CHAPTER II

REVIEW OF LITERATURE

Introduction

The review of literature of earlier studies provides a link with the past approaches and helps to improve the present analytical framework. An attempt has been made to review the following concept and approach applicable to the present study.

According to the History of the Ancient Greeks, “Inquiry”, is one aspect of Research. An enquiring mind which leads to delve into the sources of history and written records, in order to probe into the minute crevices of knowledge and information.

Trevelyan (1987) defines social history as the history of the people with politics left out. Social history attempts to understand the life of man in the past, in the setting of societies and institutions. Similarly economic history deals with the state of Agriculture, irrigation and industry.¹

Kulkarni (1957) in his presidential address speaks of “The division of social and economic history of any country or region as quite arbitrary like the periodisation of history”.²

The barriers between these areas of history are so thin that one hardly realizes where social history enters the area of economic history and vice versa. However, it would be worthwhile to understand the ingredients of these two areas of history.
**Fineberg (1962)** categorizes the life of the people in a particular period and their religious, cultural and economic pursuits etc., Economic history conducts an enquiry into the past to understand certain economic problems, situation or behavior of the people of a region in a given period. Economic changes are comparatively faster and more visible than social changes. “The studies in economic history are closely connected with the economic policies of the government which influence the economic life of the society. This is particularly true of the colonial period of Indian History”.³

In order to understand the historical and cultural background of a region or its inhabitants, it is necessary to cull out information regarding the physical features and the geographic demarcations that are so essential for the moulding and modification of human life.

The statistical Handbook of the Government of Tamil Nadu (1961) acknowledges the fact that the district has derived its name from the township of Kancheepuram.

According to Ansdsay (1972) the obstacles to economic growth is found in everyday life and social systems. Society, divided on the basis of caste, is given to social undulations and economic disparity. Whatever may be the disadvantages to economic growth Rostow (1980) in his “Stages of Economic Growth” says that such growth is as natural as creations adapting themselves to their natural environments. Thirunavukkarasu (1972) in the Economic History of India, Part I shows how the people are not responsible for the poor economic growth. Tracing the development of taxation from 1973 to 1882, he shows how land tax levy has
been at the highest, (80 to 90%). In Tamilnadu state it has been 50% of the production. In fact taxation during the East India Company’s period was more than what was levied by the earlier kings. Taxation a part of the economic policy in the eyes of Timberjon (1976) is both qualitative and quantitative. The examples of qualitative policy are:

a. The creation of monopoly where competitive market existed or the other way round, the dissolution of monopoly if one has existed.

b. The introduction of custom of union

c. The Nationalization of Industries.

Timberjon (1976) expressing the views in connection with the agricultural policy in the U.S.A., states that such objectives ensure an increase in farm income, development of family farms and obtaining higher farm prices, apart from soil conservation. Mateer (1884), states that the farmers are the backbone of a country, yet they are not sufficiently fed. They work throughout the day with in blazing sun beating on their bare heads, and their feet in water. The outcome of their work fills their work masters granary but not their own stomachs.

The diversified culture of the subcontinent also plays an important role in this economic imbalance.

Ghanashholmsha (1860) in his “Caste Clash in the State” analyses the structure of caste in India. He says that there are only a few among the upper castes who are poor agriculture labourers and factory workers. Similarly only few among the low caste people are better off. Even the better of households among the lower castes are invariably poorer than the poor in the high caste households. In
the dominant class such as the self employed, the educationalist, the professionals and the bureau craft; these come from the upper classes.⁶

Mychelgugliemjojorre (1990) has found that the westermised Indians form an autonomous social group which is internally constituted and differentiated from the other component parts of the social body. As a result of terms such as “Westernized middle class” has become an everyday usage, are interchangeable and synonymous.⁷

Viswanathan (1990) in his study on caste class and modernism, states that industrialization has brought about the detachment of caste and economic structure and further states that negotiations are made possible by commuting to the city.⁸

Bose (1985) in his study on caste Tribe and Female Labour Participation focusses on the caste literacy and sex based division of labour. This study conducted in the four villages of West Bengal, concludes that female labour participation is influenced by caste factors.⁹

The Characteristics of a district mostly depend on the character and culture of its people. Different people, in character and caste, contribute to the culture and development of the district. The major communities that contribute to the development of Kancheepuram district are the Vanniar, the Kamma Naidus, the Reddis, the Vellalas, the Senguntha Mudaliars, the Rajus, the Muslims, the Brahmins, the Thattans, the Karumans, the Kammars, the Kalthachans, the Komuttis, the Beri chettis, the Vania Chettis, the Gramanis, the Irulas, the Yanadis,
the Adi Andhras, the Chakkilians, the Arunthathiyas and the Valluvans. These communities are engaged in different occupations. They work as cultivators, agricultural labourers, weavers, artisans, traders etc.

The members of the scheduled Caste particularly the paraiyas or Adi Dravidars form bulk of the labour force. The other members of scheduled caste who take up agricultural labour in the district are Adi-Andhra, Chakkilians, Arunthathiyars and Valluvans.

There are many other castes whose members are small in numbers, but are economically sound. The Brahmins who live in this district have either own lands and do personal or tenancy cultivation, or work in offices or practise as lawyers in places like Chengalpattu, Madurantakam and Kancheepuram. The Vaishnavite sect among the Brahmins, predominates in Uttiramerur, Madurantakam and Sriperumbudur.

Muslims, engaged in trading and mat weaving are found in considerable numbers in Sriperumbudur taluk. There are a good number of Christians converted from castes like Reddis and Naidus who are engaged in cultivation. A large number of people belonging to the fishermen community of Pattanavans living in Kuppams on the sea coast are found in the district.¹⁰

Maurya (1989) has examined the reservation for scheduled caste and scheduled tribes. He shows, that though efforts of the government to fill the vacancies reserved for Scheduled Caste and Scheduled Tribes are continuing, the backlog of vacancies reserved for them is yet to be cleared.¹¹
A study of the Shadol district by Subha (1985), a research scholar, shows that in the industrial sector while the skilled and semi-skilled workers came largely from the middle and upper caste families, large proportions of casual and contract labourers belong to the tribals, harijans and other lower castes.¹²

The study shows that, kinship, caste, village, religion and religion continue to be effective and tend to drive the workers. Rev.D. Gnanaprakasam (1867) in his Bishop mentions that the Nadar landlords enjoy ownership of the land. There is also mention of how these landlords buy Paraihgs and Pallars to work in their houses as slaves and thus retain their usual proud customs.¹³

Thurston (1909)¹⁴ has shown that the scheduled caste people are prohibited from drawing water from the wells of Caste Hindus. They have to dig their own wells near their habitats and place the bones of animals round these wells to prevent access of Caste Hindus.¹⁵ Thurston (1909) has further recorded that the Scheduled Caste person when permitted to speak to a caste Hindu was obliged to hold his hand before his mouth, lest his breath contaminates the so-called high castes.¹⁶

Aiyar (1912) in “Cochin Caste and Tribes” vol.I remarks on the distance a scheduled caste person must observe with regard to the higher castes. It has been said that the scheduled caste person must keep a distance of 90 feet from Brahmins and 64 feet from Nairs.¹⁷

Mateer (1871) in “Land of Charity” portrays that the Brahmin women alone enjoyed the privilege of covering their bosoms when they went out, though within their homes they moved about exposing the upper part of their bodies.¹⁸
Buchanan (1870) in his “Journey from Madras to the Countries of Mysore, Canada and Malabar” reveals that the Brahmins were rich land lords and the administration of their land was in the hands of Nairs.\textsuperscript{19}

Canter (1862) has written that the Brahmins were exempted from capital punishments and their crimes were not viewed seriously but those committed against them were severely viewed and seriously punished.\textsuperscript{20}

According to Pillai (1956) after the coming of the Aryans, caste divisions took deep roots in the Tamil Society. The Brahmins live on separate streets called Brahmanacheri.

The Brahmins maintained from time immemorial the pre-eminence they had established over all other castes of Hindus. They devised a well framed system of imposture in order to maintain their unimpaired ascendancy over other castes and to keep the latter in that State of stupidity and ignorance in which they were immersed.

According to Hough (1839) the Brahmins were the only class exempt from all social and religions disabilities. They enjoyed perfect liberty of action. The whole frame-work of Hinduism was for the comfort and exaltation of the Brahmins. “His word is law, his smile confers happiness and salvation his power with heaven is unlimited, the very dust of his feet is purifying in its nature and efficacy”.\textsuperscript{21}

According to Sir Charles Metcalf the village communities were little fair. The village had links with other villages and towns for its wants. From time immemorial, the people in rural India have lived in villages as a self governing community.\textsuperscript{22}
Society is generally divided on the basis of caste and religion. The Hindu community is further divided into a number of distinct sections of castes. A person born of a particular caste seldom changes his castes. Moreover, it is not possible for one to do so.

Ramasamy (1987), examines the manner in which the “mala” and the “maliga”, the major untouchable castes of Andhra, have progressed during the three decades of preferential treatment. Beteille (1979) has conducted a study on caste, class and power in Sripuram village of Tanjore district in South India. The study depends mostly on primary data. This study deals with the phenomenon of caste, class and power and their changing relations. It has been found that these caste people differ in the manner of their occupation, income and expenditure. And these are also associated with Caste structure.

Viswanathan (1990) in his study on caste class and modernism says that the industrialization has brought about the detachment of caste and economic structure and further states that the migration to the city negotiated the people’s status.  

Subha (1985) in her article on “Caste Relation in Nepal and India” has emphasized that the caste system is presumably adapted to the different ways of life and occupations. She concludes that states like Tamil Nadu and Orissa have quite a strict caste system that in Nepal. The whole society is bound up in caste ideology but the higher castes are even more orthodox.
Peter (1979) in his thesis, “The History of Ezhavas of Kerala” has studied the Ezhava Caste of Kerala, their occupation, customs, festivals and ceremonies. Thus a few attempts have been made on the line of the social factors like caste and religion, his records that in the Occupational ladder, Brahmin and Vellalas are called high caste and high caste Hindus and the rest of others are called low castes or Non-caste Hindus. 25

Kattakayam (1983) has studied the social structure and change among the tribals. The strict observance of caste practices, have given birth to the undesirable phenomenon called untouchability. 26

There is a tendency of categorizing not only human beings but also their things and occupations as pure and impure, touchable or untouchable, (Kurian 1983)

Malley commenting on the peculiarity of the system says that an untouchable could himself be polluted by another untouchable belonging to a still lower caste. The rigid system of caste when viewed parallel to the incidents described in “Admirable Crichton” by Barry (1931) makes one understand that class and caste distinctions are not the prerogatives of any particular geographical locale or specific genre of people. 27

The Economic and Political Weekly vol.XXV No.2 (July 13, 1990) records in the article “Reservation and Class Structure of Caste” that the aim of reservation, is to promote the entry of the lower castes into all sections of society. Ghansyamsha (1990) in his article on “Caste Class and State”, analyses the political structure of caste in India. 28
Shukla (1987) in his “Caste Politics in India” concludes that only a limited number of upper castes, who though numerically socially and economically very powerful, had started taking part in politics. It was only later that the Backward classes such as Yadavas and Reddis whose Socio-Economic position was better than other Backward Castes almost parallel to the upper Castes, began to participate in politics.29

Having seen the Geographic, Historic, Economic and Social connotations of the people and areas of the study, it is pertinent to highlight certain social norms and practices as viewed by various authors.

Sanchetti assessed the impact of various rural development programmes on the economic life of the weaker sections and concluded that the benefits to those sections have accrued more indirectly than in the sense of higher wages owing to better employment opportunities and better bargaining capacity on account of increasing political and economic consciousness. But the direct benefits by the way of distribution of loans, subsidies, improved seeds, fertilizers, implements, etc. have not gone to these sections to any considerable extent. This is due to the fact that dominant in the village have garnered the benefits of developmental schemes.30

Maddick study is quite different from that of Sancheti in that he argues that in respect of rural local government in India the Panchayat Raj is playing a great role in certain areas, particularly in promoting social changes, economic development and the intelligent administration of representative government. Further, he suggested that co-operatives, voluntary associations, private firms and
individuals and development agencies dealing with different aspects of rural development all have contributed to the process of efficient Panchayat administration.\textsuperscript{31}

According to some epigraphical information Kancheepuram region was originally called Tundapa Vishnya or Tondaimandalam, which means the neck region of South India. Tondaimandalam had twenty four Kottams and its capital was called Kanchipedu, Kanchi and Conjeevaram. According to Saint Avvai, the land in Tondaimandalam covered twenty Kavathams, the eastern ghats in west, Venkatam to the north, the sea board to the east Pinakai or Cheyyar to the South.\textsuperscript{32}

The earliest historical inscription about Kanchi is found in Ashoka’s Rock edit No.2 at Girnar (Gujarat) dated 272-273 BC. It states that Kanchi was the capital of Pallava Kingdom since the time of Simha Vishnu. The Chinese Scholar Hieun Tsang who has been at Kancheepuram by 5\textsuperscript{th} decade of 7\textsuperscript{th} century AD found Kanchi, as the capital of Dravida country of about 6 miles in circumference, the people were far superior in bravery, learning and piety to others that he had met with, in his travel all over India.

\textbf{Albert}, a foreign traveler, who did not visit South India, but had made references to Kanchi, states that, the city was well linked with roads. Kanchi at that time had roads that connected Prathistana (the capital town of Satavahana) and extended upto Ujjain in the North. Kanchi had roads that connected Madurai (the Pandiya’s Capital) Kanchi was on the high way roads that connected Rameswaram and Cape Comorin.\textsuperscript{33}
Moreover, Kanchi was the birth place of many literary scholars and religious saints. It had been the capital city of great rulers who ruled South India from time to time.

In Manimegalai, a Tamil epic poem of the Sangam age (cant 20) describes the migration of people from destroyed city of Puhar to Kanchi as Puhar was destroyed by erosion of sea. Some historical records states that Tamilakam was divided into 13 nadus or provinces. The two provinces of Aruva and North Aruva were together known as Mavilankai. The capital city was Kanchi, which was the chief town during that time.34

The Saiva Nayanmars, Thirunavukarasar has described the city as a place of limit less learning. Sambandar has noted Kanchi as a “city of high buildings.” Purananuru the Sangam poems speak of Kanchi as a place where festivals are celebrated all throughout the year. Thirumangai Alvar mentions the stone ramparts of the city.35

Agricultural wage-rate is the life blood of millions and millions of people who are depending on this sector as landless labourers for generations in rural areas. Agricultural wages have taken many forms, since initially it was given in kind totally, then part in cash and part in kind and now-a-days in cash totally. In a country like, India, where huge amount of population is depending on agriculture, wage-rate in this sector has been remaining low and for this reason the non-agricultural wage-rate too has not increased much. This attracted many scholars who have studied the relation between the two wage-rates apart from their trends and those of male-
female wage-rates. Some of the important studies are reviewed for the economic conditions of the people of Kancheepuram district.

Many studies have attempted to find out the reasons for variations in agricultural wage-rate using supply-demand framework. Lal (1976) examined the interstate variations in real wage-rate using NSS data for two time points 1956-57 and 1970-71 with the help of cross section regression. In his analysis, percentage change in the level of real wage-rate was considered as the dependent variable and percentage increase in cereal output (demand variable) and percentage increase in the male agricultural labour force (supply variable) as the two independent variables. The study arrived at the conclusion that the demand inducing efforts of agricultural growth do not have a positive effect on real wage rate.\(^{36}\)

A study by Rath and Joshi carried out to find out the relative movements of agricultural wage-rate and cereal prices noted that the variation in wage-rate over a year are less in those areas where the cropping pattern shows a fair spread over the kharif and rabi seasons than in those where agriculture is confined to a single season and one or two crops only. Further, the authors indicated that the seasonality in wage-rate would be, by and large, the result of relative demand and supply of casual labour at different times of the years.\(^{37}\)

**Papola and Misra (1980)** studied the inter-district variations in the supply of labour and wage-rate in agriculture in Uttar Pradesh using cross-section data for 1971 within supply-demand framework. The variables such as alternative employment opportunity (per cent of rural workers engaged in non agricultural works), yield (per hectare gross output), crop pattern, cropping intensity, irrigation
(percentage of irrigated area to gross cropped area), land distribution, level of mechanization, etc, were used for explaining the inter-district variations in wage-rate. The study found that the variables such as land concentration ratio, non-agricultural workers in the rural labour force, per hectare yield and cropping pattern have positively influenced the male wage rate. Surprisingly, the regression coefficient of irrigation turned out to be a non-significant variable in explaining the variation of wage-rate.\textsuperscript{38}

Trends in agricultural wages have attracted the attention of analysts for quite some time. There are varying opinions about these. Parthasarathy and Adiseshu (1982) carried out a study to find out the direction of trends in real wages between 1958-59 and 1978-79 across the districts of Andhra Pradesh. The study found no significant association between the trends in real wages and trends in net per capital (rural) agricultural production, even in relatively well-developed districts as West Godavari. However, in contrast to the study of Parthasarathy and Adiseshu (1982), Jose (1988) while analyzing agricultural wages in various Indian states for the agricultural years 1970-71 to 1984-85, arrived at a conclusion that the single most important variable influencing the movement of real wage-rate in any state has been the level of agricultural output in the respective state.\textsuperscript{39}

Acharya (1989) studied male and female wage differentials separately at a disaggregated level, for 58 agro-climatically homogeneous regions covering the period 1970-1985. Among the variables considered to study the variations in wage-rate, labour productivity and land-labour ratio were found to be positively impacting the wage rate of female agricultural labourers.\textsuperscript{40} Parthasarathy (1996), conducted to find out the interstate variations in money wage-rate for agricultural labourers for the
year 1982-83, labour productivity and diversification of labour into other occupations were found to be positively influencing the wage rate of male labourers. This review of the demand supply framework for explaining the variation in wage rates points out that analysts have generally used variables like per capita cereal output, labour productivity, crop pattern, cropping intensity, land-labour ratio, landlessness, share of agricultural workers to total workers and percentage of rural workers engaged in non-agricultural works; to explain the variations. It is true that these variables generally explain fluctuations in wage rates. However, the important point to be underscored here is that most of the variables one way or the other is determined by the availability of irrigation. For instance, per capita cereal output or productivity of labour has been considered as an important demand variable by almost all the existing studies. But productivity of land or productivity of labour is highly related with irrigation availability. Therefore, there is a need to consider irrigation as an important demand side variable along with other variables while analyzing the wage trends. So far, two studies have used irrigation as one of the explanatory variables in explaining the variation in wage rates of agricultural labourers.

Bardhan (1973), way back in 1970’s used percentage of net sown area irrigated as an explanatory variable along with other demand side variables and found a positive and significant influence of irrigation on wages.41

Papola and Misra (1980), while analyzing the inter district variation in wage rates in the state of Uttar Pradesh, used percentage of irrigated area to gross cropped area as an explanatory variable, but irrigation was found to be insignificant in explaining the variations in wage rates. Apart from using limited cross section
data, both studies seem to have not properly specified the irrigation variable while using it as a demand side determinant in their analysis. Percentage of irrigated area to gross cropped area, used by these two studies, may not capture the intensity of demand for labour since it reflects only the land-irrigation relationship and not the land-labour-irrigation relationship. Therefore, it is appropriate to use irrigated area per agricultural labour or per agricultural labour household to capture the real impact of irrigation on wage rate of agricultural labourers.\textsuperscript{42}

Since the early 1970s attention has been paid to the significance of the non-farm sector and wage rate in the rural Indian economy. The linkages literature launched by John Mellor in the early 1970s originated with reference to the rural Indian economy, and has emphasized the intimate relationship between the agricultural and non-agricultural sectors in rural areas (Mellor an Lele 1972; Mellor (1976). As a result of emerging green revolution technologies, Mellor saw a virtuous cycle emerging whereby increases in agricultural productivity and thus the incomes of farmers would be magnified by multiple linkages with the non-farm sector. These were production linkages, both backward, via the demand of agriculturalists for inputs such as ploughs, engines and tools, and forward via the need to process many agricultural goods, eg. Spinning, milling, canning. Consumption linkages were also thought to be important as agricultural income rose, it would feed primarily into an increased demand for goods and services produced in nearly villages and towns. Furthermore there were potential linkages through the supply of labour and capital. With increased productivity in agriculture either labour is released or wages go up. And the new agricultural surplus would be a source of investment funds for the non-
farm sector. To complete the cycle, growth in the non-farm sector was expected to stimulate still further growth in agricultural productivity via lower input costs (backward linkages), profits invested back into agriculture, and technological change. Thus growth in the two sectors would be mutually reinforcing with employment and incomes increasing in a dispersed pattern.⁴³

**Hazell and Haggblade (1990)** use state and district level Indian data to look at the relationship between rural non-farm income and total agricultural income, interacted with factors thought to influence the magnitude of the multiplier; infrastructure, rural population density, per capita income in agriculture and irrigation. The estimations were done for rural areas, rural towns, and the combined area. They calculate that on average an Rs.100 increase in agricultural income is associated with an Rs.64 increase in rural non-farm income, with Rs.25 in rare rural areas and Rs.39 in rural towns. All of the interaction terms, except irrigation, increase the multiplier as expected. In another study in India, the North Arcot district in Tamil Nadu, a 1 per cent increase in agricultural output was associated with a 0.9 per cent growth in non-farm employment.⁴⁴

**Vaidhyanathan (1983)** estimated a regression of the importance of non-agricultural employment in total employment on farming income, its distribution, the importance of cash crops and the unemployment rate, using several state-level data sets for India. In all cases he found a strongly significant, positive relationship between unemployment and the importance of non-farm employment. Where agriculture was unable to provide widespread employment, the non-farm sector played an important role in picking up part of the slack. The incidence of non-farm employment was also found to be positively associated with both higher farm
incomes and a more equal distribution, pointing to consumption linkages. Average daily wage rates in non-agriculture are found to be highest in states with high agricultural daily wages, as expected. This relationship is confirmed in the more disaggregated district level study of Hazell and Haggblade (1990). Overall, wage rates in the rural non-farm sector were found to be higher than the agricultural wage, indicating that non-farm activities are not mainly low productivity residual activities in rural India. These questions have also been investigated using social accounting matrices to calculate growth multipliers from certain structural relationships among agents in the economy.\textsuperscript{45}

No country can progress if half of the population is left with residuary function and subsidiary status in work participation. It is sheer wastage of human resources. Subordinate status for women with low level literacy, skills and income earning capabilities is a base in society that seriously hampers economic growth and overall progress of mankind. Still worse, when bulk of their activities go under recognized and under-estimated in the man’s world. Denial of equal participation, access and control of production resources had placed women as unequal partners in developmental process. Despite enactments of several socio-economic legislations and the Indian Constitution declaring gender equality, the patriarchal values and normative structure established some who thousand years ago hindered women’s emancipations and empowerment. Although the problems were well reorganized and better appreciated, it took about three and a half decade of independence to design policies and programmes that placed women as active partners in developmental activities from the dependent beneficiary statuses. The progress, no doubt grossly inadequate, yet had shown impact of women involvement
in decision-making process and occupying prominent position in different forms like Legislative, Panchayat Raj and educational institutions. Welfare of women living in rural areas, slums and tribal areas, women who had been divorced / separated and migrant women, physically and mentally handicapped women, widows and destitute constitute the hardcore of the problem.

Education is not to staff the child’s mind with details and data but to free it from fear and prejudice. W.S.Yeats rightly says that “education is not the filling of a pail but the lighting of a fire”. In centenary celebrations speech Mrs. Indira Gandhi, called education a liberating, democratizing force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances. Noted Nobel laureate Amartya Sen has quite often suggested a cut by five per cent a year of the military expenditure of India over the next five years could release about $ 22 billion, which would easily exceed four times the required amount to achieve the goal of universal primary education within the next five years. But no Government is prepared to slash down military expenditure.

We all know that history is the story of the past ages. Will Durant, in his book, “The story of civilizations” has stated that “Most of history is guessing and the rest is prejudice”46 The historical facts about ancient history are left to the guess of the historians, a portion of it might be true. But these facts throw light on the culture of our ancestors. The historical facts got from different period of time, shows the slow development of culture that took place gradually between centuries.

Culture of a civilization is rooted in the life of people for centuries. According to Nehru, “Culture is the widening of the mind and that of the spirit”47
According to Gandhi, “A nation’s culture resides in the hearts and in the souls of its people”.  

Lemurian theory has relevance to the origin and the antiquity of the Tamil people and their culture. Several Tamil scholars of the bygone ages believed that in ancient times, an extensive mass of land called Lemuria, connected South India with Sri Lanka, Malaysia, Indonesia, South East Asia and Australia on one hand and Madagascar and South Africa on the other. References in Sangam literatures like the Kalithogai and Silapadhikaram quotes about the submergence of land at the South near Kumari.

Several European scholars supported the Lemurian theory on geographical and geological grounds i.e. the name Lemuria was found in the monkey like animals called Lemur that lived there. Several ethnologist and anthropologists support the presence of the Negrito elements amongst the aboriginals in South India. They suggested the association of people of South India with South Africa and South East Asia. The practice of using boomerang by the Kallars of South India has been found to exist among certain original inhabitants of Indonesia and Polynesia.

Moreover the language spoken by the Maories in Newzealand and by the people of neighbouring islands have affinity with the Tamil Language. After the discovery of Indus Valley and Harappa Civilizations, the cultural aspect of ancient times has revolutionized the history of India. The language in the Harappa inscriptions was specifically proto-Dravidian and may be supposed to have been the parent of all modern Dravidian languages of India. Among the available evidences
in Harappan culture, the pottery used by them was similar to that of the potteries used in Tamil country, especially in Uraiyur and Korkai. Moreover the ring wells used were similar in both regions i.e. in Harappa and in Tamil country, particularly in Kancheepuram.

In the present stage the possible conclusions about Dravidians are that they might have come from Sumeria through Elam and settled in North India and would have established the Indus Valley civilization. Their language was in all, similar to the language which later developed as Tamil.

As a consequence of repeated deluges, the people of Indus Valley moved towards the South and the East directions. Some of them would have reached South India and settled in modern Kannada, Talugu, Tamil and Malayalam regions. Thus the culture of Tamil people can be traced centuries back to the period of Harappan and Lemurian cultures.

The mother tongue of the people in Tamilnadu is Tamil. Tamil language represents of Dravidian speech, which is free from Sanskrit influences and it has the most independent version of literature among the Dravidian languages. The beginning of this literature goes back to the centuries before the birth of Christ.

Kancheepuram is a town situated in the Tamil Nadu. The available historical facts from different ages about this town reveal a huge source of information which lifts the glory of this town to great heights. Many centuries back, it was a renowned capital city of many flourishing dynasties of South India. In today’s scenario, Kancheepuram is a celebrated pilgrim centre, famous for its silk saris.
References:

13. Edgar Thurston and Rangachari, Caste and Tribes of South India, Asian Educational Service, Madras, vol.VII.
14. Ibid.
15. Ibid.
16. Ibid.
24 Junga Bahadur Subha, op.sit.
26 Jacob John Kattakayam, Social structure and change among the Tribes, Delhi, 1983.
27 Malley. O, Indian Caste Custom, Delhi, 1934.
28 Ghana sholmsha op.cit.
29 Kiran Shukla, Caste politics in India, Delhi, 1987.
30 Sancheti, Rural Development, Delhi, 1970, p.11.
31 Maddick, Local Government in India, Delhi, 1070, p.18.
34 Kanagasabhai. V, The Tamils Eighteen hundred years ago, pp.27 & 28, 1956


48 Ibid.

49 Ibid, p.194.

50 Dr. Subramanian. S. V & Dr. Veerasamy. V, Cultural Heritage of Tamils, p.197, 1981.