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EDITOR'S PAGE

Here is the 23rd issue of *Avana Anudass* in your hands.

You can find certain memorable articles in this issue.

In her article,--"Formation of Wellington Cantonment in the Nilgiris Hills",--L.Prabavathi, has narrated among other things, how the cantonment has gradually developed in all spheres, after it was established in the year 1858, with the dedication of English Pioneers.

Dr.M.Dasayyar's article,--"Devadasia under the Medieval Pandya",-- bears testimony to the decline of the moral standards of the devadasis in many of their activities towards the end of Pandya period.

In his article,--"The Working class and the East India Movement: Madras Presidency 1942", Dr.P.Thangappan has analysed in depth, the role of workers of the Madras Presidency in the anti-imperialist and National Liberation Movement.

T.Jeyanthi, in her article,--"South Indian Women's Liberator, Dr.Mr.S. Mutalakshmi Reddy",--has highlighted, the contribution made Mrs.Reddy to the emancipation of Women in Tamil Nadu through social service organizations and Legislative measures. All these articles are really interesting.

In the Tamil section, Thiru.Durai Pradipin, in his article, --"அரசாங்கப் பண்பாட்டின் மீளமைப்பு", has exhibited in clear terms the honesty and straight forward dealings of Thiru.Pillai, whose judgements were always praised by one and all. As usual, the history of Pradipin's Mudalir, glitters this issue also.

Other regular features on the activities of the Tamil-Nadu Archives also find place, for the information of the readers.

Healthy comments, which will help us improve the standard of the journal, are quite welcome.

M. GOPALAKRISHNAN.

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POPULATION OF WELLINGTON CANTONMENT

By: L. Prathapanthi

Wellington Cantonment is situated 11°-22' 30" latitude and 75°-45' longitude in the Nilgiris Hills, Madras State. In Tamil, these hills literally mean Blue Mountains.

A history of the Wellington Cantonment would not be complete, without reference to the colourful hill tribes. The area was largely inhabited by Todas, Kotas, Kumbharas and Badagas. The Nilgiris was the most polyglot area in the Presidency. Not only do the Badagas, Todas, Kotas and Kumbharas each speak a tongue which has been classified as a separate language or dialect, but the plateau states where these vernaculars meet, the Tamil of Coimbatore, the Malayalam of Malabar, and the Canarese of Mysore.

Mr. Sullivan, the then Collector of Coimbatore, took a particular fancy to the entire landscape for its scenic splendour and agreeable climate. He decided to establish a number of hill stations. Thus, Ootacamund came into existence first, followed by Coonoor and Wellington. In May 1819, Mr. John Sullivan, Collector of Coimbatore, was accompanied to the hills by the naturalist M. Lesschenault de la Tour (who had been sent on a scientific expedition to India by the French Government, and been brought by sickness, but rapidly recovered in the cool climate) and Assistant Surgeon Jones.

The Board of Revenue sanctioned Rs. 900/- for the survey and Rs. 300/- for the way up and both undertakings were entrusted to Lieutenant Evans Macpherson, Superintendent of the Nilgiris Brigade. Mr. Sullivan was the first European to settle at Ootacamund and was indirectly responsible for forming the James Lake, which is one of the loveliest beauty spots of the Nilgiris. Pioneers and Convict Labourers from Coimbatore and Salem were utilized for the survey and for the way up. The first Coonoor Bath was made in 1830-32. An account of his visit to the hills

which he wrote in July to a Ceylon paper is found in the Appendix to Haugh's letters on the Wilberforce London 1829 and District Kennel v. 202-3.

The present Wellington Cantonment area was originally, a part of Jagathala village. The village, at present, is located at a distance of two miles away from the Wellington Barracks. Wellington is a cantonment about 172 miles North of Coonor, situated near the road to Ottocummi on one of the numerous spurs of the Dodabetta range 6,000 feet above the sea. Its climate and general appearance resemble those of its neighbour Coonor, but it does not get the latter's frequent rains. Though it was originally a bare spot, it was now been thickly planted with Australian and other exotic trees. It is the head quarters of the Colonel in the staff commanding the South Brigade.

One of the first things which struck the earliest European visitors to the hills was the desirability of quartering British residents there, especially those newly arrived from home, in order to obviate the large amount of sickness which usually resulted in them from residence on the plains during the hot weather.²

The Cantonment which was established in the year 1853 was under the charge of a Cantonment Magistrate, who was in charge of the civil administration upto 1874 when the cantonment Act came into force. The designation of the official was as per the Act, as then changed Cantonment Executive Officer.

The history of Wellington Barracks dates back to the first half of 19th century. Allan Indian Hill mentions of Lord Wellesley (1768-48) who selected Wellington, the site for barracks for European Regiment, which was to be stationed on the Hills. Major Cockburn surveyed the hills in 1817 and recommended the present site as suitable for a summer resort for the British troops. In 1852, the year of the death of the Iron Duke, Sir Richard Armstrong, the then Commander-in-chief, suggested to change the name to Wellington in honour of this great soldier.³

The construction of the barrack was finally sanctioned by the Directors, in July 1851, and was duly carried out in 1852 and completed in 1860 and another block was added in 1876. Capt. Francis, assisted by Capt. Kelly, superintended the erection of the Barracks. They also rendered valuable service in laying on the pipeline for water supply to the Barracks and improving the road Katsigat.

Sir Frederic Price in his "Cotacmand - A History" - says that Sir Charles Trevelyan (Governor of Madras from 28th March 1854-8th June 1860) was responsible for changing the name of the Barrack site from Jacketella to Wellington. The first Regiment to occupy the Barracks in 1854 was 74th Highlanders, who were a very sporting hard riding set. All efforts were made to provide very best facilities for accommodation, water supply and sanitation. The Barracks, when completed, was viewed as a model by a number of visiting engineers, who gave free place far and near. Sir William Denison, on 4th July 1861, visited the hills and turned his attention almost exclusively to the barracks at Wellington.⁴ From 1854 until the Mutiny broke out and interfered, the 74th Highlanders kept a pack of fox hounds at Wellington which hunted one day a week at Cotacmand. From 1859 to 1863 the 60th Rifles at the same Cantonment maintained a hobbary pack which came over now and again.⁵

Above the Barracks are the Officer's bungalow, convenient among them being the Commandant's on the top of the Hill above the fountain, a point where half a dozen roads meet.

When Europeans first settled on the plateau the great demand for firewood and building material resulted in such reckless felling of the Sholas near Cotacmand and Coonor, and government made early efforts to check the mischief.

They inserted a clause in the title-deeds of land granted by them requiring the grant to plant a sapling for every tree he felled; and in 1837 they directed that in future no trees should be cut down within the military limits of Cotacmand without special sanction, which was

never to be granted unless the trees were neither ornamental nor useful as protectors of springs. Neither rule did much good, apparently; and about 1852 a conservancy establishment of a forester and six peons was sanctioned.

In 1853 the systematic planting of blackwood and hattle was begun in the neighbourhood of Wellington by Col. Den and the blue gum trees which grew up to a great height were introduced by Capt. F. COYNE, CHAPLAIN MORGAN imported a quality of blue gum seed from Australia, set to work to sow some of it on a definite plot on the Tiger Hill Estate, and distributed the rest among the settlers on the Hill. Sir William Denison, the then Governor of Madras, ordered the plantation of blue gum trees for coal fuel in abundance. He was also instrumental in establishing Government Cinchona plantations. Tea, coffee and rubber plants thrived in and around Octacorumund even as early as 1852. However, the first tea garden was planted at Octacorumund in 1863, at Belmont, as a forerunner to the many prosperous tea estates, which came into existence subsequently. The Borneo forest in the North West Corner of Mysore contributed the greater part of the timber for the Wellington barracks.

Besides Coimbatore and Octacorumund, there are stations at Wellington, the Cordite Factory, Ketti and Lovedale. The greater part of the work had been carried out on contract by the 61st and 64th Pioneers, who established camps near and half way houses at Lovedale and in Netbacheri itself.

The regiments received payment for work done at the contract rates and from this were required to meet all extra expenditure incurred in connection with their employment, including the cost of transport, extra clothing, repair and maintenance of tools and gear and tear of tents.

In January 1845, T. S. Taylor F.R.S. the Company's astronomer was addressed to the Government for an observatory; and meteorological observations were first scientifically conducted at Octacorumund as far back as January 1847 in a building situated on the top of Bala-batta which, in accordance with the wish of the Directors,

had been erected for the purpose under the Superintendence of Mr. J. G. Taylor, in accordance with orders passed by government in August 1866, an observatory was next opened at Wellington under the care of the cantonment surgeon, and observations began in 1870. For many years, Wellington continued to be the only meteorological observatory on the Nilgiris. The climate of Wellington, having differed considerably from that of Ootacamund, Government 1896 adopted the view of the Meteorological Reporter to the Government of India that observations both at Wellington and on the top of Dodabetta would disclose results of much value, more especially with reference to the South West Monsoon; but financial stringency prevented further action until 1900-1901.

The first municipal effort to better the water supply to the Cantonment was started in 1871. The channel in question through Coonoor ran through ditches and tea estates; and to preserve it free pollution at such points it was found that extensive additional works were necessary which would bring the cost of Rs. 1,00,000. In 1893, therefore, estimates were prepared for an alternative scheme which utilized the purer and larger stream, one of the two branches of which fed the Wellington Cantonment. In 1906, a tank was constructed in the vicinity of the Cantonment office and water supply was made through pipes.⁶

The question of erecting a place of worship in the Cantonment was first raised as early as 1854, but as the plans for the barracks included two rooms for being utilized for divine service and the Coonoor church had just been finished, the matter was dropped. But on representation from the chaplains in 1866, funds were found for the work. The building was designed by Major Morant, R.E., who had built the channel at Coonoor and was then the consulting architect of the Government, and was finished in 1866. Thus came the first Anglican church at Wellington, the garrison (St. George's) church.

The Roman Catholic church, St. Joseph's was also designed by Major (then colonel) Morant and the building

was completed in 1888.⁹

Sri Subramaniaswami Temple, constructed near the barracks during 1949/50 is a valuable contribution made by the centre to the continent and it adequately meets the religious requirements of the Hindu Javans and also the local civilians. A big mosque is located in the middle of Wellington town, on Coconar - Wellington main road. It is an old mosque rebuilt during 1910/11.

The barracks served as the home for many famous British Regiments. Some of them, which were stationed in these Barracks, since the beginning of this century, are listed below:-¹⁰

(a) Cheshire Regiment	..	1904-1906
(b) 2nd Dorsetshire Regiment	..	1906-1908
(c) Border Regiment	..	1908-1910
(d) Oxfordshire and Buckinghamshire L.I.	..	1910-1912
(e) 2nd Buffs	..	1912-1914
(f) F.M.B.(Malabar Malabar Battalion)	..	1915-1915
(g) Parloant Recreation camp	..	1915-1918
(h) Leinster Regiment (Irish)	..	1918-1921
(i) Suffolk Regiment	..	1921-1923
(j) Leicester Fusiliers	..	1923-1927
(k) Ulster Rifles	..	1927-1931
(l) Somerset L.I.	..	1931-1934
(m) King's Own Royal Regiment	..	1934-1937
(n) Inniskilling Fusiliers	..	1937-1942
(o) Warwickshire Regiment	..	1942-1944
(p) 31 Indian Convalescent Depot (ICD)	..	1944-1948
(q) Naval camp	..	1946-1947
(r) Madras Regimental center	..	1947 to date

Hunts and horse races were the favorite sports in Malacca in the early days. Later on, with the establishment of golf clubs, at Detached and Wellington, Laruterie, Buntington, Bridge and Bell Wood dances were the favorite recreations of the British Regiments.

A cadet collage, accommodated in the present M.R.C. Children school, functioned during the first world war.

Lt.Col.SAI Sanders was the first centre commandant of the Regiment, raised in Madurai in 1942. The Regiment owes a sense of gratitude to Col.JEH Tweed for his foresight and achievement in getting Wellington as the location for the centre."Sir Archibald Nye, the then Governor of Madras, and the colonel-in-chief of the Regiment, was greatly responsible for allotting the Barracks accommodation to the centre.¹² Lady Nye played an equally venerable role in organising the welfare centre at the new location.

The Madras Regiment is the first Indian Regiment to occupy the Barracks from 25th Feb. 1947, along with the Records and the office of the PAO of the Regiment.

The first commandant of the centre in the new Base was Col.JEH Tweed, followed by Lt.Col.Scott in July 1947. The first Indian commandant of the centre was Lt.Col.CH.DR SCUEA who took over on 17th February 1948.

The pride of the Barracks is the lovely centre open square, where all the parade are carried out. As the Barracks are the pride of Wellington, the parade square is the pride of the Barracks, adding dignity and grandeur to the centre. The western wing is occupied by the Offices of the commandant and other offices of the centre. The Eastern wing is occupied by the Records. The other wings of the Barracks are used to accommodate other ranks and various company offices.

The Officers' Mess, with its well laid lawn tennis court and a Billiard room, meet the requirements of the officers. The SSG's Mess and the SSG's Mess are adequately furnished.

There are excellent facilities for all forms of outdoor and field sports and games. A gymnasium built along with the barracks, the Habibullah Hockey ground, the Rajendra Singhji stadium with its tracks for sports events, football ground and cricket pitch adequately serves the

purpose. Lt.Col.ES Sertaha, MC. is greatly responsible for the construction of the stadium, whereas Lt.Col.EM Sayeed was instrumental in improving the Hockey ground.¹³ Wellington has a gymkhana of its own which provides a healthy recreation to its members. The facilities for other recreations are not lacking. The Kiliangjore Hall built in 1910 exhibits films shows for all ranks in English, Hindi and other regional languages. A family welfare centre is functioning under the arrangements of the centre.¹⁴

The MRC war memorial Association has been formed with a view to award scholarships to the children of serving as well as ex-Servicemen of the Regiment.¹⁵

The Cantonment housed runs its own primary school. However, Coenear provides facilities for high school education St. Joseph's College, St. Joseph's convent, St. Antony's High School and Municipal schools are the other Educational Institutions. The famous Lawrence school at Lovedale provides military training. In addition to high school education. The MRC school was started, initially, at Madakurai on 25th February 1947. Later on when the centre moved to Wellington, it was also shifted.

Another important Defense establishment namely Defense Service Staff college, was shifted from Quetta to Wellington after partition.¹⁶ The first staff course was started with a small batch of students. The college has a well stocked and upto date library. It provides healthy recreations, many games and sports are organised. There are excellent facilities for entertainments. There is a good theatre. available in the college provides both for films and dramatic performances.

The supply Depot buildings near the Wellington Railway Station came into existence, alongwith the Barracks in 1856. The Military Hospital buildings were constructed in 1897/98. During the world war II, additional structures were erected.¹⁷ The present civil hospital was built in 1905.

The Military Dairy farm came into existence in 1943, with a few temporary structures.¹⁸ Permanent buildings were erected in 1945. The Cantonment Board introduced electricity in 1939¹⁹. The Cantonment cemetery was opened in 1852 and enlarged in 1877.

Despite the glorious war record, both at home and abroad, the names of the multitude of Madris who had laid down their lives for the glory of the Regiment and their country had not been remembered or acknowledged publicly. As for the word 'Madri' it means younger brother. In military parlance, 'Madri' has come to denote the Madras, the Jowans of the Madras Regiment. In 1919 a decision was, therefore, taken to erect a suitable war memorial in memory of those officers and men who had laid down their lives for the Regiment. Accordingly, a prominent site was selected at the junction of six roads and work for acquiring the land and for constructing a memorial were taken up. The Government of India made the Madras Regimental Centre the grantee of 982 square feet of land, at Wellington cantonment for the purpose of erecting a war Memorial.²⁰ The war Memorial is located at the entrance of the Defence Services Staff College. It was unveiled by Lt.Col.EM, Brinagan, the first Indian colonel of the Regiment on 1st Oct. 1931.²¹ On the eastern face of the square base of the war Memorial is found a brass plate showing the names of Officers, JOWS and other Rank&of the Regiment, who made supreme sacrifices, during world war II. The first Madras Regiment Memorial plaque was unveiled in St.George's (garrison) Church, Wellington, on 30th January 1972 by Col.EM Redi, centre commandant. The wreath hitherto annually laid at the ancient college 'Hall of Honour Board' in the church, is now being laid annually at the feet of this plaque.²²

When the Barracks came into existence, bungalows were constructed by private individuals, for providing accommodation to the families of military officers.

The train services were first introduced in 1899. With the arrival of troops, the civilians from far and near by places started pouring in, with the intention to make a living. Wellington town, Hospital Cherry - Metalkarocherry and other small neighbouring villages thus came into existence, nearly 130 years ago.

The English pioneers, thus added another feather in the Cap of the Nilgiris by establishing the Cantonment at Wellington, indeed a pride for Coimbatore, and many more feathers they added through their innovating and scientific genius.

NOTES

1. Military proceeding - 31st July 1891 - Communication by Mr.Sullivan to the Board of Revenue.
2. Military consultations - 10th Jan. 1861 - letter written by quarter Master to Government of India
3. The Black Sea Fox - 1874 - The Journal of the Madras Regiment
4. Ootacamund - A History - Sir Fredrick price
5. The Madras District Gazetteers - the Nilgiris - Vol-I W.Francis.
6. Ootacamund - A History - Sir Fredrick price
7. Military Proceedings - Jan. 1845 - Letter addressed to Government by T.G.Hayler
8. The Madras District Gazetteers - the Nilgiris - Vol.I W.Francis.
9. The Madras Regiment - Annual Number 1863 - The journal of the Madras Regiment
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11. Sainik Samachar - March 8th 1891 - The journal of the Madras Regiment
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13. The Black Poo-Poo - Lt.Col.J.R.Daniel - p.262
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15. The Madras Regiments - Annual Number - 1958 - Journal
16. Know your Armed forces - Lt.Col.J.A.Davis - p.111
17. Military Consultations - 3rd April 1861 - Letter of The Chief Engineer to Government.
18. Personal file of Lt.Col.J.R.Daniel written in 1986
19. Personal file of Lt.Col.J.R.Daniel written in 1986
20. The King's Poo Poo - 1979 - The Journal of the Madras Regiment.
21. The Madras Regimental centre - New letter - Jan, 1952
22. The Madras Regiment - Annual number - 1963 Journal
23. Personal file of Lt.Col.J.R.Daniel written in 1986.

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DEVADASIS UNDER THE MEDIEVAL

PANDYAS

The Pandyas who ruled the Tamil Country continuously than the other dynasties from the Sangam period upto the sixteenth century. During their long rule, they besides building a large number of temples introduced a systematic administration in them. Different hierarchies of servants were employed to maintain the divinity of temples. The devadasis were one such a category, who played a significant role in the temple establishment.

Devadasis enjoyed a pre-eminent place in temples and society. They were the dancing-girls and servants of God in a temple. The word devadasi literally means 'the servant of God'. The inscriptions of the Pandyas variously call them as Devavilar (servant of a specific temple), tiruppadial (servant of a sacred temple), devaradigal (servant of God), riyabathalavilar (servant of God marked with a bull emblem of a Shiva Temple), Kollondasai (women of the temple) and kuravuzhazhanda vendugal (dancing women of the temple) and kanikal (prostitute). They were dedicated to sacred service by a ritual marriage popularly called Pattukkatta (trinket tying). The marriage was solemnized by the temple priest who tied the paity (tall-the marriage badge) around the neck of the devadasi. She was thus carried to the deity¹. The dedication of girls to an idol was aimed at gaining religious merit or sacred blessings. The girls so dedicated were given strict training in dance by the nattuvanar, the dance master.²

Devadasis were employed in temples to perform different services. They were to dance and sing in front of the idols during worship, procession and festivals.³ According to a n inscription,⁴ needs a little elaboration they performed different kinds of dances such as selkka (pure dance) andikkunippan (dance during worship), kanaravan (dance performed to the pleasure of mind) and varikkalan (one of the fourteen limbs). It further states that they also performed some other services like fanning the idol with fly-whisk (chamaram). The devadigalar were required to

carry everywhere the tiruvirukkam (sacred ash plate) and pushpatalani (flower plate). Similarly fetching flowers for worship by them was given much importance. A record¹² from Malligapur temple, Tirunelveli says that a devadasi brought flowers for daily morning puja. The garlands required for the deities were strung by them. In festival days, even brass were enacted by them.¹⁴ Kail elugai¹³ records that tiruvadiyar performed various services such as sweeping and cleaning the gate way, the brass door way, the enclosures and anduvandana (hall meant for offering), examining the lamps and changing the wicks in the sanctum and tiruvandana (sacred hall). They used to decorate the floor with kolam (artistic designs) drawn in rice flour.¹⁶ In some temples, they were directed to look after the temple garden and its servants.¹⁷

Apart from these prestigious duties, they performed certain menial services also, husking paddy for sacred offering was one of their duties. It is evident from a Patsya record¹⁸ of A.D. 1280 which registers an order of Jatavarman Kulasekhara I to the temple authorities that they should get the rice required for offering to be husked by the dancing girls. They were also engaged in sweeping and smearing the temple premises with coe-dang paste¹⁵ (tiruvandana and tiruvadugudai).

Besides these services, the devadasis have done various benefactions to the temples. A record²⁰ of Jatavarman Kulasekhara from Tirumalai registers the construction of the prabhara of a temple by a devadivar. The kolam and navigai of a temple at Pullur in Periyakulam were the contributions of Haragatapperual, a devadivyal²¹. The great interest evinced by them in the proper conduct of worship is seen from an endowment made by a devadivar for offerings and sacred bath of the deity.²² In addition, donations of land²³ and sheep²⁴ were made over to the temple by them to meet the various requirements.

Generally, the devadasis did not confine themselves to religious services alone. But they did numerous other services as well to the temples. In a few temples, large areas of land was entrusted to them for the purpose of cultivation.²⁵ In some temples, land was placed under the joint control of different servants, including the tiruvadiyar.²⁶ In certain temples, they were employed as the hereditary tenants of the temple lands. It is evident from a record of²⁷ Jatavarman Kulasekhara which states that Rupasundari and her descendants were made as tenants of the tax-free devadivar land of the temple. The tax payable by the devadivar

on the land thus brought under cultivation was also specified. An inscription²⁸ from Anipur fixes the tax payable by the adivilar as half of the usual rate for the first year, three-fourths of the rate for the second year and full rate for the subsequent years. It is evident that tax concessions were given to the lands held by the davadagis. But in some other temples, they were taxed. A Pandya record²⁹ from Alwaravurichi refers to the payment of tax by a davadagial.

A number of records tell us that the davadagis were honest. The kings, queens, temple authorities, priests and the public have treated them and extracted from them with rich benefactions. For instance, the grant of a gift of 200 gadya pan gadya (two gold coins) made by Chakkattandal, the queen of Virapandya was entrusted to three davadagis of the Saccindras Temple.³⁰ It appears that they stood as security to some deeds in temples³¹ and even the documents were signed by them.³²

In recognition of their services, they were granted certain privileges and emoluments. Some of them were given land as their livin³³ (livelihood). Two inscriptions of Jetavarnan³⁴ Kulasekhara from the Nallappur Temple in Tirunelveli state that Bhagavati Kuttirundiyal, a dancing girl of the temple of Tirunelveli Udaiyar, was granted land and a house-site for her services. In some temples, the dancing girls were provided with grain.³⁵ The davadagis lived in the quarters around the temple streets.³⁶ In appreciation of the services rendered by a davadagial, she was conferred the hereditary honour of sounding the conch and beating the drum at the time of her entry into the temple.³⁷ Expert dancers were invested with the title of talakkal³⁸ as a special mark of honour.

In spite of their privileged position, the davadagis were sometimes fined for some misdeeds. According to Pandya inscriptions,³⁹ a davadagi was forced to sell some land by public auction. This is a kind of official check over their behavior. But in course of time, many davadagis from their main duty and were used as mere objects of pleasure by the kings and priests. Chakkattandal, a Samikal of Tiruvannamalai Temple was a consort of Jetavarnan Sanderapandya.

On certain occasions, the davadagis were called for rendering personal services to the kings.⁴⁰ The interest evinced by the priestly class in maintaining the davadagis is revealed by a record of Kulasekharapandya.⁴¹ The decline of these moral standards of the davadagis is noticed in many of their activities towards the temple of the Pandya period.

Foot Notes:

1. South Indian Inscriptions (SII) Vol. VIII, No. 170.
2. Ibid., Vol. VII, No. 769.
3. Inscriptions of Pudukkottai State (IPS) No. 915.
4. South Indian Temple Inscriptions (SITI) Vol. I, No. 525.
5. SII, Vol. VI, No. 254.
6. Annual Report on Indian Paleography (ARI), 52 of 1931-32.
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8. S. K. L. Lakshmanan Chettiyar, Epigraphy of Pondicherry, New Delhi 1973, p. 173.
9. Edgar Thurston, Castes and Tribes of Southern India Vol. V, Delhi, 1975, p. 272.
10. SII, Vol. VIII, No. 383.
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THE WORKING CLASS AND THE QUIT INDIA MOVEMENT

MADRAS PRESIDENCY, 1942.

T. PRANABAN.

Several works discuss about the trade union movement in the Madras Presidency, but most of them are concerned with the origin and development of trade union movement and the strikes of the textiles or railway workers. It is generally believed that the industrial workers waged 'economic' struggles alone to improve their working and living conditions. It is not altogether true in the case of the workers of the Madras Presidency. The working class fought not only for their betterment, but also for the emancipation of the nation from colonial power. Although the workers of the Madras Presidency actively participated in the various phases of India National Liberation Movement, the various phases of workers of the Madras Presidency in the anti-imperialist and National Liberation Movement, and their role was virtually ignored. This paper attempts to probe into the role of workers of the Madras Presidency in the quit India Movement of 1942.

I

The outbreak of Second World War in September 1939 opened a new chapter in the history of the struggle for Indian independence. Though the Indian National Congress expressed its protest against involving India in the war, the Congress had not taken any definite stand in the beginning. It launched individual satyagraha in October 1940 without any effect upon the working class movement. The satyagraha movement was withdrawn by the Tamil Nadu Congress Committee in January 1942. However, the interminable waiting for the fulfilment of the pledges by the British, the failure of the Cripps Mission and the danger of the conversion of India into a theatre of war by England and her allies provoked the Congress to announce the threat of non-cooperation as a weapon to enforce the national demand for independence.²

The All India Congress Committee met at Bombay on 8 August 1942 ratified the 5 August Resolution passed by the Working Committee of the Indian National Congress which demanded "the immediate withdrawal of British power from India" and sanctioned "the starting of a mass struggle on non-violent lines on the widest possible scale."³

Eden wrote to Campbell that more than one leader had threatened that the movement would be "short and swift" and "the declared intention of the Congress is to throw into it all the non-violent strength accumulated in the past 70 years."⁴ Gandhi also made it clear that "non-violence is the basis of this movement."⁵ The Congress leaders thought that the Quit India Movement was their final struggle in which all classes of people were called upon to join. The "itinerary programme" contained six stages and "arranging labour strikes" was given the third place.⁶ It was concerned only with the ending of British Rule in India. Gandhi, unlike the earlier phases of the struggle, asked the industrial workers to join the Quit India Movement.⁷

Immediately after the Bombay Session, Gandhi and all the other members of the Working Committee courted arrest. The Indian National Congress and its affiliated organizations were declared unlawful.⁸ This had an electrifying effect throughout India. In the Madras Presidency, the Provincial Congress Committee instructed its followers to organize hastals and to impede the war efforts of the government. The government of Madras acted at once and the Congress bodies were declared illegal. Besides, many Congress leaders were arrested and imprisoned.⁹ Public reaction to this was immediate and spontaneous in the Tamil districts. On the one hand, they arranged meetings, observed hastals and organized strikes and on the other, people including industrial workers indulged in acts of sabotage and arson.

On 10 August 1942, the Governor of Madras reported as follows:¹⁰

" AT PRESENT FOUR SMALL PRINTING PRESSSES, TWO SMALL VERNACULAR NEWSPAPERS, TWO SMALL FACTORIES AND FOUR OF LARGE COLLEGES IN MADRAS ARE ON STRIKE, BUT THERE HAS BEEN NO RIOTING OR RAMPAL GENERALLY.

It should be noted that the industrial workers in Madras did not take active part in the Quit India Movement in the early days. The Movement gained momentum when the government arrested Trade Union Leaders. Like Gandhi and the Congress High Command, Giri, ex-labour minister (1937-1939), was opposed to involvement of the industrial workers in the previous political agitations. But when Gandhi launched the Quit India Movement, Giri distributed pamphlets among the workers inciting them to join the movement. He also pleaded to bring about a general strike.¹¹ He pointed out to the workers that the time had come for "immediate action" to drive out the British from

India.¹² He appealed to the workers to secure unfettered independence for their country and they had not only to condemn in no uncertain terms the repressive policy of the government but actively participate in the fight for Indian freedom making great sacrifices, if necessary, by enforcing immediate sanctions.¹³

The government machinery was set in motion immediately and on 17 August 1942, Giri was arrested.¹⁴ To show their protest against the arrest of Giri, the workers of the Ganesh Aluminium Works and the Premier Metal Factory stopped work on 18 August 1942.¹⁵ The workers of the Loyal Mills at Kailpatti downed tools on 20 August 1942.¹⁶

In Madras, the workers of the Buckingham and Carnatic Mills were restive since the beginning of January 1942. The cause was against the money lenders who issued notice to the effect that if all the pledges were not redeemed by 15 March 1942, they would be sold. Most of the workers of the Buckingham and Carnatic Mills who had pledged their families' jewels wanted to release these before sending their womenfolk to their villages. The workers demand for an advance of wages to enable them to educate their families in view of the increasing war scare in the city, did not materialise. Then, they demanded the half-yearly bonus. The fall of Singapore provided the union and its members with additional impetus for this agitation. When the management refused to comply with their request, the workers in the spinning and carding sections of the Carnatic Mills struck work on 19 February 1942. The following day, the workers in the Warehouse section of the Buckingham Mills downed tools for a day and resumed duty on 21 February 1942.

A tense situation continued and on 5 March 1942, the workers of the Buckingham and Carnatic Mills staged a stay-in-strike as a protest against the action of the management in cutting their pay for the days on which they were on strike in February 1942. When the management reopened the mills on 11 March, the workers of the spinning department entered the mills, but did not work and created a "disturbance" by throwing bobbins and spindles. The Police opened fire on the workers which resulted in the death of nine and serious injury to many. The police repression coupled with economic hardships forced the workers to return to work unconditionally on 6 April 1942.¹⁸

S.V. Mahalingamrao Madaliyar, P. Varadarajulu Naidu, V. Chakkrari Chettiar and Salvapathi Chettiar pleaded the government to give pecuniary help to the families of the deceased and those injured.²⁰

As the government declined to give any compensation to the victims²¹, the workers actively took part in the Quit India Movement. On 22 August, a section of the workers of the Bhatkalas and Ganatic Mills stopped work, but resumed duty immediately.²² On 24 August, the workers of the spinning and carding departments of the same mills staged a stay-in-strike. On the next day, all the workers in the mills joined the stay-in-strike. The management declared a lock-out on the same day. It put up a notice stating that the mills could not be opened until the workers expressed their willingness to resume work. The strike continued and on 18 September 1942 the management put up a notice dismissing fifty one workers who took active part in the strike. However, the economic hardships forced the workers to return to duty on 21 September 1942.²³

The workers in other industries did not lag behind the textile workers of the city of Madras. The workers of the Public Works Department Workshop staged a stay-in-strike on 26 August 1942. On the same day, the workers of the Madras Port Trust, Binny's Beach Engineering Works and the Madras Electric Inflow and Supply Corporation also agitated for an increase in dearness allowance. The very same day the Madras Corporation scavengers petitioned for an increase in the dearness allowance and threatened to go on strike. When the Commissioner of the Madras Corporation refused to grant any concession, the scavengers stopped work on 1 September, but the strike was called off when the Commissioner announced the grant of an increase in the wages of the scavengers. The workers of the Ajax Products Limited, Madras, struck work on 19 September on the question of inadequate dearness allowance. They, however, resumed work on 21 September on the promise from the Company to consider the question in increasing the dearness allowance and to open a provision store for them.²⁴

The most affected area was Coimbatore where the working class took active part in the movement. The Coimbatore textile workers' working conditions were not satisfactory. The workers suffered from long hours of monotonous work without adequate intervals, and met with frequent accidents, brutal treatment by supervisory staff and insecurity of service. The working conditions, like the living conditions were not satisfactory. Their wages were exceedingly low. When compared to other centres of textile industry, the basic wage level in most of the occupations appeared to be the lowest in the Coimbatore mills. The housing conditions were most deplorable. No mill provided houses for the large number of its workers. Most of the workers lived in dark and damp little dungeons without any adequate sanitary facilities.²⁵ In 1938, the Congress

government appointed a Court of Enquiry to enquire into the conditions of the textile workers of Coimbatore. The Court recommended increase in wages, nine days sick leave and six days casual leave, reduction of working hours to eight, abolition of multiple shift system, introduction of wage rate of wages for female workers, disbursement of wages during the normal working hours; guarantee of eight hours night shift and twenty per cent extra for night shift workers; installation of electric clocks, abolition of the practice of employing unpaid apprentices, provision for tiffin shops, canteens, medical education and housing facilities, abolition of child labour and so on.²⁵ It is to be noted that the findings of the Court of Enquiry were merely recommendatory and the government was quite powerless to have their own recommendations accepted and implemented by unwilling employers.

Since the outbreak of the Second World War in 1939, the rise in prices of food grains and other essential commodities hit the working class severely. The workers who were indebted to the bazaar dealers could not take advantage of the best market available and there was a great deal of retail profiteering at the expense of the workers.²⁶ Apart from this, the workers experienced the hardships of non-payment of wages, delay in payments, arbitrary deduction in wages and allowances. Because of the war all the cotton spinning and weaving mills in the Madras Presidency engaged in war efforts were granted exemption from the provisions relating to hours of employment under section 8 of the Factories Act. - Effective factory inspection was not undertaken. As a result, the workers had to undergo overtime work, illegal employment beyond specified hours including work during nights and on weekly holidays.²⁷ A study of the industrial statistics indicates an increase in the risks of health hazards and safety and security problems of workers. The number of industrial accidents in the Presidency rose from 2,924 in 1936 to 3,478 in 1939.²⁸ and it was 4,155 in 1940.²⁹ This increase was mainly due to the increased activity in industries due to war, congestion in factories, long hours of work and lack of rest and holidays.

The textile industry in Coimbatore, after a brief period of depression before the outbreak of the war, slowly recovered and enjoyed a growth of unprecedented prosperity soon after the war. This was due to the spiralling of sale price of yarn, which was due to the cessation of all imports of cloth and yarn into India from United Kingdom, the large demand for the supply of cloth from the Eastern countries, the anticipated outbreak of hostilities with Japan and the hoarding of large stocks by speculators with the intention of profiteering. As a result, most of the mills entered

into future contracts for their entire production. For instance, in 1941, the Cambodia Mills, Coimbatore, sold its entire production upto the end of December 1941. The Commissioner of Labour pointed out that an average mill in Coimbatore with 12,000 spindles working two and a half shifts made a net profit of about Rs. 2,500 per day or about Rs. 65,000 per month of twenty six days.

The huge profits the mills earned naturally created an impression among the workers that there would be a large increase in their rates of wages. They also demanded dearness allowance to compensate the cost of living. But contrary to their expectations, the Millowners Association turned down their demands on the ground that the rise in the cost of living did not justify the grant of any such allowance. When the Millowners refused to comply with their request, the workers in the thirteen mills struck work on 5 August 1941. By 7 August, there was a complete strike in sixteen mills and partial strikes in seven mills. On the whole about 20,000 workers were involved in the strike. As a result, the millowners agreed to give dearness allowance of ten per cent and to increase the wages subject to a minimum of one rupee per month to each worker with effect from 1 July 1941. In addition, they agreed to grant one month's wage as prosperity bonus for the year 1941 and to implement the recommendations of the Court of Enquiry. To curb the activities of the Congress controlled Textile Workers Union and its leaders, the millowners did not take back 1,500 workers but later they reduced the number to 120.³⁹

On 5 June 1942, the governing body of the Coimbatore District Textile Workers Union resolved:

In view of the fact that owing to the thundering increases in the prices of food stuffs, the condition of the mill workers have become intolerably bad as it has considerably affected their families and thus made them run into heavy debts. The (Coimbatore) District Textile Workers Union have resolved to request the millowners to come to the rescue of the worker, by granting six months salary as bonus and 50% dearness allowance with effect from 1 June, as the Union feels that the grant of dearness allowance made last year after the general strike was quite inadequate.

The Coimbatore District Textile Workers Union while clearly picturing the "poverty of the labourers" pointed out that owing to the extraordinary situation created by the war, the condition of the mill workers were deplorable.

The prices of food stuffs had risen abnormally and it was neither exaggeration nor unreasonable that the condition of a poor labourer was intolerably bad. He had to undergo untold miseries and so poverty-stricken was his family that he was being reduced to a miserable life.

Great it was the lean horizon for the past six months, greater still were the day-to-day sorrows owing to increase of prices of food stuffs.³⁵ On the other hand, the mill-owners earned huge profits. It could be ascertained from the following table:

Table showing market rate of shares.³⁶

<u>Name of the Mill</u>	<u>Share amount</u>		<u>Market rate</u>
		<u>1938</u>	
Kalecowarar Mills	100	361	373
Coimbatore Spinning and Weaving Mills	50	26	125½
Lakshmi Mills	50	56	130
Rajalakshmi Mills	50	53½	127½
Radhakrishna Mills	100	135	258½

The Textile Workers Union pointed out that the average prices of foodstuffs had gone up from 100 to 300 percent since the outbreak of the war. House rent, clothing and miscellaneous articles had also risen by over 100 percent. Thus the union argued that the demand of fifty per cent dearness allowance and six months' bonus with effect from 1 June was justifiable.³⁷ Yet the Millowners declined to meet the demands of the workers.

On 8 August 1942, the Southern India Millowners' Association wrote a letter to the District Magistrate of Coimbatore, airing a note of caution about the frequent strikes by mill-workers and their undesirable consequences.³⁸

Following the arrest of the leaders, the Quit India Movement gained momentum in Coimbatore. On 9 August 1942, protest meetings were held in Coimbatore.³⁹ On 12 August 1942, prominent trade union leaders of Coimbatore like M.G. Ramaswami Naidu and leading Congressmen like Avanashi-lingam Chettiar met at Oripether to decide the future course

of action. In this meeting, it was evident that they advocated the use of violence and induced the textile workers to resort to strike.⁴³ As a result, on 13 August, the workers of 11 mills in Coimbatore and three mills in Uthumalpet struck work.⁴⁴ On the same evening, the Mill-owners Association considered the question of labour strike that had occurred in the Singanailur area and declared that the strike was illegal. The Association was further of the opinion that the Coimbatore District Textile Workers Union was fully responsible for fomenting the strike and it resolved to request the District Magistrate to take the necessary action against the union leaders and if found necessary to declare the union an unlawful body.⁴⁵ Certainly, the District Magistrate of Coimbatore, examined the question of the "illegality of these strikes", and decided that "they were not connected with any trade dispute" as the strike was in furtherance of a political movement and not of a trade dispute, the District Magistrate refused to apply Rule 81-A of the Defence of India Rules.⁴⁶ However, the Police at once arrested Ramaswami Naidu and few others and banned meetings and processions at Coimbatore, Sirugur and Uthumalpet.⁴⁷

The arrest of leaders was the signal for the violent outbreak and on 14 August a supply special train containing 251 lbs. shells was derailed near Singanailur as a result of sabotage. Damage to the extent of about Rs. 80,000 was caused. The police estimated that about 100 persons were involved in the offence and the persons involved were "almost certainly all mill workers on strike along with unemployed hoodlums" from the Singanailur area and among whom "the workers of the Vasanth Mills were largely responsible."⁴⁸

There was a lull in activities for a few days except for strikes in schools, the defying of ban on meetings, cutting of telegraph wires, tampering with the railway line and so on. On 19 August leading Congressmen like Subbiah and Anantalingam Shettiar were arrested⁴⁹ and therefore, there was practically no activity upto 28 August 1942.

As already noted, taking advantage of the war, the millowners reaped huge profits. Prices had risen considerably high and the labourers were "struggling to eke out their livelihood with their scanty wages." It was, therefore, natural for the workers to demand bonus and the workers of the Pankaj Mills demanded 25 per cent increase in wages, 25 percent war allowance and six month's wages as bonus, but all in vain. On 22 August, all workers including 500 women staged a stay-in-strike with a view to pressing their demands which resulted in lathi charge and firing by the Police. Two

persons were killed and several others injured. On 24 August, the workers in ten mills (Pankaja Mills, Saroja Mills, Varanika Mills, Cambodia Mills, Eastward Mills, Ranala Mills, Janaribana Mills, Gotton Mills, Salawabramania Mills, and Kothari Mills) in Singaoliar and Odipathar went on strike to show their sympathy with the workers of the Pankaja Mills. They also pressed for the immediate reimbursement of three month's wages as bonus.⁵⁴ On 27 August, the workers of the Jayalakshmi Mills at Singaoliar also struck work. This brought the number of mills on strike to eleven inclusive of the Pankaja Mills in which there was shooting.

As the same group of mills had again gone on strike, the District Magistrate promulgated an order under Rule 81-A of the Defence of India Rules declaring the strike as 'illegal'. If the workers failed to resume duty by 7 a.m. on 26 August, the District Magistrate threatened them with fine consequences under the Defence of India Rules. Though posted at the gate of all the mills, the notice did not produce the expected result and the workers of only one mill resumed duty. As it was impossible to prosecute a large body of workers, the District Magistrate sought the help of owners of some of the affected mills to arrest the ring leaders whom they considered mostly responsible for the strike. He felt that since it was only possible to deal with a limited number, there could be no question of victimisation afterwards, all being equally liable for an 'illegal strike' and the arrest of certain persons being a matter of expediency. The Millowners on their part agreed to impose a six days' fine of pay on all workers under the Trade Disputes Act of 1929 in addition to the ordinary loss of pay.⁵⁵

This attempt also failed owing to the lack of unity among the millowners. The owner of the Ewala Mills was even prepared to sanction an enhanced bonus. When the owner of the Jayalakshmi Mills offered 'inducements' to the workers, they returned to work.⁵⁶ Taking advantage of the disunity, the workers pressed for their demand of three month's wages as bonus.

As the District Magistrate viewed that the 'illegal' strike was 'definitely' not a matter for conciliation or adjudication, he let the strike run till the workers reached a proper frame of mind through loss of pay and fines, even if the war work was affected, rather than to have the threat of more strikes. As the Millowners had already earned sufficient profit, they were not affected by the closure of the mills and therefore, their only desire was to teach a lesson to the workers not to repeat their 'misconduct' in

future. On 26 August 1948, the millowners met the District Magistrate and argued that the strikers could be brought to their senses only by taking deterrent action as follows: (1) a few workers in each mill should be charged under the Defence of India Rules for having caused the 'illegal strike'; (2) action should be taken against all the union officials who were instrumental in causing the strike. It was represented that these persons had night meetings in secret places and had appointed dictators for each mill; (3) the arrest and detention of these persons other than the union officials and the workers who were suspected to be privy to the strike, for example, shop-keepers and others at Singanailur; (4) to declare the Coimbatore District Textile Workers Union as an unlawful assembly; (5) the mill managers should be allowed a free hand in reinstating the 'rowdy workers' and in the matter of granting bonus. The conciliation officer should not take up such cases for enquiry; (6) with a view to being home to the workers the illegality of their actions, it was proposed to deduct from the wages the earnings of six days, with reference to Rule 17 C of the Standing Orders for Mill Operatives of the southern India Millowners Association; (7) Notices to be put up to the above effect in each mill in which the postponement of the payment of bonus to 15 December 1948 would also be published. The deferred payment was subject to the further condition of good behaviour on the part of the workers during the interim period; and (8) instances of stones throwing and roadies in Jayalakehal and Jambhena Mills were brought to notice and with a view to prevent recurrence of such troubles, the millowners wanted additional police to be posted in affected areas.⁵²

According to the conciliation Officer, all these measures were "right and lawful". He stated that "in the absence of any responsible leader for the labourers and in view of the illegality of the strike staged by the workers so often, there is very little for the conciliation Officer to do except by talking to groups of workers and bringing home to them the consequences of their actions and the loss in wages to which they will be subjected on their return to the mills."⁵³

The strikers had not rushed to any settlement or put forward their grievances in a constitutional manner. On 27 August 1948, the conciliation officer wrote that "the bulk of the workers cannot be said to be disloyal to the millowners and these people could not join the mills unless the organization at the back of the strike is thoroughly overhauled and the offenders booked. This will take some time and I do not, therefore, expect the mills to reopen next week."⁵⁴

In the meantime, the strikers indulged in violence. On 24 August, the strikers burnt several toddy shops at Singanailur, Irugur and Pallapalayam.⁵⁶ On 26 August night a mob of about 150 persons went to the Salur Aerodrome and set fire to the thatched sheds, gutted twenty two lorries and set in flames 100 gallons of petrol. Three of the lorry personnel were burnt to death. It was estimated that damage to the extent of about Rs. 1,10,000 was caused. Police investigation showed that "Mill workers on strike from the hills of Singanailur and neighbourhood along with unemployed hoodlums comprised practically the whole of the mob."⁵⁷ 36 almost all the male inhabitants of the nearby villages were arrested and kept in prison.⁵⁸

It should be noted that until Germany's attack on Russia, the communists condemned the Second World War as an "imperialist War", took steps to sabotage it and openly advocated revolution. The Communist Party of India viewed that the task before the people was the "revolutionary utilization of the war crisis for the achievement of national freedom" and called for "the transformation of the imperialist war into a war of national liberation."⁵⁹ Criticizing the Congress High Command, the Communists urged them to launch civil disobedience movement as soon as possible.⁶⁰ In a meeting at Madras on 16 June 1940, the Communists expressed dissatisfaction at Gandhi's postponement of satyagraha and emphasized the fact that the present moment was the most opportune time for launching a mass campaign to achieve independence.⁶¹ They passed resolutions, sent fraternal greetings to Russia and protested against the incarceration of labour leaders under the Defence of India Rules. They also pointed out the futility of the workers participating in a war which did not guarantee freedom to India.⁶²

Approaching danger of Communists' Propaganda to the war efforts, the Government of Madras decided to arrest them under the Defence of India Rules. The Government issued circulars to the District Magistrates to suppress anti-war speeches and propaganda.⁶³ The police arrested and imprisoned a number of Communists and Socialists and a few other prominent labour leaders.⁶⁴ These arrests considerably reduced the activities of the Communists and checked the growth of leftist influence on the Trade Union Movement in the Madras Presidency till their release in 1942.

When Germany invaded Soviet Union in June 1941, the stand of the Communists in India underwent a sea-change.

It was because they were directed by Moscow to drop their opposition to the war and to help the British war efforts. The Communist Party of India, after some initial confusion, switched their slogan from 'impartialist war' to 'people's war'. In accordance with this changed policy, the Communists used their influence in the labor field to increase the production and they assured the government that there was no need to be afraid of strikes. The party resolved⁶⁴

It is the patriotic duty of the worker to strengthen defense by taking initiative for organizing mass production .. against stoppage or work irrespective of what the boss or the government says .. Communists take a bold and open stand against strikes as they injure the defense of the country by holding up production.

The party's leader, Ramdas, said that production was a "sacred trust" and that strikes should be prevented even if the workers were living in "hellish" and "intolerable" conditions.⁶⁵ Nehru argued that though the inflation and shortage of necessities of life was creating a great deal of dissatisfaction in the rank and file, the workers were urged to drop the idea a "class struggle" and to work hard for increased production.⁶⁶

If war production was to go ahead unimpeded, the government realized the need of some organization to elicit the whole hearted cooperation of the working class and perhaps, this objective forced the government to seek the cooperation of the Communists. Securing their support, the Communists renewed their contacts with workers and trade unions and persuaded them to be "moderate in their demands" and to work hard to help the successful prosecution of the war. The government, soon released most of the Communist leaders from jail, removed the restrictions on their activities, lifted the ban imposed against the party in 1934 and helped them carry on propaganda for war efforts.⁶⁷ While condemning the Communists for their change of attitude, Nehru asserted that Indians must fight for their own freedom before taking up the cause of others, but the Communists were firm in their stand.⁶⁸

The Communists did not participate in the Quit India Movement but worked hard to turn off the working class from the nation's struggle for independence. The Communist Party of India declared the Congress antagonistic as "inopportune and harmful to the cause of Indian independence at the present time."⁶⁹ P.C. Joshi said, "We Communist firmly believe

that the lead for struggle given by the Working Committee was not the path of national struggle but of national suicide.⁷⁴ The party stated that "to call upon workers to go on political strike was not to exert pressure upon the British Government but to disrupt the country's advance and starve the workers for nothing."⁷⁵ While addressing the Sixth Labour Conference at Golden Rock on 16 August 1942, the Communists like P. Ramaswami, Barvathi Sankara Manojan, Thanganna Krishna Pillai and others advised the workers not to participate in the civil disobedience movement and deplored the violent acts done in furtherance of the movement.⁷⁶ In Coimbatore, the Communists controlled Coimbatore Mill Workers Union held three meetings in August 1942, at which the speakers condemned the Quit India Movement.⁷⁷ In Coimbatore, on the arrest of almost all the Congress-minded trade union leaders and militant workers, the Mill workers Union, after a token attack of the Millowners and the government, advised the strikers to call off the strike and resume work in an orderly way and prepare for "an organised, disciplined and constitutional struggle for the enforcement of their demands."⁷⁸

The Coimbatore Committee of the Communist Party of India distributed a Pamphlet describing the strike as "a genuine loss and ~~inspired~~ the labourers to return to their work."⁷⁹

The District Magistrate also requested the managements of those mills not to take any action against the strikers except on those who were convicted in a court of law for a criminal offence. The workers in all the mills, except Pankaja Mills, returned for duty on 1 September and the Pankaja Mills started working by the second week of September 1942.⁸⁰

Soon after the mills resumed their normal work, collective fines were imposed. The Collector of Coimbatore proposed a collective fine of Rs.1,00,000 upon the following classes of persons for sabotage at Salur Agrichem:
(1) as the workers of Cambodia Mills were greatly involved, they had to pay Rs.50,000; (2) the mill workers in the other nine mills (Vasanthi, Kothari, Soreja, Palakkannan, Kothari, Jayalakshmi, Janavikang, Sotton and Kuzala Mills) of Siyamalur and neighbourhood had to pay Rs.40,000; and
(3) the registered landholders of Kananpalayam and Irugur villages had to pay at the rate of Rs.5,000 each.⁸¹

The Collector also recommended the imposition of a collective fine of Rs.80,000 for sabotage at Pedanur upon the following classes of persons in the proportion noted against each: (1) the workers of the Vasanthi Mills, Rs.78,000; (2) the workers of Kothari, Kuzala, Sotton,

Janakihana, Balagubranania, Jayalakshmi, Kasthuri, Saroja, Cambodia Mills, Rs.25,000; (3) the inhabitants of twelve villages were imposed a fine of Rs.25,000.⁸⁸

Besides, a collective fine of Rs.600 was imposed on inhabitants of Vallakinar village for offences such as cutting telegraph wire and tampering with the railway line and so on.⁸⁴ However, certain class of persons like supervisors and mill staff who did not go on strike, Indian Christian, A.I.-Brevidas except Pallava, village officers and Civic Guards were exempted from the payment of fine. Again, the District Collector was not in favour of excluding women from the imposition of the fine though they took no part in the sabotage. He argued that they must have had knowledge about it and they ought to have been in a position to use their influence to arrest the sabotage.⁸⁵ The Collector expected a strike in the event of the imposition of such a fine on mill workers, but owing to the arrest of many of the Congress-minded trade union leaders and worker level leaders, no strike took place.⁸⁶

The Quit India Movement gave free access to the members of the Communist Party to enlist as many workers as possible to their fold. P. Ramaswathi, a Communist leader, urged the Millowners of Coimbatore to withdraw the prosecutions launched against workers and the government to intervene in the dispute between the workers and the management on the question of prosperity bonus.⁸⁷ The Millowners Association, as a gesture of conciliation, had sanctioned enhanced dearness allowance of certain percentage with reference to the cost of living index to the workers who had not struck work.⁸⁸ The executive committee of the Mill workers Union welcomed the sliding scale of dearness allowance and expressed the view that it was inadequate and that any scale of dearness allowance agreed upon should be given with retrospective effect from June 1941, if not from September 1939. The Committee also demanded six months' wages as bonus and argued that this demand was warranted by the financial position of the mills and the bonus was necessary to liquidate debts incurred by workers during the last three years owing to non-payment of adequate dearness allowance. The Committee added that if these "most reasonable" demands were not met within a week, they would be compelled to advise the workers to go on a strike to achieve their demands.⁸⁹ But their policy of 'people's war' prevented them to take direct action and these demands were never pressed.

As in the case of Madras and Coimbatore, the workers of the Cordite Factory at Aravankadu in the Nilgiri district were also impatient since the outbreak of the Second World War.

In January 1942, the Corlite Factory Labour Union passed a resolution demanding an increase of the war allowance and resolved to approach the Director of Ordnance Factories if the demand was not satisfied. Their grievances were not settled. Therefore the workers in the gun cartridge section struck work on 31 August 1942. The ring leaders of the strike were subsequently convicted and sentenced to imprisonment or fine. The leaderless workers, however, resumed duty after two days. ⁵³

But the workers of the Madras Mills at Madurai and Papanasam had not shown any interest towards the Congress Movement. It should be noted that the management of the Madurai Mills, which opposed any form of trade union activity prior to 1937, with the emergence of the left and the coming into office by Congress, found that it would be unprofitable to work with moderate trade union leaders like S. R. Varadarajulu Naidu. The management, therefore, recognized the Madurai Labour Union in 1938 and after the recognition, the Union at Papanasam in 1938 and after the recognition, the unions began to function more as a "management union". The management introduced several welfare measures like the cooperative stores, Barroypatti housing colony, recruitment of workers through unions, workers' savings fund, pensions and gratuity, with the cooperation of the unions to improve the condition of workers and to contain industrial unrest. As a result, as Eunan Murphy points out, Varadarajulu Naidu, "regularly being the praetor of the British and council of 'moderation', discipline and loyalty to the management." When the Congress launched the Quit India Movement, Varadarajulu Naidu, once a staunch supporter of Congress, advised the workers not to participate in the movement. ⁵⁴ Accordingly, the workers at Madurai and Papanasam did not take any part in the movement. As the Chief Secretary to the Government of Madurai points out, the advice of Varadarajulu Naidu, "had the desired effect." ⁵⁴

To sum up, the working class of the Madras Presidency actively participated in the Quit India Movement, along with other sections of the Society. The participation of the workers of the Buckingham and Carnatic Mills and the Coimbatore textile mills in the Quit India Movement clearly indicates that the textile workers were in the front of the National Liberation Movement. Apparently the textile workers represented the most politically advanced section of the industrial workers. However, it doesn't mean that the workers in other industries lagged behind the textile workers. No doubt, the workers in other industries also contributed their own share in the National Liberation Movement.

Again this study clearly shows that the participation of the workers in the movement was very much dependent on the prevailing economic conditions. The leaders of the workers, particularly the Congressmen utilized the powerful army of industrial workers to free the country from England.

Further, the participation of workers in the Quit India Movement of 1942 was confined to the workers of a particular mill or a factory or a particular centre and there is little evidence to show that the workers of all industries in all over the Presidency waged a common united action against the British. Even in a particular centre, a section of workers took no part in the movement due to ideological considerations. For instance, while the Congress-minded workers of Singanailur and Chalaputhur vigorously participated in the Quit India Movement in Coimbatore, the Communist controlled workers in the town mills, under the Communist leadership, condemned the activities of the Singanailur workers. Yet another important point is that even though, Madurai was a strong centre of Quit India Movement, the pro-Communist stand of Varadarajala Naidu prevented the workers from taking part in the Movement. In short, the working class, like any other section of the Society, contributed their own share to the Indian National Liberation Movement.

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SOUTH INDIAN WOMEN'S LITERATURE

Dr. Mrs. MUTHU LAKSHMI REDDI

BY

T. JAYANTHI

The success of any movement in any country depends on the contribution and participation of efficient leaders. In the history of women's movement in India, there are many personalities who had rendered their valuable service for the liberation of women from various social evils like Sati, Child marriage, Dowry system, etc. Dr. Muthulakshmi Reddi was one of the significant leaders of Tamil Nadu who worked for the upliftment of women in society. This article is only an attempt to highlight the contribution made by Mrs. Reddi to the emancipation of women in Tamil Nadu through organisations and legislative measures.

"சமூகப் பண்பாட்டினை வளர்த்து
கொடுத்த மூலக் கவிஞர்,"

"சமூகப் பண்பாட்டினை வளர்த்து
கொடுத்த மூலக் கவிஞர்."

Mrs. Reddi is the best example of Tamil women of Tirukkurai who worked for the uplift and education of women, the eradication of social evils and reconstruction of the society on an equal footing. So, she strained every nerve. In the field of the emancipation of women in Madras presidency.

Life History of Muthulakshmi Reddi

Dr. Muthulakshmi Reddi was born in 1886 in a middle class Hindu family in the Pudukottah. She was the eldest daughter of Chendrasekar and S. Narayana Swami Iyer, an educationist. He was a scholar in English literature and Principal of the Maharaja's College, Pudukottah.

She received her early education in a co-educational school conducted by a Telugu Brahmin. She was the first woman student to be admitted into Maharaja's men's college at Pudukottah against such opposition from orthodox people. She passed her intermediate examination with honours from the college in the year 1905. Then, she joined the Madras Medical college, in 1907. She was the first woman house-surgeon in both the Government Maternity Hospital and Government Ophthalmic Hospital.

In 1914, she married Dr. Sankara Reddi B.S.O.B., a brilliant doctor. Very early in life, she became interested in social service and wanted to work for the welfare of women and children. She became one of the greatest social workers.

Muthulakshmi Reddi, as a member of the Madras Legislative Council - 1926 to 1932:

Dr. Muthulakshmi Reddi became the first woman member of the Madras Legislative Council from 1926-1930. She was unanimously elected by the council members to officiate as its deputy president. She took a leading part in the legislative programme of the council and was instrumental in the passing of two Acts for the abolition of the devadasi system and for the closure of brothels and protection to minor girls. She brought amendments to the Children's Act and worked for the creation of health schools and children's ward. Also, she was an active campaigner for the Sarda Act which was passed by the central legislature-Mrs. Reddi also became the first Alder woman of the Madras city corporation for two years where she evinced great interest in beggar problem, child education and child welfare.

Child Marriage

Evils of child marriages:

The practice of giving away girls in marriage at the age of 6 to 10 was responsible for many abuses and exploitation of women. Child marriages adversely affected the health and well being of girls. Child marriages were responsible for very low rate of female literacy in India. Early marriage and early cohabitation curtailed the freedom of the girl. Before she could enjoy the carefree life of youth she was compelled to become a mother. Child marriages were responsible for high rate of infant mortality in India. Better social status for women is a necessary pre-requisite for the country's progress. The Indian leaders had early realized the importance of improving the life and conditions of women through prescribing minimum age for marriage by legislation. About the evils of child marriage Gandhiji said:

"I detest child marriage. The custom of child marriage is both a moral and physical evil. For it undermines our morals and induces physical degeneration."

Abolition of child marriage:

During 1928-29 Rao Sahib Harribilas Sarda introduced a bill for the prevention of child marriage in the central legislative Assembly.

The bill stipulated the marriageable age for boys as the 18 years and for girls as 14 years. This provoked much controversy and opposition from the orthodox section of the Hindu Society. Various women's associations arranged many meetings all over the country. In Madras Presidency, Mrs. Reddi moved a resolution in Madras legislative council for raising the age of consent through a bill which was unanimously accepted by the council which recommended to the Government of India that in the opinion of the council legislation raising the marriageable age of boys and girls to at least 21 and 16 years respectively was necessary." 2

The several women associations were not merely content with passing resolutions but had been actively engaged in an educative campaign against the evils of early marriage. Though there was a certain amount of ignorance and opposition, this bill was adopted unanimously by Madras Legislative Council on 31 August 1929.

Abolition of Devadasi institution in Hindu temples:

Another ancient social institution which gravely affected the life and social status of women in society was the 'Dev-Dasi' system in the south and 'Narali' in Maharashtra. Devadasi's who were, by custom, dedicated to temples, were well versed in music, dance and other fine arts. They did not have a married life as they were denied marriage. It was a hereditary occupation. This system affected their general well being as, it was the duty of the state, as the guardian of the people, to suppress evil wherever it was found under any circumstances.

Mrs. Reddi expected all patriots great and good people of this land to bring about speedy legislation to put an end to this notorious and barbaric practice which almost paralysed the virtue of morality and free life.

Legislation to abolish the Devadasi system:

Madras Act of 1929 passed by the Legislative Council of Madras States.

"Provided that where a grant of land has been made to dancing girls or devadasi for the performance of whatever service in any temple, such service in said land shall be enfranchised to the present holder thereof and she shall not be required to perform any service in the temple." 3

Unlike the Age of Consent Bill, Devadasi-Abolition Bill received spontaneous support from all sections of the people. The late leaders of the Justice party, the Raja of Ponnagal had encouraged this bill and he enacted another measure called the "Hindu Religious Endowment Act" to control and direct the management of the temples for the good of the public.

Meanwhile, Justice party ministry was dissolved. In 1937, the congress entered the legislature under new reform (1935 Act) and Shri. C. Rajagopalachari was elected as the chief minister of Madras. Though the Prevention of Dedication Bill received full support from all parts of the state, Rajaji delayed its introduction. The congress Ministry resigned in the year 1939 and thereafter the final consideration of the bill was postponed.

When the bill was passed during the C.F. Ramaswamy Reddiar's Ministry (1947) the public welcomed this piece of legislation and very soon it was put into operation. This evil practice was abolished in all the temples not only in South India but also in all the other Indian States. Thus, millions of young girls were saved from a life of degradation and disrepute. Now, the Devadasi community is non-existent.

Emancipation activity - through various organizations.

AYVAI NOMB:

As a consequence of this legislation for the prevention of child marriage and dedication of girls for service in the temples as devadasi, the problem of finding a safe

abode for the shelter and training of these young girls for a honourable occupation arose. The welfare of women and children occupied first place in Mrs. Reddi's heart. So, she founded Avvai Home in 1939 where to house and educate women and children. This home is situated in the South of Madras in the Suburb of Adyar, on the Besant Avenue on the Elliot Beach Road, 10 kms from the Madras Central railway station.

There are 300 orphans and destitute resident children and 200 other residents in working women's hostel, 60 in teacher training institute, 80 in adult destitute women's Section 60 and 2,200 other beneficiaries as day scholars studying in the school inside the Home Campus.

The aim of this institution is to protect all, especially young girls, children of both sexes from evils poverty, destitution, from undesirable association and surroundings through education to expose them to the right way of living. 4

She organized the Avvai Home basic education centre which comprised pre-basic training to teachers, mid-day meals centre and small scale industrial unit. This centre has trained hundreds of women as teachers, mid wives, nurses, health visitors, gram sevikas and Home makers.

Women's Indian Association: (1917)

The Women's Indian associations, the pioneer of women's associations, that was founded in the year 1917 in Adyar, Madras had a large membership throughout India, extending from Kashmir to Cape Colony. It was this body of women that agitated and secured civic and political rights for women in every province of India. Dr. Kathalakshmi Reddi was associated with all the activities of WIA, since its inception.

Main objectives:

1. To present to women their responsibilities as daughters of India;
2. To secure for every girl and boy, the right of education through schemes of compulsory primary education;

3. To secure adequate representation of women in municipalities Taluks and local boards, legislative councils and assemblies;

4. To establish equality of rights and opportunities, between Men and Women; and

5. To help women to realize that the future of India lies largely in their hands, for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India. 5

ACTIVITIES:

It was due to the demand of this association that women were granted municipal and legislative franchise. It was also responsible for the primary compulsory education for girls to be introduced in the Madras city.

The MIA since from its inception sent its representatives to take part in the Round table conference. This association was the first women association in India to present a memorandum to the Round table conference on women's franchise and her constitutional rights.

When child marriage restraint act was passed in the Madras legislative Assembly, MIA has strenuously worked for its enforcement by the appointment of cards committees. Its contribution towards the working of the acts for the suppression of immoral traffic in women and children's act, abolition of the devadasi system in the Hindu temples in the Madras city gained great appreciation. It has consistently worked for the eradication of untouchability both by praja gana meetings in the city and by giving grants and scholarships to institutions and individuals for the education of the girls belonging to Adiravidar Community.

The education of girls has advanced with the result that thousands of graduates in Arts, Medicine, Teaching, Law and Engineering and women scholars in science have come out with flying colours in our society. The reforms of the Hindu law towards Hindu women rights to have equal share in the property of their own husband, the Hindu marriage reform giving equal rights for men and women, adoption and succession bills have been passed in the parliament, which include also the law recently passed for the prevention of Dowry. MIA has been mainly responsible for the passing of these act. 6

CONCLUSION:

Dr. Muthulakshmi Reddi was one of the greatest women of twentieth century. She had many first's to her credit-the first woman to study medicine, the first woman to be a member of the legislature, the first older woman in Madras corporation and first woman deputy president of legislature in India.

On the whole, we can say, living in stirring times, she broke all conventions and became a pioneer in social reform and National unity. She was crusader for women's rights, and her unstinted hard work and devotion to whole the social and political emancipation of women should be placed on record.

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TAMIL NADU ARCHIVES LIBRARY.

List of Books received during 1.1.1982 to 31.3.1982.

Sl.No.	From whom received	List of Books	Director of Census Operation, Tamil Nadu
1.	(1)	Title of the Books.	
2.	(2)	Census of India Tamil Nadu-Census Atlas.	
3.	-do-	Census of India Survey Report in village/hal inayor.	
4.	-do-	Census of India Handicraft Survey report Madurai Insurrection.	
5.	-do-	Census of India Survey Report on village Madurai.	
6.	-do-	Census of India 1971-Special Survey Reports on Selected Towns.	
7.	Stationary and Printing Department.	Annual Administration Report 1988-89	
8.	Tamil Nadu Legislative Assembly, Madurai-9.	Census of India 1981 by village/hal inayor Madurai Stage	
9.	-do-	Census of India 1981 by village/hal inayor Madurai Stage	
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(2)

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 - 24. Department of Statistics, Tamil Nadu.
 - 25. Port Department, Tamil Nadu.
 - 26. -do-
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 - 30. Rajasthan State Archives
 - 31. National Archives of India.
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V.B./

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TAMIL NADU ARCHIVES LIBRARY.

List of books purchased during 1-1-1992 to 31-3-1992.

Sl. No.	Author	Title.
(1)	(2)	(3)
1.	Chopra	Historic judgement on quit India Movement.
2.	Chopra	Indian statisticians: A Manual.
3.	Karnath.	Management Kurien style.
4.	Sripethy	Booth's Development in India.
5.	Mukherjee	India's foreign trade by regions.
6.	Mokso Rajan (P.A.)	Steps in library cataloguing.
7.	Vidula Jankar.	Dewey noters of Indian industry.
8.	Kothara Parvati.	Child Nutrition and poverty in South India.
9.	Agrawal (S.P.) Agrawal (J.C.)	Educational and social uplift of backward classes.
10.	Mukherjee (S.R.)	Hartal examination and Mandalization.
11.	Dipak Malik	Indians Trade Unionism in Developmental perspective.
12.	Sundhya (S)	Socio economic and cultural correlates infant mortality.
13.	Vijaykumar Thakur	Historiography of Indian Feudalism.
14.	Jha (S.K)	Rural development administration in India.
15.	Indrakumar, Alok Kumar	Marketing problems of Forest Industry in India.



(1)	(2)	(3)
16. Mandavdhare (S.N.)		Caste and Land Relations in India.
17. Krishnakumari (N.S.)		Status of single women in India.
18. Munton Alkison		Scheduled caste and their status in India.
19. Kaimle (N.B.)		Labour Migration in Indian States.
20. Peruvattannal(C)		New Horizons and Scheduled caste.
21. Rajagopal (P.R.)		Communal violence in India.
22. Jibesh chandra Kulkarni		Child labour in India.
23. Ghose (S.S.)		Communal Riots in India.
24. Ghose (B.N.)		Political economy of rural poverty in India.
25. Bhaia Sen		Alcohol Addiction.
26. Jagdishan Jha		Khandi and village Industries in Economic Development.
27. Hebedan (V.S.)		Growth of Agriculture and Industry in India.
28. Deyprasad (S)		Caste and politics in Indian Education.
29. Mathay (Aurthur)		Development of Education in India.
30. Sushila Sen		Tribeswomen Labourers.

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(3)

31. Royce Leitchelides
32. Newcomb J. Smith
33. U.D.Roy Choudhary and Anandh Buzéhl.
34. Pandian (M.S.S.)
35. Arvik singy, Sharma.
36. Mishra (S.K.) and Kishri S.Sharma.
37. Dever (S.S.)
38. Venkatarangappa (K.B.)
39. Gir Jankar Kri shankar.
40. Neera K. Sahani.
41. Girjankar
42. Sujatha(K)
43. Mathau, K.M.
44. Vinodini Terney
45. Das (B.D.)

- Swedish and British Fiscal.
- History of the Armenians in India.
- Domestic Savings in India.
- Political Economy of Agrarian change.
- Higher Education in India.
- Live stock Development in India.
- Press and the Law.
- Outlines of South Indian History.
- Theory of entelechy.
- Women behind bars.
- Basogathan, Dewey and C.V.Rajan.
- Education of the forgotten children.
- An Excursion Flora of Central Tamil Nadu, India.
- East India company and Russia.
- Incidental Bala in India 1950-55

SCHOLARS LIST FROM CI-31-1992 to CI-33-1992

Sl. No.	Name	Degree	Topic	From	To
(1)	(2)	(3)	(4)	(5)	(6)
5639	Thiru K. K. Lokesh	Ph. D.,	Coffee Plantation in Coorg 1834-1947	3.1.92	17.1.92
5640	Thiru C. Koduppillai	Ph. D.,	Rendhacanthyan Drained 1800-1980	3.1.92	17.1.92
5641	Balaji K. Nyanon	Ph. D.,	Indigenous System in Madras Presidency, 1858-1950	3.1.92	17.1.92
5642	Thiru Sadigra Sen	Ph. D.,	New Market Place and the Colonial Transition in North India 1765-1840	6.1.92	5.1.93
5643	Thiru B. Dhan	M. Phil	"Ash Murder at Nanyachi 1900-1915	7.1.92	6.1.93
5645	Thiru Androm Lightman	Ph. D.,	"Philanthropy History of city of Madras 1700-1960	18.1.92	17.1.93
5647	Thiru A. Sriwithasan	Ph. D.,	"Formation of Temple Township Tirul Kaba 1801-1960	9.1.92	8.1.93

(1)	(2)	(3)	(4)	(5)	(6)
5648	Chit. Y. Simons	Postally Search	Manily Trees/Groed Is other date of Birth. 1876-1920	2.1.92	18.1.92
5650	Thiru V. Palani Sridharan	Project	"Water Balance and Development of Water and Agricul- ture Resources at Tamil Nadu 1950-1960"	14.1.92	23.1.92
5651	Thiru R. Padmasudan	M. Phil	"History The Study Under Secondary School. - A study" 1972 - 1960	3.1.92	2.1.93
5653	Thiru R. Venosa	Ph. D.	"Congress Govt. Administration in Tamil Nadu 1952-1961"	20.1.92	19.1.93
5655	Balaji M. Vijay	M. Phil	"History of the Origins of the Early Congress in Tamil Nadu 1880-1950"	3.1.92	2.1.93
5656	Balvo S.P. Mathan	Ph. Ed.	"History of the Prison Administ- ation in the Madra- s. Presidency, 1937-1960"	22.1.92	21.1.93

(1)	(2)	(3)	(4)	(5)	(6)
5659	Thiru K. Sundaresorothy	for Publica- tion.	தமிழர் (Tamil) <i>Arinath</i> (<i>Arinath</i>) 1900-1960	23.1.92	6.2.92
5660	Thiru Raja B. Sundara raman	Ph. D.	"The Correlation of Cultural Change in 20th Century Tamil Soc'y. 1801-1961	24.1.92	23.1.93
5662	Thiru K. Koba Kumar	M. Phil.	"Ethnological changes in old, Sant Raman" 1801-1960	22.1.92	21.1.93
5664	Thiru S. Gnanakumar	Ph. D.	தமிழர் (Tamil) <i>Arinath</i> (<i>Arinath</i>) 1940-1980	30.1.92	13.2.92
5665	Thiru I. Anburaj	Project work	"Pallikandapuram" 1800-1900	30.1.92	13.2.92
5666	Thiru P. Rajadurai	Writing Book	"Self Respect Movement" தமிழர் (Tamil) <i>Arinath</i> (<i>Arinath</i>) 1901-1961	28.1.92	27.1.93
5667	Thiru Pa. Chinnadi	for Publica- tion	தமிழர் (Tamil) <i>Arinath</i> (<i>Arinath</i>) 1901-1961	20.1.92	19.1.93

(1)	(2)	(3)	(4)	(5)	(6)
9668	Malra B. Douglas	Ph. D.	"Drug Policy in the Modern Era", (Ph.D. Dissertation), (Ph.D.)	5.2.92	4.2.93
9669	Malra B. Douglas	Project work for M.T.P.	"Social Development Plan for Purvanchal", (M.T.P.)	5.2.92	19.2.92
9670	Malra A.F. Jacob Hanohar	M.T.P. Project	"Zonal Development Plan for Purvanchal", (M.T.P.)	5.2.92	19.2.92
9671	Malra B.S. Dayan	Publication	"History of Anna Road Post Office 1957-1990"	7.2.92	21.2.92
9672	Malra B.S. Dayan	For Publication	"Bhavanipur Mandal Valamullar 1957-1990"	7.2.92	21.2.92
9673	Malra B. Rajagalahari	For Publication	"Bhavanipur Mandal Valamullar 1957-1990"	7.2.92	21.2.92
9674	Malra B. Parvathy	M. Phil	"Freedom Movement and growth of Vernacular Journalism in Malabar District, 1800-1947."	6.2.92	5.2.93
9675	Malra A. Karamanna	Ph. D.	"Karnal and the Indian National Congress" 1919-1962	20.1.92	19.1.93

(1)	(2)	(3)	(4)	(5)	(6)
5676	Shri D. Vasanthan	Ph.D.,	"Unity of the Leaders of Federalist" 1950-1954	25.1.92	24.1.93
5677	Shri Hedar Iyobji	Project Wozz	Industrial Development in the opinion of reference to Engineering Industries Growth of working class and Trade Unions, 1950-1957	16.2.92	15.2.93
5678	Shri J. Venka Lakshmi	Ph.D.,	"Industrial Safety"	22.1.92	21.1.93
5679	Shri K. V. S. Saaju	Ph.D.,	"Trade and Commerce in Central Andhra"	12.2.92	11.2.93
5680	Shri Shaji V. Joseph	Ph.D.,	"Regional Differences in the Situation of Depressed Classes in Malabar and Travancore, 1800-1947"	23.1.92	12.1.93

(1)	(2)	(3)	(4)	(5)	(6)
5681	Blair A. B. Fankhauser	Ph. D.	"A Social History of South Indian Intellectual History Perspective 1897-1957"	17.2.92	16.2.93
5682	Blair G. Fankhauser	Ph. D.	"Social and Economic History of South India, 1801-1961"	14.2.92	13.2.93
5683	Selva I. Kanchand	Ph. D.	"The Working class and National Movement in Madras, 1895-1930"	22.2.92	25.2.97
5684	Dilra V. S. Sodevin	M. Philly	"Industrial Development in South India, 1951-1961"	18.2.92	17.2.93
5685	Chitra Dasabard	Philly SocSci	"Biography of Sir K. S. Dasabard 1754-1760"	19.2.92	21.2.92
5686	Dilra V. S. Sodevin	M. Philly	"Decentralized Settlement in Chittoor District 1800-1922"	26.2.92	25.2.93

(1)	(2)	(3)	(4)	(5)	(6)
5687	Thiru S. Jayaraj	M. Phil	Public Health Administration in Tamil Nadu, 1947-1961.	25.2.92	24.2.93
5688	Thiru E. Sundaresan Ekkilathen	Ph. D.	"The History of Anglo-Indian Community in South India 1900-1960"	25.2.92	24.2.93
5689	Thiru J. Jayaraj	M. Phil	"History of Market Administration in the city of Madras" 1800-1961	25.2.92	24.2.93
5690	Selvi R. Bouvaneswari	Ph. D.	"Evolution of English Press in Madras Presidency."	26.2.92	25.2.93
5691	Int. P.N. Fromalathu	Project Work	"Women in freedom-Movement in Tamil Nadu, 1880-1947"	17.2.92	16.2.93
5692	Selvi K. Shanthy	M. Phil	"Tourism with Reference to Tamil Nadu 1901-1961"	12.2.92	11.2.93

(1)	(2)	(3)	(4)	(5)	(6)
5693	Thiru B. Velayuthan	M. Phil	"Bancroftian Island through the Ages, 1670-1950	6.3.92	5.2.93
5694	Thiru E. Asokan	M. Phil	"Political Develop- ment in Tamil Nadu, 1900-1961	27.2.92	26.2.93
5695	Thiru S. Satchi Mohanad	Ph. D.	"History of Hindial Region" 1900-1950	10.2.92	17.2.93
5696	Thiru J. Gauri	Ph. D.	"Gunon and Crime in Tamil Nadu, 1050-1956	6.3.92	5.3.93
5697	Thiru S. S. Raja	Ph. D.	"Indian Church History" 1701-1960	4.2.92	3.2.93
5698	Thiru B. Selvaraj	Project	"Anthropology Work Marine Survey for OSIR 1970-1960	4.2.92	3.2.93
5699	Thir. Meena Iyabji	Ph. D.	"Tobacco Industry in Andhra Pradesh" 1850-1965.	4.3.92	3.3.93

(1)	(2)	(3)	(4)	(5)	(6)
5700	Chitra Mewar	Ph.D.	SAHJAS - Village A study 1947-1960	6.2.92	5.2.93
5701	Ant Antonette Augustine	Ph.D.	"Status of Christian Women in Pondicherry 1972-1981	6.2.92	5.3.93
5702	Chitra S. Acharya	Ph.D.	"Halla Dynamism of India" 16th & 17th Centuries	6.2.92	20.3.92
5703	Chitra K. Palaniandy	Ph.D.	"Peoples parti- cipations in Rural Development in Tamil Nadu 1900-1990	6.2.92	19.3.92
5704	Chitra S. Sankar	Ph.D.	"Social and Economic condi- tion of Vanniyar Community" 1877-1961.	9.2.92	8.2.93
5705	Ant. Sarah E. Hodges	Ph.D.	"History and Politics of Medicine in India, 1700-1961	9.2.92	8.2.93

(1)	(2)	(3)	(4)	(5)	(6)
5706	Shiru P. Magoorandi	Ph.D.	"Social Change in Tamil Nadu 1922-1954"	5.3.92	5.3.93
5707	Shiru M. Rajalak	For Publi- cation	"Valluvelara" 1700-1800	10.3.92	9.3.93
5708	Shiru M. Babbi	M. Phil	"Zamindari System in Bondi- region."	10.3.92	24.3.92
5709	Shiru S. Pazhani	Ph. D.	"Social Change among the Valluvel of Manchinnad"	10.3.92	24.3.92
5710	Selvi A.K. Isha	M. Phil	"Impact of Mycrobian invasion on the Economic Conditions of Nambodiri Brahmins in Kerala. 1700-1960"	12.2.92	11.2.93
5711	Selvi Margaret Matheson	Ph. D.	"History and Sociology of Roman Catholic Church at Vellanayanni" 1670-1961	3.3.92	2.3.93

(1)	(2)	(3)	(4)	(5)	(6)
5712	Silvi F. Samabala	Ph. D.	"Archaeology and Historical Study of Fozzari & Tiruvellar Region. 1701-1900"	10.3.92	9.3.93
5713	Chiru E. Kumar	Official Record	"Map Wreckage" 1803-1961.	20.3.92	3.4.92
5714	Est. M. Sanderi	M. Phil	"History of Cinema Theaters in Tamil Nadu, 1930-1961"	25.3.92	22.3.93
5715	Chiru Alex Mathew	M. Phil	"Gounon Revue - vent deux System Christian of Malabar. 1882-1932"	25.3.92	22.3.93
5716	Chiru K. Sanderaraj	Publising Article in Aranya Aranya	"Women's Studies" 1901-1951	20.3.92	19.3.93
5719	Chiru V. D. Mavalar & Chiru K. Ananda Rao	Project work & for many many	"Freedom Movement in Public Information. 1857-1947" of State World.	24.3.92	23.3.93

(1)	(2)	(3)	(4)	(5)	(6)
5720	Malro K. Bekar	M. Phil	"Etiology & Geographical of Malaria in District, 1960-1961	25.2.92	26.2.93
5721	Malro K. Peer Mohamed	M. Phil	"A concise study of Malaria" 1960-1961	25.2.92	24.2.93
5722	Malro O. Patel	M. Phil	"Fader contribution to Malaria 1960-1961	25.2.92	24.2.93
5723	Malro Kollara Sundari	Ph. D.	"History of Death 1939-1961	31.3.92	30.3.93
5724	Malro K. Prohakar	Ph. D.	"Forest History Kollegal History of Malaria 1670-1961	31.3.92	30.3.93
5725	Malro Kuvachan Kaji	Ph. D.	"Etiology and Government policy in Karnataka. 1890-1930	31.3.92	30.3.93
5727	Malro S.O. Iravathi	Ph. D.	"Forest's Malaria in Malabar. 1900-1960	31.3.92	21.3.93

විදේශ විදේශ... (Text continues with a detailed account of a political or social event, mentioning various figures and actions.)

මහේ... (Text continues with further details, including a list of names and descriptions of events.)

මහේ... (Text concludes with a summary or final remarks, mentioning specific individuals and their roles.)

இடம், பெரிதளவுக்கு ஏற்றதாக தேர்வுப் பரீட்சைக்குப் பதில், ஏதாவது படிப்பினைப் புகுத்துவதற்கு, உரிமையாளர் அவையாட்சிக்குத் தலைமை அளவைக்குரிய அபிப்பிராயத்துமாக கருப்பிடுவதற்கு, இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது.

2. 1992-ம் ஆண்டு மார்ச்சில் உட்குடி அலகர், சிவசம்பாடி தொகுதி முன்பகுதி சிவசம்பாடி அலகர் தலைமை அளவைக்குப் புகுத்துவதற்கு, இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது. இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது. இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது.

சிவசம்பாடி இரண்டாம் பகுதி சி.பி. 1983-ம் ஆண்டு சிவசம்பாடி தொகுதி முன்பகுதி சிவசம்பாடி அலகர் தலைமை அளவைக்குப் புகுத்துவதற்கு, இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது. இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது. இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது.

3. மட்டூர் தொகுதி அலகர் தலைமை அளவைக்குப் புகுத்துவதற்கு, இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது. இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது. இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது.

4. மதுரை தொகுதி சி.பி. 1983-ம் ஆண்டு சிவசம்பாடி தொகுதி முன்பகுதி சிவசம்பாடி அலகர் தலைமை அளவைக்குப் புகுத்துவதற்கு, இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது. இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது. இவற்றுக்கிடையே வேர்ப்பெயர்வு செய்யப் பட்டிருக்கிறது.

387 நகர இடி அமைக்க மாநில அரசின் உத்தரவு உள்ளது. இவ்வடிவ
நெடவீதம் நடைமுறை செய்து, அதன் அமைப்பை சம்பந்தமாக சீர்த
சாது சமீப நடைமுறை எடுக்கப்பட்டு உள்ளது.

1. நகரின் அமைப்புகளை முற்றாக சீர்தர வேண்டும்

சம்பந்தமாக அமைப்பை மீதம் செய்து, மக்கள் இடம் பெற்றுக்கொள்ளப்பட்டு உள்ளது.
நகரின் மீதம் பெறப்பட்ட சமீப நகரம், S. S. Clinical Society
Chennai, Chennai, 90, K. P. Road, T. S. S. S.

பெறப்பட்ட மீதம், சமீபம் செய்து, நகரின் மீதம், சமீபம்-2 செய்து
சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து

சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து
சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து

நகரின் அமைப்புகளை முற்றாக சீர்தர வேண்டும் என்பதை
சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து
சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து

மேலும், நகரின் அமைப்புகளை முற்றாக சீர்தர வேண்டும் என்பதை
சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து
சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து
சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து

24.2.92 முதல் 26.2.92 ஆம் தேதியில் நகரின் அமைப்புகளை
சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து
சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து
சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து
சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து சமீபம் செய்து

அரசினையும் தேரன் உத்தமம் தன்மீ ஐயக்கல் பற்றும் மிகமிகக் கோரிய
உத்தமர். இவ்வகைய பணக்கம் மான் அமைதி மகிழ்ச்சி உடம்பதும் அமைதி
முக்கமகிக் இயங்கி வந்தும் அந்தக் கருணை அமைதித்திற்கு கழனிப்பிக்கப்
பட்டது. இப்படிக்கமகிக் அமைதித்திற்கு மகிழ்ச்சித் தேரன்மீ
அமைதிப்பட்டு வந்தது.

அந்தக் காலத்திலும் அந்தக் கோரியக் கோரியும் மிகமிகக்
மெல்லக் கோரியும் தேரன்மீ அமைதித் தேரன்மீ அமைதித் தேரன்மீ
மகிழ்ச்சித் தேரன்மீ அமைதித் தேரன்மீ அமைதித் தேரன்மீ
மெல்லக் கோரியும் தேரன்மீ அமைதித் தேரன்மீ அமைதித் தேரன்மீ
மெல்லக் கோரியும் தேரன்மீ அமைதித் தேரன்மீ அமைதித் தேரன்மீ

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