



A RELIGION CONDITION IN THE KALLARS IN MADURAI DISTRICT

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Introduction

In true with this modern trend of increasing interest in the paper presentation my topic is “a religious condition in the kallaras in Madurai district” dealing with the one of the early chettiyar in Madurai in Tamil Nadu South India has been selected with the view to bring to height the dark pages of the history of valiant community Which once enjoyed a time honored status but later on was reduced to the level of a despised community with the stigma of criminal tribe.

At the outset it should be kept in mind that even though kallars are called by different names like Esanattu kallars, Visangunattu kallars, Seruvasal kallars, Ambalakara kallars and Piramalai kallars etc.

Historical Background of the Kallar Community

Situated principally between 7 57 and 11 10 of north latitude and between 17 30 and 70 85 of east longitude Madurai lies entirely within the topics. If it was bounded by the state of Pudukkottai ,and the districts of Coimbatore, Thiruchirapalli, because of hot climate and facility rainfall absence of perennial rivers and irrigational facilities poor productivity of the soil etc, the life of the people of Madurai was becoming highly miserable Dravidian by race people were divided in to numerous communities of whom the prominent were the mukulathore and of the three the kallars alone formed about 1/3 of the total population of the district. Many theories have been put forward. With regard to the origin of the kallars communities legendary. Historical analytical and logical. In this chapter an overall view of the origin of the mukkulathore, etymology and tseltelement of the kallars. In general and the piramalai kallars in particular have been dealt with mukkulathore is the common term to denote the cluster of three identical clans of the Dravidian stock via, kallars marravar and agamudaiayar. These three Tamil speaking communities consider themselves as brethren and take pride in calling themselves mukkulathore in recent times. These people were one of the earliest settlers in southern peninsula. They are known for their valour, courage and independent nature. They are numerically strong in the southern districts of Tamil nadu. They claim to be the offspring of same parents. The origin of the mukkulathore is mythological traced to lord. Indra the general of the holy forces in heaven and aghalia the wife of rishi Gautama.

The Kallars & the Christianity

As a citadels of Hinduism and a center of religious life and enthusiasm, Madurai was in furious to no other place in south India. Hence when the missionaries landed in Madurai and concentrated in evangelism, the response was not that much recording. To gather and audience the chief method adopted by the missionaries was preaching in vernacular since language is the gateway of reaching out to hearts. Hearing foreigners speaking in their own language worked wonders and wherever they went they were, sure of an audience. To attract the crowd a vigorous singing of Christian lyrics was made use of true to their expatiations the normality attracted the people and made them very curious to know what all was about. That “short addresses with singing interspersed and even interjected into the addresses” were made to keep them spellbound of the three mission connected with Madurai namely American Madurai mission (AMM) catholic Madura mission and the Swedish mission the AMM has done a major work among the piramalai kallars of Madurai.

AMM and Education

The act 1911, Authorized local government to establish industrial agricultural and reformatory school and to separate the children from parents so as to enable them to grow up as honest citizens by eradicating the criminal habits of the tribe from the mines education was given much importance in the reclamation scheme. In accordance with the third proposal of the reclamation scheme concerning compulsory education the government desired the kallars also to get them involved into. Hence it was made mandatory on the part of the kallars to provide a school building and one fourth of the salary of the teacher as a good will gesture so than a parchayat would be allowed to be a established which stood as a guarantor for exemption from the operation for sec. 10 of the CTA on the village as a whole the kallars whose life red already become miserable by CTA found in this a real redemption and hence the result was electric and the entire scenario underwent a drastic change.

Rural YMCA

Young Mono Christian Association (YMCA) commonly called grammas sangam, was started was started by teachers and pastors in many villages. They had weekly meeting and discussed the rural problem good books were supplied to these canters and thus fruitful work in rural uplift was carried out.



Thus CTA indirectly helped the kallars who felt desperate and abandoned by other Hindu communities in getting closer to the missionaries who saw in to a great opportunity to suppress the evil and sublimanring the best in the kallars through gospel the efforts they took to demure scholarship for students from the government to bring absentees to the schools by going to cotton fields to bring back the dropouts from schools so that they might not lost their scholarship etc.

The Kallars and the Catholic Madura Mission

The catholic missionaries of both old and new Madura missions were impressed by the death and dexterity of the kallars. In the opinion of Fr. De proenza a Jesuit of the old Madura mission they were a batch of gallant men worth an army with irresistible boldness and valour who were feared by the muhammedians more than the regular troops: for sudden attacks they were unequaled combining courage shrewdness and agility they used to leave their jungles in small groups spread in disguise and rally at the sound of a whistle to operate into a farm or an encamped army.

Conclusion

The kallars who form the primary unit in the jathi cluster of Mukkulathor have played an important part in the history of Tamil Nadu in fact very nature of their profession as a corps if reconnaissance and harassment made them very tough and they took pride in their dexterity the then ruling dynasties the cheras, chola, and pandyas made the best use of them and thus the enjoyed a hence honored status as vanguards.

This is pioneering attempt to study about a community of its adherence to the pronocoples of a religion towards which it had a love here relationship.

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