

Review on the Sethupathis and British in the Early Freedom Struggle

Kavita Devi*

Research Scholar, OPJS University, Churu, Rajasthan

Abstract – An endeavor is made to follow the development of Freedom Movement in the recent Ramanathapuram District which took in the types of early revolts and uprisings and examine how the nationalistic powers and factors rose in Ramanathapuram District. Territorial history like national history has picked up energy as of late. The nitty gritty investigation of history at provincial level without losing seeing the effect of the national occasions at work would to a huge degree help in outfitting the genuine inspiring powers and the subsequent elements, other than sifting through and putting the past in the correct point of view. The investigation of inception and development of Freedom Movement is picking up significance. The multi-faceted parts of the subject, Freedom Movement get various methodologies. The recent Ramanathapuram District in Tamil Nadu assumed a noteworthy job in the Freedom Movement.

Keywords – Sethupathis of Remand, British, Freedom Struggle etc.

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INTRODUCTION

Pasumpon U. Muthuramalinga Thevar Pasumpon U. Muthuramalinga Thevar was a notable nationalist and a pupil of Netaji Subhas Chandra Bose and an undisputed pioneer of Forward Bloc and of Mukkulathors in the twentieth century. He is likewise called Tilak of South and South Indian Bose. He was conceived on 30 October 1908 and his folks were Ukkirapandia Thevar and Indirani.⁵⁴⁷ He had a place with the Kondayankottai Maravar people group, known for its valor and herosm among the Mukkulathors.⁵⁴⁸ "For a nation reeling under the impact points of the outsider rulers, Thevar's latent capacity was as yet obscure. As a descendent of the Great realm of the Pandyas, the intuition of freedom, administration and mental fortitude was in his virtuoso and nature where he was raised effectively added fuel to this inherent fire.

While Thevar was concentrating in Rajah's High School in Ramnad, a plague broke out. With this his conventional instruction finished. In spite of the fact that his proper instruction reached a sudden conclusion, he read numerous books on Ramalinga Adigal, Rama Krishna Paramahansa, Swami Vivekananda, Bhuddhism, Vedas and so forth and enhanced his reality see (World Knowledge). The Valuable encounters, reflection and self-acknowledgment further improved his vision. He acknowledged Swami Vivekananda as his profound guru.

Maravars then were specialists in military craftsmanship. Thevar was not an exemption to it. Thevar was gifted in numerous expressions, for example, conventional silambam, sword battling, horse riding, shooting, boxing, guerrilla fighting, judo, perceptiveness, clairvoyance and hiking etc.

In December 1927, Thevar went to Madras to see Srinivasa Iyengar, a famous legal advisor and Congress pioneer, regarding a property case.⁵⁵² S. Srinivasa Iyengar had acquainted Thevar with the representatives of the Conference of the Indian National Congress, which was held at Madras in 1927, during his nineteenth year as a 'Youthful Lion' from Ramnad.⁵⁵³ During the session, the youthful Thevar got opportunity to meet the Nationalist head, Netaji Subash Chandra Bose.⁵⁵⁴ The engaging discourses of Subash Chandra Bose, his way of thinking of Indian freedom and Thevar's political belief systems were on a similar wave length. Thus the Congress Committee depended Thevar with the undertaking of inspiring the Congress Movement. Thevar stayed a genuine Congress man and sorted out a few gatherings against the authority of the British standard.

Thevar began fomentation against Criminal Tribes Act (CTA). Subramania Bharathiar, M.P. Sivagnanam, S. Ganesan, Rajah Shanmuga Rajeswara Sethupathi and others additionally contradicted the CTA. Thevar kept up that if at all the Criminal Tribes Act was revoked, the British government would evaporate. In the event that British dominion was finished, the work

class of India would get 'Swaraj'.⁵⁵⁵ Thevar composed a few dissent gatherings and made numerous portrayals to the Government against the primitive execution of this Act.⁵⁵⁶ In 1934, he sorted out an AppanattuMaravar Convention at Abhiramam to join the individuals. After delayed fomentation, Thevar prevailing with regards to having the CTA revoked in 1947 and the clans were given unique status.⁵⁵⁷ His dissent was against disparity constrained on a race which generally occupied with military exercises and rendered their support of their lords, chieftains and poligars.

In 1932, Thevar propelled the Civil Disobedience Movement in Tamil Nadu and held gatherings, voiced firmly against British colonialism and against this Act. In 1936, Thevar was announced a 'Fierce Agitator' like B.G.Tilak and was controlled from making talks. Thevar was destined for nine months. Thevar accepted that the Congress Ministry would cancel this dark Act yet C. Rajagopalachari kept quiet till he surrendered in 1939.

The developed systematic personality of Thevar didn't acknowledge or dismiss every one of the upgrades from the outside world. He saw them all on the two expansive points of view of the welfare of Mukkulathors specifically and the welfare of the considerable number of individuals all in all. Thevar held that the British colonialism was ruling in India on the quality of the utilitarian liberal and zealous perspectives. It was moving toward its nadir by abusing the monetary, political and moral existence of the Indians.

He rushed to see that Indian socialists and the pioneers of ordinary internationalism were being narrow minded. Thevar felt that one of the appalling suggestions of government was its brutal way to deal with the subject races, which was showed in such models as the clipping of the CTA of 1911 on the Mukkulathors. Since the answer for the specific network and the general lay in the best possible direct of National Movement, Thevar first upheld Congress and its communist convictions.⁵⁵⁹

Afterward, Thevar agonizingly saw that the substitution of British colonialism in India by the INC couldn't achieve the financial, political and moral recovery. He was persuaded that the Congress had become an association of the couple of, by the couple of and for the couple of. Thevar started to create, compose and continue new powers, alongside the merger of old ones, to unfasten the Congress from places of intensity. Maybe the talkative frame of mind of the spoiled Congress government officials made him wiped out and therefore, he made progress toward better good measures in close to home and in open life.

The liberal standpoint of Srinivasan Iyengar and the kinship of Subhas Chandra Bose had left permanent impacts at the forefront of his thoughts. Thevar

likewise got motivation and comfort from the regularly enduring works of art and legends in the Tamil Language. Truth be told, they gave him nourishment to thought on the perfect country. Vivekananda and Ramalinga Adigal set him on the track of spirituality.⁵⁶⁰ Thus the character of Thevar was molded by various types of impacts in the contemporary socio-political milieu.

P. S. KUMARASWAMY RAJA

The Gandhian Satyagraha Movement in India had created numerous renowned pioneers. They buckled down for the reason for our freedom. The lessons of Gandhi were really received by these devoted pioneers throughout their life period and cooperated with the conviction to accomplish autonomy for the country. P.S.Kumaraswamy Raja of Rajapalayam stood premier in the rundown of such pioneers in South India.

P.S.Kumaraswamy Raja was conceived on 8 July 1898 at Rajapalayam in the Ramanathapuram District of Madras Presidency. Raja had a place with the Kshatriya Raju Community, whose precursors moved from the Northern Circars of (East Godavari District) Andhra Pradesh during the Vijaya nagar rule in the Tamil Country. They set up their settlement in this spot between the fifteenth and sixteenth hundreds of years. His folks were PossapadiSanjeevi Raja and Muthammal. Raja lost his mom when he was a child of eight days and was raised by his fatherly stupendous mother. Raja was the main issue to his folks. His dad, Sanjeevi Raja, kicked the bucket in 1901. So any impression of his folks was a thing obscure to Raja. Begun his life under the tutelage of his matured grandmother.⁵⁸¹ During his youth days, Raja was exceptionally dynamic, chipper, fun loving and vigorous and furthermore an extremely loving kid to his fantastic mother works his marriage at the time of 14.⁵⁸²

In the wake of finishing his basic instruction, he was taken to an Anglo - Vernacular School where he completed his third structure. His great mother constrained the youthful Raja matured fourteen years to wed her granddaughter, Srirangammal. In 1912, the marriage of Raja was commended. For his secondary school training, he was taken to the Hindu High School, Srivilliputhur and was there till March 1919 to compose his S.S.L.C assessment. The Journey from Rajapalayam to Srivilliputtur was performed by strolling as there was no open transports. During the time of secondary school training, Athletic field and open exercises had more prominent fascination for him than his group room.⁵⁸³ It was in 1915 that Home Rule League was begun by Annie Besant in Madras and a part of it was sorted out at Srivilliputhur. The works of Besant and her talks propelled the youthful Raja to take a functioning part in the Movement. The British Authorities forced numerous limitations

against the individuals in taking an interest the Home Rule Movement.

Those stringent proportions of British Government didn't hose the soul of Raja. Motivated by political awareness, Raja included himself with incredible energy in the Home Rule Movement. He masterminded gatherings of Home Rule at Srivilliputhur and Rajapalayam. B.P.Wadia, the unmistakable pioneer of the Movement was welcome to be the central visitor at these meetings.⁵⁸⁵ S.Sathyamurthi and C.Rajagopalachari, the pioneers of South India, visited Rajapalayam. The visits of these pioneers gave incredible force to Raja and his supporters. The compositions of Annie Besant and the discourses of S.Satyamurthi impacted his brain and character. The year 1919 could be said to have turned another section in Raja's life. It was in March 1919 that Raja initially met Gandhiji and tailed him with incredible intrigue. To cite his words, "the epic struggle in South Africa, the establishing of the Ashram in Ahmedabad, the Champaran struggle, all these established a significant connection with me and the articulate straightforwardness of Mahatma's life additionally evoked my unbounded admiration"⁵⁸⁶.

Rise of the British

The British came to India to exchange. They needed to contend with different Europeans like the Dutch, the Portuguese and the French. The Company, which came here for business attempt, found the political condition in India helpful for pilgrim endeavor as well. The eighteenth century India was politically divided, strictly portioned and socially stagnated. These conditions empowered the British to set up their political control over Indians absent a lot of trouble. During the time spent setting up political authority, they needed to manage the unimportant local rulers and the European forces. The relationship of the British with the Sethupathies of Ramnad is intriguing to note. Their relationship shifted back and forth between cordial relations and threatening vibe. As on account of other little Indian States, Ramnad likewise needed to confront abuse on account of the outsider organization. They stirred, emerged and surrendered. The historical backdrop of the local obstruction of Ramnad as the Headquarters of the Southern Poligars, its association with the British, its harsh resistance to the British establish a fascinating field of concentrate with regards to the historical backdrop of Freedom Struggle of Tamil Nadu.

The British had the option to build up their unchallengeable matchless quality in India by dislodging the Portuguese and the Dutch. The British had the option to set up themselves in Bengal. Their endeavors to kill the French in their pioneer race occurred in the Carnatic. The Anglo-French competition broke out in the Carnatic as the three Carnatic Wars.¹⁸ At the finish of the Third Carnatic War, the British rose successful. After the foundation

of their political matchless quality, the British began the procedure of solidification.

REVIEW OF LITERATURE

Laxhmikant Deshmukh and V. L. Dharurkar (2013) MuktiSangram is a book altered by. In this book there are four areas. In the principal area history of freedom development is described. In the second segment accounts of significant pioneers have been incorporated. In the third area miters and ladies freedom contenders have been portrayed. In the fourth area removes from news papers have been given. In this book there is an article by Dr. V. L. Dharurkar, which covers chronicled occasions from 1936 to 1948. About Arya Samaj Movement it has been pointed that, following 10 months struggle strict privileges of Arya Samaj were endorsed. In Hyderabad State there were 241 branches and 40 thousands supporters of Arya Samaj. Also, in contrast with Telanganad and Karnataka Arya Samaj was viable in Marathwada Region.⁵ This book has been extremely valuable for the present research work.

Dr. Chandrashekhar Lokhande (2018) Marathwada Liberation Movement and Hyderabad State is a book composed by. There are 44 sections in this book. The book starts with the section in regards to recorded foundation of Nizams and keep going part depends on documentation of hero's in Hyderabad muktisangram. There is a section of Arya Samaj as a pioneer of social and strict arousing. There are three sections in this book. One is on negative methodology of Nizam towards Arya Samaj, There is likewise a part on Satyagrah development in Arya Samaj further there is an exceptional section on significant scene in Arya Samaj. He has noticed that, Arya Samaj had started political and strict changes development started in the Hyderabad State from 1892 and it was in real life up to 1911. Arya Samaj was answerable for brining arousing in the state. This book is helpful for finishing this exploration work.

Khanderao Kulkarni (2013) has composed a book on Hyderabad freedom struggle some obscure pages. In this book there are 12 parts. The book started from NaranyBaboos work and the book closes with scarifies made by saints of balur, Umri bank, Vandematram development, grisly Unipanni, the moritar of ReniguntaRam Reddy, assault on bibinagar, the scarifies of gortaheros, devoted columnist of Hyderabad Sohebulla Khan, ppc scene, Razakar assaults in Varangal, the pretended by kisandal are significant highlights of this work. Kulkarni has noticed that, Kisandal was successful association and BhaiSamlal of Arya Samaj was certain following 10 years there will be change in power.⁷ This book is very valuable for

freedom development when all is said in done and AryaSamaj specifically.

Dr. Somnath Rode (2014) has composed a book on History of Marathwad. The book incorporates 13 sections and in first part he has given data about Marathwada initially, the subsequent section is on topographical conditions, social and social perspectives, further he has through light on old Marathwada, medieval Marathwada and Nizams period. There is a section on Hyderabad freedom development and Maharashtra Parishad. In the eight section he has secured state congress and MIM. Further there is additionally data about vandematram development. He has secured pretended by Swami RamanandTeerch, Further he has given subtleties session Marathwada after state rearrangement and commitment of Marathwada Goa freedom development. Further there are two parts craftsmanship and engineering just as holy people and prophets in Marathwada. About Arya Samaj development he has noticed that, there were 241 branches and in excess of 40 thousand adherents in Hyderabad State. According to statistics led in 1941 AryaSamaj was a solid rival of strict transformation. The pioneers like Shamlal, Bansilal, Sheshrao Waghmar, Gopal Shashtri were unmistakable who crusaded for strict freedom.⁸ This book is amazingly helpful for this work.

Shobha Korrane,(2015) Operation UmriBabnk is a book composed by distributed by Kailash Publication Aurangabad. There are six parts in book. For the most part foundation, reason for study, basic assessment of sources, order of occasions, oral history, I witness report and end. In the last part writer has noticed that, the UmriBank activity had shekan Nizam state and Razakars on the grounds that it was fruitful tasks made by freedom fighter.⁹ The book is helpful to comprehend history of Hyderabad development.

YeshwantSaigaonkar(2016) has composed a book on some significant sections in Hyderabad Freedom struggle. There are six segments in the book, which covers geological dissemination of Hyderabad State. In the subsequent section is on Marathi Sahitya Sammelan and Hyderabad State. The third section depends on authentic source material and in the fourth part there is an account of ascent of Kasim Razvi and MIM which he has depicted as toxic substances snake. The fifth section is on Arya Samaj development. He has pointed that, The Arya SamajSatyagrah had set up heavenly stage in Hyderabad State.¹⁰ This section is valuable for this work.

N. Rajendran's (2016) National Movement in Tamilnadu, 1905-1914 unjustifiable the conviction that uninformed Tamil Nadu accepted no immense activity in the early stirrings of the National Movement. Twelve volumes of A.M.Zahi and S.G.Zaidi, The Encyclopedia of the Indian National

Congress talk about the objectives grasped by the Congress and layouts of the noteworthy talks made at sessions with wide fundamental notes on each session moreover are outstandingly useful to look at the course of national events. Who can't avoid being who of Freedom Fighters dispersed by the Tamil Nadu Government gives a short record of the life of the Freedom Fighters of the territories and besides attracts out their duties to Freedom Struggle. A work of this sort is of unbelievable certain importance. Different research works follow the authentic scenery of the local planning.

CONCLUSION

The past Ramanathapuram District was no special case. The informed individuals found the political subjugation of the nation painful, with the development of correspondence frameworks they had the option to produce substance and trade sees. The patriot press conveyed the message of freedom to the close by towns and remote towns, while the patriot heads propelled the individuals through their interesting talks, energetic tunes and songs. This prompted nationalistic exercises and development of political mindfulness in Ramanathapuram District. The Freedom Movement in India was neither restricted to specific areas of the general public nor constrained to a specific land unit. By and large, the vast majority in India bolstered the Movement and along these lines the Movement plagued all through the nation. The seed of patriotism couldn't grow except if the dirt was molded for accepting it. The principal half of the twentieth century saw rushed struggle for political freedom in the whole Tamil Nadu. Ramanathapuram District was not unaffected by it. Numerous political exercises and occasions occurred with the inclusion of the patriots of the Ramanathapuram. History of Freedom Movement in Ramanathapuram District (A.D. 1800 – 1947) - An investigation has uncovered that past Ramanathapuram District assumed an entirely admirable job in the nation's struggle for Freedom. The Ramanathapuram District was going through a time of political stagnation from the time it was taken over by the British. Ramanathapuram is a waterfront region in Tamil Nadu, which was prior known as the Marava Country.

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Corresponding Author

Kavita Devi*

Research Scholar, OPJS University, Churu,
Rajasthan