

# Ithihas

15-3-80

“ History is philosophy  
teaching by examples ”

Dionysius of Halicarnassus.



DEPARTMENT OF HISTORY  
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*Editors :* Mrs. Indira Ramanathan  
Mrs. Lata Ramachandran

# OURSELVES

This is the first issue of the journal of the Department of History, Stella Maris College. This maiden venture consists mostly of contributions from the students of the History Department.

Addressing the 40th session of the History Congress in Waltair, in December last prof. G H. Khare, President of the session said that the role of the historian is not merely to study the past as chroniclers, he must discern the forces and the legacy of the past that vitally affect the present. In a sense he is a judge and his findings have a vital bearing on the history of the country concerned. Any prejudiced inference will create a wrong image of the people and the country. He can take all the time he wants and challenge again and again well established and accepted conclusions provided, they are supported by convincing data. The history of our country is still being written. The academic community and the young historians still in their colleges, can make useful contributions.

The pages of this journal are open to the young people particularly, and this venture is intended to stimulate their interest in our country's long and eventful history. With the sustained enthusiasm that has been evident we are sure we will grow from strength to strength and make this journal a true outlet for new research carried out by the students and the staff in course of time. In all humility we welcome suggestions to improve ourselves.

## LEMURIA—A MYTH?

In recent years there has been a sudden spurt of interest in what are popularly called 'lost continents'. This curiosity about vanished lands which were supposed to be highly civilized and according to most accounts the original land of milk and honey is nothing new. Ever since Plato in his "Timaeus" described a country larger than Asia Minor with Libiya, situated just beyond the pillars of "Hercules" — the first recorded description of legendary Atlantis, we have scores of other legends. The Welsh had their Avalon or kingdom of the Dead where King Arthur's body was supposedly taken after his fatal wound, the Scots have Tri-non-Dg or the land of the ever young, while to the East, nearer home, the ancient Tamil texts mention Elmuria or Lemuria. While efforts to prove that Atlantis did in fact exist and to locate its exact position have not been very successful ever since the mid 19th century the theory that a vast continent (Lemuria covered a huge area of what is now the Indian Ocean has gained scholarly support. The interest lies not in the possibility of its existence, but in certain theories that have recently been advanced in connection with Elmuria or Lemuria.

The land mass of Elmuria in the Indian Ocean is supposed to have formed a continent which extended from the Sunda Islands along the Asian Coast to the Eastern Coast of the African continent. The name Lemuria was coined by a British Zoologist from the lemur family of animals which are found in Africa and South India. It has been suggested that this continent which was wiped out by a series of cataclysmic disasters, was the probable cradle of the human race similar animal fossils have been found in Natal (S. Africa) and South India. Mr. Wishan S. Cerve an eminent Lemurian scholar was of the opinion that as the Western part of Lemuria began to sink beneath the ocean due to various natural disasters, the people of the continent dispersed themselves in various directions, colonising the eastern regions, which today constitutes the Islands of Sumatra, Java, Borneo, New Guinea, Australia, N. Zealand etc. He also says that parts of Africa today were at one time a part of Lemuria itself. In his work he has given a description of a community from the foot of Mt. Shasta garbed in pure white, and in sandals, with long curly hair, tall and majestic in appearance....." who he says are the last of the Lemurians. The Lemurians in accordance with their highly advanced and ancient civilization also seem to have possessed a sixth sense which enabled them to view objects in their fourth dimension. According to some scholars, the Lemurians were also capable of mental communication a telepathy regardless of distance.

A theory has been put forward recently that the Tamil tradition of a huge and sprawling continent bordering the west coast of Africa and Australia in the south referred to as Tamilakam is actually Lemuria. It said that the people in Tamilakam or Lemuria, migrated to distant lands, establishing colonies as far away as America and Mexico. The resemblance of various languages in some aspects to Ancient Tamil has been cited as evidence. The theory also argues that the Aryans were the

descendants of the same Lemurians who first migrated to Europe and came back to India and that the Indus culture was Dravidian in origin and the movement was from South to North.

However this theory requires for more details, before it can be said to identify ancient Lemuria with the name of the Dravidians, and as the cradle of civilization. Before concluding it must be pointed out that advanced Lemurian civilization which can be dated to around 20,000 B. C. if in accordance with tradition rather surprisingly did not pass on its knowledge of writing to the other civilizations which were its offshoots. This is quite evident from the fact that writing as such did not develop till around 3000 B.C. with the cuneiform writing of the Sumerians who according to Swami Vivekananda were a branch of the Tamil race.

Sudha Ratan  
II B.A.



## Why Historical Materialism

The search for a meaning to existence has permeated every aspect of human consciousness. Discovering no answers to their primal questions on existence itself, human beings have tried to examine the quality of their experience of existence and have sought different explanations and justifications. But all the confidence and equanimity of theism or the bleak despair of existentialism cannot obscure one basic fact - that man's Problems are piling up and accumulating despite his increasing familiarity with his environment. All over the world one grim reality mocks at the optimism of theory and intellectual exploration - poverty and hunger. The autistic pre-occupation of intellectuals in the pursuit of "scientific truth" contrasts sharply and ironically with the staggering escalation of misery and suffering. As poverty and hunger, staring the world in the face are stark realities, the dimensions of social crisis wide frighteningly. Unless academic debate recognizes this essential fact, it will be a bizarre anachronism in this world. That was why—Marx said "Till now philosophers have only interpreted the world. Now they must change it."

It is time enough to make knowledge a tool of social change instead of being an end in itself. The social sciences, unless they come to grips with the problems of society, do not have valid justification for their existence. It is an absurdity to study man as a social being without trying to find the roots of the failure of the social being to survive in society without conflict or confrontation. History as a social science, can be relevant only as a tool of change. Historical materialism interprets the historical process as a reflection of the material (economic) basis of societies. Viewing all history as one of class struggle, historical materialism traces the roots of existing problems like poverty, iniquity of distribution, starvation

and the dominance of the classes wielding power through the control of productive forces. No one would deny that the major revolutions and social transformation in history were created largely by economic change itself generating new social forces. But if historical materialism is reduced to a crude economic determinism, it certainly distorts historical truth. At the same time historical materialism does not claim that every historical change has to be expressed in purely material terms; nor does it ignore the role of ideas or individuals in history as it is widely assumed to do.

Total objectivity in writing history is a mirage. It may be said in favour of historical materialism that it reconstructs the past on unquestionable economic data in which the play of individual subjectivity is at a minimum. If historical materialism is not the best method of finding historical truth, atleast, it is the only method relevant to reality. By seeking the roots of the present in the past, it perhaps performs history's best justification—demonstrating that the past is irrevocably linked to the present and that no understanding of the present is possible without a study of the past.

**Malini Parthasarathy**

III B.A.



## **Syrian Christians Through My Window.**

In a vast country like India, we have a small state at the tip of its southern peninsula, that though small in size has contributed much to the progress of our nation. It is the state of Kerala. The Syrian Christians have played a very important role in the history of Kerala both past and present.

The Syrian christians of Kerala were (unlike the other Indian christians) converted when the disciple of Christ St. Thomas visited Kerala during the course of his travels to the Eastern countries. This community to-day consists of the Syrian Catholics, Jacobites, Marthomites and the members of the church of South India.

This is precisely the reason for the great confusion in the matrimonial and courtship life of the Syrian Christians. The Syrian Christians are not allowed to marry their close relations. The bound of seven generations relationship is needed to satisfy a legal marriage. They cannot contract marriages from any family they please. The family of the couple must be equally old or new. The past and present medical history of the couples family are reviewed with great curiosity for traces of Tuberculosis mental disease, baldness, leprosy and the other common and uncommon contagious diseases. The merits of the couple alone can never determine any matrimonial alliance. All the above mentioned factors are taken into consideration.

If any of these factors are ignored the couple would be likely victims of permanent gossip for which the community is well known. This is the people fear, because the community is very tightly knit and sensitive to public opinion.

The percentage of Kerala's female population is higher than the males. This perhaps explains the prevalence of the custom of dowry. In spite of the 100% literacy rate, with the economic boom in the Middle East, the rate of dowry has also increased to the tune of lakhs. The uneducated groom without a family background or culture holding a minor job as long as it was abroad, was eligible for a dowry of  $\frac{1}{2}$  a lakh. The parent of the bride in this case would even go to the extent of selling their property to get their daughters married to these people from abroad. On the other hand, men locally educated would forego dowry if the bride or her people were to promise a job abroad. The groom's parents demand a vast sum of dowry for their son if he is a doctor, C.A., or an Engineer etc. While a beautiful bride with education and accomplishments remains behind the grey curtains of her home, if her parents cannot afford a dowry. Largely because their marriages are so carefully planned divorces and separations are hardly heard of in Kerala.

The Society is patriarchal and the men hold the power of decision in the house. This does not prevent the women from holding a dominating position. The mother of the family is the most important person, disrespect to her, amounts to ostracism from the family.

The Syrian Christian church has a certain part of its dogmas chanted in Syriac. The dogmas are very traditional with a lot of embellishments added to it. The main rites that are solemnly practised is the ceremony of Baptism, matrimony and death.

Baptism is a function in which the baby (before it is one year old) is entered as a child of God. The eldest son and daughter take the name of the father's parents while the second son and daughter take the name of the mother's parents respectively. The other children often take the name of any relative close to their parents or the names of any Biblical character. A God father or God mother according to the sex of the child is chosen, who promises to be responsible for the child's spiritual growth and mental development.

Matrimony is a mixture of Hindu and Syrian customs with Christian dogmas. The groom and bride are blessed in Syriac chanted by the priests. They are then presented with chains and rings. After the ring exchange, the 'tali' (sacred thread) is tied. The Tali comprises of seven threads from the "Madara Kodi" (Saree given to the bride from the groom after having it blessed by the priest). These threads bear a small gold plate on which is inscribed a cross (minne). After the tali is tied, as a sign of possession the groom places the "Mandara Kodi" over the bride's head after which a female relative of the groom's takes possession of the place behind the bride, to signify the welcome of the bride into the groom's family.

Deaths are quiet and solemn. There are no beating of drums. The body is bathed, donned in white and placed in a coffin. Speeches in praise of the deceased are made. The body is blessed, kissed by the relatives and friends buried six feet under ground. The spirit of the deceased is believed to haunt or remain on the earth for forty days during which the close relatives go into mourning with a diet of vegetables and do not go in for entertainments. People who committed suicide were never blessed by the priests. They are treated as outcastes and are not blessed by the priests or buried with proper rituals.

The Syrian Christian community inspite of its clannishness, obtuseness and possessiveness is one of the most advanced communities in India. They struggle hard for existence and are known to have a very sharp instinct for survival. They are tenacious fighters and spare no efforts to advance their interests socially and economically. Therefore it is, not surprising to note that the Syrian Christians occupy many top positions in India and abroad. They are usually intelligent and very hard-working. They are enterprising and get along well with their fellow men. As a closely knit community sensitive to the bonds of their community, very few Syrian Christians leave their fold. Even the few who attempt it, are ostracized by the community and looked down upon.

Rich Syrian Christians adopt Europeanization and hardly have the time or the concern to work for the uplift of their lesser privileged brothers who cling on to their traditions. Whether poor or rich they have an instinct to survive and are determined never to be hungry.

Whatever the faults of this community they remain as the most unique community of the human race who have progressed rapidly preserving simultaneously their culture, traditions, beliefs and practices.

**SUSANNA JOSEPH.**

I B. A.



## Approach To Indian History.

Among the nations of the world India occupies an unique position. It is probably the one and only country where people of different languages, cultural heritages and ethnic origins are amalgamated to form a single nation. It is because of this heterogendous character of this nation that its study and appreciation is very complex.

The first organised attempt to compile the history of India, past and present started during the days of the British in the eighteenth and nineteenth centuries. The English carried Indian culture to the West. From the eighteenth century, Europeans began to evince interest in the study of India. The study of Indian history was



alternately criticised and appreciated. The English men like Macaulay who were involved in the administrative set-up were interested only in the administrative and political history of India, whereas German historians were enthusiastic about the spiritual history of India.

The Establishment historians of England gathered their main information from the Brahmanical sources like the vedas. This naturally led to an one sided version and the despotic rule of the Indian kings was denounced. The English men who were trained in the western liberal tradition naturally failed to appreciate, the set-up in the past administration and felt there was nothing worth while in Indian History. When there was anything interesting like a Taj Mahal, it was attributed largely due to Greek influence on Indian Culture. Vincent Smith aptly expresses those thoughts when he describes an Ajanta picture as an ambassador from a Persian king "This picture suggests the possibility that the Ajanta school of pictorial art may have been derived from Persia and ultimately from Greece. Thus, these English historians found nothing admirable in Indian History.

The German school of thought heralded by the German historians of the Romantic Age, was in complete contrast to the English. These historians regarded the spiritual history of India, as the whole of Indian History. The Vedas, Upanishads held for them the highest spiritual thoughts, some of which must be infused into the materialistic Europe. The religion which had developed over the centuries was acclaimed as the best. Max Muller is the chief historian of this school of thought. The German philosopher Schopenhaver expresses the feelings of his group when he describes the Upanishads as, "in the whole world there is no study except that of the originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death." Thus German historians held Indian history in very high esteem.

Indian History was formulated by Indian historians themselves during the national movement. According to them, India had a glorious past, destroyed by the Muslims and British. All sciences and knowledge had developed in India and spread to foreign countries through the Arabs. Dr. Munshi belongs to this school and says of the Golden Age of the Guptas "life was never more happier, our culture never more creative than in the Golden prime of India." This glorification of the past was done to infuse patriotic feelings in the minds of the people and to incite them against the British. Thus this view was biased and refused to look at the darker side of our culture and civilization.

All these different approaches to the study of Indian history had been either one of great appreciation or utter contempt. A rational and acceptable middle approach has been achieved to a limited extent by modern historians like Romilla Thapar, Jha and others. Archaeological evidences, coins, Accounts of foreign travellers, form the source material besides the Sanskrit literary evidence. Though political history is important, Socio-Economic and Cultural history are given equal importance.

British contribution to modernising India is also appreciated. The current approach seems to be, the most rational and scientific one. This does not mean that past methods are not without value, and must be rejected indiscriminately. Infact past methods of study have given valuable information about administrative, political and social history. Indian history was compiled during British period, when the basis was laid down for present day research. In conclusion one can say, a judicious combination of the past and of latest methods of study provides the most accurate and objective account of Indian History.

N. VIVAYALAKSHMI  
I. B.A., History



## ALONG THE AVENUES OF MOHENJODARO

A faint flicker of golden light struggling to pierce my eyes open. I give in ..... only to catch a wonderful glow of its radiance, warmth and gaiety.

Rumble of noises, moving of carriages, call of the bangle sellers: patter of tiny tot's feet ..... where am I .....? of course in Mohenjodaro. I rise wearily, having slept on "kacha or earthen floor." My bones creak. I make my way dizzily down the high staircase and reach, the open-air-courtyard. A heavenly aroma descends on my nose from the kitchen at one corner. Several ladies are chattering away incessantly near the well. They don't seem to notice me. I am in no mood to have bath in the bathroom, I decide to take a dip in the Great Bath. Its quite a distance from where I stay and moreover the roads will be swelling with people, but never mind I am determined to go.....

As I descend from the high steps in the house, here comes a pretty toyseller displaying a bronze figure of a dancing girl. I shake my head, .....bust of a bearded man. No, once more. She looks disappointed, I promise to buy later. I am attracted by her attire cotton skirt or lehnga with a cloak covering her arms and shoulders and her neck was adorned with one row of silver necklace while other necklaces were of shells, bones and terracotta. Her anklets, nose studs, ear-studs were made of bones. Her face - looked like a red Indian - heavily made up of kohl, coloured lips.....She follows. I gaze with a curious look and smile vaguely and move away.

On my way my eyes rest on the massive high - store - grain house with its palatial cloistered pillars and Municipal buildings.

Great Bath is truly wonderful. As I make my way to one of the innumerable rooms equipped with shower and other paraphernalia I overhear conversations and discussions of how the trade with S. E. Asia was a magnificent success, of how

someone defeated the other at chess. One factor intrigues me - here - the Hindus and Muslims seemed to live in unquestionable bliss - one is chanting Allah's name and next to him is his Hindu counterpart chanting Ram's name. Both faces have an element of serenity on them. How come? Yes, this is 3250 B. C. I make my way for the warm bath. I seem to notice some men and women swimming. No one seemed to notice me much.....Am I not dressed in the same way as they are.....short skirt and have flowers in my hair and bangles on my wrist?

Walking back my eyes fall on the structure of the houses - high platform burnt bricks of good quality. The walls seemed quite thick and most of them are double storeyed - may be to avoid floods? How was I to know? But should not I - since I am one of its inhabitants?

Near the well planned roads, a couple of men were working on a faulty drainage system. Hesitantly I walk towards them and peer into the hole. I behold a very well planned drainage system complete with loose bricks at corners and brick lined pits at the junction of two drains.

Deafening noises of drum beats and dance steps break through my reverie. Several women were weaving fascinating designs with dextrous fingers, and nearby the potters were giving finishing touches to the glazed pottery.

I am nearer home. At that moment high melodious tunes sprinkled with "Shakti" "Kali" reverberate in the morning air. At a distance I can see some women going around the peepal tree with deep concentration.

At home a woman beckons me. Who is she? I don't remember ever seeing her face. She places a glass of milk and a plate of bread, fish, meat and other tasty vegetables. She gives me a smile. I smile back eagerly. I belong here.....She at least recognizes me.

This hearty meal makes me drowsy. I go up to a room - my room where I lie down and close my eyes. Only to open a split second later to the 20th Century invention - alarm clock'

As far as my personal opinion is concerned I don't want to consider it as a dream or an illusion. It can be described as an impossible vision of my imagination.

DEEPA MENON

II. B.A., History.



## Historical Tit Bits

### History Teacher Made History

A history teacher has made history with a coin. Walter Bud Perschke, the History teacher from Chicago (U.S.A.) has bought a million dollar gold coin at a bargain price of \$ 430,000. This was the first gold coin ever minted in the united states.

### WHEN DID GANDHIJI WEAR LOIN CLOTH ?

In September, 1921, when Gandhiji was touring Madurai district in Tamil Nadu he came across men and women moving about with insufficient clothing. At the sight of these poverty stricken people he was moved to tears. From then on, he vowed to wear the loin cloth as his only dress.

### INDIA OF MY DREAMS :

“The India of my dreams is a community in which every individual, every resource is dedicated to serving the weak - a community dedicated to antodaya, to the well being of the least and the weakest.

It is a community in which individuals are valued for their humanity - a community in which the right of every individual to act according to his conscience is recognised and respected by all.

It is a community in which every citizen participates in the affairs of the community, in matters that transcend his immediate personal interests.

It is a community in which citizens especially the weak -are organised and awakened to implement reforms and to keep an eye over the rulers.”

—Jayaprakash Narayan.

Anita M.S.  
Christine Williams  
II B.A.



## KNOWING OUR NEIGHBOURS

The Soviet intervention in Afghanistan has created a major political crisis in the world. It looked a little while ago, that the cold war between the two big powers, may not remain so cold and that the so patiently built up detente would crumble all on a sudden. The confrontation between the two super powers was brought to our very door, with the prospect of the entire region being thrown into the convulsions. What exactly has happened and why should the world apprehend a major conflagration in consequence of this interference, are some of the questions on which the public has to be enlightened in the first instance. More importantly, the decision makers of the government have to be fully aware of the entire background so that they may hit upon the right policies on a correct appreciation of the complicated context. Also in a democracy, the legislators who are supposed to be the policy makers at least in theory, have to be well informed about the possibilities of a major political or economic development. Finally there are the mass communication media whose duty it is to keep the public informed correctly by talks, debates, special articles and so on. All this underlines the need for specialised agencies and organisations manned by a body of academicians, devoted to patient research, and objective analysis so that unimpeachable data are made available to the government and mass media.

These studies known as Area Studies were initiated in the United States of America during the second world war following that country's total involvement in the war. In our own country, the nucleus of these studies was set up following the Asian Relations Conference held in New Delhi in April 1947, on the eve of Indian Independence. Jawaharlal Nehru, who master minded this conference conceived an academy in the nature of an University intended to promote the study of Asian culture, languages and other things Asian.

India is a big country and one of the two big powers of Asia. Her geographical location, her very ancient history and the role she had played for centuries in the development of culture and commerce in the Asiatic continent invests her with an importance and casts on her an obligation to study in depth and understand the historical, political and socio-economic life of both her immediate neighbours and also of others with whom she has extensive social and economic contacts. The role played by India in international affairs since attainment of independence is accepted as outstanding by all countries. As India's stature in the councils of the world grew, the need for an institution which would turn out specialists in international affairs and area studies became imperative. It was in this context that the Indian School of International Studies (ISIS) was set up in Delhi in 1955. About the same time the University of Delhi set up a Department of African Studies. Over the years the value of these studies have come to be recognised more and more and with the financial assistance from the University Grants Commission an expanded

programme of Area Studies has been implemented. Under this programme many Indian Universities are specialising in a number of studies, each undertaking the work for which it is best suited. Thus for instance, the University of Madras is specialising in Malaysia, Singapore and Ceylon studies.

The seventies have seen vast changes in the Asian political scene. South East Asia is in turmoils. Nations pledged to unbreakable ties of friendship have turned mortal enemies and enemies with exactly opposing ideologies have become close friends. In West Asia ties of traditional friendships have been snapped and new friends as well as new foes are emerging. Africa is in the grip of deep convulsions.

All this calls for a big corps of specialists. The Universities are eminently qualified for this task and the government should come forward with generous financial help through the U.G.C. These studies form part of academic objectives; but more important is their service to national interests. These centres of excellence offer an attractive career to brilliant young men and women with an aptitude for historical research.

**Indira Ramanathan**



## **Indian Women then and Now**

The position of women is receiving world wide publicity and the women's lib movement is gaining momentum in every field of activity in the west. The status of women has undergone a dramatic change since the attainment of Independence in India. India is one of the very few countries with a woman Prime Minister to lead the Country.

During the early vedic age, women though not equal to men, did not suffer from any serious handicap because of their sex. Names of women scholars like Gosha and Apala find mention in the vedas. With the increasing rigidity of the Hindu religion there was a gradual deterioration in the position of women. The law giver Manu whose law of inheritance even now forms part of Hindu legal code never accorded an independent status to women. Female children depended on the father, after marriage on their husbands, during old age they came under the tutelage of their sons. The law of inheritance favours the males greatly.

In course of time Indian women lost their honoured position in society. Evil practices like Sati, child marriage and polygamy came to be identified as part of true religion. With the advent of the Muslims society became much more rigid in its attitude towards women. The system of purdah was not imposed on the women and the condition of widows was pitiable. The birth of a female child was unwelcome and the evil practice of infanticide was not prevented in some sections of the society. Their position did not improve with the arrival of British.

During this period, early marriage was quite common which made the spiritual, physical and intellectual development of women almost impossible. Premature marriage resulted in the increase of death rate of both mother and child.

Contacts with the west during the British rule as also the increasing industrialization and modernisation created an awareness in the women to strive for their emancipation. Demand for equal status and political rights found expression through various women's organisations. Their active role in the national movement helped their cause substantially. Apart from the many socio-religious reformers like Raja Ram Mohan Roy, Swami Dayanand Saraswathi and Eswar Chandra Vidhya Sagar also tried to improve the lot of women, and remove the evil practices of Sati, child marriage purdah etc. It is only because of these efforts that the position of women improved considerably.

To-day women are more career oriented and take up jobs that are suited to their natural aptitudes. Widow marriage though not very common, the position of widows has improved. But many women particularly in rural areas are treated as mere chattels, due to poor literacy. The Urban women are far more advanced in this respect and are highly conscious of their rights.

I am sure with the encouragement given to literacy programmes and free education, in course of time, the women of India would wake up to their rights and play a major role in the socio-economic development of the country.

Sharadha V. Krishnan  
I. B.A.,



## History in Cross Word.

B	F	X	S	H	O	Q	I	Y	U	N	D	N	G	I
I	S	A	F	O	S	K	A	B	K	L	P	O	E	L
V	X	M	T	H	K	L	S	I	J	M	C	O	H	T
M	W	L	U	A	S	H	O	K	A	A	B	R	F	U
Z	Y	Q	E	R	A	Z	I	A	Z	E	H	J	K	T
B	K	L	I	S	A	L	I	M	A	X	V	A	A	M
J	A	W	A	H	A	R	L	A	L	N	E	H	R	U
Y	A	L	O	A	K	B	A	R	E	H	Y	A	I	S
A	J	H	B	I	O	A	J	U	X	I	V	N	K	H
V	X	M	A	A	L	B	R	P	A	J	T	H	A	D
O	T	P	S	N	N	U	Q	A	N	F	C	I	L	G
S	W	N	T	L	Q	R	T	K	D	A	Z	Q	A	F
N	F	R	F	A	H	I	E	N	E	W	C	Y	D	B
I	R	Q	U	K	M	L	R	O	R	X	J	H	E	T
E	M	J	V	U	R	Q	X	S	Q	F	B	S	I	A
D	G	K	R	I	B	Y	R	W	L	C	X	D	O	K

There are 16 names of Historical Importance: Find out who they are : It may be from top to bottom or across as indicated above.

Y. SARADA, II B. A.



## History Quiz.

1. Who is Haakon VII ?
2. Who built the huge temple of Zeus in Athens ?
3. Where is Haiti ? What is its capital ?
4. The Hibiscus is the state flower of which state in U.S.A. ?
5. What is the full name of Indira Gandhi before marriage ?
6. Tenujin was popularly known as . . . . . ?
7. Which is the largest port in Italy ?
8. (a) What is the currency in W. Germany ?  
(b) What is the currency in Greece ?
9. Who was the 1st Chancellor of the German Empire ?
10. Is Gibraltar a British Colony ?
11. What is the National Anthem of Great Britain ?
12. Name the biggest lake which lies entirely within U.S.A. ?
13. Whom did Greece support during II world war ?
14. What is the form of Government in Greenland ?
15. Finland has unicameral legislature. What is it called ?

K. INDRANI  
II B.A.

Answers : Turn to page 18



Solution to the Cross Word Puzzle.

B	F	X	S	H	O	Q	I	Y	U	N	D	N	Q	I
I	S	A	F	O	S	K	A	B	K	L	P	O	E	L
V	X	M	T	H	K	L	S	I	J	M	C	O	H	T
M	W	L	U	A	S	H	O	K	A	A	B	R	F	U
Z	Y	G	E	R	A	Z	T	A	Z	G	H	J	K	T
B	K	L	I	S	A	L	T	M	A	X	V	A	A	M
T	A	W	A	H	A	R	L	A	L	N	E	H	R	U
Y	A	L	O	A	K	B	A	R	E	H	Y	A	I	S
A	J	H	B	I	O	A	J	U	X	I	V	N	K	H
V	X	M	A	A	L	B	R	P	A	J	T	H	A	D
O	T	P	S	N	N	U	Q	A	N	F	C	I	L	G
S	W	N	T	L	G	R	T	K	D	A	Z	Q	A	F
N	F	R	F	A	H	T	E	N	E	W	C	Y	D	B
I	R	Q	U	K	M	L	R	O	R	X	J	H	E	T
E	M	J	V	U	R	Q	X	S	Q	F	B	S	I	A
D	C	K	R	I	B	Y	R	N	L	C	X	D	O	K

## **Answers To Quiz.**

1. King of Norway (1905)
2. Hadrian
3. In West Indies: Capital is Port-an-Prince.
4. Hawaii
5. Indira Priyadarshini Nehru.
6. Chengiz Khan.
7. Genoa.
8. (a) Deutsche mark (b) Drachma.
9. Otto Von Bismarck.
10. Yes.
11. God "save the Queen" (or King)
12. Lake Michigan.
13. Remained neutral.
14. Province of Denmark ; has a Governor appointed by Danish King.
15. Eduskunta.



## எனது அன்றாட

### வாழ்க்கையில் வரலாறு.

எனக்குத் தூக்கம் இன்னும் கலையவில்லை. அரசர்கள் உறங்கும்போது, அவர் களைச் சுற்றி காவலாளிகள் காத்து நிற்பார்கள். ஆயின் என்னைச் சுற்றியோ கொசு, மூட்டைப்பூச்சி கடித்துக் குதற தயாராய் இருந்தன. ஒரு நாளாவது, பண்டை காலத்தில் விளங்கிய ராணிகளைப் போல் உல்லாசமாய் ராணியாய் வாழவேண்டும் என்று ஆசை. முடியவில்லை, என்னை பழங்காலத்திற்கு கொண்டு செல்கிறேன். என் ஒருநாள் அலுவலுடன் பண்டை காலத்தை ஒப்பிட்டு நோக்குகின்றேன். என் நடைமுறை வாழ்விற்கும், வரலாற்றில் நடந்த நிகழ்ச்சிகளுக்கும் எவ்வளவு ஒற்றுமை.

அலுவலகம் செல்ல வேண்டும் என்ற நினைப்பே கசக்கிறது. அவசரமாக அலுவலகத்திற்குப் புறப்பட தயாராகின்றேன். அரசன் கொலு மண்டபத்திற்குச் சென்றால் அவனை வரவேற்க ஆயிரம் பேர். என்னை வரவேற்க ஆயிரம் பைல்கள். ஒருவழியாக பல்லவனாகிய பேருந்து நிற்கும் இடத்திற்கு வருகின்றேன். ஆயின் அந்த இடமோ, எதிரிகள் இரவோடு இரவாக தங்கள் கூடாரத்தைப் பிரித்து, மாயமாய் மறைந்து விடுவதுபோல் வெறுமையாக காணப்பட்டது. வழியில் அகழியை கடந்தல்லவா வந்தேன். என்ன திகைக்கிறீர்கள். கோட்டையைச் சுற்றிதானே அகழிகள். இருபதாம் நூற்றாண்டில் ஏது அகழிகள் என்று நினைக்கின்றீர்களா! ஆயின் மழை காலத்தில் என் வீட்டைச் சுற்றியும் அகழி உண்டு. கொசுக்களும், தவளைகளும் முதலைகளாய் எட்டிப் பார்த்தன. முகமது பின் துக்கக் தீயரென்று தலைநகரை மாற்றியது போல், நான் செல்ல வேண்டிய பேருந்து நிற்கும் இடத்தையும் மாற்றியிருந்தனர் பல்லவன் போக்குவரத்து கழகத்தினர். இடத்தைக் கண்டுபிடிப்பதற்குள், அப்பப்பா ஒரு நாட்டிலிருந்து மற்றொரு நாட்டிற்கு தூதுபோய் வந்திருக்கலாம். ஒரு வழியாக நான் செல்ல வேண்டிய பேருந்து பல்லக்கு போல் மெதுவாக அசைந்து வந்தது. என்னால் ஏறத்தான் முடியவில்லை. அவ்வளவு கூட்டம் முகமது கஜ்னி பதினெழு தடவை இத்தியாவின் மீது சலிப்படையாமல் படை எடுத்தான். ஆயின் அவன் என்னைப் பார்த்தால் மூக்கில் விரலை வைப்பான். ஏனெனில் சில வேளைகளில் நான் இருபது தடவை கூட பேருந்து வண்டியில் ஏற முடியாமல், இருபத்தி ஓராவது தடவை ஏறியிருக்கின்றேன். ஏற்கனவே நேரமாகிவிட்டது. கட்டபொம்ரினை எட்டப்பன் காட்டிக் கொடுத்தது போல் என்னுடைய மனக்கவலையை என் முகம் காட்டிக் கொடுத்தது போருக்குப் புறப்படுவது போன்று என் கையில் பலவிக ஆயுதங்கள், குடையே வாளாக, பையே கேடயமாக விளங்குகின்றது. பையைக் கொண்டு பல்லவனில் இடிபாடுகளி னின்று காத்துக் கொள்ளலாம், குடையைக் கொண்டு என்மேல் விழுவவர்களை இடிக்கலாம். ஒரு வழியாக, பேருந்தில் ஏறிக்கொண்டேன். முகலாய அரசர்கள் பெரும்பாலும் மற்றவர்களுடைய வெறுப்புக்கு தான் ஆளாக் அரியாசனத்தில் அமர்ந்தார்கள். நானும் என்னுடைய கேடயம், வாள இவற்றின் உதவியோடு மற்றவர்களுடைய வெறுப்பிற்கு ஆளாகி, ஒரு இடத்தில் அமர்ந்தேன். என்னைப் பொறுத்த வரையில் அந்த இடம் அரியாசனத்தைவிட சிறப்பாக விளங்கியது. பேருந்து மெதுவாக அசைந்தது. ஒரு மன்னன் போரில் தோற்பதற்கு பல காரணங்கள் உண்டு. எதிரியின் எல்லையைக் குறித்த நோத்தில் அடைய முடியாமல் திணறுவான். அதற்கு காரணம் அவனுடைய யானைகள்

நான் சென்ற பேருந்தும், யானைபோல் அசைந்ததால், என்னுடைய அலுவலகத்தை நேரத்தில் அடைய முடியாது என்பதை தெரிந்து கொண்டேன். குறுக்கு வழியோ, சுங்க வழியோ, ஆரோ இருக்கின்றதா, எளிதில் அடைந்து விட, ஒரே வழிதான். இதற்கிடையில் பேருந்தில் ஒரே கூச்சல், குழப்பம். யாருடைய பையோ, திருட்டுப் போய்விட்டது. பையைப் பறிகொடுத்தவன், தமிழை சென்னை மொழியில் கொலை செய்து கொண்டிருந்தான். சங்கம் மறுவி வளர்க்கப்பட்டத் தமிழ் சிதைக்கப்பட்டது. சங்க காலப்புலவர்கள் இன்று உயிரோடு இருந்தால் கண்ணீர் வடிப்பார்கள். ரோம் நகரம் தீ பற்றி எரிந்த பொழுது கிரோ மன்னன் பிடில் வாசித்துக் கொண்டு இருந்தானும். அதுபோல் அந்த குழப்பத்திலும் யாரோ ஒருவர் சுவாரசியமாக உலகை மறந்து புத்தகம் வாசித்துக் கொண்டிருந்தார். இதற்கிடையில் யாரோ ஒரு வெளிநாட்டு காரர், சென்னை வரைபடத்தை வைத்துக் கொண்டு, தான் இறங்க வேண்டிய இடம் தெரியாமல் திண்டாடினார். உடனே என்னுடைய சரித்திர மூளை வேலை செய்தது. நாம் தான் வரைபடங்களை வரைந்திருக்கின்றோமே, என்று இறுமாப்புடன், அந்த வரைபடத்தில் எட்டிப் பார்த்தேன், எனக்குத் தலை சுற்றியது. நிச்சயமாக ஒரு புதை பொருள் ஆராய்ச்சியாளர்தான் வரவேண்டும். அவர் இறங்க வேண்டிய இடத்தை கண்டுபிடிக்க முடியவில்லை. சிறுமையோடு தோல்வியை ஒப்புக்கொண்டேன். சமயத்தில் நண்பனின் படைகளோ, வேற்றரசரின் படைகளோ வராமல், ஒரு அரசனுக்கு போரில் தோல்வியைக் கொடுப்பதுபோல, என்னுடைய சரித்திர மூளை சதி செய்தது. தோல்வியை மறைக்க வெளியே கண்களைத் திருப்பினேன். ஏற்கனவே கஜானா காலியான அரசனை மேலும் கப்பம் செலுத்துமாறு வற்புறுத்தும் வேற்று நாட்டு அரசனைப் போன்று, ஏற்கனவே நோஞ்சானாய் உள்ள காளைகள் மீது, அளவுக்கதிகமாய் பாரத்தை ஏற்றி, அதன் மேல் பவனி வந்தான் ஒருவன். துள்ளக் வம்சத்தை சார்ந்த அரசர்கள் கொடிய தண்டனை வழங்குவதற்கு பெயர் பெற்றவர்கள். அதுபோல் அவனுக்குத் தண்டனை அளிக்க என் மனம் விரும்பியது. வெளியில் மழையில் கரைந்த குடிசை ஒன்று கூரை இன்றி வெறும் மண் சுவர்களுடன் விளங்கியது. சிந்து சமவெளி நாகரிகம் பற்றி படிக்கும் போது, மொட்டையாக நின்ற இடங்களின் படத்தைப் பார்த்த ரூபகம்கான் வந்தது. நடுவழியில் பேருந்து நின்று விட்டது. ஏதோ கோளாறு உடனே பேருந்தில் ஒரே சலசலப்பு. கோஹினூர் வைரம்பல அரசர்களிடம் கை மாறியது போல என்னுடைய பொக்கிஷமான 'கலைமகள் தீபாவளி மலரும்' பலரிடம் கை மாறியது. ஒரு வழியாக பேருந்து என் அலுவலகத்தை அடைந்தது. கூட்டத்தில் அடிபட்டு, மிதிபட்டு என்னுடைய ஆயுதங்களான குடையும், பையும் குண்டிற்கு இரையானது போன்று சிதைந்து காணப்பட்டது. போர் முடிந்து களைத்துப் போன வீரனைப்போல் களைப்புடன் நான் பல்லவனிலிருந்து இறங்கினேன்.

நான் படித்த வரவாற்றிற்கும், நான் பார்க்கும் வாழ்விற்கும் தொடர்பில்லாமல் போனாலும், நான் கற்பனையில் திளைக்க பண்டை காலத்திற்குச் சென்று ஆராய்ந்து பார்க்க உதவும் வரலாறே நீ வாழ்க! வளர்க!

வெ. ரோகிணி

[வரலாறு]

மூன்றாம் ஆண்டு

## **The Glorious Rathas of Mahabalipuram**

Mahabalipuram which is thirty seven miles (60. Km) south of Madras is world famous for its beautiful rock cut temples, which were built by the Pallava kings 12 centuries ago. Between 600-750 A.D. hands of sculptors gave life, shape and beauty to every sizable rock in Mahabalipuram. Most outstanding among the carvings are the five glorious Rathas which resemble temple chariots. The exterior and the interiors of these Rathas are finely sculptured out of huge rocks. A group of five glorious Rathas called after Pancha Pandavas stand in a shaded grove. The most fascinating and life like are the life size bull, lion, and elephant carved out of granite.

One can see the portrayal of the fight between Mahishasura the buffalo demon and Durga, the goddess that destroys all evil in Mahishasura Mandapam which is one the cave temples. The Varaha Mandapam, the Govardhana and the Pasu Mandapams which are among the other caves are noted for their splendid carvings. One can come across the world's finest and largest bas-relief "Arjuna's penance" at Mahabalipuram. This bas-relief is 90 feet long with an average height of 39 feet. Facing the fury of the waters of the Bay of Bengal is the Shore Temple. It is most elegant and the only one of its kind in India. The Mamalla group of structures are seen in Mahabalipuram which is rightly known as Mahabalipuram. This sea side town is a veritable Museum of Pandava art.

It is a treasure house of the ancient art of India. Mahabalipuram which had an uninterrupted evolution over a period of 1,000 years is a store house of ancient sculptures of India.

Christine Williams &  
Anita M.S.  
II B. A.



### Some Indefinite Definitions

**Anger :** A Condition under which tongue works faster than the mind.

**Life Insurance :—** A contract that keeps you poor all your life so that you die rich.

**Philosophy:—**That which enabled a richman to say there is no disgrace living poor.

**Magician :—**One who puts metal into your mouth and pulls coins from your pocket.

**Architect :—**One who drafts a plan of your house and plans a draft of your money.

**Optimist:** A man who lights a match stick before asking you for a cigarette

**Peace:** Period of cheating between two periods of fighting.

What they say.....

Old Accountants never die they just lose their balance.

A room full of married couples is empty because there is no single person.



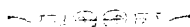
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### A Joke on Capital Hill

In **SOCIALISM** you have two cows and give one to your neighbour. In **COMMUNISM** you have two cows, the Government takes both and gives you milk.

In **FASCISM** you have two cows the Government takes both and shoots you.

In **DEMOCRACY** you have two cows and the Government takes the two cows, shoots one, milks the other, throws away the milk and buys butter from Holland.



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