurses from U.K. who visit Peikulam for a few days on orientation on leprosy.

Men behind the Institution

R.Vedabodakam who joined as a doctor at St. Luke's Hospital Nazareth in 1916 retired from service on May 1958. He was requested by the Medical Board to serve for one year as an associate member of the staff to help the leprosy work at Peikulam and the ophthalmic section in the hospital. A

³Ibid., 1956-57, p.43.

⁴Ibid., 1957/58, p.33.

⁵Peikulam Bulletin, Nov-Dec., 2001, p. 5.

newly qualified doctor from Christian Medical College, Vellore joined the hospital to undergo advanced training for one year. A retired man was appointed as caretaker in the Rehabilitation Centre.

A young man of high caste was infected with leprosy and admitted in Peikulam. During his stay of four years, he observed the service of the leprosy hospital. After he was cured he offered to undergo training at Christian Medical College Leprosy Research Centre for eight months in making shoes for the lepers. Vedabodakam took part in the International Leprosy Eradication Congress held at Agra on 3 February 1966. He got a chance to meet people from Britain, America and Germany and got help for the leprosy hospital.

When Jeyabalan was a medical student at Christian Medical College Vellore, a meeting was held by the CMC Council on behalf of Tirunelveli Diocese. Doctor Vedabodakam spoke to the medical students of Tirunelveli about St. Luke's Leprosarium. He urged them to visit the hospital. Jeyabalan visited the hospital during this visit to his hometown. This impelled him to join the Leprosarium after his studies. He was appointed as a Medical officer in July 1967 by Rt. Rev. Jehanaj, Bishop of Tirunelveli. He studied the needs of the hospital. To gain more knowledge about leprosy he underwent training at Leprosy training centre of CMC Vellore in Katigiri for 10 months. After that training, he again underwent a six-months-training in the main hospital at CMC Vellore. After undergoing training at Vellore Jeyabalan joined the hospital at Peikulam in 1969. Jeyabalan served Luke's leprosarium for nearly forty-one years (1967-2008). His service to lepers brought many into the love of Christ. By his efforts, many children of the lepers got a good education free of cost.⁴ The St. Luke's Leprosarium is grateful to the work rendered by this doctor.

Home for the Healthy Children of the Leprosy patients:

This home was started in 1985 for the children of leprosy patients. The incident which took place in the Palayamkottai Cathedral induced Doctor Jeyabalan to open the home. Mathiah a leper was too disabled to beg. So he used his son to beg in front of the Cathedral. Paul a retired teacher brought the boy to the leprosarium. Jeyabalan sent the boy to the school at Asirvathapuram. But the parents of other children refused to send their wards to school. So Jeyabalan gave a talk to the teachers of

⁴ Interview with Jeyabalan, Former Medical Superintendent, St. Luke's Leprosarium, Peikulam on 10 September, 2014

Asirvathapuram School. Nearly 100 children were there in the home for healthy children of leprosy patients. The construction was sponsored by the World Missionary Evangelism, Dallas, Texas, USA.⁷

The healthy children of leprosy affected mothers were very often orphaned when a mother affected by leprosy was promptly deserted by her husband who marries another woman abandoning not only his leprosy afflicted wife but also his own healthy children born through her. These unfortunate kids often tend to become beggars as well as 'lepers'. St. Luke's Leprosarium Children's Home gave refuge to fifty-six such children. All the children are healthy or leprosy cured and attend the school in the neighbouring village. After X (10) standard, they are given job-oriented training (L.T.I) and are enabled to blossom into self-reliant citizens. There are twenty-six children studying school Education and Technical courses in various schools, colleges and technical institutions. In the Home for the children only children of leprosy - subjects were admitted. But physically handicapped children, children of physically handicapped parents and orphans were also admitted.

Awareness Programme

Every Sunday night a team from the Leprosarium visited a village and explained by means of slides, talk and film, what leprosy is and what to do about it. The health education team of the leprosarium visited the schools and villages. Village opinion leaders and teacher trainees are brought over to the hospital at the expense of the hospital for a live demonstration with clinical materials and patients.

Doctor Jeyabalan requested the public to visit the hospital in order to create awareness. The Lepers don't have the sense of feeling in the beginning. After they get pores in their hands and toes they come in search of the doctor. Jeyabalan wanted to give health education to the people. To remove the superstitious belief regarding leprosy he spoke in the Teachers' Association Meeting, school assemblies and in churches during church festivals.

Beneficiaries

Various patients who were cured started their own business and one of them is given below.

Name : Mohammed Yusuf S.M., Pathanadai
Age : 52

⁷Jeyaraj, P. A Study on impact of rehabilitation services on the life satisfaction on Leprosy affected people in Pondicherry. Chapter I, 2011, p.12-13.

Name of the Parents : Mohammed Ibrahim and Kava Devi
Name of the Spouse : Syed Ali Fatima
Afflicted with leprosy : Since 1995

S.M. Mohammed Yusuf of Puthamadaï was a businessman at Trichy exporting readymade garments. He married his cousin Syed Ali Fatima on 9 June 1991. He was the only son for his parents with two sisters. He had the symptoms of leprosy in his right breast in the year 1995. In the same year, he had a chance to visit Malaysia. He had acute pain in his right arm and consulted a doctor in Malaysia. His arm was paralyzed after the treatment. This made him return to India immediately.

The doctor in Tirunelveli confirmed him of the disease. Moreover, he had sore in his hands and legs. The news of the disease shocked Yusuf. But his friend Buhari informed him of the leproserium in Peikulam. Yusuf decided to end his life. But the encouragement given by his friend made him visit Peikulam.

The affection and concern showed by doctor Jeyabalan brought confidence in Yusuf. He took a rented house and stayed there for fifty-two days with his mother and sister. His economic condition deteriorated. His young wife who was trained in the art of designing mats at Puthamadaï looked after the economic condition of his family. Jeyabalan's treatment cured Yusuf of this deadly disease.

In order to give him life Jeyabalan brought the mats from Yusuf and gave them as wedding gifts. The leproserium also gave him a loan of 10,000 rupees for the updation of mat weaving and he had to repay the loan in twenty-five installments. As of now, Yusuf ekes out his daily bread by working as a real estate broker. Peikulam leproserium changed Yusuf's attitude towards the disease and gave him a fresh lease of life.

Conclusion

The small sapling has grown into a huge tree giving life to many leprosy patients. The hospital not only cures this sickness but also provides rehabilitation for the leprosy patients. The children of the leprosy patients are also given life in the Fischer's Children home. They are given chances to start a new life. The Leprosarium not only meets their physical needs but also their mental and economical needs. St. Luke's Leprosarium is one of the two Referral Centres of its kind in South Tamil Nadu.

Doctor Vedabodakam and Doctor Jeyabalan are icons in the eyes of the lepers in the southern districts of Tamilnadu-Thoothukudi, Tirunelveli, Kanyakumari and Virudhunagar. What they have done to the social outcastes beggars description. Incredible was their contribution to the lepers and leprosy.

Name of the Parents : Mohammed Ibrahim and Kava Beevi
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S.M. Mohammed Yusuf of Pathamadai was a businessman at Trichy exporting readymade garments. He married his cousin Syed Ali Fatima on 9 June 1991. He was the only son for his parents with two sisters. He had the symptoms of leprosy in his right breast in the year 1995. In the same year, he had a chance to visit Malaysia. He had acute pain in his right arm and consulted a doctor in Malaysia. His arm was paralyzed after the treatment. This made him return to India immediately.

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Doctor Vedabodakam laid the foundation for St. Luke's Leprosarium and it was Doctor Jeyabalan who built the superstructure. The duo served the socially ostracised in their unique ways.

Doctor Vethabodakam was a pioneer in this field. It was purely a venture of faith of the one man. He cared, took pains to reach out to the heartland hearts of the poor to help solve their problem. It was a leap into the dark in response to a challenge. As a doctor at St. Luke's Hospital, Nazareth, he evinced avid interest in treating the lepers. It was a time when people shuddered at the sight of the lepers. But it was a godsend opportunity for him to treat the lepers. The healing ministry of Jesus Christ which he had read in the Gospels had a great impact on him. The people in general and the Jews in particular disgusted at the sight of the lepers. But the attitude of Jesus Christ was diametrically opposite. He had a great concern for them and took pity on them. It was this concern and compassion which made him touch and heal the leper. The leper was completely cured of that dreaded disease. It was nothing but a miracle performed by the physician from above. Doctor Vethabodakam, being a mundane physician, knew for certain that it was impossible for him to cure a leper completely of his disease. But he was certain that he could treat the lepers and hold the deadly demon in check.

With this confidence and grit, Doctor Vethabodakam went to Peikulam in a jeep along with his assistants. The jeep did stop at the villages en route to Peikulam. The patients who had been enjoying the fruits of the doctor's treatment would be waiting there to get the pills and milk powder. The chronic patients were treated only at Peikulam. The doctor had to face a rough weather not only from the public but from the patients themselves. The former were against the thronging of lepers in their villages while the latter were irregular in taking the pills and attendance since it was an embarrassment for them to wait in open places for the arrival of the jeep. Nevertheless, never did he lose heart because he knew fullywell that the path to the destination of his mission was replete with thistles. The festering ulcers in the hands and legs of the lepers were a horrific sight. Worse was the foul smell that emanated from the ulcers. Had other doctors had similar experiences, they would have quit the scene. But not Doctor Vedabodakam. So much was his determination and dedication.

Doctor Jeyabalan was the worthy successor to Vedabodakam. The latter was the former's mentor. It was the inspiring speech made by Vedabodakam which gave him an impetus to step into the shoes of Vedabodakam. It was on the solid foundation laid by Vedabodakam, Jeyabalan built the superstructure. The present leprosarium and the sprawling area consisting of the grove, piggery, goatfarmed fields are the fruits of the indefatigable work of the sprightly Jeyabalan for more than four decades. His approach to lepers and leprosy was different from that of his mentor. He was not satisfied

with treating the lepers. He went many steps further. He thought of their future after healing them. He chalked out plans to make them earn their daily bread by doing work in the agricultural fields and by rearing cattle and piggery. He achieved success in this mission to a great extent. Notwithstanding his effort, a few lepers after their cure resorted to begging because they thought that begging was more remunerative than other occupations.

The greatest achievement of Jayabalan was bringing down the ratio of the lepers in the society. Bringing down the ratio from three per hundred to three per ten thousand in 1970 was by no means a mean achievement. With a view to achieving this, he visited institutions and churches and educated them about the disease and made them get involved in containing the children studying at the nearby schools.

Doctors Vedabodakam and Jayabalan have carved a niche for themselves in the field of medical science related to the lepers in this region.

DEVELOPMENT OF TEACHER EDUCATION-POST INDEPENDENCE INDIA

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Abstract

"Teachers are literally arbiters of the nation's destiny. It may sound a truism but it still needs to be stressed that the teacher is the key to any educational reconstruction"

Teacher Education is based on the saying "Teachers are made not born , in contrary teachers are born not made". It is considered as an art as well as science and the teacher has to acquire skills which are useful to transmit the cultural curriculum.

Teacher training did not develop in India in an effort to improve methods of teaching, to introduce new ones, or to extend the spread of education to the great mass of people. It came about in an effort to introduce in altogether new ways preparing pupils for the lowest levels of administration of revenue and law and order.

INTRODUCTION:

With the advent of the western powers in India, a new type of educational system, quite different from the existing one, came to be established. European missionaries took lead by starting schools first and teacher training institutions.

Prior to the advent of the European powers the "Monastic System" remained an important method of training for quite a number of years. But very soon the system was found to be inadequate and steps were taken to systematize the training of teachers.

HISTORICAL BACKGROUNDS:

It was only during the British period that the teacher education had its birth. As early as 1807, William Carey national school for primary teachers at Serampore. In 1825, the Court of Directors awarded the society a monthly grant of 5000 and expressed their approbation for the education of persons working as teachers in native schools.

Training systems and normal schools were set up largely to teach the subjects of the government sponsored system. They were also used to persuade them to introduce new subjects and new methods.

Of this broad theme there were variants in different parts of the country at different periods. The 1854 education despatch of East India Company from London outlined, for the first time, a comprehensive educational policy for the whole India. It set the training of teachers for new courses and new schools set up by the government. On the other hand, this should perhaps not be assigned too much significance, as the same despatch also commends the growth of primary education in north-west provinces which relied on inspection of indigenous schools and rewards rather than teacher training.

In the training of teachers, the consequence was a beginning towards manual and practical activities and teaching skills as part of the training school curriculum which finds prominent mention in the government of India's educational policy resolutions of 1904 and 1913.

In 1913 resolution, and then more clearly and emphatically the Calcutta university commission¹⁰ emphasized the role of universities in the professional training of secondary teachers and educational research, though in practice this did not pass unchallenged by government educational administrators.

Role of Different committees in Teacher Education

The changed social, economical and political conditions after our independence necessitated the reworking of the traditional system of education as well as the teacher education programmes. It will be interesting to observe the recommendations of various committees and commissions appointed by government of India for the improvement of teacher education in free India.

The University Education Commission (1948 - 49)

Just after independence the University Education Commission was constituted under the chairmanship of Dr. S. Radhakrishnan. The commission submitted its report in 1949. For improvement of teacher education, the commission suggested that the teacher education must look at the whole course from a different angle, that the theory and practice should support each other, that the theory of education must be flexible and adaptable to local circumstances.

Secondary Education Commission (1952 - 53)

One of the important events of the decade was the report of the Secondary Education Commission. It analysed the problems of secondary education and the training programme in great depth. It gave importance to reconstruction in the teacher, his personal qualities, his intellectual qualifications, his professional training, etc. as the commission made recommendations on all these aspects. It found that if teacher training institutions existed, 1. Primary Teacher Training 2. Secondary Teacher Training Institutions.

Kothari Commission (1964 - 66)

The Education Commission was set up by the government of India under the Chairmanship of Dr. D.S. Kothari to study the educational development. The commission observed that a sound programme of professional education for teachers

was essential for the qualitative improvement of education. The commission pointed out the weakness of the existing system and suggested ways to improve it.

V National Policy on Education (1968)

Incorporating the recommendations of Kothari Commission, the Indian parliament adopted the National Policy on Education in 1967. The NPC 1967 included the suggestions as far as education of teachers is concerned.

VI National Policy on Education (1986)

The government of India announced a New Educational Policy in 1985. Accordingly National Policy on Education was produced in the year 1986. It made recommendations.

On the basis of the recommendations of various committees and commissions, many changes were effected in the education in general and teacher education in particular. Education was regarded as one of the basic sectors of the country. In all five year plans education was given due importance.

The ministry of education, Government of India established in May 1975, The National Council for Teacher Education usually termed as NCTE, for maintaining the standards in teacher education in the country. The NCTE was established on the assumption that it would advise the centre as well as state governments on all matters pertaining to teacher education.

Qualification for admission

The qualification for admission to teacher education institutions differ from state to state. For primary education it is Secondary School Leaving Certificate with ten years of schooling. In most, it is Higher Secondary with twelfth schooling. The bachelors degree is the minimum requirement for the B.Ed. degree of one year duration, which is in nearly all institutions. The four year integrated course offered in the Regional College of Education admits on completion of higher secondary school. To teach in higher secondary schools, the requirements are Masters Degree. For the M.Ed degree, the minimum requirement of Masters Degree with B.Ed is being insisted upon a number of states. A few attempts at integrated course for elementary level after ten years of schooling were tried out unsuccessfully.

Teacher Education at various levels:

Teacher Education in our country exists at various levels.

I Teacher Education at Pre – Primary Level

Although pre – primary education is not a state responsibility, it has been accepted that the education at this level is important than the other stages of education. Unfortunately facilities for pre – primary teacher education are neglected in the country. Though the successive governments and different private agencies set up a number of pre – primary schools, neglected the area of training the pre-primary teachers.

II Teacher Education at Primary Level (T.T.C.)

The teacher training programme for the primary stage is different from that of the pre-primary stage, since the objectives of teaching in a primary school are different from those pre-primary education. Here the emphasis is on literacy, numeracy and other social and emotional objectives. This training course is open to matriculates and is of two years duration in most of the states of the country.

III Teacher Education at Secondary Level (B.Ed.)

This training course is opened to graduates and is of one year's duration with an emphasis on the principles and methodology of teaching, leading to the B.T. subsequently renamed as B.Ed. degree. In some states, particularly in Uttar Pradesh, the education department issues a diploma known as Licentiate Course (L.T.) which is considered equivalent to the B.Ed. degree.

IV Teacher Education at Highersecondary Level (B.Ed.)

Since it has been recommended by the Education Commission as well as the NCERTT that the +2 stage of education is to fall within the purview of school education and is to be given a vocational bias, it has been suggested that a separate structure of teacher education for the higher secondary stage should be evolved. The NCTE framework has proposed a new structure for this stage of education.

V Master's Degree for Teacher Education (M.Ed.)

At higher education level there are the University Departments of Education to provide M.Ed. degree course for preparing teacher educators and administrators of both primary and secondary levels. Through M.Phil. and Ph.D. courses they take up research work inculcate research attitude among prospective teacher educators and administrators. In addition to these, almost all the universities offer graduate and post graduate courses in teacher education through distance education.

VI Teacher Education for Special Subjects (B.Ed.(Spl.), M.Ed.(Spl.), B.P.Ed.etc.)

Special Training Institutions are there for preparing teachers or educating the physically handicapped and the mentally retarded children. There are also special institutions like J.J.School of Arts, Bombay and Adyar for preparing physical education teacher, music teachers, craft teachers, dance teachers, fine arts teachers. In some states there are special courses for preparing specialists in English, Science, Mathematics, Geography, Agriculture, Languages etc.

Current problems and trends in Teacher Education

The question has often arisen as to what elements of general education and culture should be included in the teacher training programme and how. Traditionally, the normal school has always taught some languages, arithmetic, social studies, and natural science, though it has not always been adequately staffed or equipped for it. It has sometimes been urged that because it does not come from a sufficiently high ability or attainment group, the student teacher needs remedial instruction particularly in material which he expects to teach at the primary school himself.

There have been tendencies towards combining teacher training with other functions. Many colleges of education engaged in preparing young women for homemaking, or home science extension work as part of community service prepare teachers of home science. On the other hand women's basic training institutions offer home science courses in addition to life and vocational preparation.

Conclusion :

Our government assisted rural school teachers to develop graded self learning materials and then organized a teacher training programme in use these materials for improving achievement in the schools several other such programmes have been developed based on need based action projects they have solved local problems and been replicated in situations the initiative has however come from outside agencies. Teachers trained in action research should be able to identify problems bring them to the notice of action groups and be able to participate in the development of the programme being participatory or beneficiaries of the innovations.

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GROWTH OF TECHNICAL EDUCATION IN KANYAKUMARI DISTRICT

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ABSTRACT

The prime function of education is to help students to become good human beings, motivated to fulfil their true potential for their own benefit as well as for betterment of the society as a whole. Education can develop capabilities which include behavioural, cognitive, spiritual and intellectual components. Vertical mobility refers to the movement of an individual or people or groups from one status to another. It involves change within the lifetime of an individual to a higher or lower status than the person had to begin with.

Technology is a systematic knowledge which put into practice –that is to use tools and run machines to serve human purpose. Science and technology man bring social change.The term "Education" has been clearly defined as the process of developing and training the powers and capabilities of human beings.

Key Words

Education , potential, capability ,technology ,human beings

INTRODUCTION

In Kanyakumari District prior to 1956 , under technical education type writing and some other vocational technical subjects were imparted through private agencies and some government schools. It is a pity to state that no technical education existed in the past even after the formation of Kanyakumari District, except the government polytechnic at Konam established in 1959. However, one could witness a sudden spurt in technical education in Kanyakumari District recently, ever since 1980. At present the people of Kanyakumari District got the privilege of enriching their technical knowledge thanks to the establishment of number of engineering colleges.

Technical Education includes Technical Institutions like Polytechnic, Industrial Training Institutions and Engineering Colleges both private and public. In the ancient time, the technical education was imparted hereditarily. The father's profession like medicines, gardening, masonry, weaving etc. became their family profession. But Indian education was theoretical in character and lacking invocational industrial and technical aspect.

But with the advent of Industrial revolution and the expansion of scientific advancement, it became necessary to select suitable persons to study various technical studies like Engineering and Medicine, mostly according to their taste. It is evident that there were many technicians and physicians served under the Monarchs who constructed massive building structures and provided best medical treatment. The best standing monuments of this Districts Padmanabhapuram palace and subways between Padmanabhapuram palace and Vattakkottai and massive towers of Suchindran Temple are best examples of the development of technical skill.

Evaluation of Technical Education

Historically speaking, Kanyakumari District formerly called South Travancore had a long history of Technical Education. Since 1820 Christian Missionary established the first technical educational institution. In 1820, Rev. C. Mead founded the school of industry at Nagercoil for the purpose of promoting popular arts and instructing the children of industries. The boys were taught lesson in printing and book binding. A similar school was established at Neyyur, the art of weaving, rearing a silk worms and the manufactures of sugar, rubber and paper were taught in the industrial institutions managed by the missionaries. But this benevolent enterprise inaugurated by Rev. Mead was neglected by the mission for some times.

From 1800 -1857 the company required some Indian Engineers for constructing roads, canals and government buildings under the public works department. Hence they included technical and vocational education as the chief branches of education. This situation made immense need for the service expert engineers. So the educated got good jobs under the Britishers Public Work Department.

In due course of time missionary technical institutions faded away. Sri Moolam Ramaavarma technical institute is one of the oldest technical institutes in former Travancore state in 1905-1906. Since the re-organization of the states, it is under the administrative control of the Madras Government. It continues to function even today. This technical institute at Nagercoil provided three years course in weaving, carpentry and Black smithy initially. In the first decade of the 20th Century, the importance of the technical education was realized still more.

There more various commissions and committees were formed to luck the establishment of technical institutions. The committee recommended appreciation and dignity to manual labour and promotion of technical skill for the development and advancement of industry and technology. Education should advancement of industry and technology. Education should emphasis on agriculture, technical, commercial and other practical courses besides the academic one.

After independence, the Indian Government adopted new industrial policy resolution in 1948, which aimed at rapid industrial development with the help of advancement in science and technology. In 1951 the Indian parliament passed the Industries Development Regulation Act. Accordingly at the end of the first five year plan, the Government of India adopted the new industrial policy resolution in 1956. It classified the industries into 3 categories with underlying note of predominant role of the state in industrial development.

The Government of India appointed a committee in the year 1945, to advise on the provision of advanced technical education in the country under the chairmanship of N.R. Sarkar. The committee after reviewing the condition of technical education in India recommended the establishment of four higher technical institutions one in each of four regions of India North, South, East and West. The All India Council of Technical Education fully endorsed the recommendation of the Sarkaria Committee. The Indian government accepted the recommendations of the Sarkaria Committee and gave its approval for establishing two institutions one at Calcutta and other at Bombay.

In 1948, the All India Council of Technical Education conducted a meeting and considered the location of the institute in South and North and decided to locate Indian Institute of Technology at Kharagpur for the East and Bombay in the west to train 3000 undergraduate and 1000 post graduate students, thus the beginning of the technical education in India Institute of Technology. Further the Indian educational commission or Radhakrishnan Commission was appointed by the Government of India in 1948. The commission recommended in structuring the curriculum for the engineering courses. The Radhakrishnan commission opines that engineering course to study include general education, basic physical and engineering sciences lower applied courses and towards the end of the course specialization in some specific field may be chosen by the candidate.

In addition the Radhakrishnan commission also classified the engineers in following categories namely. 1. Senior Administrators, 2. Engineer-Scientists, Design and Development Engineers, 3. Engineers-required for production operations and maintenance and sale, 4. Technical assistants and Designer draft men, 5. Draft men, Foreman and craftsmen and it recommended institution should be created to raising the stock of engineers in all these categories* the planning commission appointed a working group on Technical Education.

During the first five year plan the Indian institute of science had developed and Fourteen Engineering Colleges were sprung up. Kotbani Commission has made important observations for promoting technical and vocational education in India. As per the opinion of the commission number of polytechnics was started of which one in Kanyakumari emphasizing special attention to girl students.

In 14th October 1957 a new department for technical education was established under the control of Director of Technical Education. The Vice-Chancellor of the state Universities, Technocrats, State and Central Government officials and Heads of related departments (Industry, commerce and Education) from the Board with the Minister of Education as its Chairman. This Board advised the government in the matter of technical education granting affiliation, recognition to technical institution and formulating the government policy on technical education.

At the national level, the top most policy making body in technical education is the All India Council for Technical Education. There are regional committees for the council, Tamilnada comes under the purview of the Southern regional committee.

List of technical institutions in kanyakumari district

- Nooral Islam College of Engineering, Kumarcoll
- St. Xavier's Catholic College of Engineering, Chankankadai
- SreeNarayana Gura College of Engineering, Manjalmoodu
- C.S.L Institute of Technology, Thovalai
- Government Polytechnic College
- Moderator Gnanadason Polytechnic, Nagercoil
- Morning Star Polytechnic College, Chankankadai
- Sree Krishna Polytechnic College, Chankankadai
- N.M.S Kamaraj Polytechnic, Puthuvila
- Kalavevanar N.S.K. Polytechnic, Chembakrammpudhur
- Government Institute Training Institute, Nagercoil
- S.M.R.V. Government ITI for Women, Nagercoil
- Nirmala Institute of Technology, Manalikkal
- C.M.S Industrial Training Institute, Azhikapandiapuram
- St. Lawrence Technical Institute, Nagercoil
- Nava Bharath Industrial Training institute, Kuzhithurai
- St. Matha Industrial Training Institute, Kuzhithurai
- Kanyakumari Diocese Church of South India Industrial training Institute, Kalikkavilai
- Nestromy Transport Corporation Industrial Training Institute and Driver Training School, Nagercoil
- J.E. Industrial Training institute, Thockaly
- Institute of Industrial Training , Munchiri
- St. John Industrial Training centre, Marthandam
- Friends Industrial Training Institute, Mathcode
- Bharath Engineering Training Centre, Nagercoil
- Technical Institute of Engineering and Industrial Training centre, Nagercoil
- J.M Industrial Training Institute, Colechel

CONCLUSION

Indian Government and Indian corporate sector has recognised the importance of technical education in the changing global scenario. Today under the reforming economic conditions, integration of the Indian economy with world economy presupposes efficiency and competitiveness on the

domestic front as well as in the international arena. As the process of globalisation is technology-driven, the very success of economic reform policies critically depends upon the competence of human capital.

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Role of Missionaries on Educational Development in Southern Districts of Travancore State

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Abstract

The advent of Christian missionaries from the west and the establishment of the British Raj in India led to several revolutionary changes of far reaching consequences. Under the reawakening influences of the west, a new India was emerging. The introduction of western education struck a very deep root of Indian culture and life. India in many parts felt the impact of Christian philanthropic work done through Hospitals, Orphanages and Educational Institutions such as schools and colleges. The Christian missionaries helped the spread of education to every part and corner of the country. The missionaries found in English education a valuable ally to their evangelistic propaganda. Though the missionaries were guided by religious motives in their educational activities, it is to be borne in mind that they nevertheless spent their talents and energy, time and money for the regeneration of India. Long before the arrival of missionaries, there were schools in India, but they were both few in number and poor in quality. At the time of advent of protestant missionaries the condition of native education was at a very low ebb. Higher class people were the advantaged group in the field education. It was against such odds that the Christian missionaries started their institutions and threw them open to all castes and communities.

Key Words:

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British (i.e., missionaries, propaganda, communities, education).

Introduction

The Christian missionaries, as elsewhere in India, were the pioneers of English education in the erstwhile Travancore state and more particularly in the theroozh Travancore; the area presently forms the Kanyakumari district. The Portuguese and the Dutch, who came to the erstwhile Travancore state even prior to the British, were the Roman Catholics and they did little towards the cause of education. But, the protestant missionaries who arrived later were the first to introduce English education in the district, which was the part and parcel of the Travancore state.

The first English school in Travancore was started by William Thobias Ringeltaube, a native of Prussia. From 1806 to 1816 he devoted himself to evangelical work, carrying with him the mission of English education wherever he went. He established several schools for children Christian as well as non-Christians. On the recommendations of the Resident Col. Munro, Ringeltaube's efforts in the cause of education were aided by a grant of land at a nominal rental made by Rani Lakshmi Bayi. The most important name connected with educational work in the Travancore state is that of Rev. Mead, who came as missionary of the London Mission Society in 1817 and settled in Nagercoil.

Another batch of Protestant Missionaries, the church mission Society, has also contributed largely to the growth of education in the state. Later the Catholic Missionaries entered the field and greatly interested themselves in the spread of female education. Thus the higher education in Travancore, on modern lines, dates so far back as the second decade of the nineteenth century when the London Mission and Church Mission Societies established two English schools at Nagercoil and Kottayam.

The London Missionary Society wanted to promote education in their field of activities besides spreading the gospel message as they thought the education is also important to sustain their effort. With this in mind they sent a few educational Missionaries who devoted their effort for the cause of education. The earliest of European Missionaries to begin pro-seyitization work in Travancore were the Roman Catholics. They worked mainly among the lower caste particularly the fishermen community of the coastal belt. The Catholic Missionaries greatly

interested in the spread of female education. As a result of their educational activities, they received substantial aid from the Government. The two important Protestant Agencies that operated in 19th Century in Travancore were the Church Mission Society (CMS) and the London Missionary Society (LMS). Both of them took keen interest in the spread of western education. The Church Missionary Society commenced its work in Travancore in 1816 as a Missionary of help to the Syrian Church.

Missionary Institutions in the southern districts:

The protestant missionaries were the first to introduce English education in South Travancore. They founded schools and colleges adjacent to their churches. L.M.S missionaries were not only the pioneers of the Western or English education but also pioneers in female education. In 1859 there were 1,468 girl students in all the missionary schools of South Travancore. While this much of effort was taken by the Missions to encourage female education in the early years of 19th Century, the native Government of Travancore was supremely indifferent to the field cause of female education.

Although in this chapter we deal with the period from the mid 18th century, we have to go back to the first navigators who set foot in India in the 15th century. The aim and work of the earliest missionaries from the time Vasco de Gama landed in Calicut in South India, in 1498, related to spreading Christianity. There were Portuguese, Dutch, French, Spanish and Danish missionaries and they started schools as the medium through which to spread their message. The clerical act of brought more missionaries from Germany and America, as India was opened up for people from the whole world. The Basel Missionary worked in Mangalore from 1854 and extended its activities further south.

From the humble beginning of the year 1819, with the establishment of Nagercoil seminary and school for the girls at Nagercoil, the missionaries had tried a lot to serve the literacy of the district.

Primary Education:

In the year 1931, the Kottar Diocese was formed and the schools hitherto maintained by the missionaries also came under the supervision of the Diocese. In 1931, there were 75 primary schools maintained by the missionaries of which many of them were not recognized by the then government of Travancore. The number of schools rose to 93 in 1945. Among them the most important was the Carmel School started in 1922 by Bishop Benziger. He also founded in 15 October, 1907 St. Francis School, Nagercoil to promote vernacular education. In 1872 through the influence of the Neyyoor Medical Mission, a school for high-caste girls was opened by Mrs. Thomson at Eraniel. By 1882, a day school for the high caste girls had been established in Thuckalay, Thiruvithamcode, Thalakulam and Neyyoor. Schools for high caste Hindu girls similar to the Eraniel school were started at Kottar, Vailaery, Kriahankal and Nagercoil (The Bramin Street) by the wives of Missionaries/missionaries. During 1902 two Anglo Vernacular schools, one for boys and the other for girls, were opened at Neyyoor. In 1928 a primary school at Kadimalaikunju in Melkkamandapam was started. The school became a full fledged vernacular school with class I to VIII.

In the year 1945, when compulsory education was introduced in the Travancore state, there was a move to nationalize all the private primary schools in a phased manner. As a result 26 primary schools maintained by the missionaries in Agasthiswaram and Thevalai Taluks was taken over by government. Recognition and grant-in-aid to missionary schools were stopped. The missions fought for their rights and represented their cause and however in 1947, 75 primary schools were re-recognized and grant-in-aid were extended to them. The total number of primary schools maintained by the missionaries in the district, during 1977-78 was 100. As on 30th September 1986, the number however increased to 120.

Secondary Education:

Until 1947, there were two types of schools, English and vernacular, in Travancore state. In 1947, they were converted as new types of middle or high schools, where either Tamil or Malayalam was the medium of instruction, with a prominent place for English as the second language. The services of the missionaries towards the cause of secondary education were comparatively lower than primary education. The Malankara Catholic Church under Fr. Joseph

Kazhithali and Mother Mary had contributed much to the growth of education in Vilavancode. Fr. Mar Ivanios, Archbishop of the Malankara Syrian Church started schools. As a first step in this regard, he made a purchase of schools. Mathicuzhuzhal School in Kazhithali was purchased from K. Padmanabhan Nadar. In 1940 the Chellanakkulam School near Thudakalay was purchased from Fr. John Arambachary, the parish priest of Chellanakkulam. The Daughters of Mary, Primary school was started by the sisters in 1941.

The purpose of all these missionaries was to 'convert' and to meet the educational needs of the 'converts', and to train up the Indian helpers in these activities. The members of these societies undertook studies in the vernacular languages, to understand, and to be understood and to translate the Bible and prepare dictionaries. From 1818 onwards, missionary activities for promoting girls education through the setting up of schools and orphan homes for them.

Higher Education:

The most important missionary connected with the educational work in South Travancore was Charles Mead, the master builder, who developed the infant mission left by Ringelbach. Mead shifted his station to Nagercoil in 1818; the school at Myladi started in 1809 was also transferred to Nagercoil. He strengthened the school which was then called the Nagercoil Seminary; it was started in October 1819, with a boys boarding school with thirty boys. With the intention of making the seminary a 'Central School', Rev. Charles Miller, the first educational missionary sent by the mission, and John Robert, the headmaster admitted the most intelligent pupils picked from mission schools in the villages. James Duffie, who was in charge of the operations from 1860, obtained the sanction of the Directors of the LMS to raise funds for a college in South Travancore. The friends of the society promised large sums of money, the chief among whom being Sepimus Scott, one of the directors. In 1893 the seminary was raised to the status of a college, affiliated to the University of Madras and was named, Scott Christian College.

Conclusion:

An analysis of the growth of education in Travancore under the missionaries brings to light many important aspects and stage of development in the history of education in Travancore. Once education was the exclusive right of the people who were up in the social ladder. But this tradition underwent a thorough change with the introduction of English education in Travancore. Saint Christian College and the Christian Mission Society College were established within a short period. The sudden development in education brought many changes in education, social, political, and economic fields. Further this introduced important changes in school education also. Socially, South Travancore, which was under the spell of Aryan domination, underwent to a thorough change due to the introduction of education to the lower class people. The introduction of education by the missionaries of the LMS in South Travancore marked the beginning of many revolutionary changes. Students were admitted regardless of caste. The government seized the need of educating the depressed classes and hence opened schools for them. The educational activities of the missionaries helped to the development of native languages like Malayalam and Tamil. The translation of Bible in Tamil and Malayalam in prose form helped to growth of prose literature.

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Ships and Shipbuilding in Kerala as Reflected in Epigraphic Records

Shamli C.K.

Indian ship technology and navigational knowledge goes back to the 3rd Millennium B.C. Traditional boat builders could make ships, which were fully sea-worthy and could sail to West Asia. The discovery of Pre-historic caves and their art was started during the colonial period. Evidence of Maritime epigraphy of Kerala is comparatively rare. The paper mainly focuses a brief Survey of the epigraphic study of ship and shipbuilding in Kerala. South India is strategically positioned in the navigational networks of the Indian Ocean region that connect the eastern and western worlds. Many ports were developed in South India during the ancient period.

Ship and Ship building references in Indian epigraphy

The Harappans (or Indus Civilization) constructed the first tide dock of the world for berthing and servicing ships at the port town of Lothal.¹ The terracotta models of a boat from Lothal and engravings on Indus seals give some idea of ships going to the sea. An engraving on a seal from Mohenjodaro represents a sailing ship, with a high prow; the stern was made of reeds. In the center, it had a square cabin. Out of five miniature clay models of boats one is complete and represents a ship with sail.² The earliest reference to maritime activities in India occurs in *Rigvēda*. "Do thou whose countenance is turned to all side send off our adversaries, as if in a ship to the opposite shore: do thou convey us in a ship across the sea for our welfare."³

There are the two varieties of scripts in early historic India: Brāhmī and Kharoshṭī. The earliest documented use of these scripts is in the Aśokan edicts. Most of the inscriptions are inscribed on stone slabs while some are engraved on copper plates.⁴ Most of the inscribed stones are found in temples and they contain rules and regulations pertaining to the duties of various temple functionaries, details of offerings to the deities, accounts of regular income to the temples, penalty for dereliction of duty and similar offences and so on. In other words, these records are meant for communicating with various sections of common people. A few of the records are trade charters given by rulers to various groups of traders, mostly foreign merchants.⁵ There was an epigraphic evidence about acquisition of vast wealth in Tamralipta by three merchants from far-off Ayōdhya in UP, at a period much later to the pre-Gupta age.⁶ The inscriptions

in Kharoshthī and in the mixed script (Brāhmī-Kharoshthī) noticeable on pots, plaques and seals are palaeographically datable to a period from the second half of the 1st century A.D. to the first quarter of the 5th century A.D. One of the inscriptions on a seal, displaying a ship refer to a Trapyaga class of ship owned by a powerful family. Thus a class of people from the north-west became wealthy and powerful in Vanga through commercial transactions. Seals displaying Ocean going vessels bear inscriptions referring to journeys in different directions.⁷ The boat builders and ships have been depicted in the brick temple in the district of Midnapore, Birbhum and Bankura in Bengal. The vessels are classified as raft, dugouts and cargo carriers and are used for commercial purpose.⁸

Ships and Ship building in Kerala

One of the important westerly trade route connected India and Roman Empire went from Musiri via Red Sea Coast.⁹ The ship that sailed from Musiri went directly to Berenice or Quseir al Qadhim on the Red Sea Coast crossing the Arabian Sea. Berenice and Quseir al Qadhim of Egypt have reported Tamil Brāhmī inscriptions. The earliest specimens of writing in South India are in the Southern variety of Brāhmī script. Berenice of Egypt has abundant archaeological and botanical evidence and a few textual materials for contacts with India in general and Malabar Coast in particular. The find of 75 kg of pepper in a jar and potsherd with Tamil Brāhmī inscription, coconut shell fragments and teak wood remains are important in this regard. The Tamil Brāhmī inscription bearing the personal name "Korrapūmāṇ" indicates that South Indian merchants visited this port or the goods were meant for the South Indian merchants. Quseir al Qadhim lies a little north of Berenice have reported two sherds of pottery with Tamil Brāhmī inscriptions reading *kaṇaṇ* and *sāttan* and another sherd with a post firing graffito reading "*panai Ori*".¹⁰ Iravatham Mahadevan interprets the last inscription as referring to a pot attached to a hanger. But actually it refers to the name of an individual, perhaps a merchant.

The inscriptions of the sea coast names are seen in the Huzur office plates (855-862 A.D.). All the plates are engraved on both side with deeply and neatly cut letters of the Tamil alphabets.¹¹ The Huzur office plates inscribed the name of places Minchirai, Tēngāpattāṇam etc. Minchirai is the place located in modern Munjire two miles north of Pārthivapuram. There is a sea coast, very near Pārthivapuram a place, named Tēngāpattāṇam.¹²

A *Vaṭṭeluttu* record in Tamil language belonging to Chōla king Rājarāja I from Suchindram temple, is dated 999 A.D.¹³ The Suchindram inscription refers to the Chōla king who caused to have destroyed the ships of Chēra king at

Kāṇḍalūrsālai referred to in the various records of Rājārāja.¹⁵ The Tiruvāṅgāḍu plates say "The Pāṇḍya king, intent as it were, on extinguishing the fire of the Chōḷa king's valour entered the ocean deserting his hereditary dominion" and the Mahāvamsa records, "Now at the time (between A.D. 940-952) king Pāṇḍu, because he feared the Chōḷians, left his country, got into a ship and landed in Mahatita".¹⁶

The Tiruvāṅgāḍu plates record that Āditya I, Chōḷa king took possession of Toṇḍai-nāḍu defeating its ruler Aparājita. This event must have happened at the end of the third quarter of the 9th century A.D.¹⁷ The extension of the Chōḷa dominion into Toṇḍai-nāḍu is also recorded in a Tillaisthānam inscription.¹⁸ Kanyakumari inscription places that the Rāshtrakūṭa king Kṛishṇa III occupied Toṇḍai-maṇḍalam in 942 A.D. It is proved in his Siddhalingamadam inscription.¹⁹ The subjoined Tamil Copper plate record that Ramnad Setupathi refers to the powerful control over the Toṇḍai-maṇḍalam, the king is the warden of the Tondi harbour and the stopper of the swagger of the Tanniyas.²⁰ The above epigraphical references point to the importance of Toṇḍi harbour. Travancore State Manual says that the port of Alleppey was opened out for commerce in the reign of king Ravivarman much to determine of the Dutch trade and that great facilities were afforded to certain wealthy merchants of Sindh and Cutch to colonise at the port so as to assure the commercial prosperity of the State.²¹ The story of Rāmavarmayaśōbhūshaṇam points out some merchants of these countries were carrying on a brisk trade along the West Coast down to Ceylon and whose settlement at the new port of Alleppey.²² The Story Vasulakshmikalyanam refers to the name of the port officer Veladurgapāla and his activity of commercial prosperity and *Vasumadrāja* was the coast-captain of State.²³ Her Ship-wreck of Travancore shore enroute the Ceylon is explained in this story.²⁴ Viriṅjam port referred to in the stone slab inscription of Chōḷa king Rājēndrachōḷa I in Mahadeva temple at Chālai.²⁵ Kanyakumari inscription in Tamil mentions the name of the merchant of Kurakkeni-Kollam, Maniyan Govindan. Kurakkeni-Kollam is identical with Quilon. It appears to have been so named to distinguish it from Quilandy, also on the west coast and known by the names Kollam and Pandalayani-Kollam. Both the cities were celebrated for their rich trade in ancient times.²⁶

Muttam Tamil inscription near Cape Comorin dated 1494 A.D. states that the Travancore king of that time granted some tax exemptions to the residents of Kumarimuttam and also authorised the levy of a light cess from the fishermen and on the transport boats called Ūru and Sambaṅ that passed through the Kōvaikkūḷam haven in Kumari-muttam, carrying paddy and other

cargo to and from along the coast.²⁷ The details of these items of income namely, a sort of tax on each net of the varieties known as 'madi-valai' (small fish caught net), 'salai-valai' (coirnet of large meshes used for catching outer fish), 'sana-valai' (net to catch big fish) etc., a toll of one *panam* on the boats which lade and unlade at the port, a royalty of a small quantity of paddy from every boat carrying that foodstuff and a similar seignorage from the day's haul of fish in the same village.²⁸

The Kottayam plates states that Maruvan Sapir Iso, more probably an ecclesiastical dignitary who had headed a colony of immigrant Christian merchants in the west coast towards the second quarter of the 9th century A.D., erected a church called Tariṣappalli at Kurakkeni-Kollam or the modern Quilon, and obtained from then ruling king certain privileges to his community and certain gifts of land for the upkeep of the church.²⁹ A Jewish inscription of 1263 A.D. installed in front of the Chēnnaṁgalam synagogue.³⁰

The Jewish Copper Plates and the Vīra Rāghava Paṭṭayam are the trade charters and that deals with the medieval trading centre of Kodungallur and they reveal its form and functions. The grant conferred on the merchant includes various rights and privileges. The Jewish Copper Plates were silent about the urban centre but reveal urbanism in the trading centre.³¹ The Vīra Rāghava Paṭṭayam was granted to Iravi Cortan, a merchant chief of Kodungallur by Vīra Rāghava Chakravarti. The Vīra Rāghava Paṭṭayam point to one such merchant Iravi Cortan called Nagarattuku Kartava (Chief of the city) and was granted the title Chēramaṅlōka Perumcheṭṭi. The state was eager to please the merchant chief. The record also testifies to the active interference of the ruling authority in the mechanism of trade.³²

Conclusion

The evidences on Maritime epigraphy of Kerala is very rare. Some inscriptions refer to the names of some ports, merchants, taxes related to maritime relations and King's expedition to other external places. All these details point to the importance of marine areas especially the economical and political important places of the state. During ancient and medieval period kings used the watercrafts for their outside expeditions and trading groups also used for their commercial activities.

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Industrial Development of Calicut in the 19th Century

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Kerala has traditionally been enjoying a high degree of political freedom as it was never ruled by foreigners for a long period before the colonial rule. The rulers of various states were deeply committed to the economic progress of their perspective territories. So, Kerala enjoyed traditionally a favourable political climate for industrialization. The state possessed rich natural resources like plentiful supply of the river water, thick forests, comfortable climate and transportation, etc. Kozhikode District represents one of the industrially advanced areas of the state. All these provided the basic infrastructure for the industrial development of the places such as Calicut, Beypore and Feroke. The Malabar District Gazetteer observes "the forest that clothe the western ghats from head to foot, and cover a greater part of the Wayanad plateau, besides making Calicut one of the most important timber marts in India, with the support of thousands of carpenters, sawyers and wood cutters and their numerous progeny."¹

Large scale industrial concerns sprang up only in the closing years of the 19th century. The important large scale industries of Kozhikode District included textile mills, saw mills, match factories, umbrella manufacturing, tile factories, soap making, brick making, printing, furniture making, beedi factories, etc. Basel mission and mission trading activities were mainly influential in the development industries in the Malabar region. They made capital investment for industries; commonwealth tile factory of Feroke became the best example. The establishment of these industries had contributed much towards the improvement of the economy of the District. A large percentage of population drives their livelihood from these industrial pursuits.

The requirements in respect of timber for local consumption and for use abroad are met from the timber worked down from the government owned and private forests. The local market of the timber are the sea ports like Thalassery, Calicut, Beypore, etc. It has been established that 60 percentage of timber marketed at the west coast and goes by sea to Arabia, Karachi, Kutch, Varaval, Ratnagiri, and Bombay and some 30 percentage is railed over land to Districts east of the western ghats and the balance, 10 percentage being consumed locally. Teak in Malabar got worldwide attention during the colonial period. Chief timber logs are sold in round logs.

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Basel mission played an important role in the development of industries in Malabar area. Mission activities and foreign capital took initial steps to the development of modern factory system. The German Basel mission brought handloom mills to Kerala at Cannanore in 1864 and a tile factory at Feroke near Calicut. The mission trading company is an important branch of Basel mission which made capital investment in Malabar. Their main area of capital investment focused on weaving, tile industry and coir industry. The industrial activities of the mission are considered not only to be a supportive activity, but as mission work in itself.²

Malabar has a historical, cultural and commercial importance, which is unique, it being the first District to establish relation with the modern west.³The early decade of the British domination over Malabar saw significant changes in the nature of the appropriation of forest resources. Colonial forest policy was decided by the great demand on timber, especially teak, which was becoming an important raw material for colonial infrastructural development: the railway. There was a growing demand on teak wood, which was a substitute to oak as a crucial raw material for ship building, was largely available in the forests of Malabar in the wake of the increasing demand for teak. Malabar as a colony, integrated to the British capitalist production process experienced intense exploitative extraction of teak forest which in its turn to the administrative control of the forest and the development of forest management in India.

Colonial Forest Policy:

With the coming of western powers, the political history of Calicut became turbulent. Vasco-da-Gama landed at Kappad (16 kilometers north of Calicut) in May 1498 as the leader of trade mission from Portugal and was received by the Zamorin of Calicut. This incidence became the milestone, or the turning point in the history of Calicut. The global competition for the domination over the world required the control over the sea. Trade was their main purpose. Calicut attained a good position in the trade of pepper and other spices which made India's emporium of international trade. The global traveller Ibn Batuta (AD1342-47) notes, "we came next to Calicut city, one of the great ports of the District of Malabar, and in which merchants of all parts are found".⁴

"Malabar played an important role in the trading activity of ancient and medieval world. The Malabar Coast was not only famous for the spice trade, but also for timber trade as well. After the third Anglo-Mysorean war in 1792 English East India Company got the political and administrative power of Malabar".⁵ First of all, the Company gave importance to overcome the challenges of the neighbouring countries and try to make the administration economically available.

“The colonial government did not follow a clear cut ideology during its early days. The policy involved by the East India Company was extraordinarily slow. The Company did not try to alter the practice of extending cultivation by clearing forest. They concentrated at first in increasing the revenue. Later their attention was moved on to forest produces like pepper, ginger, turmeric, areca nut, etc. Among the spices pepper got the world wide attention and has more demand in the world market”.⁶

They also undertook the repair of ships besides the construction of the small vessels. By 1790s the construction of the large vessels became imperative. These early chapters of ship building activity were closely related to the attempts of the company to control and utilize the great timber lands of India, beginning with the teak plantation of the Malabar Coast.

The British wanted to dominate the seas which they thought that the only way to control the whole world. With this in view they brought the forest and timber resources in South India under their firm control. When the supply of oak became scarce in Europe, the Indian teak played a prominent role in the ship building activities of the Great Britain. They used high grade timber mainly teak and Rose wood for the construction of gun carriages. Large volume of timber needed for navel ship as well as merchant ships. For these purposes they even started a plantation in Malabar known as “Connolly teak plantation” which was named after the then District Collector of Malabar.

The first step towards forest conservation was an order issued by the Bombay Bengal Joint Commission appointed in 1792 to enquire the internal Circumstances of Malabar. The report was only concerned about the continual availability of teak to meet the requirements of the company. The report also suggested the prohibition of felling teaks timber of less than 24 inches girth. This report did not take any serious alarm from the authorities of the East India Company because their primary interest was vested in spice trade. However, they were aware of the future commercial potential of timber trade.

Another report was William Thakeray's report, who was investigating the revenue matters of the Malabar and Canara. He also referred to the nature of the ownership of Malabar forest and suggested that the government should get control over the forest before the private owners get the real value of the forests. He advocated for the establishment of company's monopoly in timber trade.

The report of Ward and Corner came next, which referred to the luxurious growth of forest and the magnificent dimension of teak trees found in the eastern part of Malabar. They also described the cutting of teak trees and their transport to Calicut. Dr. Francis Buchanan

who had undertaken an exploratory journey through Mysore, Canara and Malabar.⁷ In Malabar, he has been seen some of the finest forest he was ever seen. He records that many of the valuable trees of which teak was the most valuable.

H.S Graeme's report of 1822 reflects the colonial concern of timber trade. Graeme detailed the pros and cons of the monopoly established over timber trade during the period 1807-1822.

In 1823 Thomas Manroe, the Governor of Madras, was instrumental in abolishing the timber monopoly established by the East India Company in Malabar and Travancore. He believed in the timber market and hoped that better prices for timber would be enough incentive for private owners of forest to improve their timber stock.

Lord Dalhousie laid down the outline of the permanent policy of forest conservancy in India. His declaration in this regard was considered the 'first real step towards the scientific conservancy of the forest'. Forest conservation in India and in Malabar was not all a part of the knowledge of forestry and the importance of the preservation of forest. But the material need of the company was ironic when the knowledge on forest resources occurred in Malabar during the early years of the 19th century.

Summation:

The global competition for the domination over the world required the domination over the sea with the help of the naval force. This created a huge demand for commodities like Teak timber for the construction of vessels. Safeguarding British colonies depended on the strength of her navy and the durability of her vessels. With this in view, they brought the forest and timber resources in south India under their firm control. When the supply of oak became scarce in Europe, the Indian Teak played a prominent role in the ship building activities of the Great Britain. For increasing the need for teak timber, they even started a plantation in Malabar, later came to be known as the Connolly Teak Plantation, named after the then District Collector of Malabar. Forest conservation in India and in Malabar was not all a part of the knowledge of forestry and the importance of the preservation of the forest. But it was the material need for the East India Company.

In India the growth of colonial type of economy resulted in the demand for better and wide spread means of transport which was the essential condition for ship owing to the resources of colonies. It was the capital greed for the cheap raw materials for their industries and advantageous market for their goods that led to the colonial induction of railways in India. The real economic motive of the imperialists behind the construction of railway lines

has been brought to light by economic historians like RC Dutt, Dadabhai Navaraji etc. With the introduction of railway lines throughout Malabar, the exploitation of forest resources was intensified. A considerable increase occurred in the commercial activities of Nilambur and Chaliyam with the opening of new railway lines.

British took initiative to construct roads, railways and bridges throughout Malabar. Transportation infrastructure and communication developments revealed the unflinching enthusiasm of the imperialist government. They contributed much towards the growth of colonial system of exploitation. The imperialist historians have often argued that the railway development greatly increased the prosperity of the country, and some of them even tried to characterize Lord Dalhousie as the founder of Modern India.

In every Colony, the British made efforts to exploit all possible resources, including the forest eco-system, to augment their revenue. In Malabar, their attention was mainly drawn to the immense forest that promised greater commercial possibilities for the present and future. The colonial forest policies made favourable condition for their timber trade. The peculiar topography of the country that made its rivers flow from the high ranges towards the west to the sea facilitated the exploitation of timber relatively easy and cheap. Chaliyar made easy means of transport. Large quantities of theppams reached at the coastal port through Chaliyar. Teak timber forms the main demand for ship building, transmission of electric lines, sleepers for railways, and for furniture making. The forests were therefore, approached from purely commercial point of view. The favourable topography and possibility of good profit led to the increase in demand for them. Later, teak from Malabar became famous in the world.

With the development of timber trade wood industries also began to grow especially, on the river banks of Kallai and Feroke. Kallai became the second largest timber yard in the world. British constructed roads, railways, and bridges through Feroke, Beypore and Chaliyam. That led to the development of wood industries through this region and that led to urbanization.

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